



**English translation of Holy Vedas – Yajur Veda : Book 1**

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# Credits

English translation of  
**Holy Vedas – Yajur Veda : Book 1**

by  
**Ralph T.H. Griffith**

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# Book 01 Part 01

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## The New and Full Moon Sacrifices

i. 1. 1.

For food thee, for strength thee!  
Ye are winds, ye are approachers.  
Let the god Savitr impel you to the most excellent offering.  
O invincible ones, swell with the share for the gods,  
Full of strength, of milk, rich in offspring, free from sickness, from disease.  
Let no thief, no evil worker, have control over you.  
Let Rudra's dart avoid you.  
Abide ye, numerous, with this lord of cattle.  
Do thou protect the cattle of the sacrificer.

i. 1. 2

Thou art the substance of the sacrifice.  
The Raksas is burned up, the evil spirits are burned up.  
The Vedi hath come to the sacrificial straw,  
Made by Manu, fashioned with the Svadha call.  
The sages fetch it from in front,  
The delightful straw for the gods to sit on here.  
Thou art impelled by the gods.  
Thou art made to grow by the rains.  
O divine straw, let me not hit thee either across or along,  
Let me hit thy joints,  
Let me come to no harm in cutting thee.  
O divine straw, rise with a hundred shoots,  
Let us rise with a thousand shoots.  
Guard from the contact of earth.  
I gather thee with good gathering.  
Thou art the girdle of Aditi, the cord of Indrani.  
Let Pusan tie a knot for thee, that knot shall mount me.  
I hold thee up with the arms of Indra, I seize thee with the head of Brhaspati.  
Fare along the wide atmosphere.  
Thou art going to the gods.

i. 1. 3.

Be ye pure for the divine rite, the sacrifice to the gods.  
Thou art the cauldron of Matariçvan.

Thou art the heaven, thou art the earth.  
Thou art the all-supporting with the highest support.  
Be firm, waver not.  
Thou art the strainer of the Vasus, of a hundred streams, thou art that of the Vasus, of a thousand streams.  
The spot (stoka) has been offered, the drop has been offered.  
To Agni, to the mighty firmament!  
Hail to sky and earth!  
This is she of all life, this is the all-encompassing, this is the all-doing.  
I Be ye united, that follow holy orders,  
Ye that wave and are fullest of sweetness,  
Delightful for the gaining of wealth.  
With Soma I curdle thee, curds for Indra.  
O Visnu, guard the offering.

i. 1. 4.

For the rite you two, for the gods may I be strong.  
Thee for accomplishment!  
The Raksas is burnt up, the evil spirits are burnt up.  
Thou art the yoke.  
Injure him who injures us, injure him whom we injure.  
Thou art of gods the most firmly jointed, the most richly filled,  
the most agreeable, the best of carriers, the best caller of the gods.  
Thou art the oblation-holder that wavers not.  
Be firm, waver not.  
I gaze on thee with the eye of Mitra.  
Be not afraid, be not troubled, let me harm thee not.  
(Be thou) wide open to the wind.  
On the impulse of the god Savitr, with the arms of the Açvins,  
with the hands of Pusan, I offer thee dear to Agni, to Agni and Soma.  
This of the gods, this of us too.  
For prosperity thee, not for misfortune.  
May I behold the light, the radiance for all men.  
May they that have doors stand firm in heaven and earth.  
Fare along the wide atmosphere.  
I place thee in the lap of Aditi.  
O Agni, guard the offering.

i. 1. 5.

Let the god Savitr purify you, with a filter that has no flaw,  
with the rays of the bright sun.  
Ye divine waters, that go in front and first purify, forward lead

this sacrifice, place in front the lord of the sacrifice.  
You Indra chose for the contest with Vrtra, ye chose Indra for  
the contest with Vrtra.  
Ye are sprinkled.  
I sprinkle you agreeable to Agni, to Agni and Soma.  
Be ye pure for the divine rite, for the sacrifice to the gods.  
The Raksas is shaken off, the evil spirits are shaken off.  
Thou art the skin of Aditi, may the earth' recognize thee .  
Thou art the plank' of wood, may the skin of Aditi recognize thee.  
Thou art the body of Agni, loostener [sic] of speech.  
I grasp thee for the joy of the gods.  
Thou art the stone of wood.  
Do thou with good labour elaborate this offering for the gods.  
Utter food, utter strength;  
Make ye glorious sounds.  
May we be victorious in contest.  
Thou art increased by the rain.  
May that which is increased by the rain recognize thee.  
The Raksas is cleared away, the evil spirits are cleared away.  
Thou art the share of the Raksases.  
Let the wind separate you.  
Let the god Savitr of golden hands, seize you.

i. 1. 6.

The 7 Raksas is shaken off, the evil spirits are shaken off.  
Thou art the skin of Aditi, may the earth recognize thee.  
Thou art the supporter of the sky, may the skin of Aditi recognize thee.  
Thou art a bowl of rock, may the supporter of the sky recognize thee.  
Thou art a bowl made of the rock, may the rock recognize thee.  
On the impulse of the god Savity, with the arms of the Açvins, with the hands of Prisan, I  
pour thee out.  
Thou art stimulating, stimulate the gods.  
For expiration thee, for inspiration thee, for through–breathing thee (I pound).  
May I extend for long the life (of the sacrificer).  
Let the god Savitr, of golden hands, seize you.

1. 1. 7

Bold art thou, support our prayer.  
O Agni, drive off the fire that eats raw flesh, send away the corpse–eating one, bring hither  
the fire that sacrifices to the gods.  
The Raksas is burnt, the evil spirits are burnt.  
Thou art firm; make firm the earth, make life firm, make offspring firm, make his follows

subordinate to this sacrificer.

Thou art a supporter, make firm the atmosphere, make expiration firm, make inspiration firm, make his fellows subordinate to this sacrificer.

Thou are supporting, make the heaven firm, make the eye firm, make the ear firm, make his fellows, &c.

Thou art a support, make the quarters firm, make the organ firm, make offspring firm, make his fellows, &c.

Ye are gatherers, bring offspring to this sacrificer, wealth to him, make his fellows, &c.

Be ye heated with the heat of the Bhrgus and the Angirases.

The potsherds which wise men collect for the cauldron, these are in Pusan's guardianship.

Lot Indra and Vayu set them free.

i. 1. 8.

I pour together.

The waters have joined with the waters, the plants with sap.

Join ye rich ones with the moving ones, sweet ones with the sweet.

From the waters ye are born, be united with the waters.

For generation I unite thee.

For Agni thee, for Agni and Soma.

Thou art the head of Makha.

Thou art the cauldron that contains all life.

Be extended wide, let the lord of the sacrifice be extended wide.

Grasp the skin.

I The Raksas is obstructed, the evil spirits are obstructed.

Let the god Savitr make thee ready on the highest firmament.

May Agni burn not too much thy body.

O Agni, guard the offering.

Be united with our prayer.

Hail to Ekata, hail to Dvita, hail to Trita.

i. 1. 9.

I grasp (thee).

Thou art Indra's right arm with a thousand spikes, a hundred edges.

Thou art the wind of sharp edge.

O earth whereon sacrifice is offered to the gods, let me harm not the root of thy plant.

Araru is smitten away from the earth.

Go to the fold where the cattle are.

May heaven rain for thee.

O god Savitr, bind thou in the furthest distance with a hundred fetters him who hateth us and whom we hate, thence let him not free.

Araru is smitten away from the earth, the place of sacrifice.

Go to the fold where the cattle are.

May heaven rain for thee.  
O god Savitr &c.  
Araru is smitten away from the earth, he that sacrifices not to the gods.  
Go to the fold where the cattle are.  
May heaven rain for thee.  
O god Savitr, &c.  
Let not Araru mount the sky for thee.  
Let the Vasus grasp thee with the Gayatri metre, let the Rudras grasp thee with the  
Tristubb. metre, let the Adityas grasp thee with the Jagati metre.  
On the impulse of the god Savitr wise ones perform the rite.  
Thou art the right, thou art the seat of right, thou art the glory of right.  
Thou art the holder, thou art the self-holder.  
Thou art broad, and wealthy art thou.  
Before the cruel foe slips away, O glorious one,  
Taking up the earth, with plenteous drops,  
The earth which they place in the moon by their offerings,  
Which wise men use to guide them in the sacrifice.

i. 1. 10.

The Raksas is burnt up, the evil spirits are burnt up.  
With Agni's keenest flame I burn you.  
May I not brush the place of the cattle, I brush thee that art strong and overcomest foes.  
Speech, breath, eye, ear, offspring, the organ of generation may I not brush, I brush thee  
that art strong and overcomest foes.  
Beseeching favour, offspring, prosperity, in devotion to Agni,  
I gird my body for good action.  
With fair offspring, with noble husbands,  
We are come to thee,  
O Agni, to thee that deceivest the foe,  
The undeceivable, we that are not deceived.  
I loosen this bond of Varuna,  
Which Savitr the kindly hath bound,  
And in the birthplace of the creator, in the place of good action,  
I make it pleasant for me with my husband.  
With life, with offspring,  
O Agni, with splendour again,  
As wife with my husband I am united.  
United be my spirit with my body.  
Of the great ones thou art the milk, of plants the sap. Of thee that art the imperishable I  
make the offering.  
Thou art the milk of the great ones, of plants the sap; with undeceived eye I gaze on thee  
for fair offspring.  
Thou art brilliance; follow thou brilliance; may Agni not take away the brilliance.  
Thou art the tongue of Agni, the good one of the gods.  
Be thou (good) for every sacrifice, for the gods, for every prayer.



Thou art the shining, the radiance, the brilliance.  
May the god Savitr purify you  
With a flawless strainer,  
With the rays of the bright sun.  
I grasp thee shining in the shining, for every sacrifice, for the gods, for every prayer.  
I grasp thee radiance in the radiance, thee resplendent in the resplendence for every  
sacrifice, for the gods, for every prayer.

i. 1. 11.

Thou I art a black deer, living in the lair, to Agni thee, hail!  
Thou art the altar, to the strew thee, hail!  
Thou art the strew,' to the ladles thee, hail  
To the sky thee, to the atmosphere thee, to the earth thee!  
Be thou refreshment to the fathers, strength to those that sit on  
the strew.  
With strength go ye to the earth.  
Thou art the hair-knot of Visnu.  
Soft as wool I strew thee, offering a good seat to the gods.  
Thou art the Gandharva, Viçvasu (possessing all wealth), the fence of the sacrificer from  
every attacker, praised and to be praised.  
Thou art the right arm of Indra, the fence of the sacrificer, praised and to be praised.  
May Mitra and Varuna lay thee around in the north with firm law, thou art the fence of the  
sacrificer, praised and to be praised.  
May the sun in the east protect thee from all evil.  
May we kindle thee, O wise one,  
That dost invite to the sacrifice, the radiant one,  
O Agni, thee that art mighty at the sacrifice.  
Ye two are the props of the people.  
Sit on the seat of the Vasus, Rudras, Adityas.  
Thou art named juhu, upabhrt, dhruva, loving the ghee, sit on thy dear seat with thy dear  
name.  
These have sat down in the world of good action.  
Protect them, O Visnu.  
Protect the sacrifice, protect the lord of the sacrifice, protect me that conduct the sacrifice.

i. 1. 12.

Thou art the world, be extended.  
O Agni, sacrificer, this reverence.  
O juhu, come hither, Agni summons thee for the sacrifice to the gods.  
O upabhrt, come hither, the god Savitr summons thee for the sacrifice  
to the gods.  
O Agni and Visnu, let me not step down upon you.

Be ye parted, consume me not.  
Make ye a place for me, ye place-makers.  
Thou art the abode of Visnu.  
Hence Indra wrought mighty deeds.'  
Great, grasping the sky, imperishable.  
1 The sacrifice of the lord of the sacrifice is undisturbed.  
Offered to Indra, hail!  
Great light.  
Guard me, O Agni, from misfortune, place me in good fortune.  
Thou art the head of Makha, be light united with light.

i. 1. 13.

With the impulse of strength,  
With elevation he hath lifted me up;  
Then Indra hath made my enemies  
Humble by depression.  
The gods have increased my prayer.  
What is elevation and depression;  
Then do ye, O Indra and Agni,  
Scatter my foes on every side.  
To the Vasus thee, to the Rudras thee, to the Adityas thee!  
Licking the anointed lot the birds go asunder.  
May I not brush offispring and the organ.  
Swell, ye waters and plants.  
Ye are the spotted steeds of the Maruts.  
Fare to the sky , thence bring us rain.  
Guardian of life art thou, O Agni, guard my life.  
Guardian of the eye art thou, O Agni, guard my eye.  
I Thou art the secure one.  
The fence which thou didst put round thee  
When thou wast beset by the Panis, O god Agni,  
That do I bring here to thee that thou mayst rejoice in it,  
That it be not removed from thee.  
Go ye two to the place of the gods.  
Ye are sharers in the remains (of the oblation), well nourished, mighty  
Ye gods that are on the prastara and sit on the strew .  
Accepting this supplication, do ye all,  
Seated on this strew enjoy yourselves.  
I set thee in the seat of Agni whose abode is secure.  
For goodwill, O ye two with goodwill, place me in goodwill.  
Guard ye the yoke-horses at the yoke.  
O Agni, with life unhurt, with not-cool body, guard me this day from the sky, guard from  
bondage, guard from error in sacrifice, guard from evil food, guard from ill deed.  
Make our food free from poison, the lap pleasant to sit in; hail!  
O ye gods that know the way, knowing the way, go ye the way.

O lord of mind, this sacrifice for us place among the gods, O god,  
hail! in speech, hail! in the wind, hail!

i. 1. 14.

Ye twain shall be summoned, O Indra and Agni.  
Ye twain shall rejoice together in the offering.  
You both givers of food and riches,  
You both I summon for the winning of strength.  
For I have heard that ye both are more generous  
Than a worthless son-in-law or a wife's brother.  
So with the offering of Soma I make for you,  
O Indra and Agni, a new hymn of praise;  
O Indra and Agni, ninety forts  
Of which the Dasas were lords ye overthrew  
Together in one deed.  
This pure new-born hymn of praise this day,  
O Indra and Agni, slayers of Vrtra, accept with joy .  
For on you both I call that are ready to listen,  
You that are ever readiest to give strength to the eager.  
We thee, O lord of the path,  
As a chariot to win the prize,  
Have yoked for our prayer, O Pusan.  
Lord of each way with eloquence;  
Driven by love he went to Arka;  
May he give us the comfort of gold,  
May Pusan further our every prayer.  
By the lord of the field  
As by a friend may we win  
What nourishes our kine and horses;  
May he be favourable to such as we are.  
O lord of the field, the honey-bearing wave,  
As a cow milk, so for us milk;  
May the lords of right graciously accord us  
That which drops honey and is well purified like ghee.  
O Agni, lead us by a fair path to wealth,  
O god, knowing all the ways;  
Keep away from us the sin that makes us wander;  
We will accord to thee most abundant honour.  
We have come to the path of the gods  
To accomplish that which we have power to do;  
Let wise Agni sacrifice , let him be Hotr  
Let him arrange the offerings him the seasons.  
What carrieth best is for Agni;  
Sing aloud, O thou of brilliant radiance.  
From thee wealth, like a cow,

From thee strength riseth forth.  
O Agni, once more lead us  
With thy favour over every trouble.  
Be a broad, thick, wide fortress for us,  
Health and wealth for our children and descendants.  
Thou, O Agni, art the guardian of law,  
Among the gods and mortals;  
Thou art to be invoked at the sacrifices.  
If laws of you wise ones, O gods,  
In our ignorance we transgress,  
May Agni make good all that,  
He that knoweth the seasons wherein he may satisfy the gods.

-- Book 01 Part 01 --

# Book 01 Part 02

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## The Soma Sacrifice

i. 2. 1.

May I the waters wet (thee) for life,  
For length of days, for glory.  
O plant, protect him.  
Axe, hurt him not.  
Obedient to the gods I shear these.  
With success may I reach further days.  
Let the waters, the mothers, purify us,  
With ghee let those that purify our ghee purify us,  
Let them bear from us all pollution,  
Forth from these waters do I come bright, in purity.  
Thou art the body of Soma, guard my body.  
Thou art the milk of the great ones, thou art the giver of splendour; splendour place in me.  
Thou art the pupil of Vrtra's eye, thou art the guardian of the eye, guard my eye.  
Let the lord of thought purify thee, let the lord of speech purify thee, let the god Savitr purify thee  
With the flawless purifier,  
With the rays of the bright sun.  
O lord of the purifier, with thy purifier for whatsoever I purify myself, that may I have strength to accomplish.  
We approach you, O gods,  
Ye that have true ordinances at the sacrifice  
What O gods ye can assent to,  
For that we ask you, O holy ones.'  
Indra and Agni, heaven and earth, waters, plants.  
Thou art the lord of consecrations, guard me that am here.

i. 2. 2.

To the purpose, to the impulse, to Agni, hail! To wisdom, to thought, to Agni, hail! To consecration, to penance, to Agni, hail! To Sarasvati, to Prisan, to Agni, hail!  
O ye divine, vast, all-soothing waters!  
Heaven and earth, wide atmosphere! May Brhaspati rejoice in our oblation, hail!  
Let every man choose the companionship  
Of the god who leadeth.  
Every man prayeth for wealth;  
Let him choose glory that he may prosper, hail!  
Ye are images of the Rc and the Saman. I grasp you two; do ye two protect me until the completion of this sacrifice.  
O god, Varuna, do thou sharpen this prayer of him who implores thee,

Sharpen his strength, his insight;  
May we mount that safe ship  
Whereby we' may pass over all our difficulties.  
Thou art the strength of the Angirases, soft as wool; grant me strength, guard me, harm me not.  
Thou art the protection of Visnu, the protection of the sacrificer, grant me protection.  
Guard me from the lustre of the Naksatras.  
Thou art the birthplace of Indra ; harm me not.  
For ploughing thee, for good crops,  
For the plants with good berries thee!  
Thou art of easy access, divine tree. Being erect, guard me until the completion (of the sacrifice).  
Hail! with my mind the sacrifice (I grasp); hail! from heaven and earth, hail! from the broad atmosphere, hail! from the wind the sacrifice I grasp.

i. 2. 3.

The thought divine we meditate,  
Merciful, for our help,  
That giveth glory, and carrieth the sacrifice.  
May it guide us safely according as we will.  
The gods, mind-born, mind-using,  
The wise, the sons of wisdom,  
May they guard us, may they protect us,  
To them honour! to them hail!  
O Agni, be thou wakeful;  
Let us be glad;  
Guard us to prosperity;  
Grant to us to wake again.  
Thou, O Agni, art the guardian of vows,  
Among the gods and men.  
Thou art to be invoked at our sacrifices.  
All the gods have surrounded me,  
Pusan with gain, Soma with a gift,  
The god Savitr the giver of brightness.  
O Soma, give so much, and bear more hither.  
May he that filleth never miss of fullness. Let me not be parted with life.  
Thou art gold; be for my enjoyment. Thou art raiment; be for my enjoyment. Thou art a cow;  
be for my enjoyment. Thou art a horse; be for my enjoyment . Thou art a goat; be for my  
enjoyment. Thou art a ram; be for my enjoyment.  
To Vayu thee; to Varuna thee; to Nirrti thee; to Rudra thee!  
O divine waters, son of the waters, the stream  
Fit for oblation, mighty, most exhilarating,  
That stream of yours may I not step upon.  
Along an unbroken web of earth may I go.  
From good to better do thou advance.

May Brhaspati be thy leader;  
Then set him free, on the chosen spot of earth;  
Drive afar the foes with all thy strength.  
We have come to the place on earth for sacrifice to the gods,  
Wherein aforetime all the gods rejoiced.  
Accomplishing (the rite) with Rc, Saman, and Yajus,  
Let us rejoice in fullness of wealth, in sustenance.

i. 2. 4.

This is thy body, O pure one. This is thy splendour. With it be united. Win brightness.  
Thou art the strong, grasped by mind, acceptable to Visnu.  
In the impulse of thee, of true impulse, may I win a support for my speech. Hail!  
Thou art pure, thou art nectar, thou art the sacrifice for all the gods.  
I have mounted the eye of the sun.  
The pupil of the eye of Agni,  
When thou goest with thy steeds,  
Blazing with the wise.  
Thou art thought, thou art mind, thou art meditation, thou art the gift (to the priests) , thou  
art of the sacrifice, thou art of kingly power, thou art Aditi, double-headed.  
Be thou successful for us in going, successful in returning.  
May Mitra bind thee by the foot.  
May Pusan guard the ways,  
For Indra, the overseer!  
May thy mother approve thee, thy father, thy brother sprung of the same womb, thy friend in  
the herd.  
Go, goddess, to the god, to Soma for Indra's sake.  
May Rudra guide thee hither in the path of Mitra.  
Hail! Return with Soma as thy comrade, with wealth.

i. 2. 5.

Thou art a Vasvi, thou art a Rudra, thou art Aditi, thou art an Aditya, thou art Çukra, thou art  
Candra.  
May Brhaspati make thee rejoice in happiness. May Rudra with the Vasus be favourable to  
thee.  
I pour thee on the head of the earth, on the place of sacrifice,  
on the abode of the offering, rich in ghee; hail!  
The Raksas is enclosed, the evil spirits are enclosed. Thus I cut the neck of the Raksas.  
Thus I cut the neck of him who hates us and whom we hate .  
With us be wealth, with thee be wealth, thine be wealth.  
Gaze, O goddess, together with the goddess Urvaçi.  
Let me attend on thee, with Tvastr's aid; rich in seed, bearing seed, may I find a hero in thy  
presence.

May I not be separated from abundance of wealth.

i. 2. 6.

Let thy shoot be joined with shoot, joint with joint, let thy scent further desire, let thy savour which falls not cause rejoicing. Thou art a home dweller, thy libation is bright. Unto that god, Savitr, within the two bowls, The sage, I sing, him of true impulse, The bestower of treasures, unto tile wise friend; He at whose impulse the resplendent light shone high, The golden-banded sage hath measured the heaven with his form. For offspring thee! For expiration thee! For cross-breathing thee! Breathe thou after offspring. Let offspring breathe after thee.

i. 2. 7.

I buy Soma from thee, strong, rich in sap, full of force, overcoming the foe, the pure with the pure I buy, the bright with the bright, the immortal with the immortal, to match thy cow. With us be the gold. Thou art the bodily form of penance, Prajapati's kind, I buy (Soma) with the last offspring of thee that bast a thousandfold prosperity. With us be union with thee; with me let thy wealth abide. With us be light, darkness be on the Soma-seller. Come as a friend to us, creating firm friendships. Enter the right thigh of Indra, glad the glad, tender the tender. O Svana, Bhraja, Anghari, Bambhari, Hasta, Suhasta, and Krçanu, here are your wages for Soma; guard them, let them not fail you.

i. 2. 8.

Up with life, with fair life,  
Up with the sap of plants,  
Up with the force of Parjanya,  
Up have I arisen along with the immortals.  
Fare along the wide atmosphere.  
Thou art the seat of Aditi.  
Sit on the seat of Aditi.  
The bull hath stablished the sky, the atmosphere;  
Hath meted the breadth of the earth;  
Hath set him in all worlds as king.  
All these are Varuna's ordinances.  
He hath stretched out the sky over the woods;



He hath placed strength in horses, milk in kine;  
Varuna hath set skill in the heart , Agni in dwellings,  
The sun in the sky, the Soma on the hill.  
Thee, all-knowing god,  
Thy rays bear upwards,  
The sun for all to see.  
Come hither, ye oxen, strong to bear the yoke,  
Tearless, slaying not man, furthering the prayer.  
Thou art the pillar of Varuna.  
Thou art the prop of Varuna's pillar.  
I Varuna's noose is tied.

i. 2. 9.

Move I forward, O lord of the world,  
To all thy stations.  
Let no opponent find thee,  
Let not robbers find thee;  
Let not the evil-working wolves (find) thee;  
Nor the Gandharva, Viçvavasu, injure thee.  
Become an eagle and fly away to the place in the house of the sacrificer which we have  
prepared with the gods (for thee). Thou art the good luck of the sacrificer.  
We have reached the path  
Which leadeth to bliss, without a foe,  
Whereby a man defeateth all his foes and winneth wealth.  
Honour to the radiance of Mitra and Varuna.  
This worship, this reverence offer to the god;  
To the far seeing, god-born, the banner,  
The son of the sky, the sun, do ye sing.  
Thou art the pillar of Varuna.  
Thou art the prop of Varuna's pillar.  
Varuna's noose is loosened.

i. 2. 10.

Thou art the hospitality of Agni. For Visnu thee! Thou art the hospitality of Soma. For Visnu  
thee! Thou art the hospitality of the stranger. For Visnu thee! For Agni thee, giver of wealth,  
for Visnu thee; for the eagle, bringer of the Soma, thee, for Visnu thee!  
Thy powers which they honour with oblation,  
May they all envelop the sacrifice!  
Giver of wealth, impeller, rich in heroes,  
Slaying not heroes, O Soma, enter the dwellings.  
Thou art the seat of Aditi; sit on the seat of Aditi .  
Thou art Varuna who guardeth law; thou art of Varuna.

Be prosperity ours from our friendship with the gods. May we be not severed from our service of the gods.

For him who rushes on I seize thee; for him who rushes around I seize thee; for Tanunapat I seize thee; for the mighty I seize thee; for the mightiest in strength I seize thee.

Thou art unapproached, the unapproachable might of the gods, guarding from imprecations, impervious to imprecations.

May the lord of consecration approve my consecration, the lord of penance my penance. Speedily may I attain truth. Place me in good fortune.

i. 2. 11.

May thy every shoot, O god Soma, swell,

For Indra who gaineth the chiefest wealth;

May Indra swell for thee;

Do thou swell for Indra.

Make thy comrades to swell with wealth and skill; with good fortune may I accomplish thy pressing, O god Soma.

Desired are riches exceedingly for food, for prosperity. Be right to the proclaimers of right. Honour to the sky, honour to the earth!

Agni, lord of vows, thou art the vow-lord of vows; this body of mine be in thee, that body of thine be in me. Together, O lord of vows, be the vows of us two that keep vows.

Thy dread form, O Agni, with that protect us; hail to that form of thine!

That form of thine, O Agni, which rests in iron, which rests in silver, which rests in gold, the highest, that dwells in the cleft,

(By it) I have driven away harsh speech, (by it) I have driven away angry speech. Hail!

i. 2. 12.

Thou I art the abode of riches for me; thou art the resort of the afflicted for me; protect me when in want; protect me when afflicted.

May Agni, named Nabhas, know (thee).

Agni Angiras, thou who art in this earth, come with the name of Ayus. Whatsoever unapproached, holy name is thine, therewith I take thee up.

Agni Angiras, thou who art in the second (the third) earth, come with the name of Ayus.

Whatever inviolate, holy name is thine, therewith I take thee up.

Thou art a lioness; thou art a buffalo.

Extend wide; let the lord of the sacrifice extend wide for thee.

Thou art firm.

Be pure for the gods; be bright for the gods.

May the cry of Indra guard thee in front with the Vasus; may the swift of mind guard thee on the right with the Pitrs; may the wise one guard thee behind with the Rudras; may Viçvakarman guard thee on the left with the Adityas.

Thou art a lioness, overcoming rivals; hail! Thou art a lioness, bestowing fair offspring; hail!

Thou art a lioness, bestowing increase of wealth; hail! Thou art a lioness, winning (the

favour of) the Adityas hail! Thou art a lioness; bring the gods to the pious sacrificer; hail!  
To beings thee!  
Thou containest all life, strengthen the earth; thou restest firm, strengthen the atmosphere;  
thou restest inviolable, strengthen the heaven.  
Thou art the ashes of Agni; thou art the rubble of Agni.

i. 2. 13.

They yoke their minds, and yoke their thoughts,  
The priests of the mighty wise priest;  
He alone, who knows the way, ordains their priestly functions;  
Great is the praise of the god Savitr.  
With fair voice, O god, do thou address the dwelling.  
Ye two, famed among the gods, make proclamation among the gods.  
For us be born a hero of great deeds,  
On whom we may all depend,  
Who shall be ruler over many.  
Over this Visnu strode;  
Thrice did he set down his foot;  
(All) is gathered in its dust.  
So then be ye two rich in food, in cows,  
In good grass, ye that are famous, for man  
These two firmaments Visnu held asunder;  
He holdeth the earth on all sides with pegs.  
Come ye two then forward, ordaining the offering; bring upward the sacrifice; do not falter;  
there rest on the height of the earth.  
From the sky, O Visnu, or from the earth,  
Or from the great (sky), or from the atmosphere,  
Fill thy hands with many good things,  
Give to us from right and from left.  
I shall proclaim the mighty deeds of Visnu  
Who meted out the spaces of the earth,  
Who established the highest abode,  
Stepping thrice, the far-goer.  
Thou art the forehead of Visnu; thou art the back of Visnu.  
I Ye two are the corners' of Visnu's mouth.  
Thou art the thread of Visnu.  
Thou art the fixed point of Visnu.  
Thou art of Vishu; to Visnu thee!

i. 2. 14.

Put forth thy strength like a spreading net;  
Come like a mighty king with thy retainers;

Hurling thy swift net thou shootest arrows;  
Pierce the Raksases with thy keenest (darts).  
Swiftly thy whirling flames descend;  
bring upward Follow them, glowing in thy fury;  
Thy heat, O Agni, thy winged (flames) with thy tongue,  
Unfettered, on all sides spread thy firebrands.  
Send forth thy spies, swiftest in thy motion;  
Be an unfailing guardian to this folk,  
From him who afar plans evil , from him who near;  
O Agni let no trouble from thee overwhelm us.  
Arise, O Agni; spread thyself out;  
Burn up our foes, O thou of keen dart;  
Him who hath wrought evil for us, O blazing one,  
Do thou consume utterly like dry stubble.  
Arise; drive from us (our foes);  
Reveal thy heavenly strength, O Agni,  
Slacken the strung (weapon) of the demon-driven;  
Crush our foes, kin or not kin.  
He knows thy loving kindness, O most youthful one,  
Who hath given furtherance to this devotion;  
All happy days for him, glory, and wealth  
—Opening the doors of the miser—he hath revealed.'  
Let him, O Agni, be fortunate and munificent,  
Who with constant oblation, who with praise,  
Seeks to delight thee in his life in his house;  
May all days be happy for him; be that the will.  
I praise thy loving kindness; loud sounding (thou singest) a reply;  
Let this song of mine, beloved of thee, sing with thee  
With good steeds and fair chariots may we adorn thee;  
Maintain for us the lordly power as the days go by.  
Here let each serve thee readily,  
That shinest in the darkness, as the days go by;  
Happy and joyous may we attend thee  
That dost surpass the glories of men.'  
He who with good steeds and rich in gold  
Approacheth thee, O Agni, with a rich chariot,  
His protector thou art, the comrade of him  
Who duly offereth thee glad reception.  
The great I overcome through kinship and my songs;  
That hath descended to me from Gotama, my sire;  
Pay heed to this song of ours,  
O Hotr, most youthful, skilful, friend of the house.  
Sleepless, speedy, propitious,  
Unwearied, never hostile, unexhausted,  
May thy guardians, O Agni, taking their places here united,  
Protect us, O wise one.  
In Thy guardians, O Agni, who seeing,  
Guarded from ill the blind Mamateya,

He of all wisdom guarded these kindly ones;  
The foes that were fain to deceive could not deceive.  
In unison with thee, aided by thee,  
Under thy leadership, let us gain strength;  
Fulfil both our desires, O truthful one;  
Perform it forthwith, O fearless one.  
With this fuel, O Agni, will we serve thee;  
Accept the song of praise recited for thee;  
Burn those that revile, the Raksases; guard us,  
From the foe, the reviler, O rich in friends, from blame.  
I touch the steed that slayeth the Raksases;  
I go for shelter to the friend most spreading;  
May Agni, enkindled with our offerings, sharpening (his dart)  
Guard us by day, from harm and by night.  
With great radiance Agni shineth;  
All things doth he reveal by his might;  
He overcometh godless and malign enchantments  
He sharpeneth his horns to pierce the Raksas.  
Let the roarings of Agni rise to the heaven,  
Sharp weapons to slay the Raksas;  
In the carouse his radiance bursteth forth  
The godless assailers cannot restrain him.

-- Book 01 Part 02 --

# Book 01 Part 03

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## The Victim for Agni and Soma

i. 3. 1.

On the impulse of the god Savity, with the arms of the Açvins, with the hands of Pusan, I take thee; thou art the spade, thou art the woman.  
The Raksas is encompassed, the evil spirits are encompassed, here do I cut off the neck of the Raksas.  
He who hates us and whom we hate, here do I cut off his neck.  
To sky thee, to atmosphere thee, to earth thee!  
Pure be the world where the Pitrs sit.  
Thou art barley (yava); bar (yavaya) from us foes, bar evil spirits.  
Thou art the seat of the Pitrs.  
Support the sky, fill the atmosphere, make firm the earth.  
May Dyutana Maruta set thee up according to the established law of Mitra and Varuna.  
Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.  
Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth.  
With ghee, O sky and earth, be filled.  
Thou art the seat of Indra, the shade of all folk.  
May these our songs, O lover of song,  
Encompass thee on all sides,  
Strengthening thee whose life is strong;  
May they be dear delights.  
Thou art the string of Indra; thou art the fixed point of Indra.  
Thou art of Indra.  
To Indra thee!

i. 3. 2.

I dig those which slay the Raksas, which slay the spell, which are of Visnu.  
Here do I cast out the spell which an equal or an unequal hath buried against us.  
Here do I overthrow him who equal or unequal is ill-disposed to us.  
The spell is overcome by the Gayatri metre.  
What is here? Good. Let it be ours.  
Thou art Viraj, slaying our rivals; thou art Samraj, slaying our foes; thou art Svaraj, slaying the enemy; thou art Viçvaraj, slayer of all destructive things .  
I sprinkle those which slay the Raksas, which slay the spell, and which are of Visnu.  
I pour down those which slay the Raksas, which slay the spell, and which are of Visnu.

Thou art barley (yava); bar (yavaya) from us foes, bar evil spirits.  
I bestrew those which slay the Raksas, which slay the spell, and which are of Visnu.  
I pour the libation over those which slay the Raksas, which slay the spell, and which are of Visnu.  
I lay down the two which slay the Raksas, which slay the spell, and which are of Visnu.  
I surround the two which slay the Raksas, which slay the spell, and which are of Visnu.  
I bestrew the two which slay the Raksas, which slay the spell, and which are of Visnu.  
The two which slay the Raksas, which slay the spell, and which are of Visnu.  
Thou art great, with a great pressing stone; call forth to Indra with a great voice.

i. 3. 3.

Thou I art the expanding, the carrier.  
Thou art the bearer which carrieth the offering.  
Thou art the savoury, the wise.  
Thou art Tutha, the all-knower.  
Thou art Uçij, the wise.  
Thou art Anghari, Bamhhari.  
Thou art the seeker of aid, the worshipper.  
Thou art the bright, the Marjaliya.  
Thou art the king, Kyçanu.  
Thou art the purifying, around which men must sit.  
1 Thou art the impetuous, the cloudy.  
Thou art the untouched, the preparer of the offering.  
Thou art be whose home is right, whose light is the heaven.  
Thou art be whose light is the Brahman, whose home is the heaven.  
Thou art the goat with one foot.  
Thou art the dragon of the deep.  
With thy dread countenance guard me, Agni; content me; hurt me not.

i. 3. 4.

Thou, O Soma, art the giver of wide protection from hostility, brought about by ourselves or by others; hail!  
May the active one gladly partake of the ghee.  
May Agni here make room for us;  
May he go before us cleaving the foe;  
Joyously may he conquer our foes;  
May he win booty in the contest for booty.  
Step widely, O Visnu;  
Give us broad space for dwelling in;  
Drink the ghee, thou whose birthplace is in the ghee;  
Lengthen (the years) of the lord of the sacrifice.  
Soma goeth, who knoweth the way;

He approacheth the place of the gods,  
To sit on the birthplace of Order .  
Thou art the seat of Aditi.

Do thou sit on the seat of Aditi.

This, god Savitr, is the Soma of you (gods); guard it; let it escape you not.

So, O Soma, god to the gods, hast thou gone, and I here man to man, with offspring, with increase of wealth.

Honour to the gods I Homage to the Pitrs!

1 Here (may) I (be free) from Varuna's noose; may I gaze on the heaven, on the light that is for all men,

M Agni, lord of vows, thou art the vow-lord of vows.

May my body that hath been in thee be here in me; may thy body that hath been in me be there in thee.

Be aright the vows, O vow-lord, of both of us votaries.

i. 3. 5.

I have passed by some, I have not approached others.

I have found thee nearer than the farther, farther than the near.

So I welcome thee, that art of Visnu, for the sacrifice to the gods.

Let the god Savitr anoint thee with honey.

O plant, guard it.

O axe, harm it not.

With thy top graze not the sky, with thy middle harm not the atmosphere, with earth be united.

O tree, grow with a hundred shoots; may we grow with a thousand shoots.

Thou, whom this sharp axe hath brought forward for great good fortune, uncut, with wealth of heroes, (give us) riches.

i. 3. 6.

To I earth thee! To atmosphere thee! To sky thee!

Pure be the world where the Pitrs sit.

Thou art barley (yava); bar (yavaya) from us foes, bar evil spirits.

Thou art the seat of the Pitrs.

Thou art easy of approach, first among leaders; the tree will mount thee, be aware of it.

Let the god Savitr anoint thee with honey.

For the plants with good berries thee!

Support the sky, fill the atmosphere, with thy base make firm the earth.

To these dwellings of thine are we fain to go,

Where are the many-horned active kine;

There is resplendent the highest step

Of the wide-stepping Visnu, the mighty!

Behold the deeds of Visnu



Wherein he displayed his laws,  
Indra's true friend.  
That highest step of Visnu  
The singers ever gaze upon  
Like an eye stretched in the sky.  
Thee that art winner of Brahmans, winner of nobles, winner of fair  
offspring, winner of increase of wealth, I close in.  
Strengthen the Brahmans, strengthen the nobles, strengthen offspring,  
strengthen increase of wealth,  
Thou art invested; let the clans of the gods invest thee; let increase  
of wealth, let (the clans) of men invest the sacrificer here.  
On the slope of the atmosphere I conceal thee.

i. 3. 7.

For striving thee!  
Thou art the impeller.  
To the gods the servants of the gods have come, the priests, the eager  
ones.  
O Brhaspati, guard wealth.  
Let thy oblations taste sweet.  
O god Tvastr make pleasant our possessions.  
Stay, ye wealthy ones,  
Thou art the birthplace of Agni.  
Ye are the two male ones.  
Thou art Urvaçi, thou art Ayu, thou art Pururavas.  
Anointed with ghee, do ye produce a male.  
Be born with the Gayatri metre, with the Tristubh metre, be born with the Jagati metre.  
Be ye of one mind for us, one dwelling, spotless.  
Harm not the sacrifice nor the lord of the sacrifice, O all-knowing;  
be ye two auspicious to-day with us.  
The fire moveth entering into the fire,  
The son of the Rsis, the overlord he;  
With the cry of Hail! I offer to thee with devotion;  
Do thou not spoil the share of the gods.

i. 3. 8.

I grasp thee.  
Offering to the gods, I seize thee with the noose of sacred order.  
Fear not men.  
For the waters thee, for the plants thee, I sprinkle.  
Thou art a drinker of the waters.  
Ye divine waters, make it palatable, a very palatable offering for the

gods.

Let thy breath be united with the wind, thy limbs with the sacrificial, the lord of the sacrifice with his prayer.

Anointed with ghee, do ye guard the beast.

Ye wealthy ones, do ye kindly I resort to the lord of the sacrifice.

O broad atmosphere, in unison with the god wind, sacrifice with the life of this offering; be united with its body; extending more broadly, make the sacrifice of the lord of the sacrifice most successful.

Guard from contact with earth.

Homage to thee, O extended one.

Come forward, irresistible, along the stream of ghee, with offspring, with increase of wealth.

O ye waters, goddesses, purifying and pure, do ye bring the gods; may we, pure and served (by you), be servers upon you.

i. 3. 9.

Let thy speech swell, let thy breath swell, let thine eye swell, let thine ear swell.

The pain that hath reached thy vital airs, that (hath reached) thine eye, that (hath reached) thine ear, what is harsh in thee, what is in its place,—let that swell, let that hereby be pure.

Let thy navel swell, let thine anus swell.

Be thy feet pure.

Hail to the waters ! Hail to the plants! Hail to earth! Hail to night and day!

O plant, protect him.

O axe, harm him not.

Thou art the share of the Raksases.

This Raksas here I lead to the lowest darkness.

Him who hateth us and whom we hate, here him I lead to the lowest darkness.

I For food thee!

In ghee, O sky and earth, be covered.

Uncut, with wealth of heroes, (give us) riches.

Fare along the broad atmosphere.

O Vayu, taste the drops.

Hail! go to Urdhvanabhas, offspring of the Maruts.

i. 3. 10.

Let thy mind with the mind, let thy breath with the breath (of the gods be united).

Be this offering rich in ghee pleasing to the gods; hail!

May Indra's expiration be set in every limb;

May Indra's inspiration be in every limb.

O god Tvastr, let mind be united for thee,

When ye that are various become of one form;

Over thee as thou goest among the gods for help let thy comrades

And thy father and mother rejoice.  
Thou art fortune (çri).  
Let Agni cook (çrinatu) thee.  
The waters are come together.  
For the whirl of the wind thee, for the rush of Pusan, for the growth of the waters, of the plants.  
Drink ghee, ye drinkers of ghee; drink fat, ye drinkers of fat.  
Thou art the oblation of the atmosphere.  
Hail! thee to the atmosphere!  
The quarters, the Pradiçes, the Adiçes, the Vidiçes, the Uddiçes.  
Hail to the quarters!  
Homage to the quarters.

i. 3. 11.

Go to the ocean, hail! Go to the atmosphere, hail! Go to god Savitr, hail! Go to day and night, hail! Go to Mitra and Varuna, hail! Go to Soma, hail! Go to the sacrifice, hail! Go to the metes, hail! Go to the sky and the earth, hail! Go to the clouds of the sky, hail! Go to Agni Vaiçvanara, hail!  
To the waters thee! To the plants thee!  
Give me mind and heart!  
May I acquire body, skin, son, and grandson.  
Thou art pain; pain him who hateth us and whom we hate.  
From every rule of thine, O King Varuna, set us free;  
From whatever oath by the waters, by the kine, by Varuna, we have sworn,  
From that, O Varuna, set us free.

i. 3. 12.

These waters are rich in oblation,  
Rich in oblation is the divine sacrifice,  
Rich in oblation he seeks to win (the gods?),  
Rich in oblation be the sun.  
In the seat of Agni whose home is abiding I set you down, kindly  
for kindness, accord to me kindness.  
Ye are the share of Indra and Agni; ye are the share of Mitra and  
Varuna; ye are the share of the all-gods.  
Be watchful over the sacrifice.

i. 3. 13.

To the heart thee! To mind thee! To the sky thee! To the sun thee!  
Raise aloft the sacrifice; in the sky guide to the gods the prayers.  
O King Soma, come hither, descend.  
Fear not, tremble not.  
Let me not harm thee.  
Do thou descend to creatures; let creatures descend to thee.  
Let Agni (kindled) with the kindling–stick hear my appeal,  
Let the waters hear, and the divine Dhisanas;  
Hearken, ye pressing stones, to the sacrifice of me the wise one,  
Let the god Savitr hearken to my appeal.  
Ye divine waters, child of the waters, that wave,  
Which is rich in oblation, powerful and sweetest,  
Give to the gods among the gods,  
Pure to the drinkers of the pure, (to them) whose share ye are; hail  
Thou art the dragger; do thou (drag) away the foe of the waters.  
I draw you for the sustenance of the waters.  
That mortal, O Agni, whom thou hast helped in the battles,  
Whom thou hast strengthened in the contest for booty,  
He winneth I abiding strength.

i. 3. 14.

Thou, O Agni, art Rudra, the Asura of the mighty sky,  
Thou art the host of the Maruts, thou art lord of food;  
Thou farest with ruddy winds, blessing the household;  
Thou, as Pasan dost, protectest thy worshippers with thyself.  
Rudra, king of the sacrifice,  
True offerer, priest of both worlds,  
Agni before the dreadful thunder,  
Of golden colour, win ye for help.  
Agni hath set him down as priest, good sacrificer,  
On the lap of his mother, in the fragrant place,  
The youthful, the wise, pre–eminent among men, righteous,  
Supporter of the folk in whose midst he is kindled.  
Good hath he made our sacrifice this day;  
The hidden tongue of the sacrifice have we found  
He hath come, fragrant, clothed in life;  
He hath made our sacrifice this day to prosper.  
Agni hath cried like Dyaus thundering,  
Licking the earth, devouring the plants;  
Straightway on birth he shone aflame;  
He blazeth with his light within the firmaments.  
In thee, O many–faced sacrificer,  
Morning and evening, the sacrificers place their treasures,  
In whom, purifying, good things are placed, even as the heaven and earth (support) all  
beings.

To thee, best of Angirases,  
All folk with fair dwellings severally,  
O Agni, have turned to gain their wish.  
May we win by thy help, O Agni, our wish,  
Wealth with fair offspring, O wealthy one:  
May we win booty, seeking for booty;  
May we win, O deathless, undying glory.  
O Agni, of the Bharatas, youngest,  
Bear to us excellent, glorious wealth,  
O bright one, wealth which many desire.  
White robed is he, thundering, standing in the firmament.  
Youngest, with loud-sounding immortal ones,  
Who, purifying, most manifold,  
Agni, marcheth devouring many broad (forests).  
May he give thee life on every side,  
Agni here, the desirable.  
Let thy breath come back to thee;  
I drive away the disease from thee.  
Giving life, O Agni, rejoicing in the oblation  
Be thou faced with ghee, and with birthplace of ghee  
Having drunk the ghee, the sweet, the delightful product of the cow,  
As a father his son, do thou protect him.  
To thee, the eager one,  
O knower of all, O active one,  
Agni, I offer this fair praise.  
From the sky was Agni first born,  
From us secondly he who knoweth all,  
In the waters thirdly the manly;  
The pious man singeth of him, the undying, as he kindleth him.  
Pure, O purifying one, to be lauded,  
O Agni, mightily thou shinest,  
To whom offering is made with ghee.  
Shining like gold, he hath become widely resplendent,  
For glory shining with immortal life;  
Agni became immortal in his strength,  
What time prolific Dyaus begat him.  
What time his glory urged the lord to strength,  
Then (did) Dyaus (let) the pure seed be sprinkled openly;  
Agni begot the host, the blameless, the youthful,  
The worshipping, and gave it impulse.  
He (flourishes) with keener mind, aided by thee.  
O giver! give (us wealth) in good offspring;  
O Agni, may we enjoy wealth richest in heroes;  
(Wealth) that is excellent, uttering praises to thee.,'  
O Agni, bring us strong wealth,  
By the force of thy glory,  
That is above all men  
And openly prevaieth in contests for booty.

O Agni, mighty one, bring to us  
That wealth which prevaieth in contests;  
For thou art true, wondrous,  
The giver of booty of kine.  
To Agni let us make service with hymns,  
Who feedeth on bull and cow,  
The disposer, backed with Soma.  
For thou art, O son, a singer, seated at the feast;  
Agni made at birth a path and food;  
Do thou, O giver of strength, bestow strength upon us;  
Be victorious like a king; thou rulest within without a foe.  
O Agni, thou purifiest life ;  
Do thou give food and strength to us;  
Far away drive ill-fortune.  
O Agni, good worker, purify for us  
Glory in good heroes;  
Giving increase and wealth to me.  
O Agni the purifying, with thy light,  
O god, with thy pleasant tongue,  
Bring hither the gods and sacrifice.  
Do thou, O shining and purifying one,  
O Agni, bring hither the gods  
To our sacrifice and our oblation.  
Agni, of purest vows,  
Pure sage, pure poet,  
Shineth in purity, when offering is made.  
O Agni, thy pure,  
Bright, flaming (rays) arise,  
Thy lights, thy flames.

-- Book 01 Part 03 --

# Book 01 Part 04

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## The Soma Cups

i. 4. 1.

I take thee. Thou art the stone which maketh the sacrifice for the gods; make this sacrifice deep, with thy highest edge, (make) the Soma well pressed for Indra, rich in sweetness, in milk, bringing rain.

To Indra, slayer of Vrtra, thee! To Indra, conqueror of Vrtra, thee! To Indra, slayer of foes, thee! To Indra with the Adityas, thee! To Indra with the all-gods, thee!

Ye are savoury, conquerors of Vrtra, delightful through your gifts, spouses of immortality, Do ye, O goddesses, place this sacrifice among the gods

Do ye, invoked, drink the Soma;

Invoked by you let Soma drink.

With thy light which is in the sky, on the earth, in the broad atmosphere, do thou for this sacrificer spread wealth broadly; be favour able to the giver.

Ye Dhisanas, that are strong, be strengthened; gather strength, and give me strength; let me not harm you, harm me not.

Forward, backward, upward, downward, let these quarters speed to you; O mother, come forth.

Thy unerring, watchful name, O Soma, to that of thee, O Soma, to Soma, hail!

1 4. 2.

Be pure for the lord of speech, O strong one; male, purified by the arms with the shoots of the male; thou art the god purifier of gods; to those thee whose portion thou art!

Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky and earth thee!

May mind enter thee.

Fare along the broad atmosphere.

Hail! Thee, of kindly nature, to the sun!

To the gods that drink the rays thee f

This is thy birthplace; to expiration thee!

i. 4. 3.

Thou art taken with a support.

O bounteous one, restrain (it), protect Soma, guard wealth, win food by sacrifice, I place within thee sky and earth, within thee the broad atmosphere; in unison with the gods, the lower and the higher, O bounteous one, do thou rejoice in the Antaryama (cup).

Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky and earth thee!

May mind enter thee.  
Fare along the broad atmosphere.  
Hail! Thee, of kindly nature, to the sun!  
To the gods that drink the rays thee!  
This is thy birthplace; to inspiration thee!

i. 4. 4.

O Vayu, drinker of the pure, come to us;  
A thousand are thy teams, O thou that hast all choice boons.  
For thee this sweet drink hath been drawn,  
Whereof, O god, thou hast the first drink.  
Thou art taken with a support; to Vayu thee!  
O Indra and Vayu, these draughts are ready;  
Come ye for the libations,  
For the drops desire you.  
Thou art taken with a support; to Indra and Vayu thee! This is  
thy birthplace; to the comrades thee!

i. 4. 5.

This Soma is pressed for you, O Mitra and Varuna,  
Who prosper holy order;  
Hearken ye now to my supplication.  
Thou art taken with a support; to Mitra and Varuna thee! This is  
thy birthplace; to the righteous thee!

i. 4. 6.

That I whip of yours which is rich in sweetness  
And full of mercy, O Aṅvins,  
With that touch the sacrifice.  
Thou art taken with a support; to the Aṅvins thee! This is thy birthplace; to the sweet thee!

i. 4. 7.

Ye that yoke early be unloosed  
O Aṅvins, come ye hither,  
To drink this Soma.  
Thou art taken with a support; to the Aṅvins thee! This is thy



birthplace; to the Aḥvins thee!

i. 4. 8.

Vena hath stirred those born of Prṇi,  
He enveloped in light, in the expanse of the welkin;  
Him in the meeting–place of the waters, of the sun,  
Like a child, the priests tend with their songs.  
Thou art taken with a support; to Ḥanda thee! This is thy birthplace; guard the folk.

i. 4. 9.

Him, as aforetime, as of old, as always, as now,  
The prince, who hath his seat on the strew and knoweth the heaven,  
The favouring, the strong, thou milkest with thy speech,  
The swift who is victor in those among whom thou dost wax.  
Thou art taken with a support; to Marka thee! This is thy birth-  
place; guard offspring.

i. 4. 10.

Ye gods that are eleven in the sky,  
Eleven on the earth,  
Who sit mightily in the waters, eleven in number,  
Do ye accept this sacrifice.  
Thou art taken with a support; thou art the leader, thou art the good leader; quicken the  
sacrifice, quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do  
thou guard the folk with thy power; this is thy birthplace; to the All–gods thee!

i. 4. 11.

Three and thirty in troops the Rudras  
Frequent the sky and earth, the destructive ones,  
Eleven seated on the waters;  
May all of them accept the Soma pressed for the pressing.  
Thou art taken with a support; thou art the leader, thou art the good leader; quicken the  
sacrifice, quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do  
thou guard the folk with thy power; this is thy birthplace; to the all–gods thee!

i. 4. 12.

Thou art taken with a support.  
To Indra thee, to him of the Brhat (Saman),  
The strong, eager for praise.  
Thy great strength, O Indra,  
To that thee!  
To Visnu thee! This is thy birthplace; to Indra, eager for praise, thee!

i. 4. 13.

The head of the sky, the messenger of earth,  
Vaiçvanara, born for holy order, Agni,  
The sage, the king, the guest of men,  
The gods have produced as a cup for their mouths.  
Thou art taken with a support; to Agni Vaiçvanara thee! Thou art  
secure, of secure foundation, most secure of the secure, with securest  
foundation of those which are secure. This is thy birthplace; to Agni  
Vaiçvanara thee!

i. 4. 14.

Thou art Madhu and Madhava; thou art Çukra and Çuci; thou art Nabha and Nabbasya;  
thou art Isa and Urja; thou art Saha and Sahasya; thou art Tapa and Tapasya.  
Thou art taken with a support.  
Thou art Samsarpa.  
To Anhaspatva thee!

i. 4. 15.

O Indra and Agni, come  
For our prayers to the pressed drink, the delightful fumes  
Drink ye of it, impelled by our prayer.  
Thou art taken with a support; to Indra and Agni thee! This is thy birthplace; to Indra and  
Agni thee!

i. 4. 16.

Ye dread ones, guardians of men,  
O All-gods, come ye,

Generous, to the pressed drink of the generous one.  
Thou art taken with a support; to the All-gods thee! This is thy birthplace; to the All-gods thee!

i. 4. 17.

Him with the Maruts, the mighty bull,  
The bountiful, the divine ruler, Indra,  
All-powerful, the dread, giver of strength,  
For present aid let us invoke.  
Thou art taken with a support; to Indra with the Maruts thee! This is thy birthplace; to Indra with the Maruts thee!

i. 4. 18.

O Indra with the Maruts drink here the Soma,  
As thou didst drink the pressed drink with Çaryata  
Under thy guidance, in thy protection, O hero,  
The singers skilled in sacrifice are fain to serve.  
Thou art taken with a support; to Indra with the Maruts thee!  
This is thy birthplace; to Indra with the Maruts thee!

i. 4. 19.

Indra with the Maruts, the bull, for gladness,  
Drink the Soma, for joy, to thy content;  
Pour within thy belly the wave of sweetness;  
Thou art from of old the king of the pressed drinks.  
Thou art taken with a support; to Indra with the Maruts thee,  
This is thy birthplace; to Indra with the Maruts thee!

i. 4. 20.

Great is Indra who through his might  
Is like Parjanya with the rain;  
He waxeth with the praises of Vatsa.  
Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 21.

Great is Indra, manfully controlling men,  
Unfailing in strength, of double force;  
Towards us for strength doth he wax;  
Broad and wide hath he been adorned by the offerers.  
Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 22.

Never art thou barren, O Indra,  
Never dost thou fail thy worshipper;  
Now more and more is thy divine gift increased,  
O bountiful one.  
Thou art taken with a support; to the Adityas thee!  
At no time art thou heedless,  
But dost guard the two generations;  
The pressing is thy strength, O fourth Aditya  
The ambrosia is ready in the sky.  
The sacrificer seeketh the favour of the gods;  
Be ye kindly, O Adityas;  
May thy lovingkindness come hither,  
That it may the more free us from affliction.  
O bright Aditya, this is thy Soma drink,  
Delight in it, have gladness in it; may we that gladden thee have gladness;  
With the rain of the sky I mix thee.

i. 4. 23.

Prosperity to-day, O Savitr, prosperity to-morrow,  
Day by day prosperity mayst thou procure for us;  
Through this prayer may be won the prosperity  
Of many a prosperous dwelling, O god.  
Thou art taken with a foundation; to the god Savitr thee!

i. 4. 24.

O Savitr with unfailing guardians,  
Propitious, do thou to-day guard our house;  
Golden-tongued do thou protect us for new prosperity;  
May no plotter of evil overpower us.

Thou art taken with a support; to the god Savity thee

i. 4. 25.

To help us I summon  
The golden-handed Savitr  
He as a god knoweth the place.  
Thou art taken with a support; to the god Savitr thee!

i. 4. 26.

Thou givest good protection, and art well established.  
Homage to the great bull!  
This is thy birthplace; to the All-gods thee!

i. 4. 27.

Of thee, O drop, pressed by Brhaspati, and possessing power, I draw  
the cup connected with the wives.  
O Agni, with the wives, in unison with the god Tvastr, drink the Soma, hail.

i. 4. 28.

Thou art a bay, yoker of bays, mounter on the bays, bearer of the bolt, lover of Prṇi; to  
thee, O god Soma, for whom the formula of sacrifice is uttered, the song sung, the hymn  
recited, I draw the cup connected with the bays.  
Ye two are bays; ye are the grains for the bays, mixed with Soma.  
To Indra hail!

i. 4. 29.

O Agni, thou purifiest life;  
Do thou give food and strength to us;  
Far away drive ill fortune.  
Thou art taken with a support; to Agni the radiant thee! This is  
thy birthplace; to Agni the radiant thee!

i. 4. 30.

Arising in might,  
Thou didst move thy jaws, O Indra,  
When thou hadst drunk the cup–pressed Soma.  
Thou art taken with a support; to Indra the mighty thee! This  
is thy birthplace; to Indra the mighty thee!

i. 4. 31.

Overcoming, seen of all,  
Light–making art thou, Surya;  
Thou dost illumine all the firmament.  
Thou art taken with a support; to Surya the radiant thee! This  
is thy birthplace; to Surya the radiant thee!

i. 4. 32.

Swell, O sweetest Soma,  
With all thy aids,  
Be fullest of help for us.

i. 4. 33.

Departed are those mortals who in days gone by behold  
An earlier dawn of morning;  
Dawn now hath become visible to us;  
They come who shall behold her in days to come.

i. 4. 34.

I place thee that hast light.  
I place thee that makest light.  
I place thee that findest light.  
I place thee that shinest.  
I place thee that burnest.  
I place thee that flashest.  
I place thee that art aflame.  
I place thee that blazest.  
I place thee that art immortal.

I place thee that hast great light.  
I place thee that awakenest.  
I place thee that art awake.

i. 4. 35.

To energy hail! To effort hail! To distraction hail! To attempt hail! To endeavour hail! To striving hail! To heat hail! To burning hail! To heating hail! To the hot hail! To the slaying of a Brahmin hail! To all hail!

i. 4. 36.

Çitta with the sinew, Bhava with the liver, Rudra with the taniman, Paçupati with the thick heart, Agni with the heart, Rudra with the blood, Çarva with the kidneys, Mahadeva with the intestinal flesh, him that slayest most quickly with the entrails.

i. 4. 37.

Mount thy car, O slayer of Vrtra;  
Thy steeds are yoked by our prayer;  
May the pressing–stone with its voice  
Incline thy mind towards us.  
Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 38.

Indra his two steeds bear,  
Him of unequalled strength,  
To the praises of the Rsis and the sacrifice of men.  
Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 39.

The Soma hath been pressed for thee O Indra;  
O most strong, O impetuous one, come hither;  
Let power encompass thee,

Even as the sun encompasses the atmosphere with its rays.

Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 40.

Earth, covering all,

Hath placed thee in her lap;

Be gentle and rest kindly on him

Grant him protection, extending wide.

Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 41.

Great is Indra of the Sodaçin,

With the bolt in his arm, may he grant protection;

May the bountiful give us prosperity,

May he smite him who hateth us.

Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 42.

In unison and in fellowship with the Maruts, Indra,

Drink the Soma, O slayer of Vrtra, O hero, O wise one;

Slay our foes, drive away the enemies,

And thus make for us on all sides security.

Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

### **The Daksina Offerings**

i. 4. 43.

His rays bear up the god

Who knoweth all,

The sun for all to see.

The radiant countenance of the gods hath risen,

The eye of Mitra, Varuna, Agni;

He hath filled the sky and earth and atmosphere;

The sun is the self of all that moveth and standeth.



O Agni, lead us by a fair path to wealth,  
O god, knowing all the ways;  
Drive from us the sin that maketh us wander;  
We will accord to thee most abundant honour.  
Go to the sky, fly to heaven.  
With my form I approach your form; with my age your age.  
May Tutha, all knowing, allot to you in the highest firmament.  
This gift of thine, Agni, cometh, impelled by the Soma.  
Lead it by the path of Mitra.  
Go ye on by the path of holy order, of brilliant gifts,  
Leading prosperity by the path of the sacrifice.  
May I win a Brahman to-day, a seer and sprung from seers, of (famous) father and  
grandfather, fit for the sacrificial gift.  
Gaze on the heaven, gaze on the atmosphere.  
Join those in the seat.  
Given by us, go to the gods, full of sweetness; enter the giver; without leaving us fare by the  
path leading to the gods; sit in the world of the righteous.  
Be this complete for us.

i. 4. 44.

May Dhatr the giver, may Savitr, rejoice in this,  
Prajapati, the lord of treasures, and Agni, for our sake;  
May Tvastr, Visnu, accord generously  
Wealth with offspring to the sacrificer.  
O Indra, unite us in heart, with cattle,  
O bountiful one, with generous ones, with prosperity;  
With the holy power that is made by the gods,  
With loving kindness of the gods to whom sacrifice is made.  
With glory, with milk, with ourselves,  
Are we united, with auspicious hearts;  
May Tvastr make fortune for us ;  
May he set right whatever is amiss in our bodies.  
In that to-day, O Agni, we choose thee  
As Hotr as our sacrifice proceeded,  
Prosperously hast thou sacrificed,  
Prosperously hast thou laboured;  
Come wise and foreseeing one to the sacrifice.  
With Hail! to you, O gods, have we made this seat,  
Ye who have come hither rejoicing in this as the pressing;  
When ye have eaten and drunken,  
Ye all, give to us, wealthy ones, wealth.  
The gods whom eager thou didst bring hither, O god,  
Them , O Agni, do thou incite in their own abode;  
Bearing and bringing oblations,  
The rich draught, do ye mount the sky.

O sacrifice, go to the sacrifice; go to the lord of the sacrifice; go to thine own birthplace; hail!  
This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble heroes; hail!

Ye gods that find the way, finding the way, go on the way.

O lord of mind, place this sacrifice, O god, for us among the gods, hail! or speech, hail! or the wind, hail!

i. 4. 45.

King Varuna hath made a broad path  
For the sun to travel;  
He hath made him set his feet in the pathless way;  
He driveth away whatever woundeth the heart.  
A hundred remedies are thine, O king, a thousand;  
Broad and deep be thy loving kindness.  
Overcome the enmity, the hostility;  
Remove from us whatever sin hath been committed.  
The noose of Varuna is overcome.  
The face of Agni hath entered the waters,  
The child of the waters guarding against the demons' power,  
In each home do thou offer the kindling–stick, O Agni;  
Let thy tongue seek the ghee.  
In the sea is thy heart, within the waters;  
Let the plants and the waters enter thee;  
With the offerings of the sacrifice, O lord of the sacrifice,  
Let us worship at the utterance of the hymn, at the utterance of homage.  
O bath, O flood, thou glidest, O flood; thou hast removed by sacrifice the sin committed by the gods, through the gods, the sin committed by mortals, through mortals; guard us, O god, from wide hostility.  
Be the water and plants friendly to us ; be they hostile to him who hateth us and whom we hate.  
Ye divine waters, this is thy foetus, glad and well tended have we made it for you; proclaim us as doers of good deeds among the gods.  
The noose of Varuna is tied, the noose of Varuna is loosed.  
Thou art fuel; may we prosper; thou art kindling; thou art brilliance, grant me brilliance.  
I have penetrated to the waters;  
We are united with the sap;  
I have come rich in milk, O Agni;  
Do thou unite me with radiance.

i. 4. 46.

I who deeming thee immortal,  
Mortal myself, call on thee with prayerful heart.

Upon us, O wise one, bestow glory;  
O Agni, through offspring may I attain immortality.  
He, for whom, O Agni, thou dost make, O wise one,  
For his good deeds a kindly world,  
Shall win prosperity and wealth,  
Rich in sons, in heroes, in kine.  
To thee, O son of strength, they turn  
Who have desires to be fulfilled;  
None excelleth thee, O Indra.  
At each hymn the Soma delighteth Indra,  
The pressed (juices), the bountiful one ,  
What time in unison with equal effort  
They call him to aid, like sons a father.  
O Agni, O wise one, with sap,  
With brilliance thou shinest,  
Slayer of Raksases, suppressor of demons.  
I have penetrated to the waters  
We are united with the sap;  
I have come rich in milk, O Agni;  
Do thou unite me with radiance.  
Rich art thou, lord of riches,  
O Agni, rich in radiance;  
May we enjoy thy loving kindness.  
Thou, O Agni, riches—lord of riches,  
I hail , O lord in the sacrifices;  
Through thee in strife may we be victorious;  
May we overcome the hostilities of mortal men.  
Thee, O Agni, best gainer of booty,  
The sages nourish, well lauded;  
Do thou give us wealth of heroes.  
May Agni here make room for us;  
May he go before us cleaving the foe  
Joyfully may he conquer our foes;  
May he win booty in the contest for booty.  
By Agni is Agni kindled,  
The wise, the young, the lord of the house,  
The bearer of the oblation, with ladle in his mouth.  
Thou, O Agni, by Agni,  
The sage by the sage, the good by the good,  
The comrade by the comrade, art kindled.  
O Agni, thy pure.  
With radiance.

# Book 01 Part 05

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## The Rekindling of the Fire

i. 5. 1.

The gods and the Asuras were in conflict; the gods, in anticipation of the contest, deposited in Agni their desirable riches (thinking), 'This will still be ours, if they defeat us. Agni desired it and went away with it. The gods having defeated (the Asuras) pursued (Agni) desirous of recovering it. They sought violently to take it from him. He wept; in that he wept (arodit [sic]), that is why Rudra has his name. The tear that was shed became silver; therefore silver is not a suitable gift, for it is born of tears. He who gives on the strew, in his house before the year is out they weep; therefore one should not give on the strew. Agni said, 'Let me have a share; then this will be yours.' They replied, 'The re-establishing shall be thine alone.' 'He shall prosper', he said, who shall establish the fire with me as its divinity.' Pusan established it; therefore did Pusan prosper; therefore cattle are said to be Pusan's. Tvastr established it; therefore did Tvastr prosper; therefore cattle are said to be Tvastr's. Manu established it; therefore did Manu prosper; therefore offspring are said to be Manu's. Dhatr established it; therefore Dhatr prospered; Dhatr is the year; therefore offspring and cattle are born in the course of the year. He who knows thus the prosperity of the re-establishing prospers. He who knows his connexions becomes possessed of connexions himself. Agni desiring a share after being established assailed the offspring and cattle of the sacrifice. Having removed it, one should re-establish it; thus he unites him with his own portion; verily he is appeased. He should establish under Punarvasu; Punarvasu is the Naksatra for the re-establishing; verily by establishing it under its own deity he becomes resplendent. He establishes with Darbha grass, for variety. He establishes with Darbha; verily winning it from the waters and the plants he establishes it. The sacrificial cake is offered on five potsherds; the seasons are five; verily he wins it from the seasons and establishes it.

i. 5. 2.

He who removes the fire casts away the sacrifice and cattle. The sacrificial cake is offered on five potsherds; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. Now he who removes the fire is the slayer of the hero among the gods; Brahmins desirous of holiness did not aforesaid eat his food; the Yajyas and Anuvakyas are in the Pankti metre; the sacrifice is fivefold, man is fivefold; verily making recompense to the gods for the hero he re-establishes the fire. They are of a hundred syllables; man lives a hundred years and has a hundred powers; verily he rests on life and power. In that Agni when established does not prosper, (it is that he is) desiring a greater portion; in that it is all Agni's, that is his prosperity. Speech is uttered together in the house of him who removes the fire; the sacrificer is liable to perish on account of the uttering together of speech. There are discriminations, to sever speech and preserve the sacrificer. He makes a discrimination; verily he makes the holy power (Brahman). He speaks the Yajus, muttering; it is as if one who has found a rich treasure hides it. To Agni Svistakrt he speaks aloud; it is as if one who has found a rich treasure is fain to go openly. Uttering the discrimination he

makes the Vasat cry with the foresacrifice; verily he leaves not his abode. The sacrificial cake is the sacrificer, the oblations are cattle; in that he offers these libations on either side of the cake, he thus surrounds the sacrificer on either side with cattle. 'After performing the Yajus and collecting the apparatus', they say: 'the apparatus should not be collected, the Yajus should not be performed,' they say: the apparatus should be collected and the Yajus performed, for the prosperity of the sacrifice. The sacrificial fee is a renovated chariot, a newly-sewn garment, a draught ox let loose again, for the prosperity of the re-establishing. 'Seven are thy kindling-sticks, O Agni, seven thy tongues'; (with these words) he offers the Agnihotra. Wherever there is anything of his nature, thence does he win him. Now he who removes the fire is the slayer of the hero among the gods, Varuna is the exactor of the recompense; he should make an offering on eleven potsherds to Agni and Varuna; him whom he slays and him who exacts the recompense he delights with their own portion; the sacrificer is not ruined.

i. 5. 3.

(Thou I art) earth in depth, sky in breadth, atmosphere in greatness;  
In thy lap, O goddess Aditi, Agni  
I place, food-eater for the eating of food.  
The spotted bull hath come  
And reached again the mother  
And the father, faring to the heaven.  
Thirty places be ruleth;  
Speech resorteth to the bird  
Bear it with the days.  
With her inspiration from his expiration,  
She wandereth between the worlds;  
The bull discerneth the heaven.  
If thee in anger I have scattered,  
In rage or through misfortune,  
That of thee, O Agni, be in good order,  
Again thee we relight.  
Whatever of thee scattered in rage  
Was spread over the earth,  
That the Adityas, the All-gods  
And the Vasus gathered together.  
Mind, light, rejoice in the oblation.  
May be unite this scattered sacrifice;  
May Brhaspati extend it;  
May the All-gods rejoice herein.  
Seven are thy kindling-sticks, O Agni, seven thy tongues;  
Seven seers, seven dear abodes,  
Seven priesthoods sevenfold sacrifice to thee;  
Seven birthplaces with ghee do thou fill.  
Return with strength, return,  
O Agni, with food and life;

Again guard us on all sides.  
Return with wealth, O Agni,  
Fatten with the stream,  
All gaining on every side.

Leka, Salekha, Sulekha, may these Adityas rejoicing partake of our oblation; Keta, Saketa, Suketa, may these Adityas rejoicing partake of our oblation; Vivasvan, Aditi, Devajuti, may these Adityas rejoicing partake of our oblation.

i. 5. 4.

'Earth in depth, sky in breadth,' he says; with this benediction he establishes it. The serpents thought that they were growing worn out; Kasarnira Kadraveya beheld this Mantra; then did they strike off their worn-out skins. With the verses of the queen of serpents he establishes the Garhapatya, and so renewing it he establishes it as immortal. Pure food did not come to the earth; she beheld this Mantra; then food came to her. In that he establishes the Garhapatya with the verses of the serpent queen (it serves) for the winning of food; verily he establishes it firm in the (earth). 'If thee in anger I have scattered', he says; verily he conceals it from him. 'Again thee we relight', he says; verily he kindles him all together. 'Whatever of thee scattered in rage', he says; verily by means of the deities he unites him. The sacrifice of him who removes the fire is split; he pays reverence with a verse containing the word Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily by holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity, 'May the All-gods rejoice herein', he says; verily continuing the sacrifice he points it out to the gods. 'Seven are thy kindling-sticks, O Agni, seven thy tongues', he says, for sevenfold in seven-wise are the dear forms of Agni; verily he wins them. 'Return with strength', 'Return with wealth', (with these words) he offers oblations on either side of the sacrificial cake; verily with strength and with wealth he surrounds on either side the sacrificer. The Adityas went from this world to yonder world, they were thirsty in yonder world, having returned to this world and having established the fire, they offered these oblations; they prospered, they went to the world of heaven. He, who establishes a fire after the second establishment, should offer these oblations; he prospers with the prosperity where with the Adityas prospered.

### **The Reverence of the Fire**

i. 5. 5.

As we approach the sacrifice,  
Let us utter a hymn to Agni,  
Who heareth us, even from afar.  
After his ancient splendour,  
The bold ones have drawn the white milk  
From the seer who winneth a thousand.  
Agni is the head of the sky, the height,  
Lord of the earth here,  
He quickeneth the seed of the waters.

Here hath he first been established by the establishers,  
Youngest Hotr to be invoked at the sacrifices,  
Whom Apnavana and the Bhrgus caused to shine,  
Bright in the woods, spreading from house to house.  
Ye twain shall be summoned, O Indra and Agni ,  
Ye twain shall rejoice together in the offering  
You both, givers of food and riches,  
You both I summon for the winning of strength.  
This is thy due place of birth,  
Whence born thou didst shine;  
Mount it, O Agni, knowing it,  
And make our wealth increase.  
O Agni, thou purifiest life;  
Do thou give food and strength to us;  
Far away drive ill-fortune.  
O Agni, good worker, purify for us  
Glory in good heroes,  
Giving increase of wealth to me.  
O Agni, the purifying, with thy light,  
O god, with thy pleasant tongue,  
Bring hither the gods and sacrifice.  
Do thou, O shining and purifying one,  
O Agni, bring hither the gods  
To our sacrifice and our oblation.  
Agni, of purest vows,  
Pure sage, pure poet,  
Shineth in purity when offering is made.  
O Agni, thy pure,  
Bright, flaming (rays) arise,  
Thy lights, thy flames.  
Thou art giver of life, O Agni; give me life . Thou art giver of radiance, O Agni; give me  
radiance. Thou art guardian of the body, O Agni; guard my body.  
O Agni, whatever is deficient in my body, do thou make that good for me.  
O thou of various splendour, in safety may I reach the end of thee.  
Kindling thee may we kindle thee for a hundred winters, in radiance, strong the giver of  
strength, famous the giver of fame, with good heroes, the undeceived, O Agni, the deceiver  
of foes in the highest firmament.  
Thou, O Agni, hast attained the radiance of the sun, the praises of the Rsis, thy beloved  
abode.  
Thou, O Agni, hast the radiance of the sun; grant me life, radiance, and offspring.

i. 5. 6.

I gaze on offspring,  
Offspring of Ida, connected with Manu;  
May they all be in our house.

Ye are water; may I share your water. Ye are greatness, may I share your greatness; ye are might, may I share your might; ye are strength, may I share your strength.

Ye wealthy ones, stay in this place, this fold, this dwelling, this birthplace; be ye here; go not hence; be many for me .

Thou art composed of every form; enter me with strength, with lordship of kine, with increase of wealth.

May I prosper with your thousandfold prosperity; may your wealth rest in me.

To thee, O Agni, day by day,

That shinest in the darkness, with our devotion,

We come bearing honour.

Lord of the sacrifices,

Guardian of holy order, shining,

Waxing in his own home.

O Agni, be of easy access to us,

As a father to his son;

Befriend us for prosperity.

O Agni be thou our nearest,

Our protector, kindly, a shield;

Thee, O shining and most radiant one,

We implore for favour, for our friends;

Agni, bright, of bright fame,

Come hither in thy greatest splendour and give us wealth.

With strength I gaze on you; gaze on me with strength. With increase of wealth I gaze on you; gaze on me with increase of wealth.

Ye are food, making sweetness; kindly enter me, nourishment and drink; may I prosper with your thousandfold prosperity , may your wealth rest on me,

That excellent glory of Savitr

The god we meditate,

That be may stimulate our prayers.'

Make famous the Soma–presser,

O lord of prayer,

Even as (thou did make famous) Kaksivant Auçija.

Never art thou barren, O Indra,

Never dost thou fail thy worshipper;

Now more and more is thy divine gift increased,

O bountiful one.

May we set thee around us, O Agni,

The sage, the strong, as a fort,

Of daring hue, day by day

Destroyer of that which may be broken.

O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters, this blessing I invoke, bringing light for the race; this blessing I invoke, bringing light for N. N.



There is no sacrifice without a Saman. 'As we approach the sacrifice', he says; verily he yokes a Stoma with it. 'Approach', he says; offspring and cattle approach the world; verily he approaches cattle and offspring and this world. 'After his ancient splendour', he says; the ancient is the world of heaven; verily he mounts upon the world of heaven. 'Agni is the head of the sky, the height', he says; verily he makes him the head of his equals, and verily from the world of the gods he rests in the world of men. 'Here hath he first been established by the establishers', he says; verily he makes him the principal. 'Ye twain shall be summoned, O Indra and Agni', he says; verily he wins might and force. 'This is thy due place of birth', he says; wealth is cattle; verily he wins cattle. With six (verses) he pays reverence; the seasons are six ; verily he rests on the seasons. With six subsequent (verses) he pays reverence; they make up twelve; the year has twelve months; verily he rests on the year. Just as a man, a horse, a cow, are worn out, so the fire when established wears out; at the end of the year he pays reverence with (verses) containing the words Agni and pu [sic]; verily he renews it and makes it unageing, and also purifies it. He pays reverence; that is his union. He pays reverence ; that is his bond. He pays reverence; that is his appeal. He pays reverence; that is as if an inferior brings (something) to a superior and pays him honour. 'Thou art giver of life, O Agni; give me life', he says, for he is a giver of life. 'Thou art giver of radiance, O Agni; give me radiance', he says, for he is a giver of radiance. I Thou art guardian of the body, O Agni; guard my body', he says , for he is a guardian of the body. 'O Agni, whatever is deficient in my body, do thou make that good for me', he says; 'whatever is deficient in my offspring and cattle, do thou make that good for me', he says in effect. 'O thou of various splendour, in safety may I reach the end of thee', he says; that of various splendour is the night. The Brahmans aforetime feared its not dawning; verily he wins the dawn. 'Kindling thee for a hundred winters' , he says; man lives a hundred years and has a hundred powers; verily he rests on life and power. This is a pipe with projections; by it the gods made piercings of hundreds of the Asuras; in that he takes up the kindling–stick with this verse, the sacrificer hurls the hundred–slaying (verse) as a bolt against his enemy to lay (him) low without fail. 'Thou, O Agni, hast attained the radiance of the sun', he says; 'that thou art, thus may I be', he says in effect. 'Thou, O Agni, hast the radiance of the sun', he says; verily he invokes this blessing.

i. 5. 8.

'I gaze on offspring', he says; verily he wins all the domesticated animals. 'Ye are water; may I share your water', he says, for they are water. 'Ye are greatness; may I share your greatness', he says, for they are greatness. 'Ye are might; may I share your might', he says, for they are might. 'Ye are strength; may I share your strength', he says , for they are strength. 'Ye wealthy ones, stay', he says; the wealthy ones are cattle; verily he makes cattle stay with himself. 'Be ye here; go not hence', he says; verily he makes them constant, departing not. Now one fire is piled with bricks, one with cattle. 'Thou art composed Of every form', (with these words) he strokes the calf; verily he piles it up and makes it piled with cattle. He falls away from this world who pays reverence to the Ahavaniya; he pays reverence to the Garhapatya; verily he rests on this world, and also he makes amends to the Garhapatya. He pays reverence with Gayatri verses; the Gayatri is brilliance; verily he confers brilliance upon himself; moreover in that he repeats the triad (of verses), (it serves) for continuity. Because of the Garhapatya men are born with two feet; to him who knowing

thus pays reverence to the Garhapatya with (verses) of two feet , a hero son is born. 'With strength I gaze upon you; gaze on me with strength', he says; verily he invokes this blessing. 'That excellent glory of Savitr', he says, for instigation. 'Famous the Soma–presser', he says; verily he wins the Soma draught. 'Make, O lord of prayer', he says; verily he wins splendour. 'Never art thou barren', he says; no barren night does he pass , who knowing thus pays reverence to the fire. May we (set) thee around, O Agni, as a fort', he says; verily he sets around a barrier, that nothing be spilt. 'O Agni, lord of the house', he says; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This blessing I invoke bringing light for the race', he should say, who has no son born; verily is born to him a son brilliant and resplendent. 'This blessing I invoke bringing light for N. N.', he should say who has a son born; verily he confers upon him brilliance and splendour.

i. 5. 9.

He offers the Agnihotra; whatever there is. of the Sacrificer's own, that is (still) his. In the generative organ he pours seed, for Agni is the generative organ. Then he burns at the end the plants; they then grow more numerous. In that he offers in the evening, he thus pours seed, and makes it productive by the morning (offering). Seed when poured does not prove fruitful unless modified by Tvastr; as many modifications of seed when poured as Tvastr makes, in so many shapes does it become fruitful; the sacrificer is the divine Tvastr. He pays reverence with many (verses); verily he makes many modifications of the seed when poured. He is fruitful and day by day becomes greater, who knowing thus pays reverence to the fire. The day was the gods', the night the Asuras'. The Asuras entered night with all the precious wealth of the gods ; the gods thought that they were abandoned; they perceived, 'The night is Agni's, cattle are Agni's; verily let us praise Agni here; he being praised by us will restore our cattle.' They praised Agni; he praised by them delivered their cattle from night to day; the gods having gained their cattle performed their desires. He who knowing thus pays reverence to the fire becomes possessed of cattle . The sun went from this world to yonder world; he having gone to yonder world bethought him again of this world; having returned to this world he had fear of death, for this world is, as it were, yoked with death. He reflected, 'Let me praise Agni here; he, praised, will make me go to the world of heaven.' He praised Agni; he, praised, made him go to the world of heaven. He who knowing thus pays reverence to the fire, goes to the world of heaven and lives all his days. He mounts these two fires who pays reverence to them; he acts according to the desires of one who has attained a higher place. He pays reverence at night, not in the morning, for vows are mingled at night, the bad and the good are on the same level, the fire is the light, the evening is the darkness; in that he pays reverence by night, he overcomes the darkness by light. 'Should reverence be paid to the fire or not?' they say; 'he who day by day makes a present to a man and then begs of him assuredly molests him; and who then will day by day beg of the gods?' Then they say, 'The sacrificer sacrifices for the sake of the benediction.' The reverence of the fire is the benediction of him who has established a fire; therefore reverence should be paid to the fire. Prajapati created cattle; being created they entered day and night; he recovered them by means of the metres. In that he pays reverence with the metres, he seeks to recover his own. 'There is not monotony then', they

say, 'if one pays reverence day by day.' If a man pays reverence to the fire facing it, it burns him; if with averted (face), he is deprived of offspring and cattle; he should pay reverence with (face) somewhat to the side, then (the fire) does not burn him, he is not deprived of offspring or cattle.

i. 5. 10.

The name that first, O all-knower,  
My father and my mother bestowed upon me aforetime,  
Do thou bear it until I return;  
O Agni, may I bear thy name.  
My name and thine, O all-knower,  
Which like men changing garments we bear,  
Let us exchange again,  
Thou for life, and we to live.  
Homage to Agni, the unpierced,  
Homage to the unapproachable, homage to the king!  
Irresistible is Agni, the very vigorous, all-conquering,  
Powerful, the best, the Gandharva.  
O Agni, the gods have thee for father,  
Offer to thee oblations, and have thee as an umpire  
With life, with lordship of cattle (endow) me  
And bestow on me good fortune.  
Agni here is of all the best,  
He is most adorable,  
Must ready to win (us) a thousand;  
To him be all good strength.  
Mind, light, rejoice in the oblation  
May he unite the scattered sacrifice;  
The offerings at dawn and evening  
I unite with oblation and ghee.  
Rich in milk are the plants,  
The milk of the shoot is rich in milk,  
With the milk of the milk of the waters,  
O Indra, do thou unite me.  
O Agni, lord of vows, I shall perform this vow; may I accomplish it; may it be successful for me.  
Agni, the priest, I summon hither;  
The gods worthy of sacrifice whom we invoke,  
Let these gods come in kindly mind;  
Let the gods enjoy this oblation of me.  
Who yoketh thee? Let him yoke thee.  
The potsherds for the cauldron,  
Which wise men collect,  
These are in Pusan's guardianship;  
Indra and Vayu set them free.

Unbroken is the cauldron, sprinkling abundantly,  
It hath returned to that whence it came;  
The kindling-wood, the Vedi, and all the enclosing-sticks  
Attend the life of the sacrifice.  
The three and thirty threads that stretch,  
That maintain in security the sacrifice,  
Of these the broken one I restore; hail!  
Let the cauldron go to the gods.

i. 5. 11.

Let Vaiçvanara with succour for us  
Come from afar,  
Agni through the hymn which brings (him).  
The righteous Vaiçvanara,  
Lord of right and of light,  
The immortal cauldron we seek.'  
A greater than the marvels of Vaiçvanara  
By his craftsmanship the sage hath performed alone;  
Magnifying both parents, sky and earth,  
Rich in seed, was Agni born.  
Desired in the sky, Agni, desired on earth,  
Desired he entereth all the plants;  
Agni Vaiçvanara eagerly desired,  
May he by day and night protect us from the foe.  
In that, when born, O Agni, thou didst survey the worlds,  
Like a busy herd that goeth around his flock,  
Do thou, O Vaiçvanara, find a way for the Brahman;  
Do ye protect us ever with your blessings.  
Thou, O Agni, blazing with light,  
Didst fill the firmament at thy birth;  
Thou, O Vaiçvanara, wise one, by thy might  
Didst free the gods from misfortune.'  
O Agni, among our bountiful lords, preserve  
The lordship, uninjured, unageing, rich in heroes;  
May we win booty a hundred, a thousandfold,  
O Vaiçvanara, O Agni, through thy help.  
May we enjoy the loving kindness of Vaiçvanara,  
For he is the king, the orderer of the worlds  
Hence born be discerneth all the (earth),  
Vaiçvanara vieth with the sun.  
Thine anger, O Varuna, would we avert with reverence,  
With sacrifices, with oblations  
Ruling, O wise Asura, O king,  
Do thou unloose the sins we have committed.  
Unloose from us, O Varuna, the highest,

The lowest, the midmost knot;  
Then may we, O Aditya , in thy rule,  
Be guiltless before Aditi.  
I Of Dadhikravan have I sung,  
The swift strong horse;  
May he make our mouths fragrant;  
May he lengthen our days.  
Dadhikra with his glory hath overspread the five peoples,  
As the sun with his light the waters;  
May the strong steed, winning a hundred, a thousand,  
Fill with honey these words of ours.  
Agni, the head.  
Thou art.  
O Maruts, what time seeking your favour  
We call on you from the sky,  
Do ye come unto us .  
The protections which ye have for the earnest worshipper,  
Threefold do ye grant them to the generous giver,  
To us, O Maruts, do ye accord them;  
O strong ones, give us wealth rich in heroes:  
Let Aditi save us,  
Let Aditi give us protection,  
Let Aditi guard us from tribulation.  
The mighty mother of the righteous,  
The spouse of holy order, let us invoke to aid us,  
The powerful, the unageing, the wide  
Aditi, who giveth good protection and good guidance.  
Earth strong to save, sky unrivalled,  
Aditi who giveth good protection and good guidance,  
The divine ship with good oars, the blameless,  
Which leaketh not, let us mount for prosperity.  
Happily have I mounted this ship  
With a hundred oars and a hundred spars,  
Without leak, able to convey across.

-- Book 01 Part 05 --

# Book 01 Part 06

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## The Part of the Sacrificer in the New and Full Moon Sacrifices.

i. 6. 1.

By the Yajus I pour on thee  
Offspring, life, and wealth.

Instigated by Brhaspati may the sacrificer here come to no harm.

Thou art butter, thou art truth, thou art the overseer of truth, thou art the oblation of Vaiçvanara, of the All-gods, with pure strength, of true might; thou art power, overpowering; overpower hostility, overpower those who practise hostility; overpower enmity, overpower those who practise enmity; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life ; thou hast true strength; with truth I besprinkle thee; may I share thee that art such.

For a prop, a support, of the five winds I take thee.

For a prop, a support, of the five seasons I take thee.

For a prop, a support, of the five quarters I take thee.

For a prop, a support, of the five five-peoples I take thee.

For a prop, a support, of the pot with five holes I take thee.

For the brilliance of the Brahman, for a prop, a support, I take thee.

For the might of the ruling class, for a prop, a support, I take thee .

For the people, for a prop, a support I take thee.

For excellence of strength I take thee.

For wealth of offspring I take thee.

For increase of wealth I take thee.

For splendour I take thee.

The earth ours, the oblation the gods, the benedictions the sacrificers'; for the divinities of the gods I take thee.

For desire I take thee.

i. 6. 2.

Thou art secure; may I be secure among my equals, wise, a guardian, a granter of wealth.

Thou art dread; may I be dread among my equals, dread, a guardian, a granter of wealth.

Thou art overcoming; may I be overcoming among my equals, overcoming, a guardian, a granter of wealth.

I yoke thee with the divine Brahman,

To bear this oblation, O wise one;

Kindling thee, may we live long with good children,

With good heroes, bearing thee tribute.

Whatever, O Agni, in this sacrifice of mine may be spoiled ,

Whatever of the butter, O Visnu, may be spilt,

Therewith do I smite the rival who is hard to slay;

I place him on the lap of destruction.

Bhur, Bhuvah, Suvar!

O Agni, do thou strengthen the sacrificer; weaken him who plotteth evil.,

O Agni, kindled by the gods, kindled by Manu, with sweet tongue,

I touch the head of thee, the immortal, O Hotr, for increase of wealth, good offspring, strength.

Thou art mind, derived from Prajapati; with mind in true existence do thou enter me.

Thou art speech, derived from Indra, destroying the foe ; do thou enter me with speech, with power (indriyena).

Of the seasons spring I delight; delighted may it delight me.

Of the seasons summer I delight; delighted may it delight me.

Of the seasons the rains I delight; delighted may they delight me.

Of the seasons the autumn I delight; delighted may it delight me.

Of the seasons the winter and the cool I delight; delighted may they two delight me.

By sacrifice to the gods, Agni and Soma, may I be possessed of sight.

By sacrifice to the god Agni, may I be an eater of food .

Thou art a deceiver; may I be undeceived, may I deceive N. N.

By sacrifice to the gods, Agni and Soma, may I be a slayer of foes.

By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food.

By sacrifice to the god Indra, may I be powerful.

By sacrifice to the god Mahendra, may I attain superiority and greatness.

By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life.

i. 6. 3.

May I Agni protect me from evil sacrifice, Savitr from evil report.

Him who near or afar plots evil against me, with this may I conquer.

O thou of fair rain colour, come

To this blessed home,

Approach me in devotion.

Touch the heads.

O Ida, come hither; O Aditi, come hither; O Sarasvati, come hither.

Thou art delight, thou art delighting, thou art fair.

O thou in whom joy is taken, may I attain joy from thee; O thou who art invoked, may I obtain invocation from thee.

May the prayer of the sacrificer be fulfilled for me.

With untroubled mind may I have strength for this.

May the sacrifice mount the sky, may the sacrifice reach the sky.

The path that leadeth to the gods, along it may the sacrifice go to the gods.

On us may Indra bestow power;

Us may wealth and sacrifices attend

Ours be blessings;

To us be she dear, victorious, bountiful.

Thou art joy, give joy to us; thou art enjoyed by us , may I attain joy from thee.

Mind, light, rejoice in the sacrifice

May he unite this scattered sacrifice;

May Brhaspati extend this for us.

May the All-gods rejoice here.

Swell, O ruddy one.

May (my act) as I give be not destroyed; may (my act) as I work not perish.

Thou art the portion of Prajapati, full of strength and milk.

Protect my expiration and inspiration; protect my breathing together and cross-breathing; protect my out-breathing and cross-breathing.

Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world.

i. 6. 4.

By sacrifice to the divine straw, may I be possessed of children.

By sacrifice to the god Naraçansa, may I be possessed of cattle.

By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, having long life.

May I be victorious through the victory of Agni.

May I be victorious through the victory of Soma.

May I be victorious through the victory of Agni.

May I be victorious through the victory of Agni and Soma.

May I be victorious through the victory of Indra and Agni.

May I be victorious through the victory of Indra .

May I be victorious through the victory of Mahendra.

I May I be victorious through the victory of Agni Svistakrt.

With the impulse of strength,

With elevation he hath seized me; then Indra hath made my enemies

Humble with depression.

The gods have increased my prayer

Which is elevation and depression;

Then do ye, O Indra and Agni,

Scatter my foes on every side.

Hither these blessings have come, fain for milking,

Possessing Indra , may we win,

May we milk offspring and food.

With the red steed may Agni convey thee to the god; with the tawny ones may Indra convey thee to the god; with Etaça may Sarya convey thee to the god.

I yoke thy head ropes, thy reins,

Thy yokings, thy harness;

Bestow upon us wealth and what is good;

Proclaim us sharers among the gods.

By sacrifice to the god Visnu, by the sacrifice, may I attain health and wealth, and security.

By sacrifice to the god Soma , possessing good seed, may I impregnate seed.

By sacrifice to the god Tvastr, may I prosper the form of cattle.

The wives of the gods, Agni lord of the house, are the pair of the sacrifice; by sacrifice to these deities, may I be propagated with a pair.

Thou art the bundle, thou art gain, may I gain.



Thou art action, thou art making, may I make.  
Thou art winning, thou art the winner, may I win.  
May the bundle bestow increase of wealth,  
Rich in ghee, rich in houses,  
A thousandfold, strong.

i. 6. 5.

Let the Dhruva swell with ghee,  
For each sacrifice for the worshippers;  
In the udder of the sun maiden, in the lap of Aditi,  
Broad streamed be the earth at this sacrifice.  
Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer.  
Thou art real, be real for me; thou art all, be all for me; thou art full, be full for me; thou art  
imperishable, perish not for me.  
In the eastern quarter may the gods, the priests, make (me) bright; in the southern quarter  
may the months, the fathers, make (me) bright; in the western quarter may the houses, the  
cattle, make (me) bright; in the northern quarter may the waters, the plants, the trees make  
(me) bright; in the zenith may the sacrifice, the year, the lord of the sacrifice make (me)  
bright.  
Thou art the step of Visnu, smiting enmity; with the Gayatri metre I step across the earth;  
excluded is he whom we hate.  
Thou art the step of Visnu, smiting imprecations; with the Tristubh metre I step across the  
atmosphere; excluded is he whom we hate.  
Thou art the step of Visnu, smiter of him who practiseth evil; with the Jagati metre I step  
across the sky; excluded is he whom we hate.  
Thou art the step of Visnu, smiter of the hostile one; with the Anustubh metre I stop across  
the quarters; excluded is he whom we hate.

i. 6. 6.

We have come to the heaven; to the heaven we have come.  
May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be  
brought low.  
Thou art good, the best of rays, thou art life–bestowing, bestow life  
upon me; thou art radiance–bestowing, bestow radiance upon me.  
Here do I exclude my enemy, N. N., from these quarters, this sky, this atmosphere, this  
earth, this food. Excluded is he whom we hate .  
I have been united with the light.  
I turn the turning of Indra.  
May I be united with offspring, offspring with me.  
May I be united with increase of wealth, increase of wealth with me.  
Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine.  
Be rich the sacrifice; may I be rich.

1 O Agni, thou purifiest life;  
Do thou give food and strength to us;  
Far away drive ill-fortune.  
O Agni, good worker, purify for us  
Glory in good heroes ,  
Giving increase and wealth to me.  
O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters; this blessing I invoke bringing light for the race; this blessing I invoke bringing light for N. N. [sic]  
Who yoketh thee? Let him set thee free.  
O Agni, lord of vows, I have performed my vow; for that I have had strength; that hath been accomplished by me.  
The sacrifice hath become, it hath come into being,  
It hath been born, it hath waxed great;  
It hath become the overlord of the gods,  
May it make us overlords,  
May we be lords of wealth.  
Rich in cattle, in sheep, O Agni, in horses, is the sacrifice,  
With manly companions, ever unalterable;  
Rich in food is this, O Asura, rich in offspring,  
Enduring wealth, deep based and rich in houses.

i. 6. 7.

Even as the Soma (sacrifices) come together in competition, so the new and full moon (sacrifices) are sacrifices which come together in competition. Whose sacrifice then do the gods approach and whose not? He, who among many sacrificers first appropriates the gods, sacrifices to them when the next day comes. The Ahavaniya is the abode of the gods, between the fires of cattle, the Garhapatya of men, the Anvaharya pacana of the fathers. He takes the fire; verily he appropriates the gods in their own abode; to them he sacrifices when the next day comes. By means of a vow is Agni, lord of vows, pure, the Brahman is a supporter of vows. When about to undertake a vow he should say, 'O Agni, lord of vows, I shall perform the vow.' Agni is the lord of vows among the gods; verily after announcement to him he undertakes the vow. At the full moon he undertakes his vow with the (strewing of the) straw, with the (driving away of the) calves at new moon; for that is their abode. 'The fires, both in the front and at the back, must be bestrewed', they say; men indeed desire what is bestrewed, and, how much more the gods whose is a new dwelling. With him, when sacrifice is to be made on the next day, do the gods dwell, who knowing this bestrews the fire. 'The sacrificer should win both beasts of the wild and of the village', they say; in that he refrains from those of the village, thereby he wins them; in that he eats of the wild, thereby he wins them of the wild. If he were to fast without eating, the Pitrs would be his divinity ; he eats of the wild, the wild is power, and so he bestows power upon himself. If he were to fast without eating, he would be hungry; if he were to eat, Rudra would plan evil against his cattle; he partakes of water; that is neither eaten nor not eaten; he is not hungry and Rudra does not plot evil against his cattle. The sacrificer is a bolt, the enemy of man is hunger; in

that he fasts without eating, he straightway smites with the bolt the enemy, hunger.

i. 6. 8.

He who offers sacrifice without faith, they place not faith in his sacrifice. He brings waters forward, the waters are faith; verily with faith he offers sacrifice, and both gods and men place faith in his sacrifice. They say, 'They foam over the barrier, they foam over speech, but over mind they do not foam.' He brings them forward with mind; mind is this (earth) ; verily with this (earth) he brings them forward. The sacrifice of him who knows thus does not spill. He collects the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice; verily he collects the sacrifice. If he were to collect them one by one, they would have the Pitrs as their divinity; if all together, (they would have) men as their divinity. He collects them in pairs, and so he makes the form of the Yajya and the Anuvakya, and thus there is a pair. If a man knows the ten weapons of the sacrifice, his sacrifice is in order at the beginning. The wooden sword , the potsherds, the offering-spoon, the basket, the black antelope skin, the pin, the mortar and pestle, the lower and upper millstones, these are the ten weapons of the sacrifice; the sacrifice of him who knows thus is in order at the beginning. If a man sacrifices after announcing the sacrifice to the gods, they delight in his sacrifice. He should as the oblation is being offered recite (the words), 'Agni, the priest, him I summon hither' . Thus he announces the sacrifice to the gods and sacrifices, and the gods delight in his sacrifice. This is the taking of the sacrifice and so after taking the sacrifice he sacrifices. After speaking he remains silent, to support the sacrifice. Now Prajapati performed the sacrifice with mind; verily he performs the sacrifice with mind to prevent the Raksases following. He who yokes the sacrifice when the yoking (time) arrives yokes it indeed among the yokers. 'Who (ka) yoketh thee? Let him yoke thee', he says. Ka is Prajapati—verily by Prajapati he yokes it; he yokes indeed among the yokers.

i. 6. 9.

Prajapati created the sacrifices, the Agnihotra, the Agnistoma, the full moon sacrifice, the Ukthya, the new moon sacrifice and the Atiratra. These he meted out; the Agnistoma was the size of the Agnihotra, the Ukthya that of the full moon sacrifice, the Atiratra that of the new moon sacrifice. He who knowing thus offers the Agnihotra obtains as much as by offering the Agnistoma; he who knowing thus offers the full moon sacrifice obtains as much as by offering the Ukthya ; he who knowing thus offers the new moon sacrifice obtains as much as by offering the Atiratra. This sacrifice was in the beginning Paramesthin's, and by means of it he reached the supreme goal. He furnished Prajapati with it, and by means of it Prajapati reached the supreme goal. He furnished Indra with it, and by means of it Indra reached the supreme goal. He furnished Agni and Soma with it, and by means of it Agni and Soma reached the supreme goal. He who knowing thus offers the new and full moon sacrifices reaches the supreme goal. He who sacrifices with an abundant offering is multiplied with offspring, with cattle, with pairings. 'The year has twelve months, there are twelve pairs of new and full moon sacrifices; these are to be produced', they say. He lets the calf go free and puts the pot on the fire: he puts down (the rice), and beats the

millstones together; he scatters (the grains) and collects the potsherds; the cake he puts on the fire and the melted butter; he throws the clump of grass, and gathers it in; he surrounds the Vedi and he girds the wife (of the sacrificer); he puts in place the anointing waters and the melted butter. These are the twelve pairs in the new and full moon sacrifices. He, who thus sacrifices with these, sacrifices with an abundant offering and is multiplied with offspring, with cattle, with pairings.

i. 6. 10.

'Thou I art secure; may I be secure among my equals', he says; verily he makes them secure.' 'Thou art dread; may I be dread among my equals'; verily he makes them harmonious. 'Thou art overcoming; may I be overcoming among my equals,' he says; verily he overthrows him who rises against him. 'I yoke thee with the divine Brahman', he says; this is the yoking of the fire; verily with it he yokes it. With the prosperous part of the sacrifice the gods went to the world of heaven, with the unsuccessful part they overcame the Asuras. 'Whatever, O Agni, in this sacrifice of mine may be spoiled', he says; verily with the prosperous part of the sacrifice the sacrificer goes to the world of heaven, with the unsuccessful part he overcomes the foes. With these Vyahrtis he should set down the Agnihotra. The Agnihotra is the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman. When the year is completed he should thus with these (Vyahrtis) perform the setting down; verily with the Brahman he surrounds the year on both sides. He who is undertaking the new and full moon and the four monthly offerings should set in place the oblations with these Vyahrtis. The new and full moon and the four monthly sacrifices are the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman. When the year is completed, he should thus with them (Vyahrtis) set down (the oblations), and so with the Brahman he surrounds the year on both sides. To the kingly class falls the blessing of the part of the sacrifice which is performed with the Saman; to the people (falls) the blessing of what (is performed) with the Rc; now the Brahman sacrifices with an offering without a blessing; when he is about to recite the kindling-verses he should first insert the Vyahrtis; verily he makes the Brahman the commencement, and thus the Brahman sacrifices with an offering which has a blessing. If he desire of a sacrificer, 'May the blessing of his sacrifice fall to his foe', he should insert for him those Vyahrtis in the Puronavakya (verse); the Puronavakya has the foe for its divinity; verily the blessing of his sacrifice falls to his foe. If he desire of sacrificers, 'May the blessing of the sacrifice fall to them equally', he should place for them one of the Vyahrtis at the half-verse of the Puronavakya, one before the Yajya, and one at the half-verse of the Yajya, and thus the blessing of the sacrifice falls to them equally. Even as Parjanya rains down good rain, so the sacrifice rains for the sacrificer; they surround the water with a mound, the sacrificer surrounds the sacrifice with a blessing. 'Thou art mind derived from Prajapati, with mind and true existence do thou enter me', he says; mind is derived from Prajapati, the sacrifice is derived from Prajapati; verily he confers upon himself mind and the sacrifice. 'Thou art speech, derived from Indra, destroying the foe; do thou enter me with speech, with power', he says; speech is derived from Indra; verily he confers upon himself speech as connected with Indra.

i. 6. 11.

He who knows the seventeenfold Prajapati as connected with the sacrifice rests secure through the sacrifice, and falls not away from the sacrifice. 'Do thou proclaim' has four syllables; 'Be it proclaimed' has four syllables; 'Utter' has two syllables; 'We that do utter' has five syllables; the Vasat has two syllables; this is the seventeenfold Prajapati as connected with the sacrifice; he who knows thus rests secure through the sacrifice and does not fall away from the sacrifice. He who knows the beginning, the support, the end of the sacrifice reaches the end with a secure and uninjured sacrifice. 'Do thou proclaim'; 'Be it proclaimed'; 'Utter'; 'We that do utter'; the Vasat call, these are the beginning, the support, the end of the sacrifice; he who knows thus reaches the end with a secure and uninjured sacrifice. He who knows the milking of the generous one milks her indeed. The generous one is the sacrifice; (with the words) 'Do thou proclaim', he calls her; with 'Be it proclaimed', he lets (the calf) go up to her; with 'Utter', he raises (the pail); with 'We that do utter', he sits down beside her, and with the Vasat call he milks. This is the milking of the generous one; he who knows thus milks her indeed. The gods performed a sacrificial session; the quarters were dried up; they discerned this moist set of five; (with the words) 'Do thou proclaim', they produced the east wind; with 'Be it proclaimed', they caused the clouds to mass together; with 'Utter' they begat the lightning; with 'We that do sacrifice' they made rain to fall, and with the Vasat call they caused the thunder to roll. Then for them the quarters were made to swell; for him who knows thus the quarters are made to swell. One knows Prajapati, Prajapati knows one; whom Prajapati knows, he becomes pure. This is the Prajapati of the texts, 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that do utter', the Vasat call; he who knows thus becomes pure. 'Of the seasons spring I delight', he says; the fore-sacrifices are the seasons; verily he delights the seasons; they delighted place themselves in order for him; the seasons are in order for him who knows thus. 'By sacrifice to the gods, Agni and Soma, may I be possessed of sight', he says; the sacrifice is possessed of sight through Agni and Soma; verily by means of them he confers sight upon himself. 'By sacrifice to the god Agni, may I be an eater of food', he says; Agni is among the gods the eater of food; verily by means of him he confers the eating of food upon himself. 'Thou art a deceiver; may I be undeceived; may I deceive N. N.', he says; by that deceit the gods deceived the Asuras; verily by this he deceives his foe. 'By sacrifice to the gods, Agni and Soma, may I be a slayer of foes', he says; by means of Agni and Soma Indra slew Vrtra; verily by means of them he lays low his foe. 'By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food', he says; verily he becomes powerful and an eater of food. 'By sacrifice to the god Indra, may I be powerful', he says; verily he becomes powerful. 'By sacrifice to the god Mahendra, may I attain superiority and greatness', he says; verily he attains superiority and greatness. 'By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life', he says; verily he confers long life upon himself and attains security through the sacrifice.

i. 6. 12

Indra for you we invoke  
On all sides from other men;  
Be he ours only.  
Indra men call in reverence  
That he may cause their prayers to be accomplished;  
Hero, men overpowering, delighting in strength,  
Do thou confer upon us a stall full of kine.  
O Çatakratu, the strength of thine  
That is in the five folks,  
That do I choose of thee.  
To thee hath been assigned for mighty power,  
For ever, in the slaying of Vrtra,  
All lordship, and all strength, O thou that art worthy of sacrifice  
In the overcoming of man, by the gods, O Indra .  
In whom the seven Vasavas rest  
As it were firm rooted,  
The Rsi of farthest hearing,  
The glowing pot is the guest of Indra.  
In the raw thou didst produce the cooked,  
And madest the sun to mount in the sky;  
Like the glowing pot heat ye the Saman  
With good prayers, delightful to the lover of song.  
Indra the singers aloud,  
Indra with praises the praisers,  
Indra the songs have praised.  
The singers sing thee ;  
The praisers hymn thy praise;  
The Brahmans raise thee,  
O Çatakratu, like a pole.  
Let us offer our praise to him who delivereth from trouble,  
Swiftest to give, celebrating his loving kindness;  
O Indra, accept this oblation;  
May the desires of the sacrificer be fulfilled.  
That to which Dhisana impelled me have I produced;  
I shall praise Indra before the decisive day;  
Him that goeth as with a ship  
Both parties invoke that there he may rescue us.  
First lord of sacrifices ,  
Freeing from trouble, the best of those worthy of offering,  
Son of the waters, the impeller, O ye Açvins;  
Do ye confer power and strength on this one.  
Smite away our foes, O Indra;  
Cast down the warriors;  
Make him low  
Who is hostile to us.  
O Indra, thou wast born for rule, for prosperous strength  
Of the people, O strong one;  
Thou didst smite away the unfriendly folk,

And madest wide room for the gods.  
Like a dread beast, evil, roaming the mountains,  
He hath come from the furthest place ;  
Sharpening thy lance, thy sharp edge, O Indra,  
Smite the foes, drive away the enemy.  
Drive away the foe, the enemy,  
Smash the jaws of Vrtra;  
In rage do thou avert the anger  
Of him who is hostile to us.  
The guardian Indra, the helper Indra,  
The hero ready to hear at every call, Indra,  
I invoke the strong one, invoked of many, Indra;  
May Indra in his bounty bestow on us prosperity.  
May we not , O strong one, in this distress,  
Be handed over to evil, O lord of the ways;  
Guard us with true protection;  
May we be dear to you among the princes.  
The Anus have wrought a chariot for thy steed;  
Tvastr a glorious bolt, O thou invoked of many;  
The Brahmans magnifying Indra with their praises  
Have strengthened him for the slaying of the serpent.  
What time the strong sang praise to the strong,  
O Indra, the stones and Aditi in unison,  
Without steeds or chariots were the fellies  
Which, sped by Indra, rolled against the Dasyus.

-- Book 01 Part 06 --

# Book 01 Part 07

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## The Part of the Sacrificer in the New and Full Moon Sacrifices

i. 7. 1.

Cattle attend the cooked offerings of him who has established a fire. The cooked offering is the Ida; it is placed in the world of the sacrifice between the fore- and the after-offerings. Over it as it is brought up he should say, 'O thou of fair rain colour, come hither'; the cattle are the Ida; verily he summons cattle. The gods milked the sacrifice, the sacrifice milked the Asuras; the Asuras, being milked by the sacrifice, were defeated; he, who knowing the milking of the sacrifice sacrifices, milks another sacrificer. 'May the blessing of this sacrifice be fulfilled for me', he says; this is the milking of the sacrifice; verily with it he milks it. The cow is milked willingly, and willingly the Ida is milked for the sacrificer; these are the teats of Ida, 'Ida is invoked'. Vayu is the calf. When the Hotr summons the Ida, then the sacrificer looking at the Hotr should in mind reflect on Vayu ; verily he lets the calf go to the mother. By the whole sacrifice the gods went to the world of heaven; Manu laboured with the cooked offering; the Ida went to Manu; the gods and the Asuras called severally upon her, the gods directly, the Asuras indirectly; she went to the gods; the cattle choose the gods, cattle deserted the Asuras. If he desire of a man, 'May he be without cattle', he should invoke the Ida indirectly for him; verily he becomes without cattle . If he desire of a man, 'May he be rich in cattle', he should invoke the Ida directly for him; verily he becomes rich in cattle. The theologians say, 'He would invoke the Ida indeed who in invoking the Ida should invoke himself in the Ida.' 'To us be she dear, victorious, bountiful', he says; verily in invoking the Ida he invokes himself in the Ida. The Ida is as it were a breach in the sacrifice; half they eat , half they wipe; in this regard the sacrifice of the Asuras was broken; the gods united it by the holy power (Brahman). 'May Brhaspati extend this for us', he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity. 'May the All-gods rejoice here', he says; verily continuing the sacrifice he indicates it to the gods. The sacrificial fee which he gives at the sacrifice his cattle accompany; he having sacrificed is like to become without cattle; 'the sacrificer must so arrange', they say, 'that he may place among the gods what is given, but keep his cattle with himself.' 'Swell, O ruddy one', he says; the ruddy one is the sacrifice; verily he magnifies the sacrifice; thus he places among the gods what is given, but keeps his cattle with himself. 'May (my act) as I give be not destroyed', he says; verily he avoids destruction; 'May (my act) as I work not perish', he says; verily he attains prosperity.

i. 7. 2.

Samçravas Sauvarcanasa said to Tumiñja Aupoditi: 'When thou hast been a Hotr of Sattrins, what Ida hast thou invoked?' 'Her I have invoked', he said, 'who supports the gods by her expiration, men by her cross-breathing, and the Pitrs by her inspiration.' 'Does she divide, or does she not divide' (he asked). 'She divides', he replied. 'Her body then hast thou invoked', he said. Her body is the cow ; of the cow were they two talking. She who is



given in the sacrifice supports the gods with her expiration; she by whom men live (supports) men by her cross-breathing; she whom they slay for the Fathers (supports) the Fathers by her inspiration; he who knows thus becomes rich in cattle. 'Her too I have invoked', he said, 'who is available to people as they increase.' 'Her food then hast thou invoked', he replied. This food is plants, plants are available to people as they increase; he who knows thus becomes an eater of food. 'Her too I have invoked', he said, 'who supports people in distress and succours them as they improve.' Her support then hast thou invoked', he replied. Her support is this (earth) , this (earth) supports people in distress and succours them as they improve; he who knows thus finds support. 'Her too I have invoked', he said, 'in whose step people drink the ghee they live upon.' 'Does she divide, or does she not divide?' (he asked). 'She does not divide', he said, 'but she propagates.' 'Indeed hast thou invoked the Ida herself ', he replied. The Ida is rain; in the step of rain people drink the ghee they live upon; he who knows thus is propagated with offspring; he becomes an eater of food.

i. 7. 3.

Secretly offering is made to one set of gods, openly to another. The gods who receive offering secretly, he thus offers to them in sacrifice; in that he brings the Anvaharya mess—the Brahmins are the gods openly—they he verily delights. This is his sacrificial fee: verily he mends the rent in the sacrifice; whatever in the sacrifice is harsh or is injured, that he makes good (anvaharati) with the Anvaharya mess, and that is why it has its name. Now the priests are the messengers of the gods; in that he brings the Anvaharya mess, he delights the messengers of the gods. Prajapati distributed the sacrifice to the gods; he reflected that he was empty; he perceived this Anvaharya mess unallotted; he conferred it upon himself. The Anvaharya is connected with Prajapati; he, who knowing thus brings the Anvaharya, assuredly enjoys Prajapati. An unlimited amount should be poured out, Prajapati is unlimited; (verily it serves) to win Prajapati . Whatever the gods did in the sacrifice, the Asuras did; the gods perceived the Anvaharya connected with Prajapati; they seized it – then the gods prospered, the Asuras were defeated; he who knowing thus brings the Anvaharya prospers himself, his foe is defeated. By the sacrifice there is offering, by the cooked food satisfying. He who knowing thus brings the Anvaharya, accomplishes at once sacrifice and satisfaction. 'Thou art the portion of Prajapati' , he says; verily he unites Prajapati with his own portion. 'Full of strength and milk', he says; verily he confers upon him strength and milk. 'Protect my expiration and inspiration; protect my breathing together and cross-breathing', he says; verily he invokes this blessing. 'Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world', he says. Food perishes in yonder world, for given hence in yonder world people live upon it; in that he touches thus, he makes it imperishable; his food perishes not in yonder world.

i. 7. 4.

'By I sacrifice to the divine strew, may I be possessed of children', he says; by the strew Prajapati created offspring, verily he creates offspring. 'By sacrifice to the god Naraçansa,

may I be possessed of cattle', he says; by Naraçansa Prajapati created cattle; verily he creates cattle. 'By sacrifice to the god, Agni Svistakrt, may I attain security through the sacrifice, having long life', he says; verily he confers life on himself, and finds support through the sacrifice. With the victory of the new and full moon sacrifices the gods conquered, and by means of the new and full moon sacrifices they drove away the Asuras. 'May I be victorious through the victory of Agni', he says; verily through the victory of the deities in the new and full moon sacrifices the sacrificer is victorious, and by means of the new and full moon offerings drives away his enemies. With two verses containing the word 'strength', he accompanies the separation (of the ladles) strength is food verily he wins food; (he uses) two, for support. He who sacrifices knowing the two milkings of the sacrifice milks thus the sacrifice on both sides, in front and behind; this is one milking of the sacrifice, another is in the Ida. When the Hotr utters the name of the sacrificer, then he should say, 'Hither these blessings have come, fain for milking'; verily he milks the deities which he praises together; verily he milks the sacrifice on both sides, in front and behind. 'With the red steed may Agni convey thee to the god', he says; these are the steeds of the gods, the straw is the sacrificer; in that he casts forward the straw with them, he makes the sacrificers to go by the steeds of the gods to the world of heaven. 'I unyoke thy head ropes, thy reins', he says; that is the unyoking of Agni; verily thereby he unyokes him. 'By sacrifice to the god Visnu, by the sacrifice may I attain health and wealth and security', he says; Visnu is the sacrifice; verily the sacrifice finds support at the end. 'By sacrifice to the god Soma, possessing good seed, may I impregnate seed', he says; Soma is the impregnator of seed; verily he confers seed upon himself. 'By sacrifice to the god Tvastr, may I prosper the form of cattle'; Tvastr is the form-maker of the pairings of cattle, and thereby he confers upon himself the form of cattle. 'The wives of the gods, Agni, the lord of the house, are the pair of the sacrifice; by sacrifice to these deities may I be propagated with a pair.' 'Thou art the bundle, thou art gain, may I gain', he says; by the bundle (vedena) the gods won (avindanta) the desirable wealth of the Asuras, and that is why the bundle has its name. Whatever of his foe's he may covet, the name of that he should utter; verily he wing it all from him. 'May the bundle bestow increase of wealth, rich in ghee, rich in houses, a thousandfold, strong', he says; he obtains a thousand cattle. In his offspring a strong one is born who knows thus.

i. 7. 5.

Through the emptying of the Dhruva the sacrifice is emptied, through the sacrifice the sacrificer, through the sacrificer offspring. Through the swelling of the Dhruva, the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Let the Dhruva swell with ghee', he says; verily he makes the Dhruva to swell; through its swelling the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer', he says; the world of Prajapati, named Vibhan, is this (world); verily he places it in it along with the sacrificer. In that he sacrifices he is as it were emptied; in that he eats the sacrificer's portion, he fills himself. The sacrifice is the size of the sacrificer's portion, the sacrificer is the sacrifice; in that he eats the sacrificer's portion, he places the sacrifice in the sacrifice. There is good grass and good water where the strew and the waters are; the Vedi is the abode of the sacrificer; in that he places the full bowl within the Vedi, he

establishes good grass and good water in his own abode. 'Thou art real, be real for me', he says; the sacrifice is the waters, ambrosia is the water; verily he bestows upon himself the sacrifice and the waters. All creatures attend him who is performing the vow. 'In the eastern quarter may the gods, the priests, make (me) bright', he says; this is the concluding bath of the new and full moon sacrifices. He goes to the bath along with the creatures which attend him as he performs the vow. Headed by Visnu the gods won these worlds by the metres so as to be irrecoverable; in that he takes the steps of Visnu the sacrificer becoming Visnu wins these worlds by the metres so as to be irrecoverable. 'Thou art the step of Visnu, smiting imprecations', he says; the earth is the Gayatri, the atmosphere is connected with the Tristubh, the sky is the Jagati, the quarters are connected with the Anustubh; verily by the metres he wins these worlds in order.

i. 7. 6.

'We have come to the heaven: to the heaven we have come', he says; verily he goes to the world of heaven. 'May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low', he says; that is according to the text. 'Thou art good, the best of rays; thou art life—bestowing, bestow life upon me', he says; verily he invokes this blessing. He falls away from this world, who takes the steps of Visnu, for from the world of heaven the steps of Visnu are taken. The theologians say, 'He indeed would take the steps of Visnu who after acquiring these worlds of his foe should descend again to this world.' This is his return descent to this world, in that he says, 'Here do I exclude my enemy N. N. from these quarters, from this sky'; verily having acquired these worlds of his foe he descends again to this world. 'I have been united with the light', he says; verily he rests on this world. 'I turn the turning of Indra', he says; Indra is yonder sun; verily he turns his turning. He turns to the right; verily he revolves round his own strength; therefore the right side of a man is the stronger; verily also he turns the turning of the sun. 'May I be united with offspring, offspring with me', he says; verily he invokes this blessing. 'Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine', he says; that is according to the text. 'Be rich the sacrifice; may I be rich', he says; verily he invokes this blessing. Within the Garhapatya much variegated work is performed; with two verses to Agni, the purifier, he pays reverence to the Garhapatya; verily he purifies the fire, he purifies himself; (he uses) two for support. 'O Agni, lord of the house', he says; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This prayer I utter, bringing light for the race', he should say who has no son born to him, verily is born to him a brilliant and resplendent son. 'This prayer I utter, bringing light to N. N.', he should say who has a son born; verily he bestows upon him brilliance and splendour. He who having yoked the sacrifice does not let it free becomes without a support. 'Who yoketh thee? Let him set thee free', he says; Who (ka) is Prajapati; verily by Prajapati he yokes him, by Prajapati he lets him free, for support. The vow if not released is liable to consume (the sacrificer); 'O Agni, lord of vows, I have performed my vow', he says; verily he releases his vow, for atonement, to prevent burning. The sacrifice goes away, and turns not back; to him who sacrifices knowing the restoration of the sacrifice it does turn back; 'The sacrifice hath become, it hath come into being', he says; this is the restoration of the sacrifice, and thereby he restores it. Excellence has not been obtained by him who having established a fire has no retinue; cattle indeed are the

retinue of a Brahman. Having sacrificed, he should step forward to the east and say, 'Rich in cattle, in sheep, O Agni, in horses is the sacrificer'; he wins his retinue, he obtains a thousand cattle, in his offspring a strong one is born.

## The Vajapeya

i. 7. 7.

O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice for good luck; may the divine Gandharva who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.

Thou art the thunderbolt of Indra, slaying obstructions, with thee may this one smite Vrtra.

On the instigation of strength, the mother, the mighty one,

We shall proclaim with our speech, Aditi, by name,

Into whom all this world hath entered;

In her may the god Savitr instigate right for us.

In the waters is ambrosia, in the waters is medicine;

Through the guidance of the waters

Be ye steeds, O ye that are strong.

Or Vayu thee, or Manu thee,

The seven and twenty Gandharvas;

They first yoked the steed;

They placed swiftness in it.

Child of the waters, swift one, the towering onrushing wave most fain to win the prize, with it may he win the prize.

Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

May the two Ankas, the two Nyankas, which are on either side of the chariot,

Speeding on with the rushing wind,

The far-darting, powerful one, the winged one,

The fires which are furtherers, further us.

i. 7. 8.

On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I win the prize.

On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I mount the highest vault.

To Indra utter your voices, make Indra win the prize, Indra hath won the prize.

O whip, strong, having strength for the prizes,

Do thou in the contests strengthen the steeds.

The swift art thou, the runner, the strong.

O steeds, hasten for the prize; conquer on the instigation of the Maruts: measure ye the leagues; establish the ways ; attain the goal.

For each prize aid us, O ye steeds,

For the rewards, O ye wise, immortal, righteous ones;

Drink of this mead, rejoice in it;

Delighted go by paths on which the gods go.  
May the swift coursers, who hear the call,  
All hearken to our cry.  
Strong limbed, winning a thousand,  
Eager to gain in the gaining of praise,  
The steeds, which have won in the contests great prizes,  
May they be propitious to us when we call.  
Among the gods, strong limbed, good praisers,  
Destroying the serpent, the wolf, the Raksases,  
For ever may they remove from us evil .  
1 This steed speedeth his swift course,  
Bound at the neck, the shoulder, and the mouth;  
Displaying his strength Dadhikra  
Springeth along the bends of the ways.  
After him as he hasteneth in triumphant speed  
Bloweth the wind as after the wing of the bird,  
Of the impetuous eagle, (after him) Dadhikravan,  
As in his might he crosseth the winding ways.  
May there come to me the instigation of strength;  
May there come sky and earth with all healing;  
Come to me father and mother;  
May Soma come to me for immortality.  
O ye steeds, prize winning, about to run for the prize, about to win the prize, do ye touch  
Brhaspati's portion.  
O ye steeds, prize winning, that have run for the prize, that have won the prize, do ye be  
pure in Brhaspati's portion.  
True hath been the compact  
That ye did make with Indra.  
Ye have made Indra win the prize, O trees; now be ye loosed.

i. 7. 9.

Thou art the caul of the kingly class, thou art the womb of the kingly class.  
O wife, come hither to the heaven; let us two mount! Yes, let us two mount the heaven; I  
will mount the heaven for us both.  
Strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the  
offspring of the last, the last, the offspring of being, being, the overlord.  
May life accord with the sacrifice, may expiration accord with the sacrifice, may inspiration  
accord with the sacrifice , may cross-breathing accord with the sacrifice, may eye accord  
with the sacrifice, may ear accord with the sacrifice, may mind accord with the sacrifice,  
may the body accord with the sacrifice, may the sacrifice accord with the sacrifice.  
We have come to the heaven, to the gods; we have become immortal; we have become the  
offspring of Prajapati.  
May I be united with offspring, offspring with me; may I be united with increase of wealth,  
increase of wealth with me.  
For food thee! For proper food thee! For strength thee! For the conquering of strength thee!

Thou art ambrosia, thou art prospering, thou art begetting.

i. 7. 10.

The instigation of strength pressed in aforetime  
This Soma, the lord in the plants, in the waters;  
Be they full of sweetness for us;  
May we as Purohitas watch over the kingship.  
The instigation of strength hath pervaded  
This (world) and all these worlds on every side;  
He goeth around knowing pre-eminence,  
Increasing offspring and prosperity for us.  
The instigation of strength rested on this sky  
And all these worlds as king;  
May the wise one make the niggard to be generous,  
And may he accord us wealth with all heroes.  
O Agni, speak to us;  
To us be thou kindly disposed;  
Further us, O lord of the world  
Thou art the giver of wealth to us.  
May Aryaman further us,  
May Bhaga, may Brhaspati,  
May the gods, and the bounteous one;  
May the goddess speech be bountiful to us.  
Aryaman, Brhaspati, Indra,  
Impel to give us gifts,  
Speech, Visnu, Sarasvat!,  
And Savitr the strong.  
Soma the king, Varuna,  
Agni, we grasp,  
The Adityas, Visnu, Surya  
And Brhaspati, the Brahman (priest).  
On the instigation of the god Savitr with the arms of the Aṅvins, with the hands of Pusan,  
with the bond of Sarasvati, of speech, the binder, I anoint thee with the lordship of Agni,  
with the lordship of Indra of Brhaspati I anoint thee.

i. 7. 11.

Agni with one syllable won speech; the Aṅvins with two syllables won expiration and inspiration; Visnu with three syllables won the three worlds; Soma with four syllables won four-footed cattle; Pusan with five syllables won the Parkti; Dhatri with six syllables won the six seasons; the Maruts with seven syllables won the seven-footed Çakvari; Brhaspati with eight syllables won the Gayatri; Mitra with nine syllables won the threefold Stoma ; Varuna with ten syllables won the Viraj; Indra with eleven syllables won the Tristubh; the All-gods

with twelve syllables won the Jagati; the Vasus with thirteen syllables won the thirteenfold Stoma; the Rudras with fourteen syllables won the fourteenfold Stoma; the Adityas with fifteen syllables won the fifteenfold Stoma; Aditi with sixteen syllables won the sixteen fold Stoma; Prajapati with seventeen syllables won the seventeenfold Stoma.

i. 7. 12.

Thou art taken with a support; thee that sittest among men, that sittest in the wood, that sittest in the world, I take acceptable to Indra this is thy birthplace; to Indra thee!  
Thou art taken with a support; thee that sittest in the waters, that sittest in the ghee, that sittest in the sky, I take acceptable to Indra; this is thy birthplace; to Indra thee!  
Thou art taken with a support; thee that sittest on the earth, that sittest on the atmosphere, that sittest on the vault, I take acceptable to Indra; this is thy birthplace; to Indra thee!  
The cups of the five folk,  
Of which three are of highest birth,  
(And for which) the divine cask has been forced out  
Of these that have no handles  
The food and strength have I seized;  
This is thy birthplace; to Indra thee!  
The sap of the waters, the vigorous,  
The ray of the sun that has been gathered,  
The sap of the sap of the waters,  
That of you I take which is the best;  
This is thy birthplace; to Indra thee!  
By this shape producing mighty deeds,  
He is dread, a broad way for gain,  
He hath come to the top, bearing sweetness,  
What time he moved a body in his own body.  
Thou art taken with a support; agreeable to Prajapati I take thee  
this is thy birthplace; to Prajapati thee!

i. 7. 13.

The months, the woods,  
The plants, the mountains,  
The earth and sky in longing,  
The waters, followed Indra on his birth.  
To thee hath been assigned for mighty power,  
For ever, in the slaying of Vrtra,  
All lordship, and all strength, O thou that art worthy of sacrifice  
In the overcoming of man by the gods, O Indra,  
Indrani beyond other women  
I have heard to be favoured with a spouse,  
For never at any time

Shall her husband die of old age.  
I have not joyed, O Indrani,  
Without my friend Vrsakapi,  
Whose oblation rich in water  
Goeth dear to the gods.  
He who first born in his wisdom  
A god, surpassed the gods in insight,  
From whose breath the sky and earth recoiled,  
In the greatness of his manhood, he, O ye men, is Indra.  
Hitherward be thy might with aid, O dread Indra,  
What time the armies meet in combat,  
And the arrow flieth from the arms of the strong men;  
Let not thine anger spread on every side.  
Destroy us not; bring and give to us  
That plenteous bounty which thou hast to give to the pious man,  
For this new gift, this song we have sung to thee;  
Let us speak forth in praise of Indra.  
Bring it to us, let none intercept it;  
For we know thee as wealth lord of riches;  
That mighty gift of thine, O Indra,  
Vouchsafe it us, O lord of the bay steeds .  
With our oblation we summon  
Indra, the giver;  
Fill both thy hands with bounty;  
Give to us from the left and the right.  
The giver, the bolt-bearer, the bull, the overpowering,  
The impetuous, the king, slayer of Vrtra, drinker of the Soma,  
Seated at this sacrifice on the strew,  
Be thou health and wealth to the sacrificer.  
Indra, the protector, the granter of aid with his aids;  
All knowing, be kindly to us;  
Let him restrain the enemy, let him make security,  
May we be lords of strength .  
May we enjoy the favour of him the worshipful,  
And also his loving kindness;  
May the protector Indra, the granter of aid,  
For ever fend far from us the enemy.  
Rich banquets be ours with Indra,  
With mighty strength,  
Wherewith fed we may be glad.  
To Indra, here sing strength  
To place his chariot in the front;  
Even in conflict in battle he maketh wide room;  
Slayer of foes in the contests  
Be thou our comforter;  
Let the feeble bowstrings  
Of the others break on their bows.





# Book 01 Part 08

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## The Rajasuya

i. 8. 1.

Anumati he offers a cake on eight potsherds; the sacrificial fee is a cow. The (grains) which are thrown down to the west of the support he (offers) on one potsherd to Nirrti; the sacrificial fee is a black garment with a black fringe.

Go away, hail! rejoicing in the oblation.  
This is thy share, O Nirrti;  
O thou who hast prospered, thou art rich in oblation;  
Free him from evil. Hail!  
Honour to him who hath done this.

He offers an oblation to Aditya; the sacrificial fee is a choice (ox). (He offers) to Agni and Visnu on eleven potsherds; the sacrificial fee is a dwarf beast of burden. (He offers) to Agni and Soma on eleven potsherds; the sacrificial fee is gold. (He offers) to Indra on eleven potsherds; the sacrificial fee is a bull as a beast of burden. (He offers) to Agni on eight potsherds, and curds to Indra; the sacrificial fee is a bull as a beast of burden. (He offers) to Indra and Agni on twelve potsherds, and an oblation (caru) to the All-gods; the sacrificial fee is a first-born calf. (He offers) an oblation of millet to Soma; the sacrificial fee is a garment. (He offers) an oblation to Sarasvati, and an oblation to Sarasvant; the sacrificial fee is a pair of oxen.

i. 8. 2.

He offers to Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, an oblation to Sarasvati, an oblation to Pusan, to the Maruts on seven potsherds, clotted curds to the All-gods, and on eleven potsherds to sky and earth.

i. 8. 3.

He offers on eleven potsherds to Indra and Agni, clotted curds to the Maruts, clotted curds to Varuna, and on one potsherd to Ka.  
The voracious we invoke,  
The Maruts who bear the sacrifice,  
Rejoicing in the mush.  
Be not against us in battles, O god Indra  
Let there be expiation to satisfy thee, O impetuous one;  
For great is the barley heap of this bountiful one;  
Rich in oblation are the Maruts whom our song praises.'

The wrong we have done in village or wild,  
In the assembly, in our members,  
The wrong to Çudra or Aryan,  
The wrong contrary to the law of either,  
Of that thou art the expiation; hail!  
The doers of the deed have performed the deed,  
With wondrous speech;  
Having done the deed to the gods go ye  
To your home, ye bounteous ones.

i. 8. 4.

To Agni Anikavant he offers a cake on eight potsherds as the sun rises, an oblation to the Maruts as the heaters at midday, and to the Maruts as lords of the house he milks at evening an oblation of all (the cows).

O ladle, fly away filled,  
And well filled do thou fly back;  
Like wares, O Çatakratu,  
Let us barter food and strength.  
Give thou to me; I shall give to thee;  
Bestow upon me; I shall bestow upon thee;  
Accept my offering;  
I shall accept thy offering .

To the Maruts, the playful, he offers a cake on seven potsherds at the rising of the sun; he offers to Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, to Sarasvati an oblation, to Pusan an oblation, to Indra and Agni on eleven potsherds, to Indra an oblation, to Viçvakarman on eleven potsherds.

i. 8. 5.

He offers to Soma with the Pitrs a cake on six potsherds, to the Pitrs who sit on the straw fried grains, for the Pitrs prepared by Agni he milks a beverage from a cow which has to be won over (to another calf).

This for thee, O father, and for thy line;  
This for thee, O grandfather, great-grandfather, and for thy line  
Do ye Pitrs rejoice in your portions.  
May we gladden thee,  
O bountiful one, fair to see;  
Forth now with full chariot seat  
Being praised, dost thou fare according to our will;  
Yoke, O Indra, thy two bay steeds .  
They have eaten, they have rejoiced,  
The dear ones have dispelled (evil),  
The radiant sages have been praised with newest hymn;

Yoke, O Indra, thy two bay steeds.  
The Pitrs have eaten, the Pitrs have rejoiced, the Pitrs have been glad, the Pitrs have purified themselves.  
Go away, O ye Pitrs, Soma loving,  
With your majestic ancient paths;  
Then reach ye the kindly Pitrs  
Who carouse in company with Yama.  
Mind let us summon hither  
With the praise of Naraçansa  
And the reverence of the Pitrs.  
Let mind return to us  
For vigour, for insight, for life,  
And that long we may see the sun.'  
May the Pitrs restore mind to us,  
May the host of the gods;  
May we belong to the band of the living.  
Whatever hurt we have done to atmosphere, to earth, to sky,  
To mother or to father,  
May Agni of the house free me from this sin;  
May he make me blameless  
In respect of all the ill we have wrought.

i. 8. 6.

For each he offers on one potsherd, and one over.  
As many as we are of the house, to them have I made prosperity.  
Thou art the protection of cattle, the protection of the sacrifice; give me protection.  
Rudra alone yieldeth to no second.  
The mole is thy beast, O Rudra; rejoice in it.  
This is thy portion, O Rudra, with thy sister Ambika; rejoice in it.  
(Give) medicine for ox, for horse, for man,  
And medicine for us, medicine  
That it be rich in healing,  
Good for ram and sheep.  
We have appeased, O lady, Rudra,  
The god Tryambaka;  
That he may make us prosperous,  
That he may increase our wealth,  
That he may make us rich in cattle,  
That he may embolden us.  
To Tryambaka we make offering,  
The fragrant, increaser of prosperity;  
Like a cucumber from its stem,  
From death may I be loosened, not from immortality.  
This is thy portion, O Rudra; rejoice in it; with it for food, do thou go away beyond the

Mujavants.

With unstrung bow, thy club in thy hand, clad in skins.

i. 8. 7.

(He I offers) to Indra and Agni on twelve potsherds, an oblation to the All-gods, a cake on twelve potsherds to Indra Çunasira, milk to Vayu, to Sarya on one potsherds; the sacrificial fee is a plough for twelve oxen.

To Agni he offers on eight potsherds, to Rudra an oblation of Gavindhuka, to Indra curds, to Varuna an oblation made of barley; the sacrificial fee is a cow for draught purposes.

The gods that sit in the east, led by Agni; that sit in the south, led by Yama; that sit in the west, led by Savitr; that sit in the north, led by Varuna; that sit above, led by Brhaspati; that slay the Raksases; may they protect us, may they help us; to them homage; to them hail!

The Raksases are collected, the Raksases are burnt up; here do I burn up the Raksases.

To Agni, slayer of Raksases, hail! To Yama, Savitr, Varuna, Brhaspati, the worshipful, the slayer of Raksases, hail!

The sacrificial fee is a chariot with three horses.

On the instigation of the god Savity, with the arms of the Açvins, with the hands of Pusan, I offer (for) the death of the Raksases; the Raksases are slain; we have killed the Raksases.

The sacrificial fee is what he wears.

i. 8. 8.

He offers a cake on twelve potsherds to Dhatri, to Anumati an oblation, to Raka an oblation, to Sinivali an oblation, to Kuhu an oblation; the sacrificial fee is a pair of cattle. To Agni and Visnu he offers on eleven potsherds, to Indra and Visnu on eleven potsherds, to Visnu on three potsherds; the sacrificial fee is a dwarf beast of burden. To Agni and Soma he offers on eleven potsherds, to Indra and Soma on eleven potsherds, to Soma an oblation; the sacrificial fee is a brown (animal). To Soma and Pusan he offers an oblation, to Indra and Pusan an oblation, to Pusan an oblation; the sacrificial fee is a dark (animal). To (Agni) Vaiçvanara he offers on twelve potsherds; the sacrificial fee is gold. To Varuna (he offers) an oblation made of barley; the sacrificial fee is a horse.

i. 8. 9.

To Brhaspati he offers an oblation in the house of the Brahman (priest); the sacrificial fee is a white-backed (animal). (He offers) to Indra on eleven potsherds in the house of a Rajanya; the sacrificial fee is a bull. To Aditya (he offers) an oblation in the house of the chief wife; the sacrificial fee is a cow. To Nirrti (he offers) an oblation in the house of the neglected wife, made up of rice broken by the nails; the sacrificial fee is a black hornless (cow). To Agni (he offers) on eight potsherds in the house of the leader of the host; the sacrificial fee is gold. To Varuna (he offers) on ten potsherds in the house of the minstrel;

the sacrificial fee is a great castrated (ox). To the Maruts (he offers) on seven potsherds in the house of the village headman; the sacrificial fee is a dappled (cow). To Savitr (he offers) on twelve potsherds in the house of the carver; the sacrificial fee is a speckled (ox). To the Aṅvins (he offers) on two potsherds in the house of the charioteer; the sacrificial fee is two born of one mother. To Pusan (he offers) an oblation in the house of the divider; the sacrificial fee is a black (ox). To Rudra (he offers) an oblation of Gavidhuka in the house of the thrower of the dice; the sacrificial fee is a speckled (ox) with raised tail. To Indra, the good protector, he offers a cake on eleven potsherds and to Indra, who frees from distress, (with the words),

May the king, the slayer of Vrtra,  
Be our king and slay the foe.

There is (an offering) to Mitra and Brhaspati; in the milk of a white (cow) with a white calf which has curdled itself, and in butter which has churned itself, in a dish of Aṅvattha wood with four corners (made) of a branch which has fallen of itself, he should scatter husked and unhusked rice grains; the husked ones in the milk are Brhaspati's, the unhusked in the butter are Mitra's; the Vedi must be self-made, the strew self-cut, the kindling-stick self-made; the sacrificial fee is the white (cow) with a white calf.

i. 8. 10.

To Agni, lord of the house, he offers a cake of black rice on eight potsherds; to Soma, lord of the forest, an oblation of millet; to Savitr, of true instigation, a cake of swift-growing rice on twelve potsherds; to Rudra, lord of cattle, an oblation of Gavidhuka; to Brhaspati, lord of speech, an oblation of wild rice; to Indra, the noblest, a cake of large rice on eleven potsherds; to Mitra, the true, an oblation of Amba grain, and to Varuna, lord of right, an oblation made of barley.

May Savity of instigations instigate thee, Agni of lords of the house, Soma of lords of the forest, Rudra of cattle, Brhaspati of speech, Indra of nobles, Mitra of truth, Varuna of lords of right.

O ye gods that instigate the gods, do ye instigate him, descendant of N. N., to freedom from foes, to great lordship, to great overlordship, to great rule over the people.

This is your king, O Bharatas; Soma is the king of us Brahmins.

This kingdom hath verily been conferred,

Varuna hath diffused his own body;

We have become obedient to pure Mitra;

We have magnified the name of the great holy order.

These have become all the hosts of Varuna,

Mitra in his course hath overcome hostility;

The worshipful ones have taken order according to sacred law:

Trita hath taken possession of our old age.

Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

i. 8. 11.

Ye are active, thou art the lord of the waters, thou art the male wave, thou art the male host, ye are the pen-dwellers, ye are the strength of the Maruts, ye have the radiance of the sun, ye have the brightness of the sun, ye are delightful, ye are obedient, ye are powerful, ye are all supporters, ye are supporters of men, ye have the brilliance of Agni, ye are the sap of the waters, of the plants.

They have taken the waters, divine,

Rich in sweetness, full of strength, caring for the royal consecration;

Whereby they anointed Mitra and Varuna,

Whereby they led Indra beyond his foes.

Ye are givers of the kingdom; give ye the kingdom, hail! Ye are givers of the kingdom; give N. N. the kingdom.

i. 8. 12.

a. O ye divine waters, be ye united

Full of sweetness with the sweet,

Winning great radiance for the Ksatriya.

Unsurpassed, sit ye down, full of strength,

Bestowing great radiance upon the Ksatriya.

Friend of speech, born of heat, thou art undefeated; thou art the share of Soma.

The pure I purify you with the pure, the bright with the bright, the immortal with ambrosia, hail! caring for the royal consecration.

Clothed in these (waters), sharing joy, glorious in strength,

Undefeated and busy,

In the waters hath Varuna made his abode,

The child of the waters in those most motherly.

Thou art the caul of kingly power, thou art the womb of kingly power.

Notified is Agni, lord of the house; notified is Indra, of ancient fame; notified is Pusan,

all-knower; notified are Mitra and Varuna, increasing holy order; notified are sky and earth,

of sure vows; notified is the goddess Aditi, of all forms; notified is he, N. N., descendant of

N. N., in this folk, this kingdom, for great lordship, for great overlordship, for great rule over the people.

This is your king, O Bharatas; Soma is the king of us Brahmans.

Thou art the bolt of Indra slaying foes; with thee may he slay his foe.

Ye are overcomers of foes.

Protect me in front, protect me at the side, protect me from behind; from the quarters protect me; from all deadly things protect me.

Gold hued in the glowing of the dawns,

Bronze pillared at the rising of the sun,

O Varuna, O Mitra, mount your chariot seat,

And thence behold ye Aditi and Diti.

i. 8. 13.

Do I thou mount the kindling (quarter); let the Gayatri of metres help thee; the Trivrt Stoma, the Rathantara Saman, the deity Agni, the treasure the Brahman class.

Do thou mount the dread (quarter); let the Tristubh of metres help thee, the Pañcadaça Stoma, the Brhat Saman, the deity Indra, the treasure the ruling class.

Do thou mount the shining (quarter); let the Jagati of metres help thee, the Saptadaça Stoma, the Vairapa Saman, the deity the Maruts, the treasure the peasant class.

Do thou mount the northern (quarter); let the Anustubh of metres help thee , the Ekaviñça Stoma, the Vairaja Saman, the deity Mitra and Varuna, the treasure the host.

Do thou mount the zenith; let the Pañkti of metres help thee, the Trinava, and Trayastrinça Stomas, the Çakvara and Raivata Samans, the deity Brhaspati, the treasure radiance.

Such like, other like, thus like, similar, the measured, commensurate, harmonious, Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order , beyond distress.

To Agni hail! To Soma hail! To Savitr hail! To Sarasvati hail!

To Pusan hail! To Brhaspati hail! To Indra hail! To sound hail!

To verse hail! To Ança hail! To Bhaga hail! To the lord of the field hail!

To earth hail! To atmosphere hail! To sky hail! To the sun hail! To the moon hail! To the Naksatras hail! To the waters hail! To plants hail! To trees hail! To moving creatures hail! To swimming creatures hail! To creeping creatures hail!

i. 8. 14.

Thou art the glittering of Soma; as thine may my glittering be.

Thou art ambrosia; from death protect me.

From the thunderbolt protect me.

Propitiated are biting flies.

Cast away is Namuci's head.

Soma, king Varuna, and the gods which instigate righteousness, may they instigate thy speech, may they instigate thy breath, may they instigate thy sight, may they instigate thine ear.

With the glory of Soma I besprinkle thee, with the brilliance of Agni , with the radiance of the sun, with the power of Indra, with the strength of Mitra and Varuna, with the force of the Maruts.

Thou art the lord of kingly powers.

Protect from the sky.

Out from below have they come,

Following the serpent of the deep;

On the back of the mountain, the hill,

The ships that pour spontaneously go ever.

O Rudra, that highest active name of thee, to that thou art offered, thou art offered to Yama.

O Prajapati, none other than thou

Hath encompassed all these beings;

Be that ours for which we sacrifice to thee

May we be lords of wealth.



i. 8. 15.

Thou art the bolt of Indra, slaying foes; with thee may he slay his foe.

By the precept of Mitra and Varuna, the directors, I yoke thee with the yoking of the sacrifice.

Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu

On the instigation of the Maruts may I conquer.

Be mind ready.

May I be united with power and strength.

Thou art the spirit of cattle; like them may my spirit be.

Homage to mother earth; may I not harm mother earth ; may mother earth harm me not.

So great art thou, thou art life, bestow life upon me; thou art strength, bestow strength upon me; thou art the yoker; thou art radiance, bestow radiance upon me.

To Agni, lord of the house, hail! To Soma, lord of the forest, hail! To Indra's strength hail! To the Maruts' force hail!

I The gander seated in purity, the bright one seated in the atmosphere,

The Hotr seated at the altar, the guest seated in the house,

Seated among men, seated in the highest, seated in holy order, seated in the firmament,

Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

i. 8. 16.

Thou art Mitra, thou art Varuna.

May I be united with the All-gods.

Thou art the navel of kingly power, thou are the womb of kingly power.

Sit thou on the smooth, sit thou on the pleasant seat.

May she hurt thee not; may she hurt me not.

Varuna, of sure vows, hath set him down

In the waters, with keen insight, for lordship.

O Brahman! Thou, O king, art the Brahman priest, thou art Savitr of true instigation. O

Brahman! Thou, O king, art the Brahman priest, thou art Indra of true force . O Brahman!

Thou, O king, art the Brahman priest; thou art Indra, the kindly. O Brahman! Thou, O king, art the Brahman priest; thou art Varuna, of true rule.

Thou art the bolt of Indra, slaying foes; with this subject to me.

This king hath surmounted the quarters.

O thou of good fame! O thou of prosperity! O thou of true rule!

To the son of the waters hail! To the son of strength hail! To Agni, lord of the house, hail!

i. 8. 17.

He offers to Agni on eight potsherds; the sacrificial fee is gold. (He offers) to Sarasvati an oblation; the sacrificial fee is a calf. To Savitr (he offers) on twelve potsherds; the sacrificial fee is a speckled (ox). To Pusan (he offers) an oblation; the sacrificial fee is a dark (ox), To Brhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To Varuna (he offers) on ten potsherds; the sacrificial fee is a great castrated (ox). To Soma (he offers) an oblation; the sacrificial fee is a brown (ox). To Tvastr (he offers) on eight potsherds; the sacrificial fee is a white (ox) To Vishnu (he offers) on three potsherds; the sacrificial fee is a dwarf (ox).

i. 8. 18.

On the same day they consecrate, on the same day they buy the Soma. He presents a lotus wreath. He buys the Soma with calves. There is a drink for ten. A hundred Brahmans drink. The Stotra is the Saptadaça. The two ornaments he gives to the Adhvaryu, the garland to the Udgatr, the round ornament to the Hotr, a horse to the Prastotr and Pratihart, twelve heifers to the Brahman, a cow to the Maitravaruna, a bull to the Brahmanacchansin, garments to the Nestr and Potr, a wagon drawn by one ox laden with barley to the Achavaka, a draught ox to the Agnidh. The Hotr is a Bhargava; the Saman of the Brahman is the Çrayantiya; the Agnistoma Saman is the Varavantiya. He takes water of the Sarasvati.

i. 8. 19.

To Agni he offers on eight potsherds; the sacrificial fee is gold. To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To the All-gods (he offers) an oblation; the sacrificial fee is a tawny heifer. To Mitra and Varuna (he offers) clotted curds; the sacrificial fee is a cow. To Brhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To the Adityas he sacrifices a sheep in young, to the Maruts a dappled heifer. To the Açvins and Pusan he offers a cake on twelve potsherds; to Sarasvati of true speech an oblation; to Savitr of true instigation a cake on twelve potsherds; the sacrificial fee is a dry skin bag and a bow with three arrows.

i. 8. 20.

To Agni he offers on eight potsherds; to Soma, an oblation; to Savitr on twelve potsherds; to Brhaspati an oblation; to Tvastr on eight potsherds; to (Agni) Vaiçvanara on twelve potsherds; the sacrificial fee is the southern drawer of the chariot stand. To Sarasvati he offers an oblation; to Pusan an oblation; to Mitra an oblation; to Varuna an oblation; to the lord of the fields an oblation; to the Adityas an oblation; the sacrificial fee is the northern drawer of the chariot stand.

i. 8. 21.

The sweet with the sweet, bitter with the bitter, immortal with the immortal, with the Soma I unite thee; thou art Soma; be ready for the Aṅvins, be ready for Sarasvati, be ready for Indra, the good protector.  
Let the daughter of the Sun  
Purify for thee the flowing Soma  
With the eternal sieve.  
Vayu purified by the strainer,  
Soma hath sped away,  
Indra's dear friend.  
What then? As men who have barley  
Reap the barley in order, removing it,  
Hither bring the food of those  
Who have not gone to the reverential cutting of the straw.  
To the Aṅvins he sacrifices a dusky (ox), to Sarasvati a ram, to Indra a bull.  
To Indra he offers on eleven potsherds, to Savitr on twelve potsherds, to Varuna on ten potsherds.  
O Pitrs, beaded by Soma, rejoice.  
The sacrificial fee is a mare.

i. 8. 22.

O Agni and Visnu, great is your greatness;  
Rejoice ye in the secret names of the ghee;  
Placing in every house seven treasures,  
May your tongue move forth to the ghee.  
O Agni and Visnu, great is your dear abode;  
Ye taste the ghee, rejoicing in its secrets;  
In every home increasing lauds,  
May your tongue move forth to the ghee.  
May the goddess Sarasvati  
With strength, rich in mares,  
Further us, she that aideth prayer.  
To us from the sky, from the great mountain;  
May Sarasvati, the worshipful, come to the sacrifice  
May the goddess rejoicing in our supplication, rich in ghee,  
May she hearken gladly to our effectual speech.  
O Brhaspati, with the All-gods,  
Do thou rejoice in our oblations;  
Grant riches to the generous giver.  
Then to the father, with the All-gods, to the strong one,  
Let us pay honour with sacrifices, with reverence, with oblations;  
O Brhaspati, with good offspring, with heroes,  
May we be lords of wealth.  
That various wealth bestow upon us,

O Brhaspati, that shall surpass the enemy,  
That shall shine glorious, with insight among men,  
That shall be resplendent in glory, O thou who art born of holy order .  
O Mitra and Varuna,  
Bedew our pasturage with ghee  
With mead the regions, O ye wise ones.  
Do ye unloose your arms for us to live;  
Do ye bedew our pasturage with ghee;  
Make us famous among the folk, O ye young ones;  
Hearken, O Mitra and Varuna, to these my supplications.  
Agni for you I honour in song,  
The god first of the bright ones;  
Honouring him who prospereth the fields  
Like a much loved friend.  
Swiftly (goeth) the chariot of the worshipper  
Like a hero in every contest;  
He who by sacrifice is fain to win the mind of the gods  
Shall prevail over those who sacrifice not.  
Thou art not harmed, O sacrificer,  
Nor thou, O pourer, nor thou, O pious one;  
There shall be wealth of heroes,  
And plenteousness of swift steeds;  
No one shall in act approach him,  
No one shall anticipate him nor stay him.  
Streams, health-bringing, like milch cows,  
Pour up to the man who hath sacrificed and shall sacrifice;  
Him who filleth and satiateth , bringing fame,  
Streams of ghee approach on all sides.  
O Soma and Rudra, do ye drive away  
The evil spirit that hath entered our abode;  
Far away from us smite misfortune;  
Whatever sin we have done remove from us.  
O Soma and Rudra, do ye give to us,  
In our bodies, all these medicines;  
Loosen and remove the evil we have done  
That is bound within our bodies.  
O Soma and Pusan, begetters of wealth,  
Begetters, of sky, begetters of earth,  
Born as protectors of the whole world,  
The gods have made (you) the navel of immortality.  
In the birth of these gods they rejoiced;  
They concealed the hateful darkness;  
Through these two, Soma and Pusan,  
The Indra made the cooked (milk) among the raw cows.