



English translation of Holy Vedas – Yajur Veda : Book 3

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Credits

English translation of
Holy Vedas – Yajur Veda : Book 3

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Book 03 Part 01

The Supplement to the Soma Sacrifice

iii. 1. 1.

Prajapati desired, 'May I create offspring.' He did penance, he created serpents. He desired, 'May I create offspring.' He did penance a second time, he created birds. He desired, 'May I create offspring.' He did penance a third time, he saw this speech of the consecrated, he spoke it. Then indeed did he create offspring. In that after undergoing penance he speaks the speech of the consecrated, the sacrificer thus creates offspring. If one who is consecrated sees anything impure, the consecration departs from him; his dark colour, his beauty goes away. 'Mind unbound; eye weak; sun best of lights; O consecration, forsake me not', he says, and consecration departs not from him, his dark colour and his beauty go not away. If rain falls on one who is consecrated, the heavenly waters if unappeased destroy his force, might, consecration, and penance. 'Do ye flowing waters place might (in me), place force, place might; do not destroy my consecration, nor my penance', he says; verily he places all that in himself; they do not destroy his force, might, consecration, or penance. Agni is the divinity of the consecrated man, and he is concealed as it were from him, when he goes (out), and the Raksases are able to hurt him. 'From good to better do thou advance; may Brhaspati be thy forerunner', he says. Brhaspati is the holy power (Brahman) of the gods; verily he grasps hold of him, and he brings him safely through. 'Here we have come (a-idam) to the place on earth for sacrifice to the gods', he says, for he comes to the place on earth for sacrifice, who sacrifices. 'Wherein aforetime all the gods rejoiced', he says, for all the gods delight in it, in that the Brahmans so do. 'Accomplishing (the rite) with Rc, Saman, and Yajus', he says, for he who sacrifices accomplishes (the rite) with Rc, Saman, and Yajus. 'Let us rejoice in fullness of wealth, in sustenance', he says; verily he invokes this blessing.

iii. 1. 2.

'This is thy Gayatri part', say for me to Soma.

'This is thy Tristubh, Jagati, part', say for me to Soma.

'Become lord of the Chandomas', say for me to Soma.

He who purchases King Soma after making it go to the world of lordship, becomes lord of his own (people). The world of lordship of King Soma is the metres; he should utter these verses before the purchase of Soma. It is to the world of lordship that he makes it go when he buys (Soma), and he becomes lord of his own. He, who knows the support of the Tanunaptra finds support. The theologians say, 'They do not eat, nor offer; then where does the Tanunaptra find support?' 'In Prajapati, in the mind, he should reply. He should smell at it thrice, (saying), 'In Prajapati thee, in the mind I offer'; this indeed is the support of the Tanunaptra; he who knows thus finds support. He who knows the support of the Adhvaryu finds support. He should call (on the Agnidhra) standing in the place without moving whence he is minded to sacrifice. This is the support of the Adhvaryu; he who knows thus finds support. If he were to sacrifice moving about, he would lose his support; therefore he

should sacrifice standing in the same place, for support. He who knows the possession of the Adhvaryu, becomes possessed (of what he needs). His possession is the offering–spoon, his possession is the Vayu cup, his possession is the beaker. If he were to call without holding the Vayu cup or the beaker, he would lose his own; therefore he must hold it when he calls; verily he loses not his own. If he begins the litany without placing the Soma," the Soma is not supported, the Stoma is not supported, the hymns are not supported, the sacrificer is not supported, the Adhvaryu is not supported. The support of the Soma is the Vayu cup, the support of it is the beaker, (the support) of the Stoma is Soma, (the support) of the hymns is the Stoma. He should grasp the cup or fill up the beaker, and then begin the litany; a support to the Soma he verily (eva) gives, to the Stoma, to the hymns; the sacrificer finds support, the Adhvaryu finds support.

iii. 1. 3.

They gather together the sacrifice when (they gather the dust of) the foot–print of the Soma cow; the oblation–holders are the mouth of the sacrifice; when they move forward the oblation–holders, then he should oil the axle with it; verily he extends the sacrifice in the mouth of the sacrifice. They lead Agni forward, they take the wife forward, and they make the carts follow after. Now the altar of him (Agni) is deserted; he broods on it, and is liable to become terrible (rudrá) , and lay to rest the offspring and cattle of the sacrificer. When they are leading northward the sacrificial animal over which the Apris have been said, he should take (from the altar the fire) for cooking it; verily he makes him share in it. The Ahavaniya is the sacrificer; if they take (the fire) for cooking the victim from the Ahavaniya, they tear the sacrificer asunder; the fire should therefore be thus, or he should make it by friction, so that the sacrificer's body may remain together. If a portion of the victim be lost, he should cut off an equivalent portion of the butter; that is then the atonement. If men disturb his victim and he wish of them, 'May they come to ruin', he should make an offering in the Agnidh's altar with the Rc containing the word 'paying of homage' (and beginning), 'What then?' Verily he appropriates their paying of homage and speedily do they go to ruin.

iii. 1. 4.

The offspring, being born of Prajapati
And those that have been born,
To him declare them;
Let the wise one reflect thereon.
This victim, O lord of cattle, for thee to–day,
I bind, O Agni, in the midst of righteous action;
Approve it, and let us sacrifice with a good offering
May this offering be welcome to the gods.
The ancient wise ones grasp
The breath as it speedeth from the limbs;
Go to heaven by the paths which lead to the gods;
Be among the plants with thy members.

What cattle the lord of cattle ruleth ,
Both the four-footed and the two-footed,
May he, bought off, go to his sacrificial share;
May abundances of wealth fall to the sacrificer.
Those, who being bound, contemplated
With mind and with eye him who was being bound
Let the god Agni first release them,
Lord of offspring, in harmony with offspring.
The cattle of the forest, of all forms,
Of various forms, many of one form.
Let the god Vayu first release them,
Lord of offspring, in harmony with offspring.
Releasing the seed of being,
Do ye further the sacrificer, O gods;
May that which hath stood ready and strenuous,
Go alive to the place of the gods.
The breath of the sacrificer is apart from the victim;
The sacrifice goeth to the gods with the gods;
Let it go alive to the place of the gods;
Fulfilled may the desires of the sacrificer be.
If the victim has uttered a cry,
Or striketh its breast with its feet,
May Agni release me from that sin,
From all misfortune.
O ye slayers, come
To the sacrifice sped by the gods;
Free the victim from the noose,
The lord of the sacrifice from the bond.
I May Aditi loosen this noose;
Homage to the cattle, to the lord of cattle, I pay;
I cast down the enemy;
On him whom we hate I fasten the noose.
Thee they keep to carry the offering,
To cook (the victim) and as worthy of sacrifice;
O Agni, with thy strength and thy body, be present
And accept our offerings, O Jatavedas.
O Jatavedas, go with the caul to the gods,
For thou art the first Hotr;
With ghee do thou strengthen their bodies;
May the gods eat the offering made with the cry of 'hail!
Hail to the gods; to the gods hail!

iii. 1. 5.

Cattle belong to Prajapati; their overlord is Rudra. In that he prepares (them) with these two (verses), verily by addressing him with them he secures him, so that his self is not injured.

He prepares (them) with two; the sacrificer has two feet; (verily it serves) for support. Having prepared them, he offers five libations; cattle are fivefold; I verily he wins cattle. Now the victim is led to death, and if he should lay hold on it, the sacrificer would be likely to die. 'The breath of the sacrifice is apart from the victim', he says, for distinction. 'If the victim has uttered a cry'—(with these words) he offers a libation, for calming. 'O ye slayers, come to the sacrifices', he says; that is according to the text. When the omentum is being taken, the strength goes away from Agni. 'Thee they keep to carry the offering'—(with these words) he pours a libation over the omentum; verily he wins the strength of Agni; (it serves) also for making (the victim) ready. In the case of some gods the cry of 'hail!' is uttered before (an offering), in the case of others the cry of 'hail!' is uttered after. 'Hail to the gods, to the gods hail!'—(with these words) he pours a libation on either side of the omentum; verily he delights both (sets of gods).

iii. 1. 6.

'He who performs the sacrifice not according to the deities falls a victim to the deities, he becomes worse. He who (performs) in accordance with the deities does not fall a victim to the deities, he becomes better. He should rub the Agnidh's place with a verse addressed to Agni, the oblation-holder with one addressed to Visnu, the offering-spoons with one addressed to Agni, the Vayu cups with one addressed to Vayu, the Sadas with one addressed to Indra. Thus he forms the sacrifice in accordance with the deities, he does not fall a victim to the deities, he becomes better.

I yoke earth for thee with light, I yoke wind for thee with the atmosphere, I yoke speech for thee with the sun, I yoke the three spaces of the sun for thee.

Agni is the deity, Gayatri the metre, thou art the vessel of the silent offering. Soma is the deity, Tristubh the metre, thou art the vessel of the restrained offering. Indra is the deity, Jagati the metre, thou art the vessel of Indra and Vayu. Brhaspati is the deity, Anustubh the metre, thou art the vessel of Mitra and Varuna. The Aṅvins are the deity, Pañkti the metre, thou art the vessel of the Aṅvins. Surya is the deity, Brhati the metre, thou art the vessel of the pure (Soma). Candramas is the deity, Satobrhathi the metre, thou art the vessel of the mixed (Soma). The All-gods are the deity, Usnih the metre, thou art the vessel of the opening offering. Indra is the deity, Kakubh the metre, thou art the vessel of the hymns. Earth is the deity, Viraj the metre, thou art the vessel of the reserved (offering).

iii. 1. 7.

The Adhvaryu is he that brings trouble on the sacrificer, and he that brings trouble himself is ruined before the trouble. 'From the formula spoken, guard me, from every execration'—(with these words) he should pour a libation before the morning litany (of the Hotr). So the Adhvaryu girds himself in front with a protection, to avert trouble.

For entry thee, for rest thee, for the overcoming of the Gayatri, of the Tristubh, of the Jagati, hail! O expiration and inspiration, protect me from death, O expiration and inspiration forsake me not.

They contend as to the deities and to expiration and inspiration , whose Soma (offerings) compete. 'For entry thee, for rest thee', he says; entry and rest are the metres; verily by the metres he appropriates his metres. The Aja (Stotras) have the word 'forward' in them, for conquest. The beginning verses are addressed to the Maruts, for victory. Both the Brhat and the Rathantara (Samans) are used. The Rathantara is this (earth), the What yonder (sky); verily he cuts him off from these two. The Rathantara is to-day, the Brhat to-morrow; verily he cuts him off from to-day and to-morrow. The Rathantara is the past , the Brhat the future; verily he cuts him off from the past and the future. The Rathantara is the measured, the Brhat the unmeasured; verily he cuts him off from the measured and the unmeasured. Viçvamitra and Jamadagni had a quarrel with Vasistha. Jamadagni saw this Vihavya (hymn), and by means of it he appropriated the power and strength of Vasistha. In that the Vihavya is recited, the sacrificer appropriates the power and strength of his enemy. 'He who performs more rites of sacrifice', they say, 'appropriates the gods.' If the Soma (sacrifice) on the other side is an Agnistoma, he should perform an Ukthya; if it is an Ukthya, he should perform an Atiratra; verily by means of rites of sacrifice he appropriates his deities; he becomes better.

iii. 1. 8.

Ye are the Nigrabhyas, heard by the gods. Delight my life, delight my expiration, delight my inspiration, delight my cross-breathing, delight my eye, delight my ear, delight my mind, delight my speech, delight my trunk, delight my limbs, delight my offspring, delight my cattle, delight my house, delight my troops, delight me with all my troops, delight me ; may my troops not go thirsty.

The plants are the subjects of Soma; the subjects indeed are able to give up the king; Soma is connected with Indra. 'I have made you grow in my mind, O ye well born; O ye born of right, may we enjoy your favour; may the divine plants in accord with Indra grant us the Soma for the pressing', he says verily having begged him from the plants, his subjects, and his deity he presses him.

When the Soma is pressed the first drop which falls has potency to destroy the power, strength, offspring, and cattle of the sacrificer; he should pronounce over it the formula, 'Thou hast fallen to me with offspring, with abundance of wealth; destroy not my power and strength'; verily he invokes this blessing to prevent the destruction of his power, strength, offering, and cattle.

The drop hath fallen on the earth, the sky,
On this seat and on the one which was aforetime
The drop that wandereth over the third seat
I offer in the seven Hotras.'

iii. 1. 9.

He who bestows upon the gods the glory of the gods, and on men the glory of men, has the divine glory among the gods, the human glory among men. The libations which he draws off before the Agrayana libation, he should draw off silently; those after with noise; verily he bestows upon the gods the glory of the gods, and on men the glory of men; verily he has the divine glory among the gods, the human glory among men.

May Agni protect us at the morning pressing,
He that belongeth to all men, all-wealful in his might;
May he, the purifier, grant us wealth ;
May we that share the draught be long-lived
May the All-gods, the Maruts, Indra,
Not leave us at the second pressing;
Long-lived, speaking what is pleasing to them,
May we enjoy the favour of the gods.
This third libation belongeth to the sages
Who righteously set the beaker in motion;
May these Saudhanvanas, who have attained heaven,
Bear our good offering to what is better

Some libations have bases, some have not. Those which have a sprinkling have bases, those of Soma have not bases. Taking (the cup) for Indra and Vayu he should sprinkle it (saying), 'May the sacrifice be harmless for plants, for our cattle, for our folk; for all creatures harmless thou art; swell like ghee, O god Soma.' Verily so he makes the libations of Soma to have a base. He becomes possessed of a base who knows thus. Verily also he wets with ghee the sky and earth: they being wet are to be lived upon; he is to be lived upon who knows thus.

This is thy share, O Rudra, for which thou didst ask; rejoice in it, find (for us) the lordship of cows, abundance of wealth, with good heroes and a year's prosperity.'

Manu divided his property among his sons. He deprived Nabhanedistha, who was a student, of any portion. He went to him, and said, 'How hast thou deprived me of a portion?' He replied, 'I have not deprived you of a portion; the Angirases here are performing a Sattrā; they cannot discern the world of heaven; declare this Brahmana to them; when they go to the, world of heaven they will give thee their cattle.' He told them it, and they when going to the world of heaven gave him their cattle. Rudra approached him as he went about with his cattle in the place of sacrifice, and said, 'These are my cattle.' He replied, 'They have given them to me.' They have not the power to do that', he replied, (whatever is left on the place of sacrifice is mine.' Then one should not resort to a place of sacrifice. He said, 'Give me a share in the sacrifice, and I will not have designs against your cattle. He poured out for him the remnants of the mixed (Soma). Then indeed had Rudra no designs against his cattle. When one who knows thus offers the remnants of the mixed (Soma), Rudra has no designs against his cattle.

May I be pleasing to speech; pleasing to the lord of speech, O divine speech. The sweetness of speech place in me; hail to Sarasvati.

By the Rc make the Soma to prosper,

By the Gayatra the Rathantara,

The Brhat with the Gayatri for its metre.

The drop that falleth of them, that shoot,

Shaken by the arms, from the womb of the pressing-planks,

Or from the filter of the Adhvaryu,

Over it I say Hail! and offer it to Indra.

The drop, the shoot, that hath fallen on the ground,

From the rice grains, the cake, the mush,

From the Soma with grain, from the mixed, O Indra, from the pure,

Over it I say Hail! and offer it to Indra.

Thy sweet drop, powerful,

Over which Hail! is said and which goeth back to the gods

From the sky, the earth, the atmosphere

Over it I say Hail! and offer it to Indra.

The Adhvaryu is the first of the priests to start work, verily they say the Soma should be started by him.

'May speech that goes in front go in front, going straight to the gods, placing glory in me, breath in cattle, offspring in me and in the sacrificer', he says; verily he yokes speech at the beginning of the sacrifice. The place of the sacrifice is made when having drawn off the libations they creep to the Bahispavamana; for they go away, and they praise with verses which go away; he returns, and with a verse addressed to Visnu reverences (the Soma); Visnu is the sacrifice; verily he makes the sacrifice. 'O Visnu, as our nearest, O mighty one, grant us protection; the streams dripping honey milk for thee the unfailing source', he says; verily he makes to swell by it whatever of the Soma has dried up through lying (in the barrels).

iii. i. 11.

By Agni may one win wealth

And abundance day by day,

Glory, full of heroes.

Rich in cattle, in sheep, O Agni, in horses is the sacrifice;

With manly companions, ever unalterable;

Rich in food is this, O Asura, in offspring,

Enduring, wealth, deep based and rich in houses.

C Swell up.

Together for thee.

Here Tvastr the first,

Of all forms, I call.

May he be ours only.

That procreant strength for us do thou,

O God Tvastr, graciously lot loose,

Whence is born a hero of great deeds, of skill,
Who wieldeth the pressing–stone and loveth the gods.
Come hither, O Tvastr, propitious,
Pervasive for abundance, and of thy own will,
Aid us in every sacrifice.,
The hero is born, loving the gods,
Of brilliant hue, strong, and full of vigour;
Tvastr accord us offspring and descendants;
May he go to the place of the gods.
Forth for us, O goddess.
From the sky.
May we milk offspring and food
From Sarasvant's breast,
Swelling for all to see .1
May we enjoy the favour
Of thy waves, O Sarasvant,
Which are full of honey and drip ghee.
Let us call for aid on this Sarasvant,
Whose ordinance all cattle follow,
Whose ordinance the waters obey,
And in whose ordinance the lord of increase doth rest.
The divine, well–feathered bird, the great one,
Germ of the waters, male of the plants,
Who delighteth with rain from near,
This Sarasvant let us call on for aid.
O Sinivali, with broad braids,
Who art the sister of the gods,
Accept the offering which is made;
Reveal, O goddess, offspring unto us.
To her that hath fair hands, fair fingers,
Prolific, and mother of many,
To her the queen Sinivali,
Pour the offering.
Indra from all sides.
Indra men.
The dark–coloured steeds with fair feathers,
Clad in the mist, spring up to the sky;
They turn hitherward having established their abodes;
Then the earth is wet with ghee.
He hath golden tresses in the expanse of the air,
A raging serpent like the rushing wind,
With pure radiance , knowing the dawn,
Like true, glorious and toiling (women).
Thy winged (steeds) have charged them as they are wont;
The dark bull hath roared when this was;
He hath come hither with (lightnings) that smile like kindly (women);
The rains fall, the clouds thunder.
Like a cow the lightning loveth;

It tendeth its young like a mother,
When their rain hath been let loose.
The mountain that hath waxed great is afraid
Even the ridge of heaven trembleth at your roaring;
When ye sport, O Maruts , with your spears,
Ye speed along together like the waters.
Roar and thunder, deposit a germ,
Fly around with thy chariot water-laden;
Draw downward thy opened water-skin,
And let the heights and the depths be level.
Even these immovable things (dost thou eat),
O Agni, like a beast at grass;
What time, O immortal, the hosts of thee,
The strong, rend the woods.
O Agni, many are the hosts of the immortal all-knower,
O God, powerful; and (many) the wiles of the wily
Which of yore they deposited in thee,
O thou that impellest all, O seeker of friends.
From the sky grant us rain, O ye Maruts;
Make ye to swell the streams of the strong steed
Come hither with this thunder,
Pouring the waters, the Asura our father.
The bounteous Maruts make to swell the waters
Which yield milk with ghee for the sacrifices;
The strong steer they lead about as it were for rain;
They milk the thundering and never-failing spring.
O ye Maruts, swimming in water, send forth
The rain , which all the Maruts strengthen;
May it call aloud like a maiden,
Like a wife with her husband in union.

With ghee anoint sky and earth, with honey;
Make the plants rich in milk, the waters;
Make to swell strength and goodwill,
When, O hero Maruts, ye pour the honey,
Upwards that.
The radiant.
Like Aurva, like Bhrgu, like Apnavana,
I summon the pure
Agni who is clothed with the sea.
As the impulse of Savitr,
The favour of Bhaga, I call
Agni who is clothed with the sea.
I call the wise one, who soundeth like the wind,
The might that roareth like Parjanya,
Agni who is clothed with the sea.

Book 03 Part 02

The Supplement to the Soma Sacrifice (continued)

iii. 2. 1.

He who sacrifices knowing the 'ascent' verses of the Pavamana (Stotras) mounts on the Pavamanas and is not cut off from the Pavamanas. 'Thou art the hawk, with the Gayatri for thy metre; I grasp thee; bring me over in safety. Thou art the eagle, with the Tristubh for thy metre; I grasp thee; bring me over in safety. Thou art the vulture, with the Jagati for thy metre; I grasp thee; bring me over in safety', he says. These are the ascents of the Pavamanas; he who knowing thus these sacrifices mounts on the Pavamanas, and is not cut off from the Pavamanas. He who knows the continuity of the Pavamana lives all his days; he does not die before his time; he becomes rich in cattle; he obtains offspring. The Pavamana cups are drawn off, but these are not drawn off by him, the wooden vessel, the stirring-vessel, and the vessel which holds the purified Soma. If he were to begin (the Stotra) without drawing them off, he would split the Pavamana, and with its being split the breath of the Adhvaryu would be split. 'Thou art taken with a support; to Prajapati thee!', (with these words) he should rub the wooden vessel; 'to Indra thee!', (with these words) the stirring-vessel; 'to the All-gods thee!', (with these words) the vessel which holds the purified Soma verily he renders continuous the Pavamana, he lives all his days; he does not die before his time; he becomes rich in cattle; he obtains offspring.

iii. 2. 2.

There are three pressings. Now they spoil the third pressing if there are no stalks of the Soma in it. Having offered the silent cup, he puts a shoot in the vessel which holds it, and placing it with the third pressing he should press it out. In that he makes it swell, it has a stalk (of the Soma); in that he presses it out, it has the lees (of the Soma); verily he makes all the pressings have stalks and pure Soma, and be of equal strength.

Two oceans are there extended, unperishing;
They revolve in turns like the waves in the bosom of the sea;
Seeing they pass over one of them,
Seeing not they pass over the other with a bridge.
Two garments continuous one weareth;
With locks, knowing all the worlds;
He goeth in secret clad in the dark;
He putteth on his bright robe abandoning that of the worn-out one.

Whatever the gods did at the sacrifice the Asuras did. The gods saw this great sacrifice, they extended it, they performed the Agnihotra as the vow; therefore one should perform the vow twice, for twice they offer the Agnihotra. They performed the full moon rite, as the animal sacrifice to Agni and Soma. They performed the new moon rite, as the animal sacrifice to Agni. They performed the sacrifice to the All-gods as the morning pressing.

They performed the Varunapraghasas, as the midday pressing. They performed the Sakamedhas, the sacrifice to the fathers, and the offering to Tryambaka, as the third pressing. The Asuras sought to follow their sacrifice, but could not get on its tracks. They said, 'These gods have become inviolable (adhvartavyah). That is why the sacrifice (adhvara) is inviolable. Then the gods prospered, the Asuras were defeated. He who knowing thus offers the Soma, prospers himself, the enemy is defeated.

iii. 2. 3.

Surrounding Agni, surrounding Indra, surrounding the All-gods, surrounding me with splendour, be purified for us, with healing for cattle, healing for men, healing for the horses, healing, O king, for the plants; may we possess the abundance of wealth that is thine who art unbroken and of heroic power, O lord of wealth; of that give me, of that may I share, of that that is thine I procure this.

For my expiration, be purified, giving splendour, for splendour;

For my inspiration;

For my cross-breathing;

For my speech ;

For my skill and strength;

For my two eyes do ye be purified, giving splendour, for splendour;

For my ear;

For my trunk;

For my members;

I For my life;

For my strength

Of Visnu,

Of Indra,

Of the All-gods thou art the belly, giving splendour to me, be purified for splendour.

Who art thou? (Thou art) who by name. To who (kásmai) thee, to who (káya) thee, thee whom I have delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring with offspring, of noble heroes with heroes, of excellent splendour with splendour, of great abundance with abundances.

To all my forms giving splendour , be purified for splendour; of that give me; of that may I share, of that that is thine I procure this.

He who desires to be great should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with prosperity. He who desires splendour should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with splendour. He who is ill should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with life. He who practises witchcraft should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted cuts off him (the enemy) from expiration and inspiration, from speech, from skill and strength, from his eyes, from his ears, from his trunk, from the members, from life; swiftly he comes to ruin.

iii. 2. 4.

The wooden sword is safety, the hammer is safety, the knife, the sacrificial enclosure, the axe is safety; sacrificial ye art, makers of the sacrifice; do ye invite me to this sacrifice.

May sky and earth invite me;

(May) the place of singing, the bowl, Soma, the fire (invite me);

(May) the gods, the sacrifice,

The Hotras call upon me in invitation.

'Homage to Agni, slayer of Makha; may the glory of Makha impel me'—(with these words) he reverences the Ahavaniya. Makha is the sacrifice ; verily he slays the sacrifice; verily paying homage to him he creeps to the Sadas, for his own safety.

'Homage to Rudra, slayer of Makha; for this homage guard me' (with these words he reverences) the place of the Agnidh; verily paying homage to him he creeps to the Sadas, for his own safety.

'Homage to Indra, slayer of Makha; injure not my power and strength'—(with these words he reverences) the place of the Hotr; verily he invokes this blessing, for the preserving of his power and strength .

He who creeps forward knowing the gods who cause ruin at the Sadas is not ruined at the Sadas. 'Homage to Agni, slayer of Makha', he says. These gods cause ruin at the Sadas. He, who knowing them thus creeps forward, is not ruined at the Sadas.

Ye two are firm, loose; united guard me from trouble.

May the sun, the god, guard me from trouble from the sky, Vayu from the atmosphere , Agni from earth, Yama from the fathers, Sarasvati from men.

O ye divine doors, oppress me not.

Homage to the Sadas, homage to the lord of the Sadas, homage to the eye of the friends who go before, homage to sky, homage to earth.

Ho! son of a second marriage, get thee hence; sit on the seat of another more foolish than we are.

From the low, from the high may I go.

O sky and earth protect me from this day to-day.

When he creeps forward to the seat , the fathers creep along after him; they have power to injure him; having crept to the seat he should look along the south side (saying), 'Come, O ye fathers; through you may I possess the fathers; may ye have good offspring in me'; verily paying reverence to them he creeps to the Sadas, for his own safety.

iii. 2. 5.

Food come hither, enter me for long life, for health, for increase of wealth, for splendour, for good offspring. Come hither, O Vasu, preceded by wealth; thou art dear to my heart.

May I grasp thee with the arms of the Aṣvins.

With clear sight may I gaze' upon thee, O god Soma, who regardest men.

Gentle control, banner of the sacrifices, may speech accept and delight in the Soma; I may

Aditi, gentle, propitious, with head inviolable, as speech, accept and delight in the Soma. Come hither, O thou who art of all men, with healing and favour; with safety come to me, O tawny-coloured, for skill, for strength, for increase of wealth, for good heroes.

Terrify me not, O king, pierce not my heart with thy radiance, for manly strength, for life, for splendour.

Of thee, O god Soma, who hast the Vasus for thy troop, who knowest the mind, who belongest to the first pressing, who hast the Gayatri as thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.

Of thee, O god Soma, who hast the Rudras for thy troop, who knowest the mind, who belongest to the midday pressing, who hast the Tristubh for thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.

Of thee, O god Soma, who hast the Adityas for thy troop, who knowest the heart, who belongest to the third pressing, who hast the Jagati for thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.

Swell up, let thy strength be gathered

From all sides, O Soma;

Be strong in the gathering of might.

Impel my limbs, O thou with tawny steeds,

Do not distress my troops;

Propitious do thou honour for me the seven sages;

Do not go below my navel.

We have drunk the Soma, we have become immortal,

We have seen the light, we have found the gods;

What can the enmity, what the treachery,

Of mortal man do to us, O immortal?

Whatever fault has been mine,

Agni hath put that right, all-knower, he who belongeth to all men;

Agni hath given back the eye,

Indra and Brhaspati have given it back;

Do ye two, O Açvins,

Replace my eye within its sockets.

Of thee, O god Soma, over whom the Yajus is spoken, the Stoma sung, the Uktha recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and who art invited, I invited eat.

Ye are to be filled; fill me

With offspring and wealth.

That is thine, O father, and those that are after thee. That is thine, O grandfather, O great-grandfather, and those that are after thee.

Rejoice therein, O fathers, according to your shares.

Homage to your taste, O fathers; homage to your birth, O fathers; homage to your life, O fathers; homage to your custom, O fathers; homage to your anger, O fathers; homage to your terrors, O fathers; O fathers, homage to you.

Ye that are in that world, may they follow you; ye that are in this world, may they follow me.

Ye that are in that world, of them be ye the most fortunate; ye that are in this world, of these may I be the most fortunate.

O Prajapati, none other than thou

Comprehendeth all these creatures .

What we seek when we sacrifice to thee, let that be ours;

May we be lords of riches.

Thou art the expiation of sin committed by the gods, thou art the expiation of sin committed by men, thou art the expiation of sin committed by the fathers.

Of thee, O god Soma, that art purified in the waters, that art pressed by men, over whom the Yajus is spoken, the Stoma sung, the Çastra recited, who art made by the fathers into food to win horses and cows, and who art invited, I invited eat.

iii. 2. 6.

Thou art the milk of the great ones, the body of the All-gods; may I to-day accomplish the cup of the speckled ones; thou art the cup of the speckled ones; thou art the heart of Visnu, once hath Visnu stepped apart along thee, O vigorous one; with curds and ghee may prosperity be increased; may wealth come to me from this which is offered and enjoyed thou art the light for all men, milked from the dappled one.

As great as are sky and earth in mightiness,

As great as the expense of the seven rivers,

So great is the cup of thee, O Indra ,

Which unvanquished I draw off with strength.

If a black bird touch the speckled butter, his slaves would be likely to die; if a dog touch it, his fourfooted cattle would be likely to die; if it were to be spilt, the sacrificer would be likely to die. The speckled butter is the cattle; his cattle fall, if his speckled butter falls; in that he takes again the speckled butter, he takes again cattle for him. The speckled butter is the breath; his breath falls, if his speckled butter falls; in that he takes again the speckled butter, he takes again breath for him. He takes it after placing gold (in the ladle), gold is immortality, the speckled butter is the breath; verily he places immortality in his breath. It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. He makes a horse sniff it, the horse is connected with Prajapati; verily from his own place of origin he fashions offspring for him. His sacrifice is broken whose speckled butter is spilt. He takes it again with a Rc addressed to Visnu; Visnu is the sacrifice; verily he unites the sacrifice by the sacrifice.

iii. 2. 7.

O God Savitr, he hath declared that to thee; that do thou impel and offer.

The Brahman is Brhaspati.

Depart not from the life-giving Rc, from the Saman which protecteth the body.

Let your wishes be accomplished, let your purposes (be accomplished).

Speak right and truth.

Praise ye on the impulse of the god Savitr.

The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me.

Thou art the Çastra of the Çastra , may the Çastra milk strength for me, may the Çastra of the Çastra come to me.

With power may we conquer,
May we milk offspring and food.

May my wish be accomplished among the gods.

May splendour come to 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.

Either the sacrifice milks the lord of the sacrifice, or the lord of the sacrifice milks the sacrifice. Him, who sacrifices not knowing the milking of the Stotra and the Çastra, the sacrifice milks, he after sacrificing becomes worse; he, who knowing the milking of these two sacrifices, milks the sacrifice; he after sacrificing becomes better. 'The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me. The Çastra, of the Çastra thou art, may the Çastra milk strength for me, may the Çastra of the Çastra come to me', he says; this is the milking of the Stotra and the Çastra; he who sacrifices knowing thus milks the sacrifice, and by sacrificing becomes better.

iii. 2. 8.

To the flying eagle hail! Vat! To him who approveth himself homage. To the support, the law, hail! Vat! To him who approveth himself homage. To the enclosing–stick which extendeth men hail! Vat! To him who approveth himself homage. To the strength of the Hotras hail! Vat! To him who approveth himself homage. To the milk of the Hotras hail! Vat! To him who approveth himself homage. To Prajapati, to Manu, hail! Vat! To him who approveth himself homage. Right, guardian of right, heaven–bearing, hail! Vat! To him who approveth himself homage.

Let the Hotras delight in the sweet ghee.

To the lord of the sacrifice the Rsis said,
'By thy sin creatures are famishing and troubled';

He did not secure the two drops of honey;

May Viçvakarman unite us with them.

Dread are the Rsis; homage be to them,

In the union with their eye and mind;

To Brhaspati great, real, and glorious reverence;

Homage to Viçvakarman; may he guard us.

Deeming that the Soma–drinkers are his own,

Knowing the breath like a valiant man in battle,—

He hath committed a great sin and is bound by them—

Him set free, O Viçvakarman , for safety.

Those who eating deserved not riches,

Whom the fires of the hearths did trouble,
That is their offering to expiate the ill sacrifice
A good sacrifice for us may Viçvakarman make it.
Homage to the Pitrs, who have watched around us,
Making the sacrifice, loving the sacrifice, the benignant deities;
We have not brought you the offering without desires;
Trouble us not for this sin.

All those who are in the Sadas must have presents; he who did not give them a present would fall a victim to them; in that he offers the libations to Viçvakarman, he thus delights those who are in the Sadas.

Ye gods, have regard to this wonder,
The good thing which the husband and wife win with the milk admixture;
A male child is born, be findeth riches,
And all the house prospereth unhurt.
May the husband and wife who give the milk admixture win good;
May wealth unharmed attend them dwelling in harmony;
May he, who poureth that which hath been milked together with the pot (of Soma),
By the sacrifice leave misfortune on his way.
Butter-necked, fat is his wife;
Fat his sons and not meagre,
Who with his wife eager to offer a good sacrifice
Hath given to Indra the milk admixture together with the pot (of Soma).,
May the milk admixture place in me strength and good offspring
And food, wealth and fair fame,
(Me that am) conquering the fields with might, O Indra,
And casting down my rivals.
Thou art being, place me in being; thou art the mouth, may I be
the mouth.
From sky and earth I take thee.
May the All-gods, belonging to all men, move thee forward.
In the sky make firm the gods, in the atmosphere the birds, on earth the creatures of earth.
With the firm offering the firm
Soma, we transfer,
That the whole world may be for us
Free of sickness and of kindly intent;
That Indra may make
All the clans for us of one mind,
That all the quarters
May be ours alone.

iii. 2. 9.

In that the Hotr addresses the Adhvaryu, he makes the thunder bolt advance towards him; 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are

three, the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily with the Gayatri he places the thunderbolt within the morning pressing. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily with the Tristubh he places the thunderbolt within the midday pressing . 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, the thunder bolt is connected with the Çakvari; verily with the thunderbolt he places the thunderbolt within the third pressing. The theologians say, 'He indeed would be an Adhvaryu who should produce the metres in the responses according to the pressings; he would bestow brilliance upon himself at the morning pressing, power at the midday pressing, and cattle at the third pressing.' 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, , the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily at the morning pressing he produces the metres in the response; now the Gayatri is brilliance, the morning pressing is brilliance; verily at the morning pressing he bestows brilliance upon himself. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily at the midday pressing he produces the metres in the response; now the Tristubh is power, the midday pressing is power ; verily at the midday pressing he bestows power upon himself. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, cattle are connected with the Çakvari, the third pressing is connected with the Jagati; verily at the third pressing he produces the metres in the response; now the Jagati is cattle, the third pressing is cattle; verily at the third pressing he bestows cattle upon himself that the Hotr addresses the Adhvaryu, he puts fear in him; if he were not to smite it off , they would have fear in his house before the year (was over). 'Recite, let us two rejoice', he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance, that would be as when one goes to meets the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgithas are similar for the priests, the Udgitha for the Udgatrs, , the Rces and the Pranavas for the singers of hymns, the response for the Adhvaryus. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotr is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotr goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) , for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotr addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the West; verily he overcomes the thunderbolt.

Thou art taken with a support; thou art seated in speech for the guardians of speech, for the guardians of insight, for the overseers of this established sacrifice do I take thee.

Thou art taken with a support; thou art seated in holy order; for the guardians of sight, &c., do I take thee.

Thou art taken with a support; thou art seated in holy lore; for the guardians of the ear, &c., do I take thee.

For the gods thee!

For the All-gods thee!

For all the gods thee!

O Visnu, wide striding, this is thy Soma; guard it let not the evil-eyed one espy this of thine.

In me is the Vasu, whom wealth precedeth, who guardeth the voice; guard my voice.

In me is the Vasu, who winneth wealth, who guardeth the eye; guard my eye.

In me is the Vasu, who keepeth wealth together, who guardeth the ear; guard my ear.

Thou art Bhuh, best of rays, guardian of expiration; guard my expiration.

Thou art Dhuh, best of rays, guardian of inspiration; guard my inspiration.

The foe who, O Indra and Vayu, is hostile to us,

Who seeketh to assail us, O lords of splendour,

May I here burl him below my feet,

So that, O Indra, I may shine as the highest.

(The foe who), O Mitra and Varuna, &c.

(The foe who), O Açvins, &c.

iii. 2. 11.

He by thy help, O Agni,

With good heroes, making strength, is victorious,

Whose companionship thou dost favour.

Your ancient lofty praise bear

To Agni, the Hotr

The creator who beareth as it were the light of songs.

O Agni, three are thy powers, three thy stations,

Three are thine ancient tongues, O born of holy order;

Three are thy bodies in which the gods find pleasure,

With them guard thou our songs unfailing.

With the rite, with food I impel you,

O Indra and Visnu, to the end of this work;

Rejoice in the sacrifice and bestow wealth,

Furthering us with safe ways.

Both are victorious, they are not defeated

Neither of them at any time hath been defeated;

When, with Indra, O Visnu, ye did strive,

Then did ye in three divide the thousand.

Three ages are thine, O All-knower,

Three births in the dawns, O Agni;

With them, knowing, do thou propitiate the gods,

And be for the sacrificer health and wealth.

Agni abideth in three abodes
Of three foundations, the sage;
May he offer and may he satisfy for us,
The three sets of eleven (gods);
The wise envoy made ready,
Let the others all be rent asunder.
O Indra and Visnu, ye overthrew
The nine and ninety strong forts of Çambara;
Of Varcin, the Asura, a hundred and a thousand heroes
Do ye slay irresistibly.
Then did his mother seek to persuade him,
'O son, these gods are abandoning thee.'
Then said Indra, about to slay Vrtra,
'O friend Visnu, step thou more widely.'

-- Book 03 Part 02 --

Book 03 Part 03

The Supplement to the Soma Sacrifice (continued).

iii. 3. 1.

O Agni, brilliant, be thou brilliant among the gods; make me brilliant, of long life, radiant among men; for the brilliance of consecration and of penance do I offer to thee. Thou dost win brilliance; may brilliance forsake me not, may I forsake not brilliance, may brilliance forsake me not.

O Indra, full of force, be thou full of force among the gods, make me full of force, of long life, radiant among men; for the force of the Brahmanhood and royalty do I offer to thee. Thou dost win force; may force forsake me not, may I forsake not force, may force forsake me not.

O sun, blazing, be thou blazing among the gods; make me blazing, of long life, radiant among men; for the blazing of the wind and of the waters do I offer to thee. Thou dost win the light; may the light forsake me not, may I not forsake the light, may the light forsake me not.

On me wisdom, on me offspring, on me brilliance may Agni bestow; on me wisdom, on me offspring, on me power may Indra bestow; on me wisdom, on me offspring, on me blazing may Surya bestow.

iii. 3. 2.

The maker of the sound 'Him' is Vayu, the Prastotr is Agni, the Saman is Prajapati, the Udgatr is Brhaspati, the subordinate singers are the All-gods, the Pratihartres are the Maruts, the finale is Indra; may these gods who support breath bestow breath upon me. All this the Adhvaryu, as he begins, begins for the Udgatrs; 'May these gods who support breath bestow breath upon me', he says; verily he bestows all this on himself.

May Ida who summoneth the gods, Manu who leadeth the sacrifice,

May Brhaspati recite the hymns and acclamations.

The All-gods are reciters of the hymns.

O earth mother, do not harm me.

Of honey shall I think, honey shall I produce, honey shall I proclaim, honey shall I speak, may I utter speech full of honey for the gods, and acceptable to men.

May the gods aid me to radiance, may the Pitrs rejoice in me.

iii. 3. 3.

Let the Vasus press thee with the Gayatri metre; go thou to the dear place of Agni.

Let the Rudras press thee with the Tristubh metre; go thou to the dear place of Indra.

Let the Adityas press thee with the Jagati metre; go thou to the dear place of the All-gods.

The pure for thee, O pure one, I stir in the gladdening (water);

In the joyous (ones);
In the Kotanas;
In the new (ones);
In the Regis;
In the Mesis;
In the roaring (ones);
In the all-supporting (ones);
In the sweet (ones);
In the lofty (ones);
In the strong (ones) ;
In the pure ones, I stir the pure for thee, O pure.
The pure for thee I take with the pure form of day, with the rays of the sun.
Herein the dread (ones) have moved themselves,
The streams of the sky have consorted.
The lofty form of the bull shineth on high;
Soma precedeth Soma,
The pure precedeth the pure.
That undeceived, watchful, name of thine, O Soma, to that of thine, O Soma, to Soma hail!
Gladly do thou, O god Soma, go to the dear place of Agni with the Gayatri metre.
Willingly do thou, O god Soma, go to the dear place of Indra with the Tristubh metre.
W Our friend, do thou, O god Soma, go to the dear place of the All-gods with the Jagati metre.
Come breath to us from afar,
From the atmosphere, from the sky,
Life from the earth;
Thou art ambrosia; for breath thee!
May Indra and Agni confer radiance upon me,
Radiance (may) Soma and Brhaspati (confer);
Radiance on me the All-gods,
Radiance confer on me, O ye Aṅvins.
When one doth hasten after him,
Or uttereth prayers, he doth accept it
All knowledge doth he embrace,
Even as the felly the wheel.

iii. 3. 4.

The stirrings are the secret name of the waters; 'The pure for thee, O pure one, I stir in the gladdening (waters)', he says; verily with the secret name of the waters he wins the rain from the sky. 'The pure for thee I take with the pure', he says; the night is of the form of the day, the rays of the sun, he makes the rain to fall from the sky. 'Herein the dread (ones) have moved themselves', he says; that is as in the text. 'The lofty form of the bull shineth on high,' he says; the rain is in its lofty form; verily by the form he wins the rain. 'That undeceived, watchful, name of thine, O Soma', he says; he indeed offers an oblation with an oblation who drawing the Adabhya (cup) offers it to Soma. The life and breath him who draws the Anṅu depart; 'Come breath to us from afar', he says; verily he bestows life and breath upon himself. 'Thou art ambrosia; for breath thee!' (with these words) he breathes over the gold; the gold is ambrosia, breath is life; verily with ambrosia he bestows life upon

him self. It is of a hundred (Krsnalas) in weight; man has a hundred years of life, a hundred powers; verily he finds support in life and power. He touches the waters; the waters are medicine; verily he makes medicine.

iii. 3. 5.

Thou art the wind, expiration by name, in the lordship of Savitr give me expiration.
Thou art the eye, the ear by name, in the lordship of Dhatr give me life.
Thou art the form, colour by name, in the lordship of Brhaspati, give me offspring.
Thou art holy order, truth by name, in the lordship of Indra, give me lordly power.
Thou art the past, the future by name, in the lordship of the Pitrs, expugnate the waters and the plants.
Thee for the realm of holy order!
Thee for the might of holy order!
Thee for the circumference of holy order!
Thee for the truth of holy order!
Thee for the light of holy order!

Prajapati saw the Viraj; by it he created the past and the future; he concealed it from the Rsis; by penance Jamadagni beheld it, and by it he created various delights; that is why the various (cups) have their name. In that the various (cups) are drawn, so the sacrificer wins various delights. 'Thou art the wind, expiration by name', he says; verily he wins expiration and inspiration.' 'Thou art the eye, the ear by name', he says; verily he wins life. 'Thou art the form, colour by name', he says; verily he wins offspring. 'Thou art holy order, truth by name', he says; verily he wins lordly power. 'Thou art the past, the future by name', he says; the foetus of the waters and the plants is cattle; verily he wins cattle . So much as is around a man, that does he thus win. 'Thee for the realm of holy order', he says; the realm of holy order is this (earth); verily he conquers this (earth). 'Thee for the might of holy order', he says; the might of holy order is the atmosphere; verily he conquers the atmosphere. 'Thee for the circumference of holy order', he says; the circumference of holy order is the sky; verily he conquers the sky. 'Thee for the truth of holy order' , he says; the truth of holy order is the quarters; verily he conquers the quarters. 'Thee for the light of holy order', he says; the light of holy order is the world of heaven; verily he conquers the world of heaven. So many are the worlds of the gods; verily he conquers them. They make up ten; the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, the eating of food.

iii. 3. 6.

What the gods could not win by the sacrifice, that they won by the Para (Grahas), and that is why the Paras have their name. In that the Paras are drawn, (it serves) to win that which one does not win by the sacrifice. The first he draws, by this he conquers the world; the second (he draws), by this he conquers the atmosphere; the third (he draws), by this he conquers yonder world. In that they are drawn, (they serve) to conquer these worlds . In the latter days they are drawn hitherward from yonder, verily having conquered these worlds

they descend again towards this world. In that in the former days they are drawn thitherward from hence, therefore these worlds are thitherward from hence; in that in the latter days they are drawn hitherward from thence, therefore these worlds are hitherward from thence; therefore men depend on the worlds in variation. The theologians say, 'For what reason do plants spring from the waters, the food of man is plants, and offspring are born through Prajapati?' 'Through the Paras', he should reply. In that he draws (saying), 'For the waters thee, for the plants I take', therefore from the waters plants spring; in that he draws (saying), 'For the plants thee, for offspring I take', therefore the food of man is the plants; in that he draws (saying), 'For offspring thee, for Prajapati I take', therefore through Prajapati offspring are born.

iii. 3. 7.

Prajapati created the gods and the Asuras; thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, 'These have become what we are'; they had recourse to Prajapati; Prajapati said, 'Taking the strength of the metres I shall bestow it upon you.' He took the strength of the metres and bestowed it upon them. Then the metres ran away, and the sacrifice followed the metres. Then the gods prospered, the Asuras were defeated. He who knows the strength of the metres--'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call--prosper himself, his foe is defeated. The theologians say, 'For whose gain does the Adhvaryu cause (him) to proclaim?' 'For the strength of the metres', he should reply; 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call, that is the strength of the metres; he who knows thus sings what ever he sings with the metres in full strength. 'In that Indra, slew Vrtra, there is impurity, in that he destroyed the Yatis, there is impurity; then why is the sacrifice Indra's up to the completion?' they say. The sacrifice is the sacrificial body of Indra, and it is this they sacrifice. To him who knows thus the sacrifice resorts.

iii. 3. 8.

Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee and with thy birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son, do thou protect him.

The sacrificer falls a victim to the two fires in that having made (the offering) ready in them he goes elsewhere to the final bath; 'Giving life, O Agni, rejoicing in the oblation', (with these words) should he offer when about to go to the final bath; verily by the offering he appeases the two (fires); the sacrificer does not go to destruction.

That loan which I have not yet paid back,
The tribute that I still owe to Yama,
Here do I make requital for it;

Here, O Agni, may I be freed from that debt.
O Viçvalopa, I offer thee in the mouth of the burner of all;
One is an eater of the uneaten, one an eater of the unoffered, one an eater of that which is gathered;
May they make for us medicine,
An abode, delightful strength.'
May he that fatteneth protect us
From in front with the cloud
Many be our houses,
That houses fail us not.
Do thou , O lord of cloud,
Bestow on us strength with kindness;
Return to us what is lost,
Return wealth to us.
O god that dost fatten, thou art a lord of a thousandfold prosperity; do thou give us increase of wealth unailing, rich in heroes, prosperity abiding through the year.

Yama is Agni, Yama is this (earth); the sacrificer becomes under a debt to Yama in that he strews the altar with plants; if he were to go away with out burning (them), they would drag him about bound by the neck in yonder world. In that he burns, (saying) 'The loan which I have not yet paid', being here, having made requital of the loan to Yama, he goes freed from the debt to the world of heaven. If he does manifold things as it were, he should offer in the forest (fire) groats with his hand; the forest (fire) is Agni Vaiçvanara; verily he appeases him. On the Ekastaka the divider of the days, he should cook a cake of four Çaravas in size, and early with it should fire the thicket; if it burns, it becomes a good season, if it does not burn, a bad season. By this mode of prognostication the seers of old used to undertake a long Sattra. He who knowing the seer, the hearer, the reciter, sacrifices, is united in yonder world with what he has sacrificed and bestowed. The seer is Agni, the hearer is Vayu, the reciter Aditya; he, who offers knowing thus to them, in yonder world is united with what he has sacrificed and bestowed. 'May he from in front with the cloud' , he says; (he that is) from in front with the cloud is Agni; verily he says to Agni, 'Guard this for me.' 'Do thou, O lord of cloud', he says; the lord of cloud is Vayu; verily he says to Vayu, 'Guard this for me.' 'O god, that dost fatten', he says; the god that fattens is yonder Aditya; verily he says to Aditya, 'Guard this for me.'

The Special Animal Offerings

iii. 3. 9.

This young one I put around you,
Playing with him that is dear do ye move;
Afflict us not in birth, O ye prosperous ones;
May we rejoice in increase of wealth, in food.
Homage to thy greatness, to thine eye,
O father of the Maruts, that do I sing;
Be propitious, with a fair sacrifice may we offer;
Be this oblation acceptable to the gods.
This was the bundle of the gods,

The germ of the waters smeared upon the plants;
Pusan chose a drop of Soma ;
A great stone was there then for them.
Father of calves, husband of cows,
And father too of great gulfs,
Calf, afterbirth, fresh milk, beestings,
Clotted milk, curd, ghee is his seed.
Thee the cows chose for lordship,
Thee the Maruts, sweet singers, bailed;
Resting on the summit, the pinnacle, of lordly power,
Then O dread one to us assign wealth.

Unsuccessful is his animal offering for whom these (rites) are not performed; successful is the offering of him for whom they are performed.

iii. 3. 10.

Surya, the god, for those that sit in the sky, Dhatr for lordly power, Vayu for offspring, Brhaspati for Prajapati offer thee radiant.
Thee have I united with the gods,
Who hast a tawny embryo
And a womb of gold,
Whose limbs are uninjured.
Bring near, O bringer,
Remove away, O remover,
O Indra Nardabuda,
With the four quarters of the earth
Do thou bring near.
I split apart thy urinator,
Thy womb, the two groins,
The mother and the child,
The embryo and the after-birth.
Apart from thee let it be. So!
The drop, far extending, of all forms,
Purified, wise, hath anointed the embryo.
With one foot, two feet, three feet, four feet, five feet, six feet, seven feet, eight feet may she extend over the worlds; hail!
Nay the two great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.

iii. 3. 11.

This oblation is dear in your mouth,
O Indra and Brhaspati,
The hymn and acclamation is recited.
This Soma is poured for you,
O Indra and Brhaspati,
Dear for delight, for drinking.
To us, O Indra and Brhaspati,
Grant wealth of a hundred kine,
Of horses a thousandfold.
From behind may Brhaspati guard us,
From above, from below, from the plotter of evil;
May Indra from the front, from the middle,
Friend to friend, grant us wide room.
Sped by the winds on all sides, O Agni,
Thy flames , O pure one, pure are diffused
Mightily destroying, the divine ones, the Navagvas
Assail the forests, rudely crushing (them).
Thee, O Agni, the tribes of men praise,
Who knowest the Hotr's duty, discerning, best bestower of jewels,
Who art in secret yet, O happy one, seen by all,
Of impetuous spirit, a good sacrificer, brilliant with ghee.
May Dhatr give us wealth,
The lord the ruler of the world,
May he favour us with a full (gift).
Dhatr is lord of offspring and of wealth,
Dhatr created all this world.
Dhatr giveth a son to the sacrificer
To him let us offer the oblation rich in ghee.
may Dhatr give us wealth,
Life in days to come and unailing;
May we obtain the favour
Of the god whose gifts are true.
May Dhatr give wealth to the giver,
Desiring offspring, generous in his home;
Let all the immortal gods roll themselves up for him,
The All-gods and Aditi in unison.
For us to-day may Anumati
Among the gods favour our sacrifice,
And be she and Agni, bearer of the oblation,
A joy to the giver.
Accord thy favour, O Anumati ,
And grant us wealth;
For inspiration, for insight impel us,
Lengthen our days for us.
May she favouring, favour (us)
With wealth, undecaying, rich in offspring;
In her disfavour may we not fall;
May the goddess easy to invoke grant us protection.

Anumati men reverence in the quarter
Wherein is that which shineth;
May she in whose lap is the broad atmosphere,
The goddess, easy to invoke, grant us protection .
Raka, easy to invoke, I invoke with fair praise;
May the fortunate one hear us and be aware of us
With needle that breaks not may she sew her task;
May she give a hero, whose wergild [sic] is a hundred, worthy of song.
The fair thoughts of thine, O Raka,
Whereby thou art wont to give wealth to the giver,
With them to-day come to us in kindness,
Granting, O fortunate one, a thousandfold prosperity.
O Sinivali,
The fairhanded.
I invoke at the sacrifice Kuhn the fortunate,
Who accomplisheth her work, the easy to invoke;
May she give us the fame of our fathers;
To thee, O goddess, let us offer with oblation.
Kuhn, lady of the gods and of immortality,
Worthy of invocation, may she be aware of the oblation
To the giver may she assign much good fortune,
To the wise may she grant increase of wealth.

— Book 03 Part 03 —

Book 03 Part 04

The Optional and Occasional Offerings

iii. 4. 1.

The sacrifice of him whose offering is too large is unsuccessful; 'Surya, the god, for those that sit in the sky', he says; verily with the aid of Brhaspati and Prajapati he makes good the deficiency in the sacrifice. Now the Raksases infest the victim if it being offered to one deity is greater (than normal); 'Thou who hast a tawny embryo', he says; verily he sends it to the gods, to smite away the Raksases. 'Bring near, O bringer', he says ; verily with the holy power he brings it. 'I split apart thy urinator', he says; that is according to the text. 'The drop, far extending, of all forms', he says; the drop is offspring and cattle; verily with offspring and cattle he unites him. To the sky the deficiency of the sacrifice goes, to the earth the redundancy; if he were not to appease it, the sacrificer would be ruined; 'May the two great ones, sky and earth, for us' , he says; verily by means of sky and earth he appeases both the deficiency and the redundancy of the sacrifice; the sacrificer is not ruined. He covers (the offering) with ashes for the call of 'Godspeed'; now this is the embryo of these two; verily in these two he deposits it. If he were to cut off, he would make it redundant; if he were not to cut off, he would fail to cut off from the victim which has been offered; one portion he should cut off from in front of the navel, another behind it; the expiration is in front of the navel , the inspiration behind; verily he cuts off from the whole extent of the victim. He offers to Visnu Çipivista; Visnu Çipivista is the redundancy of the sacrifice, the greatness of the victim, the prosperity thereof; verily in the redundant he deposits the redundant, to appease the redundant. The sacrificial fee is gold of eight measures, for the (victim) has eight feet; the self is the ninth; (verily it serves) to win the victim. It is enveloped in a turban in an inner box, for so as it were is the victim, the omentum, the skin, the flesh, the bone; verily he obtains and wins the whole extent of the victim. He, for whom in the sacrifice this expiration is offered, by his sacrificing becomes richer.

iii. 4. 2.

O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons;
For thee the sweet drink hath been drawn,
Whereof, O God, thou hast the first drink.
For intent thee, for desire thee, for prosperity thee; Kikkita thy mind! to Prajapati hail! Kikkita thy breath, to Vayu hail! Kikkita thy eye, to Surya hail! Kikkita thy ear, to sky and earth hail! Kikkita, thy speech, to Sarasvati hail!
Thou, the fourth, art the barren, the eager one,
Since once in thought the embryo hath entered thy womb;
Do thou, the barren, go eagerly to the gods,
Be the desires of the sacrificer fulfilled.
Thou art the goat, resting on wealth, sit on the earth, mount aloft on the atmosphere, in the sky be thy great radiance.

Stretching the thread of the atmosphere do thou pursue the light;
Guard the paths of light made by prayer.
Weave ye without a flaw the work of the singers;
Become Manu; produce thou. the host divine.
Thou art the offering of mind, the colour of Prajapati, may we share thy limbs.

iii. 4. 3.

These two were together, Vayu blew them apart; they conceived a child, Soma generated it, Agni swallowed it. Prajapati saw this (offering) to Agni on eight potsherds, he offered it, and thereby he redeemed this (victim) from Agni. Therefore though sacrificing it to another god, still one should first offer on eight potsherds to Agni; verily redeeming it from Agni he offers it. Because Vayu blew (them apart), therefore is it connected with Vayu; because these two conceived, therefore is it connected with sky and earth; because Soma generated, and Agni swallowed, there fore is it connected with Agni and Soma; because when the two parted speech was uttered, therefore is it connected with Sarasvati; because Prajapati redeemed it from Agni, therefore is it connected with Prajapati; the barren goat is connected with all the gods. To Vayu should he offer it who desires wealth. the swiftest deity is Vayu; verily he has recourse to Vayu with his own share , and he causes him to attain wealth. To sky and earth should he offer it who in ploughing desires support; verily from the sky Parjanya rains for him, plants spring up in this (earth), his corn prospers. To Agni and Soma should he offer it who desires, 'May I be possessed of food, an eater of food'; by Agni he wins food, by Soma the eating of food; verily he becomes possessed of food, an eater of food. To Sarasvati should he offer it who , being able to utter speech, cannot utter speech; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, and she bestows speech upon him. To Prajapati should he offer it who desires, 'May I gain that which has not been gained'; all the deities are Prajapati; verily by the deities he gains what has not been gained. He brings (the victims) up with a verse ad dressed to Vayu; verily winning it from Vayu he offers it. 'For intent thee, for desire thee!' he says; that is according to the text. He offers with the sound kikkita; at the sound kikkita the domestic animals stop, the wild run away. In that he offers with the sound kikkita, (it serves) to support domestic animals. He offers while the circumambulation by fire is taking place; verily alive he sends it to the world of heaven. 'Thou, the fourth, art the barren, the eager one', he says; verily he sends it to the gods. 'Be the desires of the sacrificer fulfilled', he says; this is the desire of the sacrificer that (the sacrifice) should proceed to its conclusion without injury. 'Thou art the goat, resting in wealth', he says; verily in these worlds he makes it find support. 'In the sky be thy great radiance', he says; verily in the world of heaven he bestows light upon him. 'Stretching the thread of the atmosphere do thou pursue the light', he says; verily he makes these worlds full of light for him. 'Weave ye without a flaw the work of the singers, , he says; whatever flaw is committed in the sacrifice, this serves to atone for it. 'Become Manu; produce thou the host divine', he says; offspring are connected with Manu; verily he makes them fit for food. 'Thou art the offering of mind', he says, to make 'Godspeed'. 'May we share thy limbs', he says; verily he invokes this blessing. Of this (victim) there is one time unpropitious for sacrifice to the gods, when a cloud appears when it has been offered ; if a cloud should appear when it has been offered, he should either cast it into the waters or eat it whole; if he were to cast it into the waters,

he would confuse the sacrifice; he should eat it whole; verily he bestows power upon himself. By three people is this to be performed, him who performs a year-long Sattrā, him who offers with a thousand (gifts), and him who is a domestic sacrificer; with it let them sacrifice, for them is it fit.

The Jaya, Abhyatana, and Rastrabhrt Offerings

iii. 4. 4.

Thought and thinking, intent and intention, known and knowledge, mind and power, the new and the full moon, the Brhat and the Rathantara.

Prajapati bestowed victories on Indra
The strong, he who is dread in battle contest,
To him all the people bowed in reverence,
For he waxed dread, worthy of offering.

The gods and the Asuras were in conflict. Indra had recourse to Prajapati, to him he gave these victories (offerings); he offered them; then indeed were the gods victorious over the Asuras; in that they were victorious, that is why (the offerings) are called 'victorious'. They should be offered by one engaged in conflict; verily does he win in the conflict.

iii. 4. 5.

Agni overlord of creatures, may he help me; Indra of powers, Yama of earth, Vayu of the atmosphere, Surya of the sky, Candramas of Naksatras, Brhaspati of holy power, Mitra of truths, Varuna of waters, the ocean of streams, food of lordships overlord, may it help me; Soma of plants, Savitr of instigations, Rudra of cattle, Tvastr of forms, Visnu of mountains, the Maruts of troops overlords, may they help me.

O ye fathers, ye grandfathers, ye further, ye nearer, ye dadas, ye granddadas, do ye here help me.

In this holy power, this worldly power, this prayer, this Purohitaship, this rite, this invocation of the gods.

iii. 4. 6.

What the gods did at the sacrifice, the Asuras did. The gods saw these overpowering (Homās), they performed them; the rite of the gods succeeded, that of the Asuras did not succeed. If he is desirous of prospering in a rite, then should he offer them, and in that rite he prospers. In that the All-gods brought together (the materials), the Abhyatanas are connected with the All-gods; in that Prajapati bestowed the victories (Jayas), therefore the Jayas are connected with Prajapati; in that they won the kingdom by the Rastrabhrtas, that is why the Rastrabhrtas (supporters of the kingdom) have their name. The gods overpowered the Asuras with the Abhyatanas, conquered them with the Jayas, and won the

kingdom with the Rastrabhrtas; in that the gods overpowered (abhyátanvata) the Asuras with the Abhyatanas, that is why the Abhyatanas have their name; in that they conquered (ájayan) them with the Jayas, that is why the Jayas have their name; in that they won the kingdom with the Rastrabhrtas, that is why the Rastrabhrtas have their name. Then the gods prospered, the Asuras were defeated. He who has foes should offer these (offerings); verily by the Abhyatanas he overpowers his foes, by the Jayas he conquers them, by the Rastrabhrtas he wins the kingdom; he prospers himself, his foe is defeated.

iii. 4. 7.

Supporting holy order, abounding in truth, Agni is the Gandharva; his Apsarases are the plants, called strength; may he protect this holy power, this lordly power; may they protect this holy power, this lordly power; to him hail! To them hail!

The compact, possessing all the Samans, the sun is the Gandharva, his Apsarases are the rays (called) active, &c.

The all-blessed, sun-rayed Candramas is the Gandharva; his Apsarases are the Naksatras, (called) the bright, &c.

The active, the winged sacrifice is the Gandharva, his Apsarases are the sacrificial fees, (called) praises, &c.

Prajapati, all-creator, the mind, is the Gandharva; his Apsarases are the Rc and Saman verses, (called) hymns, &c.

The swift, all-pervading wind is the Gandharva; his Apsarases are the waters, (called) delights, &c.

O lord of the world, thou who hast houses above and here, do thou give us increase of wealth, unending, rich in heroes, prosperity abiding through the year.

The supreme ruler, the overlord, death is the Gandharva; his Apsarases are the whole (world), (called) the worlds. &c.

With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya. is the Gandharva; his Apsarases are the lightnings, (called) the radiant, &c.

Whose dart speeds afar, the pitiless, death is the Gandharva; the Apsarases are his offspring, (called) the timid, &c.

I The dear one, looking with desire, love is the Gandharva; his Apsarases are thoughts, (called) the burning; may he protect this our holy power, our lordly power; may they protect this our holy power, our lordly power; to him hail! To them hail!

O lord of the world, thou who hast houses above and here, do thou accord wide, great, protection to this holy power, this holy work.

iii. 4. 8.

They should be offered for one who desires the kingdom; the Rastrabhrtas are the kingdom; verily with the kingdom he wins the kingdom for him; he becomes the kingdom. They should be offered for oneself; the Rastrabhrtas are the kingdom, the people are the kingdom, cattle are the kingdom, in that he becomes the highest he is the kingdom; verily with the kingdom he wins the kingdom, he becomes the richest of his equals. They should be

offered for one who desires a village; the Rastrabhrtas are the kingdom, his fellows are the kingdom; verily with the kingdom he wins for him his fellows and the kingdom; he becomes possessed of a village . He offers on the dicing–place; verily on the dicing–place he wins his fellows for him, and being won they wait upon him. They should be offered on the mouth of the chariot for him who desires force; the Rastrabhrtas are force, the chariot is force; verily by force he wins force for him; he becomes possessed of force. They should be offered for him who is expelled from his kingdom; to all his chariots he should say, 'Be yoked'; verily he yokes the kingdom for him . The oblations of him whose realm is not in order are disordered; he should take off the right wheel of his chariot and offer in the box; so he puts in order his oblation, and the kingdom comes into order in accord with their coming into order. They should be offered when battle is joined; the Rastrabhrtas are the kingdom, and for the kingdom do they strive who go to battle together; he for whom first they offer prospers, and wins this battle. The kindling–wood is from the Madhuka tree ; the coals shrinking back make the host of his foe to shrink back. They should be offered for one who is mad; for it is the Gandharva and the Apsarases who madden him who is mad; the Rastrabhrtas are the Gandharva and the Apsarases. 'To him hail! To them hail!' (with these words) he offers, and thereby he appeases them. Of Nyagrodha, Udumbara, Aṣvattha, or Plaksa (wood) is the kindling–wood; these are the homes of the Gandharva and the Apsarases; verily he appeases them in their own abode . They should be offered in inverse order by one who is practising witchcraft; so he fastens on his breaths from in front, and then at pleasure lays him low. He offers in a natural cleft or hollow; that of this (earth) is seized by misfortune; verily on (a place) seized by misfortune he makes misfortune seize upon him. With what is harsh in speech he utters the Vasat call; verily with the harshness of speech he cuts him down; swiftly he is ruined. If he desire of a man, 'Let me take his eating of food' , he should fall at length in his hall and (with the words), 'O lord of the world', gather blades of grass; the lord of the world is Prajapati; verily by Prajapati he takes his eating of food. 'Here do I take the eating of food of N. N., descendant of N. N.', he says; verily he takes his eating of food. With six (verses) he takes, the seasons are six; verily the seasons having taken by Prajapati his eating of food bestow it on him . If the head of a family is expelled, they should be offered for him, placing him on a mound and cooking a Brahman's mess of four Ṣaravas in size; the Rastrabhrtas are pre–eminence, the mound is pre–eminence; verily by pre–eminence he makes him pre–eminent among his equals. (The offering) is of four Ṣaravas in size; verily he finds support in the quarters; it is made in milk; verily he bestows brilliance upon him; he takes it out, to make it cooked; it is full of butter, for purity; four descended from Rsis partake of it; verily he offers in the light of the quarters.

iii. 4. 9.

He who desires offspring should offer (the oblations to) the minor deities; the minor deities are the metres, offspring are as it were the metres; verily by the metres he produces offspring for him. He makes Dhatri first; verily he produces pairing with him, Anumati gives approval to him, Raka gives, Sinivali produces, and in offspring when produced by Kuhu he places speech. These (offerings) also should he make who desires cattle; the minor deities are the metres, cattle are as it were the metres ; verily by the metres he produces offspring for him. He makes Dhatri first; by him he scatters, Anumati gives approval to him, Raka gives, Sinivali produces, and by Kuhu he establishes offspring when produced. These

(offerings) also should he make who desires a village; the minor deities are the metres, a village is as it were the metres; verily by the metres he wins a village for him . He puts Dhatr in the middle; verily he places him in the middle of a village. These (offerings) also should he offer who is long ill; the minor deities are the metres, the metres are unfavourable to him whose illness is long; verily by the metres he makes him well. He puts Dhatr in the middle, it is not in order in the middle of him whose illness is long; verily thereby in the middle he puts (things) in order for him. These (offerings) also should he offer to whom the sacrifice does not resort; the minor deities are the metres, the metres do not resort to him to whom the sacrifice does not resort. He puts Dhatr first; verily in his mouth he places the metres; the sacrifice resorts to him. These (offerings) also should he make who has sacrificed; the minor deities are the metres, the metres of him who has sacrificed are worn out as it were. He puts Dhatr last ; verily afterwards he wins for him metres unwearied; the next sacrifice resorts to him. These (offerings) should he make to whom wisdom does not resort; the minor deities are the metres, the metres do not resort to him to whom wisdom does not resort. He puts Dhatr first; verily in his mouth he places the metres; wisdom resorts to him. These (offerings) also should he make who desires brilliance; the minor deities are the metres, brilliance is as it were the metres; verily by the metres he bestows brilliance upon him. They are made in milk; verily he bestows brilliance upon him. He puts Dhatr in the middle; verily he places him in the middle of brilliance. Anumati is the Gayatri, Raka the Tristubh, Sinivali the Jagati, Kuhu the Anustubh, Dhatr the Vasat call. Raka is the first fortnight, Kuhu the second, Sinivali the new moon (night), Anumati the full moon (night), Dhatr the moon. The Vasus are eight , the Gayatri has eight syllables; the Rudras are eleven, the Tristubh has eleven syllables; the Adityas are twelve, the Jagati has twelve syllables, the Anustubh is Prajapati, the Vasat call Dhatr. Thus indeed the minor deities are all the metres and all the gods and the Vasat call. If he were to offer them all at once, they would be likely to burn him up; he should offer first two, and a third for Dhatr, and then offer likewise the last two; thus they do not burn him up, and for whatever desire they are offered that he obtains by them.

iii. 4. 10.

O Vastospati, accept us;
Be of kind entrance for us and free from ill;
That which we seek from thee, do thou accord us,
And health be thou for our bipeds, health for our quadrupeds.
O Vastospati, may we be comrades of thee
In a friendship, effectual, joyful, and proceeding well;
Aid our wishes in peace, in action;
Do ye guard us ever with blessings.

In that evening and morning he offers the Agnihotra the sacrificer thus piles up the oblation bricks ; the bricks of him who has established a sacred fire are the days and nights; in that he offers evening and morning, verily he obtains the days and nights, and making them into bricks piles them up. He offers ten in the same place; the Viraj has ten syllables; verily having obtained the Viraj, he makes it into a brick and piles it up; verily in the Viraj he obtains the sacrifice; the piling up must be repeated by him. Therefore that is the place of

sacrifice where he advances having spent ten (nights); not suitable is the place where (he spends) less time than that Now Vastospati is Rudra. If he were to go on without offering to Vastospati, the fire becoming Rudra would leap after him and slay him; he offers to Vastospati; verily with his own share he appeases him; the sacrificer does not come to ruin. If he were to offer with the chariot yoked, that would be as when one offers an oblation on a place he has left; if he were to offer without the chariot being yoked, that would be as when one offers an oblation at rest; verily no offering would be made to Vastospati . The right (animal) is yoked, the left not yoked, and thus he offers to Vastospati; verily he does both, and appeases him completely. If he were to offer with one (verse) he would make (it) a ladle offering; having pronounced the Purunuvakya he offers with the Yajya, to win the gods. If he were to load (his cart) after the offering, he would make Rudra enter his house. If he were to set out without extinguishing the smouldering embers, it would be like a confusion of the sacrifice or a burning. 'This is thy birthplace in season', (with these words) he places (the embers) on the kindling–sticks ; this is the birthplace of Agni; verily he mounts it on its own birthplace. Now they say, 'If being placed on the kindling–sticks it should be lost, his fire would be dispersed, it would have to be piled up again. 'With thy body, O Agni, worthy of sacrifice, come hither and mount', (with these words) he makes it mount on himself; the birthplace of fire is the sacrificer; verily on its own birthplace he causes it to mount.

iii. 4. 11.

Long life thou givest, O Agni,
O god, to the giver,
Sage, lord of the house, the youthful.
Bearing the oblations, Agni, immortal, our father,
Wide extending, widely refulgent, fair to see for us,
With good household fire, do thou shine forth food,
Metre out to uswards renown.
O do thou, O Soma, will life for us,
That we may not die,
Thou that lovest praise, lord of the forest.
Brahman of the gods, leader of poets,
Sage of seers, bull of wild beasts,
Eagle of vultures, axe of the forests,
Soma goeth over the seive singing.
With our hymns to–day we choose
The god of all, the lord of the true,
Savitr of true instigation.
Coming with true light,
Placing the mortal and the immortal,
With golden car Savitr
The god advanceth gazing on the worlds.
That Aditi may accord
To our cattle, our men, our kine,
To our offspring, Rudra's grace.

Harm us not in our children, our descendants, nor in our life,
Harm us not in our cattle, in our horses
Smite not in anger our heroes, O Rudra,
With oblations let us serve thee with honour.
Like watchful birds swimming in water,
Like the noises of the loud thundercloud,
Like joyous waves breaking forth from the mountains,
The praises have lauded Brhaspati.
With comrades shouting like swans,
Casting aside his stone-made fetters,
Brhaspati thundered towards the cows,
And praised and sang in celebration perceiving them.
Hither, O Indra, enduring wealth ,
Victorious, bearing all,
Highest for help, do thou bring.
O thou much invoked, thou dost endure the foes;
Best be thy strength, thy gift here;
Bring riches with thy right (hand), O Indra,
Thou art the lord of rich rivers.
Thou were born, in full size at once,
For the drinking of (Soma) when pressed,
O Indra, O wise one, for pre-eminence.
Thou art mighty, O Indra, with holy power,
To be adored at every pressing;
Thou art an overthrower of men in every conflict,
And highest song , O lord of all the people.
The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.
Mitra stirreth men, the wise one,
Mitra supporteth earth and sky;
Mitra regardeth men with unwinking (eye);
To the true one, let us offer an oblation rich in ghee.
Rich in food be that mortal, O Mitra,
Who, O Aditya, seeks to follow thy law;
Aided by thee he is not slain nor oppressed;
Affliction cometh to him neither from near nor from afar.
Whatever law of thine, as men,
O god Varuna,
Day by day we transgress.
Whatever wrong we mortals here do
Against the host divine,
Whatever breach of thy laws we make through lack of thought,
For that sin, O god, harm us not.
As gamblers cheat in dicing,
What we know in truth or what we know not,
All that do thou, O god, loosen as it were,
And may we be dear to thee, O Varuna.

Book 03 Part 05

Miscellaneous Supplements

iii. 5. 1.

Full behind, and full in front,
In the middle hath she of the full moon been victorious;
In her let the gods dwelling together
Rejoice here in the highest firmament.
The share that the gods dwelling together
In greatness bestowed on thee, O new moon,
(Therewith) do thou fill our sacrifice, O thou of every boon
Grant us wealth of good heroes, O fortunate one.
Holder and gatherer of riches,
Clad in all rich forms,
Granting a thousandfold prosperity,
The fortunate one hath come to us with radiance accordant .
O Agni and Soma, the first in strength,
Do ye quicken the Vasus, the Rudras, the Adityas here;
Rejoice in him of the full moon in the midst,
Ye that are made to grow by holy power, won by good deeds,
And allot to us wealth with heroes.

The Adityas and the Angirases piled up the fires, they desired to obtain the new and the full moon (offerings); the Angirases offered the oblation, then the Adityas saw these two offerings, and offered them; then they first grasped the new and full moon (offerings) . He who is commencing the new and full moon (sacrifices) should first offer these two (offerings); verily straightway he commences the new and full moon (sacrifices). The theologians say, 'He indeed would begin the new and full moon (sacrifices) who should know the normal and reversed order'. What follows on the new moon is the normal, what is after the full moon is the reversed order; if he were to begin the full moon (offering) first, he would offer these two (libations) in reverse order; he would waste away as the moon waned ; he should offer these libations to Sarasvant and Sarasvati in front; Sarasvati is the new moon; verily he commences them in normal order; he waxes as the moon waxes. He should offer first on eleven potsherds to Agni and Visnu, to Sarasvati an oblation, to Sarasvant on twelve potsherds. In that it is (offered) to Agni, and the mouth of the sacrifice is Agni, verily he places in front prosperity and the mouth of the sacrifice; in that it is (offered) to Visnu, and Visnu is the sacrifice, verily commencing the sacrifice he continues it. There is an oblation for Sarasvati, and (an offering) on twelve potsherds for Sarasvant; Sarasvati is the new moon, Sarasvant is the full moon; verily straightway he commences these (offerings), he prospers by them. That to Sarasvant is on twelve potsherds, for pairing, for generation. The sacrificial fee is a pair of kine, for prosperity.

iii. 5. 2.

The Rsis could not see Indra face to face; Vasistha saw him face to face; he said, 'Holy lore shall I proclaim to you so that people will be propagated with thee as Purohita; therefore do thou proclaim me to the other Rsis.' To him he proclaimed these shares in the Stoma, therefore people were propagated with Vasistha as their Purohita; therefore a Vasistha should be chosen as the Brahman priest; verily he is propagated. 'Thou art the ray; for dwelling thee! Quicken the dwelling', he says; the dwelling is the gods; verily to the gods he announces the sacrifice. 'Thou art advance; for right thee! Quicken right', he says; right is men; verily to men he announces the sacrifice. 'Thou art following; for sky thee! Quicken the sky', he says; verily to these worlds he announces the sacrifice. 'Thou art a prop; for rain thee! Quicken rain', he says; verily he wins rain. 'Thou art blowing forward; thou art blowing after', he says, for pairing. 'Thou art the eager; for the Vasus thee! Quicken the Vasus', he says; the Vasus are eight, the Rudras eleven, the Adityas twelve; so many are the gods; verily to them he announces the sacrifice. 'Thou art force; to the Pitrs thee! Quicken the Pitrs', he says; verily the gods and the Pitrs he connects. 'Thou art the thread; for offspring thee! Quicken offspring', he says; verily the Pitrs and offspring he connects. 'Thou dost endure the battle; for cattle thee! Quicken cattle', he says; verily offspring and cattle he connects. 'Thou art wealthy; for the plants thee! Quicken the plants', he says; verily in the plants he makes cattle find support. 'Thou art the victorious, with ready stone; for Indra thee! Quicken Indra', he says, for victory. 'Thou art the overlord; for breath thee! Quicken breath', he says; verily upon offspring he bestows breath. 'Thou art the Trivrt, thou art the Pravrt', he says, for pairing. 'Thou art the mounter, thou art the descender', he says, for propagating. 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', he says, for support.

iii. 5. 3.

By Agni, the god, I win battles, with the Gayatri metre, the Trivrt Stoma, the Rathantara Saman, the Vasat call, the thunderbolt, I trample under foot my foes born before me, I depress them, I repel them, in this home, in this world of earth; him who hateth us and him whom we hate I step over him with the stride of Visnu.

By Indra, the god, I win battles, with the Tristubh metre, the Pañcadaça Stoma the Brhat Saman, the Vasat call, the thunderbolt, (I trample under foot my foes) born along (with me), &c.

By the All-gods I win battles, with the Jagati metre, the Saptadaça Stoma, the Vamadevyā Saman, the Vasat call, the thunderbolt, (I trample under foot my foes) born after (me), &c.

In unison with Indra, may we

Withstand our foes,

Smiting the enemy irresistibly.

With the brilliance that is thine, O Agni, may I become brilliant; with the radiance that is thine, O Agni, may I become radiant; with the splendour that is thine, O Agni, may I become resplendent.

iii. 5. 4.

The gods, destroying the sacrifice, stealing the sacrifice,
That are seated on earth,
May Agni protect me from them;
May we go to those that do good deeds.
We have come, O noble ones, Mitra and Varuna,
To the share of the nights that is yours,
Grasping the firmament, in the place of good deeds,
On the third ridge above the light of the sky.
The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the atmosphere,
From them may Vayu guard me;
May we go to those that do good deeds.
The nights of thine, O Savitr , that go, traversed by gods,
Between sky and earth,
With all your houses and offspring,
Do ye first mounting the light traverse the regions.
The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the sky,
From them may Surya guard me;
May we go to those that do good deeds.
That highest oblation wherewith, O All-knower,
Thou didst collect milk for Indra,
Therewith, O Agni, do thou make him grow;
Bestow on him lordship over his fellows.

The gods are destroyers of the sacrifice, stealers of the sacrifice ; they sit these worlds taking and destroying from him who gives and sacrifices. 'The gods, destroyers of the sacrifice, that sit on the earth, that (sit) in the atmosphere, that sit in the sky', he says; verily traversing the worlds, he goes to the world of heaven with his household, with his cattle. From him who has sacrificed with the Soma (sacrifice), the deities and the sacrifice depart; he should offer to Agni on five potsherds as the final act; all the deities are Agni , the sacrifice is fivefold; verily he wins the deities and the sacrifice. Now Agni is connected with the Gayatri and has the Gayatri as his metre; he severs him from his metre, if he offers on five potsherds; it should be made on eight potsherds; the Gayatri has eight syllables, Agni is connected with the Gayatri and has the Gayatri for his metre; verily he unites him with his own metre. The Yajya and the Anuvakya are in the Pañkti metre the sacrifice is fivefold; verily thereby he does not depart from the sacrifice.

iii. 5. 5.

May Surya, the god, protect me from the gods, Vayu from the atmosphere; may Agni, the sacrificer, protect me from the (evil) eye; O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we will worship thee; with these names, O Soma, we will worship thee.
I from above, I from below,
I revealed the darkness with the light;

The atmosphere hath become my father;
On both sides have I seen the sun;
May I become highest of my equals .
To the ocean, to the atmosphere, Prajapati makes the cloud to fall; may Indra distil (it), may the Maruts cause (it) to rain.
Flood the earth,
Break this divine cloud;
Give to us of the divine water;
Ruling loosen the water bag.
The Aditya (cup) is these cattle, Agni is Rudra here, having cast plants in the fire he offers the Aditya (cup); verily he hides the cattle from Rudra, and causes the cattle to find support in the plants .
The sage stretcheth the path of the sacrifice,
On the back of the vault, above the light of the sky,
Whereby thou carriest the offering, thou goest as messenger,
Hence wisely, thence with more gain.
All the fire-sticks that are thine, O Agni,
Or on earth, on the strew, or in the sun,
Let these of thine approach the oblation of ghee,
A protection to the pious sacrificer.
Invoking increase of wealth,
Rich in heroes and rich in steeds,
Bidden I God-speed' by Brhaspati, with wealth
Abide thou for me, the sacrificer.

iii. 5. 6.

I yoke thee with milk, with ghee;
I yoke thee with water, and plants;
I yoke thee with offspring;
To-day being consecrated do thou win strength for us.
Let the lady of holy power advance,
Let her sit on the altar with fair colour;
Then may I, full of desire,
Enter my own place, here.
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.
Go forth, go up, to the lovers of holy order; may Agni lead thy head, Aditi give (thee) a middle, thou art that let loose by Rudra, Yuva by name; harm me not.
For the Vasus, the Rudras, the Adityas, for the All-gods, I take you, foot-washing (waters);

For the sacrifice I place you, foot-washing (waters).

In the sight of thee that art all, that hast all, that hast manly power , O Agni, in the lovers,
may I deposit all seed.

The sacrifice hath come to the gods, the goddesses have left the sacrifice for the gods, to
the sacrificer that poureth blessings, accompanied by the cry 'Hail!', standing in the waters,
do ye follow the Gandharva, in the rush of the wind, food that is praised.

iii. 5. 7.

The Vasat call cleft the head of the Gayatri; its sap fell away, it entered the earth, it became
the Khadira; he, whose dipping-spoon is made of Khadira wood, cuts off with the sap of the
metres; his oblations are full of sap. Soma was in the third sky from hence; the Gayatri
fetched it, a leaf of it was cut off, that became the Parna, that is why the Parna is so called.
He whose ladle is made of Parna wood has his oblations acceptable; the gods rejoice in his
oblation. The gods discussed regarding holy power; the Parna overheard it; he whose ladle
is made of Parna wood is styled famous; he hears no evil bruit. The Parna is holy power,
the Maruts are the people, the people are food, the Aṣvattha is connected with the Maruts;
he whose ladle is made of Parna wood, and his spoon (upabhrt) is of Aṣvattha, by holy
power wins food, and the holy class puts over the people. The Parna is the royalty, the
Aṣvattha is the people; in that the ladle is made of Parna wood and the spoon of Aṣvattha,
verily he puts the royalty over the people. Prajapati sacrificed; where the oblation found
support, thence sprung the Vikankata; there he created offspring; the oblation of him whose
Dhruva, is made of Vikankata, wood finds rest; verily he is propagated. That is the form of
the offering-spoons; on him whose spoons are so formed all forms of cattle attend, nothing
unshapely is born in him.

iii. 6. 8.

Thou art taken with a support; for Prajapati thee, for him full of light, thee full of light I take;
for Daksa who increases cleverness, (thee) that are acceptable to the gods, thee for those
whose tongue is Agni, who are righteous, whose highest is Indra, whose king is Varuna,
whose friend is Vata, whose breath is Parjanya, for sky thee, for atmosphere thee, for earth
thee!

Smite away, O Indra, the mind of him who hateth us,

Who desireth to oppress us,

Smite him away who practiseth evil against us.

For expiration thee, for inspiration thee, for cross-breathing thee for

being thee, for not being thee; for the waters thee, for the plants for

all beings thee; whence offspring arose unhurt, for that thee, for Prajapati, of bounteous
gifts, full of light, (thee) full of light I offer.

iii. 5. 9.

To that deity whom the Adhvaryu and the sacrificer overlook do they fall victims; he should draw the cup of curd for Prajapati, all the gods are Prajapati; verily they make reparation to the gods. This is the foremost of cups; verily he for whom it is drawn attains a foremost place. This cup is the form of all the deities; on him for whom it is drawn all forms of cattle attend. 'Thou art taken with a support ; for Prajapati thee, for him full of light, (thee) full of light I take', he says; verily he makes him a light of his equals. 'For those whose tongue is Agni, who are righteous', he says; so many are the deities; verily for all of them he draws it. 'Smite away, O Indra, the mind of him who hateth us', he says, for the smiting away of foes. 'For expiration thee, for inspiration thee', he says; verily he bestows the breaths on the sacrificer. 'For that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer' , he says; all the deities are Prajapati; verily for all the deities he offers it. He should draw the cup of butter for one who desires brilliance; butter is brilliance; verily he becomes brilliant; he should draw the cup of Soma for one who desires splendour; Soma is splendour; verily he becomes resplendent; he should draw the cup of curd for one who desires cattle; curd is strength, cattle are strength; verily by strength he wins him strength and cattle.

iii. 5. 10.

All turn their minds towards thee
When these twice or thrice become helpers;
Mix with the sweet what is sweeter than sweet,
I have won with the mead the mead.
Thou art taken with a support; to Prajapati I take thee acceptably; this is thy birthplace; for Prajapati thee!

He draws the Prana, cups; so much is there as are these cups, these Stomas, these metres, these Prstha (Stotras), these quarters; whatever there is that he wins. The highest Brahmans have proclaimed these before; they have therefore won all the quarters. He for whom these are drawn attains supremacy, he conquers the quarters. Five are drawn, the quarters are five; verily they prosper in all the quarters. Nine each are drawn; nine are the vital airs in man; verily upon the sacrificers he bestows the vital airs. At the beginning and at the end they are drawn; the Prana cups are the vital airs ; verily they begin with the vital airs, and end with the vital airs. Now offspring leave their vital airs in that the Vamadevya (Saman) departs from its norm; on the tenth day the Vamadevya departs from its norm; in that they are drawn on the tenth day, offspring leave not their vital airs.

iii. 5. 11.

Bring onward with meditation divine
The god, who knoweth all;
May he duly bear our sacrifices.
He, the Hotr is led forward for the sacrifice,
The servant of the gods;

Like a covered chariot glowing
He himself knoweth health.
This Agni rescueth
Us from the immortal race,
He that is stronger than strength,
The god made for life.
In the place of Ida we set thee down,
On the navel of the earth,
O Agni, all-knower,
To bear the oblation .
O Agni of kindly aspect, do thou with the All-gods
Sit first on the birthplace made of wool,
Nest-like, rich in ghee, for Savitr
Do thou lead well the sacrifice, for the sacrificer.
Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.
The Hotr hath sat him down in the place of the Hotr wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
Thou art the envoy, thou our guardian,
Thou, O bull, leadest us to better fortune;
O Agni, be thou the guardian of our offspring, our descendants
In their bodies, unfailing and radiant.
To thee, O god Savitr,
Lord of things delightful,
We come for fortune, O thou of constant help.
May the great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.
Thee, O Agni, from the lotus
Atharvan passed out,
From the head of every priest.
Thee the sage, Dadhyañc,
Son of Atharvan, doth kindle,
Slayer of Vrtra, destroyer of forts.
Thee Pathya Vrsan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.
Let men say too,
'Agni hath been born, slayer of Vrtra,
Winning booty in every conflict.'
Whom, like a quoit in their bands,
Like a child at birth, they bear,
Agni, fair sacrificer of the folk.
Bring forward the god, best finder of riches,

For offering to the gods;
May he sit down in his own birthplace .
In the all-knower cause to rest
The dear guest on birth,
In a pleasant place, the lord of the house.
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.
Him they make bright, the wise,
Victorious in the contests,
Strong in his abodes.
By the sacrifice the gods sacrificed the sacrifice;
These were the first ordinances;
These mighty powers frequent the vault
Where are the ancient Sadhya gods.

-- Book 03 Part 05 --