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Pt. 1

THE  
HYMNS OF THE ATHARVA-VEDA /

TRANSLATED  
WITH A POPULAR COMMENTARY

BY  
RALPH T. H. GRIFFITH  
FORMERLY PRINCIPAL OF BENARES COLLEGE

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THE  
HYMNS OF THE ATHARVA-VEDA.

BOOK THE TENTH.

HYMN I.

**AFAR** let her depart : away we drive her whom, made  
with hands, all-beautiful,  
Skilled men prepare and fashion like a bride amid  
her nuptial train.

2 Complete, with head and nose and ears, all-beaute-  
ous, wrought with magic skill,  
Afar let her depart : away we drive her.

3 Made by a Śūdra or a Prince, by priests or women,  
let her go  
Back to her maker as her kin, like a dame banished  
by her lord.

4 I with this salutary herb have ruined all their magic  
arts,  
The spell which they have cast upon thy field, thy  
cattle, or thy men.

5 Ill fall on him who doeth ill, on him who curseth  
fall the curse !  
We drive her back that she may slay the man who  
wrought the witchery.

The hymn is a charm against witchcraft.

1 *Her* : Kṛityā or Witchcraft embodied : a beautiful female form,  
created for malevolent purposes, like Spenser's false Duchess, by the  
magic power of some hostile sorcerer.





- 6 Against her comes the Āngirasa, the Priest whose eye is over us.  
Turn back all witcheries, and slay those practisers of magic arts.
- 7 Whoever said to thee, Go forth against the foeman up the stream,  
To him, O Kṛityā, go thou back. Pursue not us, the sinless ones.
- 8 He who composed thy limbs with thought as a deft joiner builds a car,  
Go to him: thither lies thy way. This man is all unknown to thee.
- 9 The cunning men, the sorcerers who fashioned thee and held thee fast,—  
This cures and mars their witchery, this, repellent, drives it back the way it came. With this we make thee swim.
- 10 When we have found her ducked and drenched, a hapless cow whose calf hath died,  
Let all my woe depart and let abundant riches come to me.

6 *The Āngirasa, the Priest*: Bṛihaspati, the Purohita of the Gods and the type of priestly rank, regarded as a descendant of, or devoted to, the great Ṛishi Āngirasa.

7 *Up the stream*: *uddṛīyam*; Professor Ludwig takes the word to mean unrelated, not akin (from *dṛi*, an associate or kinsman, instead of from *ap*, water), with a play on the meaning 'up or against the stream.'

8 *Composed thy limbs*: as Archimago (*Fairy Queens*, l. i. 45) 'fram'd of liquid ayre' Duessa's 'tender partes.'

9 *Repellent*: or, amulet; made of the 'salutary herb' of stanza 4. *Make thee swim*: the favourite test of the infamous 'witch-finder' Matthew Hopkins in the middle of the seventeenth century, a test to which he himself was finally subjected. Even in recent times, in Europe as well as in India, reputed witches have been ducked in the nearest stream by superstitious villagers. 'We make thee swim (away).—Ludwig.

10 *Ducked and drenched*: 'that she has swum away,' according to Ludwig.

- 11 If, as they gave thy parents aught, they named thee, or at sacrifice,  
From all their purposed evil let these healing herbs deliver thee.
- 12 From mention of thy name, from sin against the Fathers or the Gods,  
These herbs of healing shall by prayer release thee, by power, by holy texts, the milk of Ṛishis.
- 13 As the wind stirs the dust from earth and drives the rain-cloud from the sky,  
So, chased and banished by the spell, all misery departs from me.
- 14 Go with a resonant cry, depart, like a she-ass whose cords are loosed.  
Go to thy makers: hence! away! Go driven by the potent spell.
- 15 This, Kṛityā, is thy path, we say, and guide thee.  
We drive thee back who hast been sent against us.  
Go by this pathway, breaking loose for onslaught even as a host complete with cars and horses.
- 16 No path leads hitherward for thee to travel. Turn thee from us: far off, thy light is yonder.  
Fly hence across the ninety floods, the rivers most hard to pass. Begone, and be not wounded.
- 17 As wind the trees, so smite and overthrow them: leave not cow, horse, or man of them surviving.  
Return, O Kṛityā, unto those who made thee. Wake them from sleep to find that they are childless.

11 *As they gave thy parents aught*: on the occasion of some ceremony in honour of the infant or youth. *Named thee*: uttered thy name in order to make thee the object of a solemn curse or incantation.

12 *The milk of Ṛishis*: the beneficial influence of the Sages to whom the holy texts were revealed.

16 *The ninety floods*: indefinitely for all the rivers between us and the place whence thou comest.



- 18 The charm or secret power which they have buried for thee in sacred grass, field, cemetery,  
Or spell in household fire which men more cunning have wrought against thee innocent and simple,—
- 19 That tool of hatred, understood, made ready, stealthy and buried deep, have we discovered.  
Let that go back to whence it came, turn thither like a horse and kill the children of the sorcerer.
- 20 Within our house are swords of goodly iron. Kṛityā, we know thy joints and all their places.  
Arise this instant and begone! What, stranger! art thou seeking here?
- 21 O Kṛityā, I will cut thy throat and hew thy feet off.  
Run, begone!  
Indra and Agni, Guardian Lords of living creatures, shield us well!
- 22 May Soma, gracious friend, imperial Sovran, and the world's Masters look on us with favour.
- 23 Bhava and Sarva cast the flash of lightning, the weapon of the Gods, against the sinner who made the evil thing, who deals in witchcraft!
- 24 If thou hast come two-footed or four-footed, made by the sorcerer, wrought in perfect beauty,  
Become eight-footed and go hence. Speed back again, thou evil one.

---

18 *Secret power*: *śalagā*, charms consisting of bones, nails, hair, etc., tied up in a piece of old matting or cloth, and buried arm-deep in the ground to injure enemies. See Śatapatha Brāhmaṇa, III. 4. 4. In connexion with this stanza cf. V. 31. 4, 5, 8. *Cemetery*: or burning-ground; a favourite place for the preparation of magical incantations and destructive charms. Cf. Horace, Epod. XVII. 47.

23 *Bhava and Sarva*: see IV. 28, and VI. 23.

24 *Become eight-footed*: that is, twice as swift as a swift quadruped.

- 25 Anointed, balm'd, and well adorned, bearing all trouble with thee, go.  
Even as a daughter knows her sire, so know thy maker, Kṛityā, thou.
- 26 Kṛityā, begone, stay not. Pursue as 'twere the wounded creature's track.  
He is the chase, the hunter thou; he may not alight or humble thee.
- 27 He waits, and aiming with his shaft smites him who first would shoot at him,  
And, when the foeman deals a blow before him, following strikes him down.
- 28 Harken to this my word; then go thither away whence thou hast come: to him who made thee go thou back.
- 29 The slaughter of an innocent, O Kṛityā, is an awful deed. Slay not cow, horse, or man of ours.  
In whatsoever place thou art concealed we rouse thee up therefrom: become thou lighter than a leaf.
- 30 If ye be girt about with clouds of darkness, bound as with a net,  
We rend and tear all witcheries hence and to their maker send them back.
- 31 The brood of wizard, sorcerer, the purposer of evil deed,  
Crush thou, O Kṛityā; spare not, kill those practisers of magic arts.
- 32 As Sūrya frees himself from depth of darkness, and casts away the night and rays of morning,  
So I repel each baleful charm which an enchanter hath prepared;  
And, as an elephant shakes off the dust, I cast the plague aside.

---

26 *He*: the sorcerer who made thee.

The hymn has been translated by Ludwig. Der Rigveda, III. p. 530.



## HYMN II.

- Who framed the heels of Pūruṣa? Who fashioned the flesh of him? Who formed and fixed his ankles?
- Who made the openings and well-moulded fingers? Who gave him foot-soles and a central station?
- 2 Whence did they make the ankles that are under, and the knee-bones of Pūruṣa above them? What led them onward to the legs' construction? Who planned and formed the knees' articulations?
- 3 A fourfold frame is fixt with ends connected, and up above the knees a yielding belly. The hips and thighs, who was their generator, those props whereby the trunk grew firmly established?
- 4 Who and how many were those Gods who fastened the chest of Pūruṣa and neck together? How many fixed his breasts? Who formed his elbows? How many joined together ribs and shoulders?
- 5 Who put together both his arms and said, Let him show manly strength? Who and what God was he who set the shoulder-blades upon the trunk?
- 6 Who pierced the seven openings in the head? Who made these ears, these nostrils, eyes, and mouth, Through whose surpassing might in all directions bipeds and quadrupeds have power of motion?

The subject of the hymn is Puruṣa or Pūruṣa, the Primeval Man, or Humanity personified, and in stanzas 16, 18, 28 identified with the Supreme Being.

1 *Foot-soles*: *śakṣhāṅkaś*; the word does not occur elsewhere, and its precise meaning is uncertain. I adopt Professor Ludwig's conjectural interpretation. *Central*: in the centre of the world.

2 *They*: the agents in his creation, whoever they were.

4 *Elbows*: *kapāuṅgaś*; the meaning of the word is uncertain. Several other words also in the enumeration of the parts of Puruṣa's body are not found elsewhere and are conjecturally rendered.

- 7 He set within the jaws the tongue that reaches far, and thereon placed Speech the mighty Goddess. He wanders to and fro mid living creatures, robed in the waters. Who hath understood it?
- 8 Who was he, first, of all the Gods who fashioned his skull and brain and occiput and forehead, The pile that Pūruṣa's two jaws supported? Who was that God who mounted up to heaven?
- 9 Whence bringeth mighty Pūruṣa both pleasant and unpleasant things Of varied sort, sleep, and alarm, fatigue, enjoyments and delights?
- 10 Whence is there found in Puruṣa want, evil, suffering, distress? Whence come success, prosperity, opulence, thought, and utterance?
- 11 Who stored in him floods turned in all directions, moving diverse and formed to flow in rivers, Hasty, red, copper-hued, and purple, running all ways in Puruṣa, upward and downward?
- 12 Who gave him visible form and shape? Who gave him magnitude and name? Who gave him motion, consciousness? Who furnished Pūruṣa with feet?

7 *He*: Puruṣa's creator.

11 *Red . . . . purple*: distinguishing arterial and venous blood.

12 *Form . . . . name*: 'Here,' Muir observes (O. S. Texts, V. 376, note), 'we have the *nāma* and *rūpa* of the Vedantists. Compare Taittirya Brāhmaṇa, ii. 2, 7, 1: "Prajāpati created living beings. They, however, were in a shapeless state. He entered into them with form. Hence, men say 'Prajāpati is form.' He entered into them with name. Hence men say 'Prajāpati is name.'" On 'Nāma-rūpe the Connecting-link between Brahman and the World,' see Professor Max Müller's Three Lectures on the Vedānta Philosophy, pp. 151 sqq.



13. Who wove the vital air in him, who filled him with the downward breath?  
What God bestowed on Pûrusha the general pervading air?
14. What God, what only Deity placed sacrifice in Pûrusha?  
Who gave him truth and falsehood? Whence came Death and immortality?
15. Who wrapped a garment round him? Who arranged the life he hath to live?  
Who granted him the boon of speech? Who gave this fleetness to his feet?
16. Through whom did he spread waters out, through whom did he make Day to shine?  
Through whom did he enkindle Dawn and give the gift of eventide?
17. Who set the seed in him and said, Still be the thread of life spun out?  
Who gave him intellect besides? Who gave him voice and gestic power?
18. Through whom did he bedeck the earth, through whom did he encompass heaven?  
Whose might made Pûrusha surpass the mountains and created things?
19. Through whom seeks he Parjanya out, and Soma of the piercing sight?  
Through whom belief and sacrifice? Through whom was spirit laid in him?

13 *General pervading air*: *vydâd*; one of the five vital airs, that which is diffused throughout the body and assists digestion.

14 *Truth and falsehood*: or (the knowledge of) right and wrong.

15 *Arranged*: determined the duration of.

16 *Waters*: according to Ludwig *âpas* here is the neuter noun signifying work, sacrificial or holy work. Pûrusha appears in this stanza to be identified with the phenomenal Creator.

20. What leads him to the learned priest? What leads him to this Lord Supreme?  
How doth he gain this Agni? By whom hath he measured out the year?
21. He, Brahma, gains the learned priest, he, Brahma; gains this Lord Supreme.  
As Brahma, Man wins Agni here. Brahma hath measured out the year.
22. Through whom doth he abide with Gods? Through whom with the Celestial Tribes?  
Why is this other called a star? Why is this called the Real Power?
23. Brahma inhabits with the Gods, Brahma among the Heavenly Tribes.  
Brahma this other star is called, Brahma is called the Real Power.
24. By whom was this our earth disposed? By whom was heaven placed over it?  
By whom was this expanse of air raised up on high and stretched across?
25. By Brahma was this earth disposed: Brahma is sky arranged above.  
Brahma is this expanse of air lifted on high and stretched across.

20 *Learned priest*: *ṛōtriyam*; the Brahman versed in *ṛōti* or the revealed doctrine of the Veda. Perhaps, as Dr. Scherman suggests, the rank and dignity of a *Ṣrotriya* is meant. *Lord Supreme*: *Parameshthin*.

21 *He, Brahma*: that is, becoming, or being identified with, Brahma or Brahman the phenomenal Creator.

22 The meaning of the second line of the stanza is unintelligible to me. The point appears to lie in using *nâkshatram*, a star, as though it were *nâ-kshatram*, non-power, in opposition to *kshatram*, power.

23 *Brahma inhabits with the Gods*: or, He dwells as Brahma with the Gods.





- 26 Together, with his needle hath Atharvan sewn his head and heart,  
And Pavamāna hovered from his head on high above his brain.
- 27 That is indeed Atharvan's head, the well-closed casket of the Gods.  
Spirit and Food and Vital Air protect that head from injury.
- 28 Stationed on high, Purusha hath pervaded all regions spread aloft and stretched transversely.  
He who knows Brahma's castle, yea, the fort whence Purusha is named,
- 29 Yea, knows that fort of Brahma girt about with immortality,  
Brahma and Brāhmas have bestowed sight, progeny, and life on him.
- 30 Sight leaves him not, breath quits not him before life's natural decay,  
Who knows the fort of Brahma, yea, the fort whence Purusha is named.
- 31 The fort of Gods, impregnable, with circles eight and portals nine,  
Contains a golden treasure-chest, celestial, begirt with light.
- 32 Men deep in lore of Brahma know that Animated Being which

26 *Pavamāna* : here, probably, meaning Wind. The word is also applied to Agni. Dr. Scherman takes it to be an epithet of Atharvan, 'shining.'

28 *Brahma's castle* : the human body. *Whence Purusha is named* : referring to the fanciful derivation of *puruṣa* from *pūr*, a fort or castle.

29 *Brāhmas* : Godlike Beings, the Gods.

31 *Portals nine* : the orifices of the human body, seven in the head and two below. Cf. Bhagavad-gītā, V. 13. *Golden treasure-chest* : the heart.

32 *Animated Being* : *yatahām* ; cf. X. 7. 38.

- Dwells in the golden treasure-chest that hath three spokes and three supports.
- 33 Brahma hath passed within the fort, the golden castle, ne'er subdued,  
Bright with excessive brilliancy, compassed with glory round about.

## HYMN III.

- HERE is my charm the Varana, slayer of rivals, strong in act.  
With this grasp thou thine enemies, crush those who fain would injure thee.
- 2 Break them in pieces ; grasp them and destroy them.  
This Amulet shall go before and lead thee.  
With Varana the Gods, from morn to morning, have warded off the Asuras' enchantment.
- 3 This charm, this Varana healeth all diseases, bright with a thousand eyes and golden glister.  
This charm shall conquer and cast down thy foemen.  
Be thou the first to slay the men who hate thee.
- 4 This will stay witchcraft wrought for thee, will guard thee from the fear of man :  
From all distress and misery this Varana will shield thee well.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 398 ; partially by Muir, *O. S. Texts*, V. p. 375 ; and, with the omission of some stanzas and the addition of valuable annotations, by Scherman, *Philosophische Hymnen aus der Rig- und Atharva-Veda-Saṁhitā*, p. 41.

The hymn is a charm to secure health, long life, prosperity and fame.

1 *Varana* : a plant or small tree (*Crataeva Roxburghii*), used in medicine and supposed to possess magical virtues. See IV. 7. 1. note, and VI. 85. 1.

The name is derived from the root *var* or *var*, to repel or ward off.



- 5 Guard against ill of varied kind is Varāṇa this heavenly Plant.  
The Gods have stayed and driven off Consumption which had seized this man.
- 6 If in thy sleep thou see an evil vision, oft as the beast repeats his loathed approaches,  
This Amulet, this Varāṇa will guard thee from sneeze, and from the bird's ill-omened message.
- 7 From Mischief, from Malignity, from incantation, from alarm,  
From death, from stronger foeman's stroke the Varāṇa will guard thee well.
- 8 Each sinful act that we have done,—my mother, father, and my friends,—  
From all the guilt this heavenly Plant will be our guard and sure defence.
- 9 Affrighted by the Varāṇa let my rivals near akin to me  
Pass to the region void of light: to deepest darkness let them go.
- 10 Safe are my cattle, safe am I, long-lived with all my men around:  
This Varāṇa, mine Amulet, shall guard me well on every side.

6 *From sneeze*: The use of the benediction, God bless you! after sneezing is attributed to St. Gregory. Aristotle mentions a similar custom among the Greeks, and Cicero says (de Div. 2. 40), *Sternutamenta erunt observanda*. The same superstition has been observed also among natives of Africa and Indian tribes of North America. *The bird's ill-omened message*: the *patāni*, or bird, here is probably the raven. The owl and the dove also were regarded as birds of ill omen. See *Rigveda X. 165*.

7 *The Varāṇa will guard*: *varaṇo vāraṇīshyate*.

9 *Rivals*: *bhṛdriśyath*; primarily, father's brother's sons, cousins; then hostile cousins, rivals, enemies, which is almost exclusively the meaning of the word in the Veda. *The region void of light*: the Indian Tartarus or place of departed sinners, the *nāraka loka* or world of hell of XII 4. 35, the opposite in every respect of the bright and blissful world of Yama.

- 11 This Varāṇa is on my breast, the sovran, the celestial Plant.  
Let it afflict my foemen as Indra quelled fiends and Asuras.
- 12 Through hundred autumn seasons, long to live, I wear this Varāṇa.  
May it bestow on me great strength, cattle, and royalty, and power.
- 13 As with its might the wind breaks down the trees, the sovrans of the wood,  
So break and rend my rivals, born before me and born after. Let the Varāṇa protect thee well.
- 14 As Agni and the wind devour the trees, the sovrans of the wood,  
Even so devour my rivals, born before me and born after. Let the Varāṇa protect thee well.
- 15 As, shattered by the tempest, trees lie withering ruined on the ground,  
Thus overthrow my rivals thou, so crush them down and ruin them, those born before and after. Let this Varāṇa protect thee well.
- 16 Cut them in pieces, Varāṇa! before their destined term of life,  
Those who would hurt his cattle, those who fain would harm the realm he rules.
- 17 As Sūrya shines with brightest sheen, as splendour hath been stored in him,  
So may the Charm, the Varāṇa, give me prosperity and fame. With lustre let it sprinkle me, and balm me with magnificence.
- 18 As glory dwelleth in the Moon and in the Sun who vieweth men,  
So may the Charm, etc.
- 19 As glory dwelleth in the Earth, and in this Jātavedas here,  
So may the Charm, etc.



- 20 As glory dwelleth in a maid, and in this well-constructed car,  
So may the Charm, etc.
- 21 As glory dwelleth in the draught of Soma and the honeyed drink,  
So may the Charm, etc.
- 22 As glory dwells in sacrifice to Agni, and the hallowing word,  
So may the Charm, etc.
- 23 As glory is bestowed upon the patron and this sacrifice,  
So may the Charm, etc.
- 24 As glory dwelleth in the Lord of Life and in this God Supreme,  
So may the Charm, etc.
- 25 As immortality and truth have been established in the Gods,  
So may the Charm, the Varana, give me prosperity and fame. With lustre let it sprinkle me, and balu me with magnificence.

## HYMN IV.

THE first of all is Indra's car, next is the chariot of the Gods, the third is Varuna's alone.

The last, the Serpents' chariot, struck the pillar and then sped away.

- 2 Their lustre is the Darbha-grass, its young shoots are their horse's tail: the reed's plume is their chariot-seat.

20 *As glory dwelleth in a maid*: cf. 'The splendid energy of maids' (XII. 1. 25).

22 *The hallowing word*: the sacrificial exclamation *Vashaḥ*. See I. 11. 1, note.

A charm for the destruction of venomous serpents.

1 *The imaginary chariot-race* represents the weakness of serpents compared with the power of the Gods who are to be invoked to destroy them.

2 *Their*: the serpents'. The meaning of the line appears to be that their chariot and horses are the grass and reeds among which they live.

- 3 Strike out, white courser! with thy foot, strike both with fore and hinder foot.  
Stay the dire poison of the Snakes, and make it weak as soaking wood.
- 4 Loud neighing he hath dived below, and rising up again replied,  
Stayed the dire poison of the Snakes, and made it weak as soaking wood.
- 5 Paidva kills Kasarṇṇa, kills both the white Serpent and the black.  
Paidva hath struck and cleft in twain Ratharv's and the Viper's head.
- 6 Go onward, horse of Pedu! go thou first: we follow after thee.  
Cast thou aside the Serpents from the pathway whereupon we tread.
- 7 Here was the horse of Pedu born: this is the way that takes him hence.  
These are the tracks the courser left, the mighty slayer of the Snakes.
- 8 Let him not close the opened mouth, nor open that which now is closed.  
Two snakes are in this field, and both, female and male, are powerless.

3 *White courser*: the reference is to the white serpent-slaying or Ahi-destroying horse given by the Asvins to their devotee the royal Rishi Pedu (Rigveda I. 116. 6; 117. 9). This horse, according to M. Bergaigne (*La Religion Védique*, II. 452), symbolized the Sun and Soma. Cf. 'Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu' (R. V. IX, 88. 4). *Stay the dire poison*: I adopt Prof. Geldner's interpretation of this line (*Vedische Studien*, II. p. 75).

4 *Loud-neighing*: *arasthānāḥ*. Prof. Ludwig retains this word as the name of the horse.

5 *Paidva*: (the horse) belonging to Pedu. *Kasarṇṇa*: an unidentified venomous serpent. *Ratharv*: another species of serpent, so called on account of its rapid motion.

6 The first line is repeated from VI. 56. I.



- 9 Powerless are the serpents here, those that are near and those afar.  
I kill the scorpion with a club, and with a staff the new-come snake.
- 10 This is the remedy against Aghāṣva and the adder, both:  
Indra and Paidva have subdued and tamed the vicious snake for me.
- 11 We fix our thoughts on Pedu's horse, strong, offspring of a steadfast line.  
Behind our backs the vipers here crouch down and lie in wait for us.
- 12 Bereft of life and poison they lie slain by bolt-armed Indra's hand. Indra and we have slaughtered them.
- 13 Tiraśchirājis have been slain, and vipers crushed and brayed to bits.  
Slay Darvi in the Darbha-grass, Karikrata, and White and Black.
- 14 The young maid of Kirāta race, a little damsel, digs the drug,  
Digs it with shovels wrought of gold on the high ridges of the hills.
- 15 Hither the young unconquered leech who slays the speckled snake hath come.  
He verily demolishes adder and scorpion, both of them.
- 16 Indra, Mitra and Varuṇa, and Vāta and Parjanya both have given the serpent up to me.

10 *Aghāṣva*: here, apparently, the name of a serpent. In Rigveda I. 116. 6 *Aghāṣva* (having bad or vicious horses) is another name or an epithet of Pedu.

13 *Tiraśchirājis*: serpents with transverse streaks. *Darvi*, *Karikrata*, *White*, and *Black* are other venomous snakes.

14 *Of Kirāta race*: the *Kirātas* (the *Kirrhades* of Arrian) were a barbarous non-Āryan or degraded race who inhabited woods and mountains and supported themselves by hunting.

- 17 Indra hath given him up to me, the female viper and the male,  
The adder, him with stripes athwart, Kasarṇila, Daṣṇasi.
- 18 O Serpent, Indra hath destroyed the sire who first engendered thee:  
And when these snakes are pierced and bored what sap and vigour will be theirs?
- 19 Their heads have I seized firmly as a fisher grasps the spotted prey,  
Waded half through the stream and washed the poison of the serpents off.
- 20 Let the floods hurry on and bear the poison of all snakes afar.  
Tiraśchirājis have been slain and vipers crushed and brayed to bits.
- 21 As from the salutary plants I deftly pick the fibres out,  
And guide them skilfully like mares, so let thy venom, Snake! depart.
- 22 All poison that the sun and fire, all that the earth and plants contain,  
Poison of most effectual power—let all thy venom pass away.
- 23 Serpents which fire or plants have generated, those which have sprung from waters or the lightning,  
Whose mighty broods are found in many places, these serpents we will reverently worship.
- 24 Thou art a maid called Tandi, or Ghritācchi is thy name. Thy place  
Is underneath my foot. I take the poison-killing remedy.

17 *Him with stripes athwart*: *Tiraśchirāji*, *Daṣṇasi*: another unidentified snake.

24 *Tandi*: the meaning of the word is uncertain. *Ghritācchi*: shining with or like butter or fat; the name of a species of snake.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 502.





- 25 From every member drive away the venom, and avoid the heart.  
Then let the poison's burning heat pass downward and away from thee.
- 26 The bané hath fled afar. It wept, and asked the poison how it fared.
- 27 Agni hath found the venom of the serpent, Soma drawn it out.  
Back to the biter hath returned the poison, and the snake hath died.

## HYMN V.

- Ye are the power of Indra, ye the force and strength of Indra, ye his hero might and manliness.  
I join you with the bonds of Prayer to the victorious enterprise.
- 6 For the victorious enterprise let all creation stand by me. For me ye, Waters, are prepared.
- 7 Ye are the share of Agni. Grant, O heavenly Waters unto us the Waters' brilliant energy.  
By statute of Prajapati I set you down for this our world.

The hymn, which is a mixture—sometimes even in the same stanza—of verse and prose, is a charm to secure the overthrow of an enemy and the acquisition of strength, dignity, long life, children, wealth and general prosperity.

1 *Ye*: the sacrificial Waters used in the ceremony which the hymn accompanies. *Bonds of Prayer*: the binding efficacy of devotion.

Stanza 1 is repeated in 2—5, with the substitution of Sway (royal power), Indra, Soma, and Waters respectively in the place of Prayer.

7 This stanza is repeated in 8—14 with the substitution, in the place of Agni, of Indra, Soma, Varuna, Mitra-Varuna, Yama, the Fathers, and God Savitar respectively. The verses in the original are in prose.

- 15 Waters, your ceremonial share of. Waters which the Waters hold, which aids our sacrifice to Gods,  
This as a remnant here I leave. Do not thou wash it clean away.
- With this we let the man go by who hates us and whom we abhor.  
Him would I fain o'erthrow and slay with this our ceremonial act, with this our prayer, our thunderbolt.
- 22 Whatever evil I have done within this last triennium,  
From all that woe and misery let the Waters shield and guard me well.
- 23 Onward I urge your gathered floods: enter your own abiding-place,  
Uninjured and with all your strength. Let nothing bend or bow us down.
- 24 May the pure Waters cleanse us from defilement,  
Fair to behold, remove our sin and trouble, and bear away ill-dream and all pollution.
- 25 Thou art the step of Vishnu, rival-slayer, sharpened by earth, aglow with fire of Agni.  
Earth have I ranged: from earth we bar him who hates us and whom we hate.

15 *Thunderbolt*: see VI. 134. 1, note. This verse is repeated in 16—21, wave, calf, bull, Hiranyagarbha (Germ of Golden Light), and the speckled heavenly stone (the thunderbolt) being substituted, respectively, for 'ceremonial share.' The second, third, and fourth of these represent Agni who dwells, like the thunderbolt, in the form of lightning in the waters of the ocean of air.

25 *The step of Vishnu*: referring to Vishnu's three strides through the three worlds, or the rising, culmination, and setting of the Sun, which are to be symbolized in the performance of the ceremony by the officiator taking three steps between the altar and the *Āhavanīya* fire. See Kauṣika-Sātra VI. 14.



- 26 Ours is superior, place and ours is conquest : may I  
in all fights tread down spite and malice.  
Let him not live, let vital breath desert him.
- 36 With this I here invest the power and splendour, the  
life of that man and his vital breathing, the son of  
such a sire and such a woman, here do I overthrow  
and cast him downward.
- 37 I follow Sūrya's course in heaven, the course that  
takes him to the South.  
May that bestow upon me wealth and glory of a  
Brāhman's rank.
- 38 I turn me to the regions bright with splendour.  
May they bestow upon me wealth and glory of a  
Brāhman's rank.
- 39 I turn me to the Rishis Seven. May they, etc.
- 40 I turn me unto Prayer. May that, etc.
- 41 I turn me unto Brāhmana. May they, etc.
- 42 We hunt that man, we beat him down and slay him  
with our murderous blows.  
We with the spell have hurried him to Paramesh-  
thin's opened jaws.
- 43 Let the shot missile catch him with Vaiṣvānara's  
two mighty fangs.  
This offering, and the mightiest Goddess, the Fuel,  
eat him up!

26 *Hi* : the enemy for whose destruction the ceremony is performed. This verse is repeated in 27—35, with the substitution, for Earth (thrice) and Agni, of Heaven and Sūrya in 27; the Quarters and Mind in 28; the Regions and Vāta in 29; the Richas and Sāmans in 30; Sacrifice and Brahma or Prayer in 31; Plants and Soma (the Moon) in 32; Waters and Varuṇa in 33; Agriculture and Food in 34; Vital Breath and Man in 35.

36 *That man* . . . *such a sire* . . . *such a woman* : when the ceremony is performed, the names of the object of the imprecation and of his father and mother are to be substituted.

42 *Parameshthin*, Lord Supreme, in this place is Agni, as in I. 7. 2.

- 44 Thou art the bond of Varuṇa the King.  
Bind, such an one, the son of such a woman, in vital  
breath and in the food that feeds him.
- 45 All food of thine, O Lord of Life, that lies upon the  
face of earth,  
Thereof bestow thou upon us, O Lord of Life, Prajā-  
pati!
- 46 Celestial Waters have I sought : with juice have I  
besprinkled them.  
With milk, O Agni, have I come : bestow upon me  
splendid strength.
- 47 Give me the boon of splendid strength ; give, Agni!  
progeny and life.  
May the Gods know this prayer of mine, may Indra  
with the Rishis know.
- 48 What curse soever couples launch against us, what-  
ever bitter speech the chattering utter,  
With Manyu's arrow, offspring of the spirit, transfix  
thou to the heart the Yātudhānas.
- 49 Destroy the Yātudhānas with thy fervour, consume  
the demons with thy wrath, O Agni.  
Destroy the fools' gods with thy fiery splendour,  
destroy the blazing ones, the insatiable.
- 50 Well-skilled, against this man I hurl the Waters' bolt  
with four spikes, to cleave his head asunder.  
May it destroy all members of his body. Let the  
whole host of Gods approve my purpose.

## HYMN VI.

WITH power I cut away the head of my malignant  
rival, of mine evil-hearted enemy.

48 *Couples* : sacrificers and their wives. *Manyu* : Passion or Ardour personified. See IV. 31 and 32. *Yātudhānas* : demons or sorcerers ; see I. 7. 1, note.

50 *Waters' bolt* : the thunderbolt from the watery clouds.

The hymn is the glorification of an all-powerful amulet: —



- 2 This Amulet of citron-wood shall make for me a trusty shield:  
Filled with the mingled beverage, with sap and vigour hath it come.
- 3 What though the strong-armed carpenter have cleft thee with his hand and axe,  
Pure animating waters shall cleanse thee and make thee bright again.
- 4 This Amulet, decked with chain of gold, shall give faith, sacrifice, and might, and dwell as guest within our house.
- 5 To this we give apportioned food, clarified butter, wine, and meath.  
May it provide each boon for us as doth a father for his sons,  
Again, again, from morn to morn, having approached the deities.
- 6 The Charm Brihaspati hath bound, the fatness-dropping citron-wood, the potent Khadira, for strength, This Agni hath put on: it yields clarified butter for this man,  
Again, again, from morn to morn. With this subdue thine enemies.
- 7 The Charm Brihaspati hath bound, the fatness-dropping citron-wood, the potent Khadira, for strength, This Charm hath Indra put on him for power and manly puissance.  
It yieldeth strength to strengthen him, again, again, from morn to morn, having approached the deities.

2 *Mingled beverage*: *manthā*, gruel; perched barley-meal stirred round in milk.

5 *Having approached the deities*: worn by the worshipper when he sacrifices.

6 *Khadira*: the Acacia Catechu; a tree with very hard wood from which the *arava* or sacrificial ladle and axle-pins are made. The Khadira is mentioned together with the *Aśvattha* or Sacred Fig Tree in III. 6. 1 and V. 5. & See also XII. 3. 1.

- 8 The Charm Brihaspati, etc.  
This Charm bath Soma put on him for might, for hearing, and for sight.  
This yieldeth him energy indeed, again, again, etc.
- 9 The Charm Brihaspati, etc.  
This Sūrya put on him, with this conquered the regions of the sky.  
This yieldeth him ability, again, etc.
- 10 The Charm Brihaspati, etc.  
This Charm did Chandra wear, with this conquered the forts of Asuras, the golden forts of Dānavas.  
This yieldeth him glory and renown, again, etc.
- 11 The Amulet Brihaspati bound on the swiftly-moving Wind.  
This yieldeth him a vigorous steed, again, etc.
- 12 The Asvins with this Amulet protect this culture of our fields.  
This yields the two Physicians might, again, etc.
- 13 Savitar wore this Amulet: herewith he won this lucid heaven.  
This yieldeth him glory and delight, again, etc.
- 14 Wearing this Charm the Waters flow eternally inviolate.  
This yieldeth them ambrosia, again, etc.
- 15 King Varuṇa assumed and wore this salutary Amulet.  
This yieldeth him his truthfulness, again, etc.
- 16 Wearing this Amulet the Gods conquered in battle all the worlds.  
This yieldeth victory for them, again, etc.
- 17 The Amulet Brihaspati formed for the swiftly-moving Wind,  
This salutary Amulet the Deities assumed and wore.  
This yieldeth them the universe, again, again, from morn to morn. With this subdue thine enemies.

12 *The Asvins*: regarded as the protectors of agriculture which they first taught men to practise (Rigveda I. 117. 21; VIII. 32. 6). They are also the *Physicians of the Gods*: see A. V. VII. 53. 1; RV. VIII. 16. 8.



- 18 The Seasons formed that Amulet, the Groups of Seasons fashioned it.  
The Year having constructed it, preserveth everything that is.
- 19 The regions of the heaven, the points that lie between them fashioned it.  
Created by Prajapati, may the Charm cast my foemen down.
- 20 Atharvan made the Amulet, Atharvan's children fashioned it.  
With them the sage Angirasa brake through the Daayus' fortresses. With this subdue thine enemies.
- 21 Dhatar bound on this Amulet: he ranged and ordered all that is. With this do thou subdue thy foes.
- 22 The Amulet Brihaspati formed for the Gods, that slew the fiends,  
That Amulet here hath come to me combined with sap and energy.
- 23 The Amulet, etc.  
That Amulet here hath come to me, hath come with cows, and goats, and sheep, hath come with food and progeny.
- 24 The Amulet, etc.  
That Amulet here hath come to me with store of barley and of rice, with greatness and prosperity.
- 25 The Amulet, etc.  
That Amulet here hath come to me with streams of butter and of mead, with sweet delicious beverage.

23 Combined with sap: the Khadira, of which the amulet was in part composed, is said to have sprung from the resin, sap or essence of the Gayatri. Another legend (Satapatha-Brahmana III. 6. 2. 12) says that Sarpati took possession (4-*atadde*) of Soma by means of (a stick of) Khadira wood, whence (the name) Khadira.

- 26 The Amulet, etc.  
That Amulet here hath come to me with power and abundant strength, hath come with glory and with wealth.
- 27 That Amulet, etc.  
That Amulet here hath come to me with splendour and a blaze of light, with honour and illustrious fame.
- 28 The Amulet Brihaspati made for the Gods, that slew the fiends,  
That Amulet here hath come to me combined with all prosperities.
- 29 That Amulet may the Deities bestow on me to win success,  
The conquering, strength-increasing Charm, the damager of enemies.
- 30 I bind on me my happy fate with holy prayer and energy.  
Foeless, destroyer of the foe, it hath subdued mine enemies.
- 31 May this Charm, offspring of the Gods, make me superior to my foe.  
So may this Charm whose milk expressed these three worlds longingly await,  
Be fastened on me here, that it may crown me with surpassing power.
- 32 The Charm to which men, Fathers, Gods look ever for their maintenance,  
May this be fastened on me here, to crown me with surpassing power.
- 33 As, when the plough hath tilled the soil, the seed springs up in fertile land,  
Let cattle, progeny, and food of every kind spring up with me.
- 34 Charm, forwarder of sacrifices, who hast a hundred priestly foes,





Speed to preëminence him to whom I have attached thy happy fate.

- 85 Love thou, O Agni, pleased with burnt oblations, this sacred fuel that is ranged in order.  
In him may we find grace and loving-kindness, happiness, progeny, and sight, and cattle, in Jâtavedas kindled with devotion.

### HYMN VII.

WHICH of his members is the seat of Fervour? Which is the base of Ceremonial Order?

Where in him standeth Faith? Where Holy Duty? Where, in what part of him is Truth implanted?

- 2 Out of which member glows the light of Agni? From which proceeds the breath of Mâtarişvan?

From which doth Chandra measure out his journey, travelling over Skambha's mighty body?

- 3 Which of his members is the earth's upholder? Which gives the middle air a base to rest on?

Where, in which member is the sky established? Where hath the space above the sky its dwelling?

- 4 Whitherward yearning blazeth Agni upward? Whitherward yearning bloweth Mâtarişvan?

Who out of many, tell me, is that Skambha to whom with longing go the turning pathways?

The hymn is a glorification of the Supreme Deity embodied, under the name of Skambha, the Pillar, Support, or Fulcrum of all existence.

1 *Fervour*: *tápas* (from *tap*, to be hot); warmth, pain, penance; religious austerity, fervent devotion. *Ceremonial Order*: *ritam*; Divine Law; divinely appointed sacrifice.

2 *Mâtarişvan*: Wind; see V. 2. 9, note; 10. 8; 17. 1. *Chandra*: the Moon. *Skambha*: the word is the same as *stambha*, a pillar or buttress. So *Sárya* (R. V. IV. 13. 5) and *Soma* (R. V. IX. 74. 2; 86. 46) are called the pillars or supports of heaven.

3 *The space above the sky*: the highest of the three heavens (see IV. 20. 2, and R. V. V. 60. 6); the Heaven of heavens; of the Hebrews, above the air and the starry firmament.

- 5 Whitherward go the half-months, and, accordant with the full year, the months in their procession?

Who out of many, tell me, is that Skambha to whom go seasons and the groups of seasons?

- 6 Whitherward yearning speed the two young Damsels, accordant, Day and Night, of different colour?

Who out of many, tell me, is that Skambha to whom the Waters take their way with longing?

- 7 Who out of many, tell me, is that Skambha On whom Prajâpati set up and firmly established all the worlds?

- 8 That universe which Prajâpati created, wearing all forms, the highest, midmost, lowest,

How far did Skambha penetrate within it? What portion did he leave unpenetrated?

- 9 How far within the past hath Skambha entered? How much of him hath reached into the future?

That one part which he set in thousand places,— how far did Skambha penetrate within it?

- 10 Who out of many, tell me, is that Skambha in whom men recognize the Waters, Brahma,

In whom they know the worlds and their enclosures, in whom are non-existence and existence?

- 11 Declare that Skambha, who is he of many, In whom, exerting every power, Fervour maintains her loftiest vow;

In whom are comprehended Law, Waters, Devotion and Belief?

7 *Prajâpati*: Lord of Life, Creator; here represented as inferior to Skambha whose commands he executes.

9 *That one part*: or, member. See stanza 25.

10 *Brahma*: the meaning here may be Prayer: 'divine thought.'—Muir. *Non-existence and existence*: all that possesses the potentiality of existence as well as all that actually exists.

11 *Devotion*: or, and Brahma: 'divine science.'—Muir.



- 12 Who out of many, tell me, is that Skambha  
On whom as their foundation earth and firmament  
and sky are set;  
In whom as their appointed place rest Fire and Moon  
and Sun and Wind?
- 13 Who out of many, tell me, is that Skambha,  
He in whose body are contained all three-and-thirty  
Deities?

13 *Three-and-thirty Deities*: in the R̥igveda the number of the Gods is frequently said to be thirty-three: 'Come, O Nāstya, with the thrice-eleven Gods' (I. 34. 11); 'Bring thou those three-and-thirty Gods' (I. 45. 3); 'O ye eleven Gods whose home is heaven, O ye eleven who make earth your dwelling, Ye, who with might, eleven, live in waters, accept this sacrifice, O Gods, with pleasure' (I. 139. 11); 'Bring, with their Dames, the Gods, the three-and-thirty' (III. 6. 9); see also R. V. VIII. 28. 1; 30. 2; 35. 3; Vāḷakhilya 9. 2. The late Professor Haug remarks on an ancient Vaiṣvadeva Nivid or invoking prayer cited in his *Aitareya Brāhmaṇam*, Vol. II. p. 212: 'It is, however, highly interesting, as perhaps one of the most ancient accounts we have of the number of Hindu deities. They are here stated at 3 times 11, then at 33, then at 303, then at 3003. It appears from this statement that only the number 3 remained unchanged, whilst the number 30 was multiplied by 10 or 100. Similarly the number of gods is stated at 3339 in a hymn ascribed to the R̥ishi Viśvāmitra, R̥igveda III. 9. 9. This statement appears to rely on the Vaiṣvadeva Nivid. For if we add 33 + 303 + 3003 we obtain exactly the number 3339. This coincidence can hardly be fortuitous, and we have strong reasons to believe that Viśvāmitra perfectly knew this Viṣve Devāḥ Nivid.' But, as Professor Max Müller observes (*Three Lectures on the Vedānta Philosophy*, p. 26), 'we find the incipient reasoners postulating One God behind all the deities of the earliest pantheon. As early a writer as Yāska about 500 B. C. has formed to himself a systematic theology, and represents all the Vedic deities as really three, those like the Fire, whose place is on earth, those like Indra, whose place is in the air, and those like the Sun, whose place is in the sky; may he declare that it is owing to the greatness of the deity that the one Divine Self is celebrated as if it were many. The same ideas are

- 14 Who out of many, tell me, is that Skambha  
In whom the Sages earliest born, the Richas, Sāman,  
Yajus, Earth, and the one highest Sage abide?
- 15 Who out of many, tell me, is that Skambha  
Who comprehendeth, for mankind, both immortality  
and death,  
He who containeth for mankind the gathered waters  
as his veins?
- 16 Who out of many, tell me, is that Skambha,  
He whose chief arteries stand there, the sky's four  
regions, he in whom Sacrifice putteth forth its  
might?
- 17 They who in Purusha understand Brahma know Him  
who is Supreme.  
He who knows Him who is Supreme, and he who  
knows the Lord of Life,  
These know the loftiest Power Divine, and thence  
know Skambha thoroughly.
- 18 Who out of many, tell me, is that Skambha  
Of whom Vaiṣvānara became the head, the Angirases  
his eye, and Yātus his corporeal parts?

well summed up in one of the Upanishads (Bṛih. Ār. Up. III. 9), where we are told that there were at first more than three thousand and three hundred gods, but that they were reduced to 33, to 6, to 3, to 2, to 1½, and at last to one, which One is the breath of life, the Self, and his name is That.

17. *Purusha*: man. *Brahma*: 'the divine essence.'—Muir. *Him who is Supreme*: Paramātmā. *The Lord of Life*: Prajāpati. *Power Divine*: brāhmaṇam; 'divine mystery.'—Muir.

18. *Yātus*: evil spirits, demons. Professor Ludwig suggests the substitution of Yatis, a mythical race of ascetics connected with the Bhṛigu; the malicious character of the Yātus (Dr. Sothman remarks) not being in accordance with their identification with the members of the All-God.



- 19 Who out of many, tell me, is that Skambha  
Whose mouth they say is Holy Lore, his tongue the  
Honey-sweetened Whip, his udder is Virāj, they say?
- 20 Who out of many, tell me, is that Skambha  
From whom they hewed the Rīchas off, from whom  
they chipped the Yajus, he  
Whose hairs are Sāma-verses and his mouth the  
Atharvāngirases?
- 21 Men count as 'twere a thing supreme nonentity's  
conspicuous branch;  
And lower men who serve thy branch regard it as  
an entity.
- 22 Who out of many, tell me, is that Skambha  
In whom Ādityas dwell, in whom Rudras and Vasus  
are contained,  
In whom the future and the past and all the worlds  
are firmly set;

19 *Holy Lore*: *brāhma*; 'divine knowledge.'—Muir. *The Honey-sweetened Whip*: the Madhukāṣṭh or Honey-whip (a symbol, perhaps, of creative and invigorating power) of the Aṣvins: see IX. 1 sqq. *Virāj*: a divine being, the result of speculation: see VIII. 10.

20 *The Atharvāngirases*: the Songs or Hymns of the Atharvans and Angirases; see Vol. I., Preface, p. vi.

21 The stanza may be rendered, in accordance with Professor Goldstücker's interpretation (O. S. Texts, V. p. 384): Some count as 'twere supreme this branch existing, non-reality; But some, inferior, deeming it reality, adore thy branch: that is, in Professor Goldstücker's words: 'Some people think that the existing branch (i. e. the existing Vedas—compare verse 20), which is not the reality (*sat*), is, as it were (*īśa*), the highest (*paramam*) Veda; on the other hand, those (people) inferior (to the former), who believe that it is the reality (*sat*), worship thy branch (i. e. those later Vedas).' Professor Ludwig suggests the reading *āpave*, other, instead of *āvars*, inferior; in which case the meaning would be that different men entertain different opinions regarding the relative priority of the existent and the non-existent. My version in the text follows Muir's rendering which was partly suggested by Professor Aufrecht.

- 23 Whose secret treasure evermore the three-and thirty  
Gods protect?  
Who knoweth now the treasure which, O Deities,  
ye watch and guard?
- 24 Where the Gods, versed in Sacred Lore, worship the  
loftiest Power Divine—  
The priest who knows them face to face may be a  
sage who knows the truth.
- 25 Great, verily, are those Gods who sprang from non-  
existence into life.  
Further, men say that that one part of Skambha is  
nonentity.
- 26 Where Skambha generating gave the Ancient World  
its shape and form,  
They recognized that single part of Skambha as the  
Ancient World.
- 27 The three-and-thirty Gods within his body were  
disposed as limbs:  
Some, deeply versed in Holy Lore, some know those  
three-and-thirty Gods.
- 28 Men know Hiranyagarbha as supreme and inexpressible:  
In the beginning, in the midst of the world, Skambha  
poured that gold.

23 *Secret treasure*: according to Professor Goldstücker, the primitive, preæval Veda, identified with Skambha.

24 *The priest*: 'the Atharva-veda priest (*brāhma*), who has a knowledge of those god-guardians of the preæval Veda has the knowledge (or, he who has such a knowledge is a (true) Atharva-veda priest).'—Goldstücker.

25 *Further*: Ludwig suggests *pard*, of old, instead of *parde* of the text. *Nonentity*: cf. stanza 10.

27 *Were disposed as limbs*: so Ludwig; 'found their several bodies.'—Muir; 'distributed the limbs among them.'—Scherman.

28 *Hiranyagarbha*: the Germ of Golden Light; here meaning Prajāpati, Lord of Creation. See IV. 2. 7. *That gold*: out of which Hiranyagarbha sprang to life. *Inexpressible*: *anatyudkyam*: Ludwig's 'über den hinaus sich nichts sagen lässt' and Scherman's 'Unüberstößbaren' give more accurately the full meaning of the word.



- 29 On Skambha Fervour rests, the worlds and Holy Law repose on him.  
Skambha, I clearly know that all of thee on Indra is imposed.
- 30 On Indra Fervour rests, on him the worlds and Holy Law recline.  
Indra, I clearly know that all of thee on Skambha findeth rest.
- 31 Ere sun and dawn man calls and calls one Deity by the other's name.  
When the Unborn first sprang into existence he reached that independent sovran lordship, than which aught higher never hath arisen.
- 32 Be reverence paid to him, that highest Brahma, whose base is Earth, his belly Air, who made the sky to be his head.
- 33 Homage to highest Brahma, him whose eye is Sarya and the Moon who groweth young and new again, him who made Agni for his mouth.
- 34 Homage to highest Brahma, him whose two life-breathings were the Wind,  
The Angirases his sight; who made the regions be his means of sense.
- 35 Skambha set fast these two, the earth and heaven, Skambha maintained the ample air between them. Skambha established the six spacious regions: this whole world Skambha entered and pervaded.

29 On Indra is imposed: or, in Indra is contained. In this and the following stanza Skambha is identified with Indra.

30 One Deity by the other's name: that is, the worshipper who invokes Indra is really invoking Skambha. The Unborn: Brahma, with whom Skambha is identified.

35 Established the six spacious regions: cf. 'What was that One who in the Unborn's image hath established and fixed firm these worlds' six regions?' (R. V. I. 164. 6).

- 36 Homage to highest Brahma, him who, sprung from Fervour and from toil,  
Filled all the worlds completely, who made Soma for himself alone.
- 37 Why doth the Wind move ceaselessly? Why doth the spirit take no rest?  
Why do the Waters, seeking truth, never at any time repose?
- 38 Absorbed in Fervour, is the mighty Being, in the world's centre, on the waters' surface.  
To him the Deities, one and all betake them. So stands the tree-trunk with the branches round it.
- 39 Who out of many, tell me, is that Skambha  
To whom the Deities with hands, with feet, and voice, and ear, and eye  
Present unmeasured tribute in the measured hall of sacrifice?
- 40 Darkness is chased away from him: he is exempt from all distress.  
In him are all the lights, the three abiding in Prajapati.
- 41 He verily who knows the Reed of Gold that stands amid the flood, is the mysterious Lord of Life.

37 Seeking truth: following the natural law of their being.

38 The mighty Being: cf. X. 2. 32, and 8. 15; Brahma with whom Skambha is identified.

40 The lights, the three: Sun, lightning, and fire; or light manifested in heaven, the firmament, and on earth.

41 The Reed of Gold: meaning Agni. Cf. 'I look upon the streams of oil descending, and lo! the Golden Reed is there among them' (R. V. IV. 58. 5); where the Golden Reed is Agni produced as lightning in the streams of oil or fatness, the fertilising waters which descend from the ocean of air. See Muir's note.





- 42 Singly the two young Maids of different colours approach the six-pegged warp in turns and weave it. The one draws out the threads, the other lays them: they break them not, they reach no end of labour.
- 43 Of these two, dancing round as 'twere, I cannot distinguish whether ranks before the other.  
A Male inweaves this web, a Male divides it: a Male hath stretched it to the cope of heaven.
- 44 These pegs have buttressed up the sky. The Sāmans have turned them into shuttles for the weaving.

## HYMN VIII.

WORSHIP to loftiest Brahma, Lord of what hath been and what shall be,  
To him who rules the universe, and heavenly light is all his own!

- 2 Upheld by Skambha's power these two, the heaven and the earth, stand fast.  
Skambha is all this world of life, whatever breathes or shuts an eye.

42 *Two young Maids*: Ushas or Dawn and Night. *Six-pegged*: stretched over the six regions of the world. Dawn weaves the luminous web of Day, and Night removes it from the loom.

43 *A Male*: the first Man or Male; Purusha, Ādipurusha, Prajāpati. *This web*: meaning here the mysterious primeval sacrifice which constitutes creation. Cf. 'The Man extends it, and the Man unbinds it: even to the vault of heaven hath he outspun it. These pegs are fastened to the seat of worship: they made the Sāma-hymns their weaving-shuttles' (R. V. X. 130. 2.)

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 400; nearly in full, by Muir, *O. S. Texts*, V. 380; and (omitting stanzas 42—44) by Soherman, with an excellent and almost exhaustive commentary, in his *Philosophische Hymnen aus der Rig- und Atharva-veda-Sanhita*.

The hymn consists of speculations, somewhat fragmentary and unconnected, on the Supreme Being and cosmogonical and theological subjects.

2 *Skambha's power*: see the preceding hymn.

- 3 Three generations have gone by and vanished, and others near have entered into sunlight.  
There stood on high he who metes out the region: into green plants hath passed the Golden-coloured.
- 4 One is the wheel, the tires are twelve in number, the naves are three. What man hath understood it?  
Three hundred spokes have thereupon been hammered, and sixty pins set firmly in their places.
- 5 Discern thou this, O Savitar. Six are the twins, one singly born.  
They claim relationship in that among them which is born alone.
- 6 Though manifest, it lies concealed in the vast place they call the old:  
Therein is firmly stationed all the moving, breathing universe.
- 7 Up, eastward, downward in the west, it rolleth, with countless elements, one-wheeled, single-fellied.  
With half it hath begotten all creation. Where hath the other half become unnoticed?

3 *Three generations*: according to the legend (*Śatapatha-Brahmana*, II. 5. 1), Prajāpati produced in succession three kinds of creatures, birds, small reptiles, and serpents, all of which died. The fourth generation (mammalia) lived and enjoyed the light of the sun. *He who metes out the regions*: Agni as the Sun. *The Golden-coloured*: Agni, who as lightning enters into plants with the falling rain. The stanza is found, with variations, in R. V. VIII. 90. 14.

4 *The wheel*: the Sun in his annual course; the year. *The tires*: the months. *The naves*: the three chief seasons, Summer, Rains, and Winter. *Spokes . . . pins*: the days.

5 *Twins*: the seasons, consisting each of two months. *One*: the intercalary month.

6 *It*: the wheel, that is, the Sun. *Concealed*: at night. *Vast place*: the mysterious place to which both Day and Night alternately retire. Cf. R. V. III. 55. 15.

7 *With half*: the light and heat of day. *The other half*: the Sun during the night.



- 8 In front of these the five-horsed car moves onward:  
side-horses, harnessed with the others draw it.  
No one hath seen its hither course untravelled; the  
height sees it more near, the depth more distant.
- 9 The bowl with mouth inclined and bottom upward  
holds stored within it every form of glory.  
Thereon together sit the Seven Rishis who have be-  
come this mighty One's protectors.
- 10 The Verse employed at opening and conclusion, the  
Verse employed in each and every portion;  
That by which sacrifice proceedeth onward, I ask  
thee which is that of all the Verses.
- 11 That which hath power of motion, that which flies,  
or stands, which breathes or breathes not, which,  
existing, shuts the eye—  
Wearing all forms that entity upholds the earth, and  
in its close consistence still is only one.
- 12 The infinite to every side extended, the finite and the  
infinite around us,—  
These twain Heaven's Lord divides as he advances,  
knowing the past hereof and all the future.
- 13 Within the womb Prajapati is moving: he, though  
unseen, is born in sundry places.  
He with one half engendered all creation. What sign  
is there to tell us of the other?

8 *These*: all living creatures. *The five horsed car*: the chariot of the Sun drawn by the five seasons, the Dewy and the Cold being counted as one. *Side-horses*: perhaps the quarters of the sky.

9 *The bowl*: the hemispherical sky, the earth being regarded as another bowl: 'The two great meeting bowls hath he united: each of the pair is laden with his treasure' (R. V. III. 55. 30). *This mighty One's protectors*: guardians of the universe.

10 *Opening and conclusion*: of a sacrificial ceremony.

12 *Hereof*: or, of this (universe).

13 *Is born in sundry places*: every birth that occurs being in reality a re-birth of the Creative Power Prajapati. *With one half*: cf. stanza 7.

- 14 All men behold him with the eye, but with the mind  
they know not him  
Holding aloft the water as a water-bearer in her  
jar.
- 15 With the full vase he dwells afar, is left far off what  
time it fails,  
A mighty Being in creation's centre: to him the  
rulers of the realms bring tribute.
- 16 That, whence the Sun arises, that whither he goes  
to take his rest,  
That verily I hold supreme: naught in the world  
surpasses it.
- 17 Those who in recent times, midmost, or ancient, on  
all sides greet the sage who knows the Veda,  
One and all, verily, discuss Aditya, the second Agni,  
and the threefold Hatisa.
- 18 This gold-hued Hatisa's wings, flying to heaven,  
spread o'er a thousand days' continued journey.  
Supporting all the Gods upon his bosom, he goes his  
way beholding every creature.
- 19 By truth he blazes up aloft, by Brahma he looks  
down below:  
He breathes obliquely with his breath, he on whom  
what is highest rests.

15 The first line is obscure. Ludwig suggests that *vase* or *pitcher* here may mean the Moon. *A mighty Being*: *mahād yatahām*; a supernatural animated Being (cf. X. 2. 32; 7. 38), apparently regarded as the First Cause of creation. *The rulers of the realms*: the Gods.

16 *That*: the mysterious place: cf. stanza 6.

17 *Aditya*: the Sun. Agni and Hatisa also are names of the Sun. The latter is called *threefold* from his three strides as Vishnu, or from pervading heaven, firmament, and earth.

18 *Thousand*: 'For the heavenly world is at a distance of about 1000 days' travelling on horseback from here (this earth).—Haug's Aitareya Brāhmaṇa, II. 2. 17.



- 20 The sage who knows the kindling-sticks whence by attrition wealth is drawn,  
Will comprehend what is most high, will know the mighty Brâhmaņa.
- 21 Footless at first was he produced, footless he brought celestial light.  
Four-footed grown, and meet for use, he seized each thing enjoyable.
- 22 Useful will he become, and then will he consume great store of food—  
The man who humbly worshippeth the eternal and victorious God.
- 23 Him too they call eternal; he may become new again to-day.  
Day and Night reproduce themselves, each from the form the other wears.
- 24 A hundred, thousand, myriad, yea a hundred million stores of wealth that passes count are laid in him.  
This wealth they kill as he looks on, and now this God shines bright therefrom.
- 25 One is yet finer than a hair, one is not even visible.  
And hence the Deity who grasps with firmer hold is dear to me.

20 *Kindling-sticks*: the fire-drill, whence Agni, the great giver of riches, is produced. See R. V. III. 29.

21 *Footless*: moving unsupported in the sky. The epithet is applied to This Maid (Ushas or Dawn) in the Rigveda (VI. 59. 6). *Four-footed*: so in the Chândogya-Upanishad, III. 18. 2: 'This Brahma has four feet: Speech is one foot, Breath is one foot, the Eye is one foot, the Ear is one foot.'—Scherman.

23 *Him*: the Sun.

24 *They kill*: men consume by enjoying. *Shines bright therefrom*: or, is glad thereat.

25 The Moon is the subject. *One*: the new moon when it first appears. *Not even visible*: when hidden 'in the vacant interlunar cave.' *The Deity*: the Sun.

- 26 This fair one is untouched by age, immortal in a mortal's house.  
He for whom she was made lies low, and he who formed her hath grown old.
- 27 Thou art a woman, and a man; thou art a damsel and a boy.  
Grown old thou totterest with a staff, new-born thou lookest every way.
- 28 Either the sire or son of these, the eldest or the youngest child,  
As sole God dwelling in the mind, first born, he still is in the womb.
- 29 Forth from the full he lifts the full, the full he sprinkles with the full.  
Now also may we know the source from which that stream is sprinkled round.
- 30 Brought forth in olden time, the everlasting, high over all that is was she, the Ancient.  
The mighty Goddess of the Morn, refulgent with one eye, looketh round with one that winketh.
- 31 Known by the name of Guardian Grace the Deity sits girt by Right.  
The trees have taken from her hue, green-garlanded, their robe of green.
- 32 When he is near she leaves him not, she sees him not though he is near.  
Behold the wisdom of the God: he hath not died, he grows not old.

26 *This fair one*: or blissful one; Ushas or Dawn. *In a mortal's house*: Dawn is the friend of men and the constant visitor of their dwellings. *He*: in both places the setting Sun; Dawn being sometimes called the daughter of Prajâpati or the Sun.

27 The Moon is again the subject.

29 The Moon, regarded as the sender of rain, appears to be the subject of this stanza which, like the preceding stanza, is purposely enigmatical.

32 *He*: the Sun.



- 33 Voices that never were before emitted speak as fitteth them.  
Whither they go and speak, they say there is the mighty Brāhmaṇa.
- 34 I ask thee where the waters' flower by wondrous magic art was placed,  
Thereon the Gods and men are set as spokes are fastened in the nave.
- 35 Who gave command unto the wind that bloweth?  
Who ranged the five united heavenly regions?  
Who were the Gods who cared not for oblations?  
Which of them brought the sacrificial waters?
- 36 One God inhabiteth the earth we live on; another hath encompassed air's mid-region.  
One, the Supporter, takes the heaven and bears it: some keeping watch guard all the quarters safely.
- 37 The man who knows the drawn-out string on which these creatures all are strung,  
The man who knows the thread's thread, he may know the mighty Brāhmaṇa.
- 38 I know the drawn-out string, the thread whereon these creatures all are strung.  
I know the thread's thread also, thus I know the mighty Brāhmaṇa.

34 *The waters' flower*: meaning, apparently, the central point of the Universe with reference to the creative power attributed to the waters.

36 *One God*: Agni who dwells on earth as domestic and sacrificial fire. *Another*: Indra, God of the firmament. *The Supporter*: Vidhar-tar; Sārya or Soma may be meant. *Guard all the quarters*: the Āśāpālas or Lokapālas are Agni, Yama, Varuṇa and others. See I. 31. 1, note.

37 *String*: the thread or chain of sacrifice connecting men with the Gods, on which all creation depends.

- 39 When Agni passed between the earth and heaven, devouring with his flame, the all-consumer,  
Where dwelt afar the spouses of one husband, where at that moment, where was Mātariṣvan?
- 40 Into the floods had Mātariṣvan entered, the deities had past into the waters.  
There stood the mighty measurer of the region: into the verdant plants went Pavamāna.
- 41 Over the Gāyatri, above the immortal world he strode away.  
Those who by Song discovered Song—where did the Unborn see that thing?
- 42 Luller to rest, and gatherer-up of treasures, Savitar like a God whose laws are constant, bath stood like Indra in the war for riches.
- 43 Men versed in sacred knowledge know that living Being that abides  
In the nine-portalled Lotus Flower, enclosed with triple bands and bonds.

39 *The spouses of one husband*: perhaps the regions of the sky may be intended, personified as Goddesses each of whom is faithful to one lord and protector. *Mātariṣvan*: the Wind-God.

40 *Measurer of the region*: Agni as the Sun: cf. stanza 3. *Pavamāna*: a name or epithet of Agni; Brilliant. This fourth pāda is taken from R. V. VIII. 90. 14, and Sāyana in his Commentary on the passage explains *harītaḥ* (verdant plants) as the quarters of the sky, and *pāvamānaḥ* as Vāyu or the Wind. Prof. Grassmann takes *pāvamānaḥ* to be the Soma, and *harītaḥ* to be the horses of the Sun. This and the preceding stanza describe the descent of Agni in the form of lightning into the plants.

42 The stanza is found, with a variation, in R. V. X. 139. 3.

43 *That living Being*: *yakṣmān ātmanāḥ*; the Supreme Self or Soul. *Nine-portalled Lotus Flower*: the human body. Cf. X. 2. 31. *Enclosed with triple bands and bonds*; or, which the Three Qualities enclose. 'It is possible . . . that these may be here a first reference to the three *guṇas* [Fundamental Qualities] afterwards so celebrated in Indian philosophical speculation.'—Muir. The word *guṇas* meaning both rope or bond and quality.





- 44 Desireless, firm, immortal, self-existent, contented with the essence, lacking nothing,  
Free from the fear of Death is he who knoweth that Soul courageous, youthful, undecaying.

## HYMN IX.

- BINDING the mouths of those who threaten mischief, against my rivals cast this bolt of thunder.  
Indra first gave the Hundredfold Oblation, welfare of him who worships, foe-destroying.
- 2 Thy skin shall be the Altar; let thine hair become the Sacred Grass.  
This cord hath held thee firmly: let this pressing-stone dance round on thee.
- 3 The holy water be thy hair: let thy tongue make thee clean, O Cow.  
Go, Hundredfold Oblation, made bright and adorable, to heaven.

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This extremely abstruse and obscure hymn has been translated by Ludwig, *Der Rigveda*, III. p. 395, and in part by Muir, *O. S. Texts*, V. p. 386, and Seberman, *Philosophische Hymnen*, p. 60. The latter scholar has added an excellent commentary on the portion which he has translated.

The hymn is a glorification of the Sataudaná, the sacrificial Cow accompanied with a hundred *odanas*, measures of boiled rice or other grain mashed and cooked with milk.

1 *Binding the mouths*: addressed to the priest who is binding the mouth of the victim before immolation. *Hundredfold Oblation*: Sataudaná. Cf. the sacrifice of the Pañchaudana goat in IX. 5.

2 The Cow is addressed *Dance round on thee*: part of the skin is laid on the ground for the Soma press to stand on.

*Go . . . to heaven*: the victim is *ipso facto* deified and goes straight to the Gods. Cf. VI. 122. 4.

- 4 He who prepares the Hundredfold Oblation gains each wish thereby:  
For all his ministering priests, contented, move as fitteth them.
- 5 He rises up to heaven, ascends to yonder third celestial height,  
Whoever gives the Hundredfold Oblation with the central cake.
- 6 That man completely wins those worlds, both of the heavens and of the earth,  
Whoever pays the Hundredfold Oblation with its golden light.
- 7 Thine Immolators, Goddess! and the men who dress thee for the feast, all these will guard thee, Hundredfold Oblation! Have no fear of them.
- 8 The Vasus from the South will be thy guards, the Maruts from the North,  
Ádityas from the West: o'ertake and pass the Agnishtoma, thou!
- 9 The Gods, the Fathers, mortal men, Gandharvas, and Apsarases,  
All these will be thy guards: o'ertake and pass the Atiráttra, thou!
- 10 The man who pays the Hundredfold Oblation winneth all the worlds,  
Air, heaven, and earth, Ádityas, and Maruts, and regions of the sky.

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4 *With the central cake*: *apáydánbhim*; literally, having a navel which consists of, or is decorated with a cake of flour.

6 *Golden light*: the priests' honorarium paid in gold.

7 *Goddess*: the Cow is addressed.

8 *Agnishtoma*: meaning Praise of Agni; a liturgical rite, the simplest form of Soma sacrifice.

9 *Atiráttra*: a form of the Soma sacrifice requiring three nocturnal recitations. See *Śatapatha-Brahmana* (*Sacred Books of the East*) Part II. p. 398.



- 11 Sprinkling down fatness, to the Gods will the beneficent Goddess go.  
Harm not thy dresser, Cow! To heaven, O Hundredfold Oblation, speed!
- 12 From all the Gods enthroned in heaven, in air, from those who dwell on earth,  
Draw forth for evermore a stream of milk, of butter, and of mead.
- 13 Let thy head, let thy mouth, let both thine ears, and those two jaws of thine  
Pour for the giver mingled curd, and flowing butter, milk, and mead.
- 14 Let both thy lips, thy nostrils, both thy horns, and those two eyes of thine  
Pour for the giver, etc.
- 15 Let heart and pericardium, let thy lungs with all the bronchial tubes, etc.
- 16 Let liver, and let kidneys, let thine entrails, and the parts within, etc.
- 17 Let rectum and omentum, let thy belly's hollows, and thy skin, etc.
- 18 Let all thy marrow, every bone, let all thy flesh, and all thy blood, etc.
- 19 Let both thy shoulders and thy hump, thy forelegs, and their lower parts, etc.
- 20 Let neck and nape and shoulder-joints, thy ribs and inter-costal parts, etc.
- 21 So let thy thighs and thy knee-bones, thy hinder quarters, and thy hips, etc.
- 22 So let thy tail and all the hairs thereof, thine udder, and thy teats, etc.
- 23 Let all thy legs, the refuse of thy feet, thy heel-ropes, and thy hooves

23 *Refuse of thy feet*: *kūśāhībā*; scraps or parts of the feet of a victim generally considered unfit for sacrificial purposes. According to Śāyana, the contents of the entrails.

- Pour for the giver mingled curd, and flowing butter, milk, and mead.
- 24 Let all thy skin, Śatandanā! let every hair thou hast, O Cow,  
Pour for the giver mingled curd, and flowing butter, milk, and mead.
- 25 Sprinkled with molten butter, let the two meal-cakes be sport for thee.  
Make them thy wings, O Goddess, and bear him who dresses thee to heaven.
- 26 Each grain of rice in mortar or on pestle, all on the skin or in the winnowing-basket,  
Whatever purifying Mātariśvan, the Wind, hath sifted, let the Hotar Agni make of it an acceptable oblation.
- 27 In the priest's hands I lay, in separate order, the sweet celestial Waters, dropping fatness.  
As here I sprinkle them may all my wishes be granted unto me in perfect fulness. May we have ample wealth in our possession.

## HYMN X.

WORSHIP to thee springing to life, and worship unto thee when born!  
Worship, O Cow, to thy tail-hair, and to thy hooves, and to thy form!

2 The man who knows the Seven Floods, who knows the seven distances,

Details of the sacrificial procedure are given in the Kauṣika-Sūtra, LXV. 1, 2, 3, 8, 9, and LXVI. 5, 20.

The hymn has been translated in part by Ludwig, Der Rigveda, III, p. 270.

The hymn is a glorification of the sacred Cow.

2 *Seven Floods*: the Celestial Rivers, corresponding to the Seven Rivers of the country occupied by the Āryan immigrants. *Seven distances*: more usually three distances or vast distant spaces, corres-



- Who knows the head of sacrifice, he may receive the holy Cow.
- 3 I know the Seven Water-floods, I know the seven distances,  
I know the head of sacrifice, and Soma shining bright in her.
- 4 Hitherward we invite with prayer the Cow who pours a thousand streams,  
By whom the heaven, by whom the earth, by whom these waters are preserved.
- 5 Upon her back there are a hundred keepers, a hundred metal bowls, a hundred milkers.  
The Deities who breathe in her all separately know the Cow.
- 6 Her foot is sacrifice, her milk libation, Svadhâ her breath, Mahilukâ the mighty :  
To the God goes with prayer the Cow who hath Parjanya for her lord.
- 7 Agni hath entered into thee; Soma, O Cow, hath entered thee.  
Thine udder is Parjanya, O blest Cow; the lightnings are thy teats.
- 8 Thou pourest out the Waters first, and corn-lands afterward, O Cow.  
Thirdly thou pourest princely sway. O Cow, thou pourest food and milk.

pounding to the three worlds of heaven, firmament, and earth, are spoken of (A. V. VI. 75 3; R. V. VIII. 5. 8; 32. 22). Here seven is used to correspond with the rivers; the distant spaces beyond them; the secrets of furthest heaven. *The head of sacrifice*: the most important part; sacrifice being regarded as an animated being.

5 *Metal bowls*: to serve as milk-pails.

6 *Svadhâ*: food offered to the Fathers or Manes; or the sacrificial benediction used at such presentations. *Mahilukâ*: a name or an epithet of the sacred Cow. *Parjanya*: specially the protector of the Cow as God of the rainy cloud which makes grass grow to feed her.

7 *Thine udder is Parjanya*; and pours out fatness like the rain-cloud.

- 9 When, Holy One, thou camest nigh invited by the Adityas' call,  
Indra gave thee to drink, O Cow, a thousand bowls of Soma juice.
- 10 The Bull, what time thou followedst the way of Indra, summoned thee;  
Thence the Fiend-slayer, angered, took thy water and thy milk away.
- 11 O Cow, the milk which in his wrath the Lord of Riches took from thee,  
That same the vault of heaven now preserveth in three reservoirs.
- 12 The Cow Celestial received that Soma in three vessels, where  
Atharvan, consecrated, sate upon the Sacred Grass of gold.
- 13 Come hither with the Soma, come with every footed thing; the Cow  
With Kalis and Gandharvas by her side hath stepped upon the sea.
- 14 Come hither with the Wind, yea, come with every creature borne on wings.  
Laden with holy verse and song the Cow hath leapt into the sea.
- 15 Come with the Sun, come hitherward with every creature that hath eyes,  
Bearing auspicious lights with her the Cow hath looked across the sea.

10 *The Bull*: the mighty Vritra, the obstructor of the seasonable rain, conquered by Indra. Cf. the dragon-fights of the Greek Apollo and the Scandinavian Sigmund. Similarly, 'Am I a sea or a whale that thou settest a watch over me?' (Job. 7. 12); where the allusion is to the sea of air and Jehovah's struggle with one of its monsters. 'By his understanding he smiteth through the proud' (the dragon of the upper ocean).—Job. 26. 12.

13 *Kalis*: a class of mythical beings connected with the Gandharvas, and supposed to be addicted to gambling. Cf. VII. 103. 1.



- 16 When, covered round about with gold, thou stoodest there, O Holy One,  
The ocean turned into a horse and mounted on thy back, O Cow.
- 17 Then came and met the Blessed Ones, Deshtri, the Cow, and Svadhā, where  
Atharvan, consecrated, sate upon the Sacred Grass of gold.
- 18 The Kshatriya's mother is the Cow, thy mother, Svadhā! is the Cow.  
Sacrifice is the weapon of the Cow: the thought arose from her.
- 19 From Brahma's summit there went forth a drop that mounted up on high:  
From that wast thou produced, O Cow, from that the Hotar sprang to life.
- 20 Forth from thy mouth the Gāthās came, from thy neck's nape sprang strength, O Cow.  
Sacrifice from thy flanks was born, and rays of sunlight from thy teats.
- 21 From thy fore-quarters and thy thighs motion was generated, Cow!  
Food from thine entrails was produced, and from thy belly came the plants.
- 22 When into Varuṇa's belly thou hadst found a passage for thyself,  
The Brahman called thee thence, for he knew how to guide and lead thee forth.
- 23 All trembled at the babe that came from him who brings not to the birth.  
He hath produced her—thus they cried—He is a cow, and, formed by spells, he hath become akin to her.

16 *Deshtri*: a divine female; the Instructress, who points out the path of duty.

20 *Gāthās*: religious non-Vedic verses.

- 24 He only joineth battle, yea, he who alone controlleth her.  
Now sacrifices have become victories, and the Cow their eye.
- 25 The Cow hath welcomed sacrifice: the Cow hath held the Sun in place.  
Together with the prayer the mess of rice hath passed into the Cow.
- 26 They call the Cow immortal life, pay homage to the Cow as Death.  
She hath become this universe, Fathers, and Rishis, hath become the Gods, and men, and Asuras.
- 27 The man who hath this knowledge may receive the Cow with welcoming.  
So for the giver willingly doth perfect sacrifice pour milk.
- 28 Within the mouth of Varuṇa three tongues are glittering with light.  
That which shines midmost of them is this Cow most difficult to hold.
- 29 Four-parted was the Cow's prolific humour.  
One-fourth is Water, one-fourth life eternal, one-fourth is sacrifice, one-fourth are cattle.
- 30 The Cow is Heaven, the Cow is Earth, the Cow is Vishṇu, Lord of Life.  
The Sādhyas and the Vasus have drunk the out-pourings of the Cow.
- 31 When these, Sādhyas and Vasus, have drunk the out-pourings of the Cow,  
They in the Bright One's dwelling-place pay adoration to her milk.
- 32 For Soma some have milked her: some worship the fatness she hath poured.

31 *In the Bright One's dwelling-place*: in the home of the Sun.

32 A home in highest heaven will reward the man who gives a cow as sacrificial fee to Brāhmanas.





They who have given a cow to him who hath this knowledge have gone up to the third region of the sky.

83 He who hath given a Cow unto the Brāhmanā winneth all the worlds.

For Right is firmly set in her, devotion, and religious zeal:

84 Both Gods and mortal men depend for life and being on the Cow:

She hath become this universe: all that the Sun surveys is she:

In this hymn the word for cow is *vaṣṭ*, meaning, according to the Commentators, a barren cow: 'Ours art thou, Agni, Bhārata, honoured by us with barren cows (*vaṣṭbhū*)' (R. V. II. 7. 5); but frequently used as synonymous with *gā*, *gavī* in the feminine.

The hymn has been translated by Ludwig, Der Rigveda, III. p. 234.

## BOOK XI.

### HYMN I.

AGNI, spring forth! Here Aditi, afflicted, cooks a Brahmaudana, yearning for children.

Let the Seven Rishis, world-creators, rub thee into existence here with gift of offspring.

2 Raise, as I bid, the smoke, my strong companions, lovers of freedom from deceit and malice!

Victor in fight, heroic, here is Agni by whom the Gods subdued the hostile demons.

3 Thou, Agni, wast produced for mighty valour, to cook Brahmaudana, O Jātavedas.

Seven Rishis, makers of the world, begat thee. Grant to this woman wealth with store of heroes.

The hymn is an accompaniment to the preparation and presentation of a Brahmaudana (a mass of rice pap boiled in milk and partly distributed to Brāhmanā, especially to priests who officiate at the sacrifice), which is to ensure children, prosperity, and happiness to the institutor of the sacrifice and his wife: 'Brahmaudana that winneth all things' (A. V. IV. 35. 7).

1 *Spring forth*: be born; spring into life from the fire-drill and burn brilliantly, so that the sacrifice may be effectually performed. *Aditi*: see I. 9. 1, note; here regarded as the type of motherhood (*Adityā vai prajā*, men are Aditi's children.—Taittirīya-Brāhmaṇa, I. 8. 8. 1), and representing the sacrificer's wife. Cf. A. V. VI. 81. 3. *Ā Brahmaudana*: as an offering to the Gods, the Sādhyas (see IX. 10. 24) according to the Taittirīya-Brāhmaṇa, III. 3. 10. 4. *World-creators*: see III. 28. 1; IV. 1. 2, note. *Rub thee into existence*: produce thee by agitation of the fire-drill. *With gift of offspring*: children being especially the gift of Agni. Cf. R. V. I. 66. 4; III. 1. 23.

2 *Companions*: priests who are associated with the chief performer of the sacrifice.



4. Burn up, O Agni, kindled with the fuel. Knowing the Gods who merit worship, bring them. Cooking, for these, oblation, Jâtavedas! lift up this man to heaven's most lofty summit.
5. Your portion from of old is triply parted, portion of Gods, of Fathers, and of mortals. Know, all, your shares. I deal them out among you. The portion of the Gods shall save this woman.
6. Strong art thou, Agni, conquering, all-surpassing. Crush down our foemen, ruin those who hate us. So let this measure, measured, being measured, make all our kin thy tributary vassals.
7. Increase with kinsmen and with all abundance: to mighty strength and power lift up this woman. Erect, rise upward to the sky's high station, rise to the lofty world which men call Svarga.
8. May this great Earth receive the skin, this Goddess Prithivi, showing us her love and favour. Then may we go unto the world of virtue.
9. Fix on the skin these two joined press-stones, duly rending the fibres for the sacrificer.— Strike down and slay those who assail this woman, and elevating raise on high her offspring.

4 *To heaven's most lofty summit*: to the highest human felicity on earth, and eventually to bliss in heaven.

5 *Triply parted*: here the rice is deposited in three heaps; the share of the Fathers to be offered as an obsequial oblation, and that of men to be given as food to the Brâhmanas.

8 *The skin*: of a black antelope, on which the pressure of the Soma and the bruising and husking of the rice used in oblations are performed. This skin is one of the symbols of Brâhmanical worship and civilization. See Śatapatha-Brâhmaṇa, I. 1. 4. 1 (Sacred Books of the East, XII. p. 23).

9 *Fibres: māsā*: portions of the stalks of the plant; perhaps, as has been suggested, the internodes or parts between the knots.

- 10 Grasp with thy hand, O man, the well-formed press-stones: the holy Gods have come unto thy worship. Three wishes of thy heart which thou electest, these happy gains for thee I here make ready.
- 11 Here thy devotion is, here is thy birthplace. Aditi, Mother of brave sons, accept thee! Wipe away those who fight against this woman: with wealth and store of goodly sons endow her.
- 12 Rest in the roaring frame of wood: be parted from husk and chaff, ye Sacrificial Fibres. May we surpass in glory all our rivals. I cast beneath my feet the men who hate us.
- 13 Go, Dame, and quickly come again: the waters, enclosed, have mounted thee that thou mayst bear them. Take thou of these such as are fit for service: skillfully separating leave the others.
- 14 Hither these Dames have come in radiant beauty. Arise and seize upon thy strength, O woman. To thee hath sacrifice come: take the pitcher, blest with a good lord, children, children's children.
- 15 Instructed by the Rishis, bring those waters, the share of strength which was of old assigned you. Let this effectual sacrifice afford you protection, fortune, offspring, men, and cattle.
- 16 Agni, on thee the sacrificial caldron hath mounted: shining, fiercely flaming, heat it. May hottest flames, divine, sprung from the Rishis, gathering with the Seasons, heat this portion.

10 *Three wishes*: one for each of the offerings or shares mentioned in stanza 5.

12 *Wooden frame*: the Soma press, made partly of wood.

13 *Go, Dame*: to bring the water required for the preparation of the offering. *The waters, enclosed*: literally, the pen or fold of the waters. *Have mounted*: have willingly allowed themselves to be taken up.

14 *These Dames*: the waters personified. Cf. stanza 17.



17. Purified, bright, and holy, let these Women, these lucid waters, glide into the caldron. Cattle and many children may they give us. May he who cooks the Odana go to heaven.
18. Ye, Sacrificial Rice and Soma Fibres, cleansed and made pure by prayer and molten butter, Enter the water: let the caldron take you. May he who dresses this ascend to heaven.
19. Expand thyself abroad in all thy greatness, with thousand Prishthas, in the world of virtue. Grandfathers, fathers, children, and descendants, fifteenth am I to thee when I have dressed it.
20. With thousand streams and Prishthas, undecaying, Brahmaudana is celestial, God-reaching. Those I give up to thee with all their children. Force them to tribute, but to me be gracious.
21. Rise to the altar: bless this dame with offspring. Promote this woman; drive away the demons. May we surpass in glory all our rivals. I cast beneath my feet the men who hate us.
22. Approach this woman here with store of cattle: together with the deities come to meet her. Let not a curse or imprecation reach thee; in thine own seat shine forth exempt from sickness.
23. Fashioned at first by Right, set by the spirit, this altar of Brahmaudana was appointed. Place the pura boiler on it, woman! set thou therein the rice-mess of Celestial Beings.

17 *Odana*: the general word for the mess of mashed rice, differentiated by composition with words signifying the peculiar character or object of the oblation, as *Paschaudana* (IX. 5. 8 sqq.), *Sataudana* (X. 9. 3 sqq.), qualifying, respectively goat and cow.

19 *Expand thyself*: addressed to the Odana. *Prishthas*: Stotras or lauds, consisting of several Samans and employed at the mid-day libation.

*Fifteenth*: meaning, perhaps, ensurer of children to the fifteenth generation. The stanza is spoken by the priest who cooks the rice.

20 *Those*: unfriendly men. *Force them to tribute*: cf. stanza 6.

24. This second hand of Aditi, this ladle which the Seven Rishis, world-creators, fashioned, May this scoop deftly pile upon the altar, therein, the members of the rice-oblation.
25. Let the dressed offering and divine Ones serve thee: creep from the fire again, own these as masters. Made pure with Soma rest within the Brahmans: let not thine eaters, Rishis' sons, be injured.
26. Give understanding unto these, King Soma! all the good Brahmana who attend and serve thee. Oft, in Brahmaudana, and well I call on Rishis, their sons, and those who sprang from Fervour.
27. Here I set singly in the hands of Brahmans these cleansed and purified and holy Women. May Indra, Marut-girt, grant me the blessing which, as I sprinkle you, my heart desireth.
28. Here is my gold, a light immortal: ripened grain from the field this Cow of Plenty give me! This wealth I place among the Brahmans, making a path that leads to heaven among the Fathers.
29. Lay thou the chaff in Agni Jatavedas: remove the husks and drive them to a distance. That, we have heard, that is the House-Lord's portion: we know the share allotted to Destruction.

24 *Ladle*: *urish*; offering-spoon, *Scoop*: or, spoon; *darmi*, used especially in fire-oblations.

25 *Creep from the fire*: addressed to the Odana, *Thou*: the priests, *Rishis' sons*; or ancestral Sages.

26 *Who sprang from Fervour*: whose element is religious asceticism and devotion; of pious nature.

27 *Women*: sacrificial waters.

28 *My gold, a light immortal*: a piece of gold, presented with the oblation at the recitation of the text, 'This (butter) is thy body, O Shining (Agni)! this (gold) is thy light' (Sacred, Books of the East, XXVI. p. 54).

29 *The House-Lord's portion*: the share allotted to Agni God of the Homestead.



30. Mark him who toils and cooks and pours oblation:  
make this man climb the path that leads to heaven,  
That he may mount and reach life that is highest,  
ascending to the loftiest vault above us.
31. Adhvaryu, cleanse that face of the Supporter. Make  
room, well knowing, for the molten butter.  
Purify duly all the limbs with fatness. I make a path  
to heaven amid the Fathers.
32. Supporter, send to those men fiends and battle, to  
all non-Brāhmans who attend and serve thee.  
Famous and foremost, with their great possessions,  
let not these here, the Rishis' sons, be injured.
33. I set thee, Odana, with Rishis' children: naught here  
belongs to men not sprung from Rishis.  
Let Agni my protector, all the Maruts, the Viṣve  
Devas guard the cooked oblation.
34. May we adore thee, Sacrifice that yieldeth an ever-  
lasting son, cow, home of treasures,  
Together with increasing store of riches, long life and  
immortality of children.
35. Thou art a Bull that mounts to heaven: to Rishis  
and their offspring go.  
Rest in the world of pious men: there is the place  
prepared for us.
36. Level the ways: go thitherward, O Agni. Make  
ready thou the Godward-leading pathways.  
By these our pious actions may we follow sacrifice  
dwelling in the seven-rayed heaven.

*Destruction*: Nirṛiti, who is propitiated with a portion of the offering.

31 *The Supporter*: the Odana, which maintains the prosperity of those who offer it.

35 *The Bull*: the powerful Odana.

36 *Seven-rayed*: bright with the seven rays of the Sun. Cf. VII. 107. 1. Mahidhara remarks that four of them lie in, or point to, the four quarters; one pointing upwards and another downwards; and the seventh and best being the disc of the sun itself, called Hiranyagarbha' (Dr. J. Eggeling, Sacred Books of the East, XII. p. 271).

37. May we invested with that light go upward, ascend-  
ing to the sky's most lofty summit,  
Wherewith the Gods, what time they had made ready  
Brahmaudana, mounted to the world of virtue.

## HYMN II.

- BHAVA and Sarva, spare us, be not hostile. Homage  
to you, twin Lords of beasts and spirits!  
Shoot not the arrow aimed and drawn against us:  
forbear to harm our quadrupeds and bipeds.
2. Cast not our bodies to the dog or jackal, nor, Lord  
of Beasts! to carrion-kites or vultures.  
Let not thy black voracious flies attack them; let  
not thy birds obtain them for their banquet.
3. We offer homage to thy shout, Bhava! thy breath,  
thy racking pains:  
Homage, Immortal One! to thee, to Rudra of the  
thousand eyes.
4. We offer reverence to thee from eastward, and from  
north and south,  
From all the compass of the sky, to thee and to the  
firmament.
5. Homage, O Bhava, Lord of Beasts, unto thy face  
and all thine eyes,  
To skin, and hue, and aspect, and to thee when look-  
ed at from behind!
6. We offer homage to thy limbs, thy belly, and thy  
tongue, and mouth, we offer homage to thy smell.
7. Never may we contend with him, the mighty archer,  
thousand-eyed,  
Rudra who wears black tufts of hair, the slaughterer  
of Ardhaka.

A hymn of praise and prayer to Bhava, Sarva, and Rudra.

1 *Bhava and Sarva*: see IV. 28. 1, note; VI. 93. 1. 2; VIII. 2. 7; XI. 6. 9; XII. 4. 17; XIII. 4. 4; XV. 5. 1, 2.

7 *Ardhaka*: the name of a demon which does not occur elsewhere. It may be the same as Andhaka; son of Kasyapa and Diti, who was





8. May he, may Bhava from all sides avoid us, avoid us even as fire avoids the waters. Let him not threaten us. To him be homage!
9. Four times, eight times be homage paid to Bhava, yea, Lord of Beasts, ten times be reverence paid thee! Thine are these animals, five several classes, oxen, and goats, and sheep, and men, and horses.
10. Thine the four regions, thine are earth and heaven, thine, Mighty One, this firmament between them; Thine everything with soul and breath here on the surface of the land.
11. Thine is this ample wealth-containing storehouse that holds within it all these living creatures. Favour us, Lord of Beasts, to thee be homage! Far from us go ill-omens, dogs, and jackals, and wild-haired women with their horrid shrieking!
12. A yellow bow of gold thou wieldest, slaying its hundred, tufted God! smiting its thousand. Weapon of Gods, far flies the shaft of Rudra: wherever it may be, we pay it homage.
13. Thou, Rudra, followest close the foe who lies in wait to conquer thee, Even as a hunter who pursues the footsteps of the wounded game.
14. Accordant and allies, Bhava and Rudra, with mighty strength ye go to deeds of valour. Wherever they may be, we pay them homage.
15. Be homage, Rudra, unto thee approaching and departing hence! Homage to thee when standing still, to thee when seated and at rest!

slain by Rudra when he attempted to carry off the tree of Paradise: 'So, burnt by Rudra, Andhak fell in Svetâranya's flowery dell' (Râmâyana, III. 30).

9. Five several classes: cf. II. 24. 1, note.

11. Wild-haired women: mourners with dishevelled hair at funerals.

16. Homage at evening and at morn, homage at night, homage by day: To Bhava and to Sarva, both, have I paid lowly reverence.
17. Let us not outrage with our tongue far-seeing Rudra, thousand-eyed, Inspired with varied lore, who shoots his arrows forward, far away.
18. Foremost we go to meet his car, the chariot of the long-haired God, Drawn by brown horses, dusky, black, o'arthrowing, slaying, terrible. Let reverence be paid to him.
19. Cast not thy club at us, thy heavenly weapon. Lord of Beasts, be not wroth with us. Let reverence be paid to thee. Shake thy celestial branch above some others elsewhere, not o'er us.
20. Do us no harm, but comfort us: avoid thou us, and be not wroth. Never let us contend with thee.
21. Covet not thou our kine or men, covet not thou our goats or sheep. Elsewhither, strong One! turn thine aim: destroy the mockers' family.
22. Homage to him whose weapon, Cough or Fever, assails one like the neighing of a stallion; to him who draws one forth and then another!
23. Homage be paid him with ten Sakvari verses who stands established in the air's mid-region, slaying non-sacrificing God-despisers!

19. Branch: meaning missile.

22. Like the neighing of a stallion: which the incessant cough and cries of the sufferers are supposed to resemble.

Who draws one forth: one arrow from his quiver.

23. Sakvari verses: hymns of praise in the Sakvari metre, consisting of 8 x 7 syllables, or four pādas of fourteen syllables each.



24 For thee were forest beasts and sylvan creatures placed in the wood, and small birds, swans, and eagles.

Floods, Lord of Beasts! contain thy living beings: to swell thy strength flow the celestial Waters.

25 Porpoises, serpents, strange aquatic monsters, fishes, and things unclean at which thou shootest.

Nothing is far for thee, naught checks thee, Bhava! The whole earth in a moment thou surveyest. From the east sea thou smitest in the northern.

26 O'erwhelm us not with Fever or with poison, nor, Rudra! with the fire that comes from heaven. Elsewhere, and not on us, cast down this lightning.

27 Ruler of heaven and Lord of earth is Bhava: Bhava hath filled the spacious air's mid-region. Where'er he be, to him be paid our homage!

28 King Bhava, favour him who offers worship, for thou art Paśupati, Lord of victims. Be gracious to the quadruped and biped of the believer in the Gods' existence.

29 Harm thou among us neither great nor little, not one who bears us, not our future bearers. Injure no sire among us, harm no mother. Forbear to injure our own bodies, Rudra.

30 This lowly reverence have I paid to Rudra's dogs with mighty mouths, Hounds terrible with bark and howl, who gorge unmasticated food.

28 *Lord of victims*: or of beasts in general.

29 The stanza is taken, with variants, from R. V. I. 114. 7, addressed to Rudra. *Not one who bears us*: according to the R. V. reading the meaning of this *pāda* is '(harm) neither the growing boy nor the full-grown man.' Muir translates: 'neither him who is growing nor those who are to grow;' but there seems to be no authority for giving this meaning to the verb *vaś* (*vaś-e*), to bear, or carry.

31 Homage to thy loud-shouting hosts and to thy long-haired followers!

Homage to hosts that are adored, homage to armies that enjoy!

Homage to all thy troops, O God. Security and bliss be ours!

### HYMN III.

Or that Odana Bṛihaspati is the head, Brahma the mouth. 2 Heaven and Earth are the ears, the Sun and Moon are the eyes, the Seven Rishis are the vital airs inhaled and exhaled. 3 Vision is the pestle, Desire the mortar. 4 Diti is the winnowing basket, Aditi is she who holds it, Vāta is the sifter. 5 Horses are the grains, oxen the winnowed rice-grains, gnats the husks. 6 Kabru is the husked grain, the rain-cloud is the reed. 7 Grey iron is its flesh, copper its blood. 8 Tin is its ashes, gold its colour, the blue lotus flower its scent. 9 The threshing-floor is its dish, the wooden swords its shoulders, the car-shafts its backbones. 10 Collar-bones are its

31 *Enjoy*: devour their prey.

The hymn has been translated by Muir, O. S. Texts, IV. 335, and by Ludwig, Der Rigveda, III. p. 549.

The hymn which, with the exception of four lines is in prose, is a glorification of the Odana or oblation of boiled rice or pap.

3 *Desire*: or Kāma. See IX. 2.

4 *Diti*: a Goddess or personification usually associated with Aditi as her antithesis or complement; the name and idea being evolved from the elder Aditi in the same way as Sura, a God, is from the ancient Vedic Asura, a demon. See VII. 7. In later times Diti, wife of Kaśyapa, was regarded as the mother of the Daityas who were, like the Greek Titans, enemies of the Gods whose mother was Aditi, Kaśyapa's other wife. See Rāmāyana, I. XLV.

6 *Kabru*: there is no clue to the meaning of this word.

9 *Wooden swords*: sacrificial implements used for stirring the boiled rice, for trimming the mound used as an altar, and for other purposes calculated to assure the proper performance of the rite.



- entrails, straps its intestines. 11 This earth, verily becomes the jar, and heaven the cover of the Odana as it is cooking. 12 Furrows are its ribs, satdy soils the undigested contents of its stomach. 13 Law is its water for the hands and family custom its aspersion. 14 The jar covered with the Rich has been solemnly directed by the priestly office. 15 Received by the Brahman, it has been carried round. 16 The Bṛihat is the stirring-spoon, the Rathantara the ladle. 17 The Seasons are the dressers, the Groups of Seasons kindle the fire. 18 The caldron flames round the oblation (*charu*) whose mouth consists of five openings.
- 19 The sacrificial word, all worlds are to be won with Odana,
- 20 Whereon in order rest the three, the ocean, and the heaven, and earth.
- 21 Within the residue whereof the Gods arranged six eightieth parts—
- 22 I ask thee, of this Odana what is the mighty magnitude.
- 23 He who may know the magnitude of the Odana
- 24 Would say, Not small, nor devoid of moistening sauce; not this, nor anything whatever. 25 He would not declare it to be greater than the giver imagines it to be. 26 The theologians say, Thou hast eaten the averted Odana and the Odana turned hitherward. 27 Thou hast eaten the Odana, and the

16 *Bṛihat*: the name of a most highly valued Sāman in Bṛihat metre (8+8+12+8), found in Sāmaveda II. ii. i. 12, reproduced from Rigveda VI. 46. 1, 2. *Rathantara*: another most important Sāman in the same metre, found in Sāmaveda II. i. i. 11, taken from Rigveda VII. 32. 22, 23.

18 *Charu*: a sacrificial caldron; also boiled rice, or oblation of grain boiled in milk, butter or water.

The grotesquely fantastic character of the hymn precludes attempts at serious explanation.

Odana will eat thee. 28 Thou hast eaten this averted; thy inward breath will leave thee; so he said to this one. 29 Thou hast eaten this turned hitherward; thy downward breath will leave thee; so he said to this one. 30 I indeed have not eaten the Odana, nor has the Odana eaten me. 31 The Odana has just eaten the Odana.

32 And thence he said to this one, Thou hast eaten this with a different head from that with which the ancient Rishis ate: thy offspring, reckoning from the eldest, will die. I have eaten it neither turned downward, nor turned away, nor turned hitherward. With Bṛihaspati as head: with him I have eaten, with him have I come to it. Now this Odana is complete with all members, joints, and body. Complete, verily, with all his members, joints, and body is he who possesses this knowledge. 33 And thence he said to him, Thou hast eaten this with other ears than those with which the ancient Rishis ate it. Thou wilt be deaf. I have eaten it neither, etc. (as in verse 32). With Heaven and Earth as ears, with these I have eaten it, with these I have come to it. Now this Odana, etc. (as in 32). 34 And thence he said to him, Thou hast eaten this with other eyes . . . thou wilt be blind. With Sun and Moon, etc. 35 And thence, etc. . . . with other mouth. Thy offspring will die, reckoning from the head . . . With Brahma as mouth. 36 And thence, etc. . . . with other tongue . . . Thy tongue will die . . . With the tongue of Agni. 37 And thence, etc. . . . With other teeth . . . Thy teeth will fall out . . . With the Seasons as teeth. 38 And thence, etc. . . . with other vital airs . . . Thy vital airs will leave thee . . . With the Seven Rishis as the vital airs. 39 And thence, etc. . . . with other expanse . . . Consumption will destroy thee . . . With the firmament as expanse.



40 And thence, etc. . . . with other back . . . Lightning will slay thee . . . With the heaven as back.  
 41 And thence, etc. . . . with other breast . . . Thou wilt fail in agriculture . . . With the earth as breast.  
 42 And thence, etc. . . . with other belly . . . colic will destroy thee . . . With truth as belly. 43 And thence, etc. . . . with other abdomen . . . Thou wilt die in the water . . . With the sea as abdomen.  
 44 And thence, etc. . . . with other thighs . . . Thy thigh will perish . . . With Mitra-Varuṇa as thighs.  
 45 And thence, etc. . . . with other knees . . . Thou wilt become a sick man . . . With the knees of Tvashṭar. 46 And thence, etc. . . . with other feet . . . Thou wilt become a wanderer . . . With the feet of the Aṣvins. 47 And thence, etc. . . . with other fore-parts of the feet . . . A serpent will kill thee . . . With the fore-parts of Savitar's feet.  
 48 And thence, etc. . . . with other hands . . . The Brāhmaṇa (divine power) will kill thee . . . With the hands of Right. 49 And thence, etc. . . . with other basis . . . Without standing-ground and resting-place thou wilt die . . . Having taken my stand on truth. With this I ate it, with this I came to it. Now this Odana is complete with all members, joints, and body. Complete, verily, with all his members, joints, and body is he who possesses this knowledge.

#### HYMN IV.

HOMAGE to Prāṇa, him who hath dominion o'er the universe,  
 Who hath become the Sovran Lord of all, on whom the whole depends!

The hymn is a glorification of Prāṇa, Breath, Vital Spirit, Life, regarded as a deity and apparently identified with Prajāpati the Lord of Creation.

- 2 Homage, O Prāṇa, to thy roar, to thunder-peal and lightning-flash!  
 Homage, O Prāṇa, unto thee what time thou sendest down thy rain!
- 3 When Prāṇa with a thunderous voice shouts his loud message to the plants,  
 They straightway are impregnate, they conceive, and bear abundantly.
- 4 When the due season hath arrived and Prāṇa shouteth to the herba,  
 Then all is joyful, yea, each thing upon the surface of the earth.
- 5 When Prāṇa hath poured down his flood of rain upon the mighty land,  
 Cattle and beasts rejoice thereat! Now great will be our strength, they cry.
- 6 Watered by Prāṇa's rain the plants have raised their voices in accord!  
 Thou hast prolonged our life, they say, and given fragrance to us all.
- 7 Homage to thee when coming nigh, homage to thee departing hence!  
 Homage, O Prāṇa, be to thee when standing and when sitting still.
- 8 Homage to thee at every breath thou drawest in and sendest forth!  
 Homage to thee when turned away, homage to thee seen face to face! This reverence be to all of thee!
- 9 Prāṇa, communicate to us thy dear, thy very dearest form.  
 Whatever healing balm thou hast, give us thereof that we may live.

2 In this and the four following stanzas Prāṇa is invested with the attributes of Parjanya the God of the Rain-cloud. Cf. B. V. V. 23.





- 10 Prāṇa robes living creatures as a father his beloved son. Prāṇa is sovran Lord of all, of all that breathes not, all that breathes.
- 11 Prāṇa is Fever, he is Death. Prāṇa is worshipped by the Gods. Prāṇa sets in the loftiest sphere the man who speaks the words of truth.
- 12 Prāṇa is Deshṛt, and Virāj. Prāṇa is revered by all. He is the Sun, he is the Moon. Prāṇa is called Prajāpati.
- 13 Both breaths are rice and barley, and Prāṇa is called the toiling ox : In barley is the inbreath laid, and rice is named the outward breath.
- 14 The human infant in the womb draws vital breath and sends it out : When thou, O Prāṇa, quickenest the babe it springs anew to life.
- 15 The name of Prāṇa is bestowed on Mātariṣvan and on Wind. On Prāṇa, past and future, yea, on Prāṇa everything depends.
- 16 All herbs and plants spring forth and grow when thou, O Prāṇa, quickenest, Plants of Atharvan, Angiras, plants of the deities and men.
- 17 When Prāṇa hath poured down his flood of rain up on the mighty earth, The plants are wakened into life, and every herb that grows on ground.
- 18 The man who knows this truth of thee, O Prāṇa, and what bears thee up— To him will all present their gift of tribute in that loftiest world.

12 *Deshṛt*: the divinity who shows men the path of duty. *Virāj*: see VIII. 10.

- 19 As all these living creatures are thy tributaries, Prāṇa, so Shall they bring tribute unto him who hears thee with attentive ears.
- 20 Filled with a babe, mid deities he wanders: grown near at hand, he springs again to being. That Father, grown the present and the future, hath past into the son with mighty powers.
- 21 Haṅsa, what time he rises up, leaves in the flood one foot unmoved. If he withdrew it there would be no more to-morrow or to-day, Never would there be night, no more would daylight shine or morning flush.
- 22 It rolleth on, eight-wheeled and single-fellied, and with a thousand eyes, forward and backward. With one half it engendered all creation. What sign is there to tell us of the other?
- 23 Homage, O Prāṇa, unto thee armed with swift bow among the rest, In whose dominion is this All of varied sort that stirs and works!
- 24 May he who rules this Universe of varied sort, that stirs and works, Prāṇa, alert and resolute, assist me through the prayer I pray.
- 25 Erect among the sleepers he wakes, and is never laid at length. No one hath ever heard that he hath been asleep while others slept.

20 *He springs again to being*: every birth that occurs being in reality a rebirth of Prāṇa. The same is said of Prajāpati.

21 *Haṅsa*: the Sun: see X. 8. 17.

22 *It*: the chariot of the Sun. The stanza is repeated, with a variant, from X. 8. 7.

23 *Armed with swift bow*: like Rudra, Bhava, and Sarva.



- 26 Thou, Prāpa, never shalt be hid, never shalt be estranged from me.  
I bind thee on myself for life, O Prāpa, like the Waters' germ.

## HYMN V.

- STIRRING both worlds the Brahmachāri moveth: in him the deities are all one-minded.  
He hath established firmly earth and heaven: he satisfies his Master with his Fervour.
- 2 After the Brahmachāri go the Fathers, the heavenly hosts, all Gods in separate order.  
After him too have the Gandharvas followed, thirty and three, three hundred, and six thousand. He satisfies all Gods with his devotion.
- 3 The Master, welcoming his new disciple, into his bowels takes the Brahmachāri.  
Three nights he holds and bears him in his belly.  
When he is born, the Gods convene to see him.

26 *The Waters' germ*: Agni, offspring in his lightning form of the waters or watery clouds of the ocean of air.

The hymn has been translated, with the omission of a few stanzas, by Muir, O. S. Texts, V. p. 394, and, in its entirety and with annotations, by Scherman, Philosophische Hymnen, p. 69.

The hymn is a glorification of the Brahmachāri or religious student.

1 *Brahmachāri*: a young Brāhman in the first *Āsrama*, stage or period, of his religious life from the time of his *upanayana*, confirmation or initiation by investiture of the sacrificial cord, till he marries and enters the second stage as a householder. *Master*: Āchārya; religious teacher. *Fervour*: *tapas*; religious austerity and fervent devotion.

3 The Āchārya performs for the disciple the part of a spiritual second mother; and by the initiation ceremony the youth is regenerate or born anew. Details of a Brahmachāri's initiation are given in Āśvalāyana—Grihya-Sātra, I. 20. 2 sqq., and in other Grihya-Sātras, translated in Sacred Books of the East, Vols. XXIX and XXX.

- 4 This log is earth, the second log is heaven: he fills the air's mid region with the fuel.  
With fuel, with his zone the Brahmachāri contents the worlds, with labour and with Fervour.
- 5 The Brahmachāri, earlier born than Brahma, sprang up through Fervour, robed in hot libation.  
From him sprang heavenly lore, the highest Brahma, and all the Gods, with life that lasts for ever.
- 6 Lighted by fuel goes the Brahmachāri, clad in black-buck skin, conseorate, long-bearded.  
Swiftly he goes from east to northern ocean, grasping the worlds, oft bringing them anear him.
- 7 The Brahmachāri, fathering Prayer, world, Waters, Virāj, Prajāpati and Parameshthīn,  
Lay as a germ within the Immortal's bosom, then became Indra and destroyed the demons.
- 8 The Master fashioned both these cloudy regions, profound and spacious pair, the earth and heaven.  
The Brahmachāri guards them with his Fervour. In him the deities are all one-minded.
- 9 The Brahmachāri first of all brought hither this ample earth as alms, and heaven above it.  
He makes these twain two fuel-logs, and worships.  
On these supported rest all living creatures.

4 *This log*: part of the ceremony consists in the Brahmachāri's placing fuel on the sacrificial fire. *Zone*: the sacrificial cord or girdle first assumed at initiation.

5 *Earlier born than Brahma*: that is, than the Personal Deity.

6 *Black-buck skin*: as prescribed for religious students. Cf. XI. 1. 8, note.

7 *Within the Immortal's bosom*: 'in the womb of immortality.'—Muir.

8 *The Master*: the Āchārya, as the cause of the Brahmachāri's spiritual birth.

9 *As alms*: with reference to the poverty of the Brahmachāri who lives on the gifts of the pious.



- 10 Both treasuries of sacred lore lie hidden, one hitherward, beyond heaven's ridge the other.  
The Brahmachâri with his Fervour guards them.  
He makes this all his own as knowing Brahma.
- 11 Hitherward one, hence from the earth the other, two Agnis meet between these cloudy regions.  
Close to these two firm rays of light are clinging.  
The Brahmachâri enters them through Fervour.
- 12 Thundering, shouting, ruddy-hued, and pallid, he bears along the earth great manly vigour.  
Down on the ridge of earth the Brahmachâri pours seed, and this gives life to heaven's four regions.
- 13 The Brahmachâri stores with fuel Waters, and Fire, and Sun, and Moon, and Mâtarişvan.  
The Waters' lights move separate in the rain-cloud.  
Man, rain, and water are their molten butter.
- 14 The Master is Death, Varuna, Soma, the plants of earth, and milk.  
The thunder-clouds were men of war. By these this heavenly light was brought.
- 15 Varuna, made a Master, takes at home the butter to himself.  
Whatever with Prajâpati he sought, the Brahmachâri gave like Mitra from his loftiest soul.
- 16 The pupil is the Master, yea, the pupil is Prajâpati.  
Prajâpati shines bright; the bright Virâj grew potent Indra's self.
- 17 By Fervour and by self-restraint the King protects the realm he rules.  
By self-restraint the Master seeks a Brahmachâri to instruct.

10 *He makes this all his own as knowing Brahma*: 'wise, he appropriates that divine knowledge as his exclusive portion.'—Muir.

11 *Two Agnis*: apparently, lightning and terrestrial fire; but the sense is not clear.

17 *Self-restraint: Brahmachârya*: religious study in general, and

- 18 By self-restraint a maiden finds a youth to be her wedded lord.  
By self-restraint the ox and horse seek to win fodder for themselves.
- 19 By Fervour and by self-restraint the Gods drave Death away from them,  
And Indra brought by self-restraint heaven's lustre to the deities.
- 20 The plants, what is and what shall be, day, night, the tall tree of the wood,  
The year with seasons of the year, all from the Brahmachâri sprang.
- 21 All creatures of the earth and heaven, tame animals and sylvan beasts,  
Winged and wingless creatures, from the Brahmachâri sprang to life.
- 22 All children of Prajâpati have breath distinctly in themselves.  
The Brahma that is stored within the Brahmachâri guards them all.
- 23 Piled up on high, but never yet ascended, that power of deities is brightly shining.  
From that sprang heavenly lore, the loftiest Brahma, and all the Gods with life that lasts for ever.

specially the self-restraint and purity enjoined upon all religious students and regarded as preëminent virtues.

The Taittiriya Brâhmana, iii. 10, 11, 3, tells a story illustrative of the great virtue ascribed to brahmachâryya, or religious self-restraint:—Bharadvâja practised brahmachâryya during three lives. Indra, approaching him when he was lying decayed and old, said: 'Bharadvâja, if I give thee a fourth life, what wilt thou do with it?' He answered: 'I will use it only to practise brahmachâryya.'—Muir.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 452, and, in part, by Muir, *O. S. Texts*, V. p. 400. According to Prof. Alfred Hillebrandt, the Vedic poet's fancy has represented the mutual relations of the sun and moon in those of the Âchârya and the Brahmachâri. Especially in stanza 3, the Âchârya is the Sun who devours the dying Moon and keeps him within him during three nights. See *Vedische Mythologie*, I. p. 471.



- 24 The Brahmachâri wields the radiant Brahma where-  
in all Gods are woven close together;  
Creating breath, inhaling and exhaling, voice, mind,  
and heart, Brahma and holy wisdom.
- 25 Bestow on us the power of sight and hearing, glory  
and food and seed and blood and belly.
- 26 These, standing on the flood, the Brahmachâri form-  
ed, practising in sea his hot devotion.  
When he hath bathed, brown, yellow-hued, he shines  
exceedingly on earth.

## HYMN VI.

- We call on Agni, on the trees lords of the forest,  
herbs and plants,  
Indra, Sûrya, Bṛihaspati : may they deliver us from  
woe.
- 2 We call on Vishṇu, Bhaga, on Mitra and Varuṇa the  
King,  
Aṅsa, Vivasvân we address : may they deliver us  
from woe.
- 3 We call on Savitar the God, on Pūshan the establi-  
sher,  
Tvashtar the foremost we address : may they deliver  
us from woe.
- 4 Gandharvas and Apsarasas, the Aṣvins, Brahmanas-  
pati,  
Aryaman, God, by name we call : may they deliver  
us from woe.
- 5 This word of ours to Day and Night, and to the Sun  
and Moon we speak,  
All the Âdityas we address : may they deliver us  
from woe.

The hymn is a prayer to all Divinities and Sanctities for deliverance  
from distress.

2 Aṅsa: the Distributer; one of the Âdityas. This deity is not  
mentioned again in the Atharva-veda, and his name occurs only twice  
in the Rigveda hymns.

- 6 Vâta, Parjanya we address, the Quarters, and the  
Firmament,  
And all the Regions of the sky : may they deliver  
us from woe.
- 7 From all that brings a curse may Day and Night  
and Dawn deliver me.  
May Soma free me, God to whom they give the name  
of Chandramâs.
- 8 All creatures both of heaven and earth, wild beasts  
and sylvan animals,  
And winged birds of air we call : may they deliver  
us from woe.
- 9 Bhava and Sarva we address, and Rudra who is Lord  
of Beasts,  
Their arrows which we feel and know : may they be  
ever kind to us.
- 10 We speak to Constellations, Heaven, to Earth, to  
Genii, and to Hills,  
To Seas, to Rivers, and to Lakes : may they deliver  
us from woe.
- 11 Or the Seven Rishis we address, Waters divine,  
Prajâpati,  
Fathers with Yama at their head : may they deliver  
us from woe.
- 12 Gods whose abode is in the heaven and those who  
dwell in middle air,  
And Mighty Ones who rest on earth : may they  
deliver us from woe.
- 13 Âdityas, Rudras, Vasus, Gods aloft in heaven,  
Atharvan's sons,  
The sages, sons of Angiras : may they deliver us from  
woe.

7 Chandramâs: the Moon as measurer of time, compounded of  
chandra, bright, Moon, and mas, from mâ, to measure, the root also  
of moon (the measure or measurer).

9 Bhava and Sarva: see XI. 2.





- 14 To sacrifice, to worshipper, hymns, songs, and healing charms, we speak,  
To priestly acts and Yayus texts: may they deliver us from woe.
- 15 To the five kingdoms of the plants which Soma rules as Lord we speak:  
Darbha, hemp, barley, mighty power: may these deliver us from woe.
- 16 To demons and fierce fiends we speak, to Holy Genii, Fathers, Snakes,  
And to the hundred deaths and one: may these deliver us from woe.
- 17 We speak to Seasons, Season-Lords, to years and sections of the year,  
To Months, half-months, and years complete: may they deliver us from woe.
- 18 Come hither from the south, ye Gods, rise and come forward from the west,  
Gathered together, all ye Gods, ye mighty Ones, from east and north: may they deliver us from woe.
- 19 This we address to all the Gods, faithful, maintainers of the Right,  
With all their Consorts by their side: may they deliver us from woe.
- 20 We speak to the collected Gods, faithful, maintainers of the Right.  
Present with their collective Dames: may these deliver us from woe.

15 *Soma*: see VI. 15. 3, note. *Darbha*: Kuşa grass (*Poa Cynosuroides*), used in sacred ceremonies and deified on account of its sanctifying virtues.

*Hemp*: *bhasgá*; *Cannabis Sativa*: from which the intoxicating drug is produced. *Barley*: cf. 'Thou art barley, thou art the king of grain' (*Baudháyana, Śrauta-Sátra*, III. 6. 5).

16 *Hundred deaths and one*: see I. 30. 3; II. 28. 1; VIII. 2. 27.

17 *Season-Lords*: Agni and other Gods who preside over the several Seasons.

- 21 The spirit, yea, the spirits' Lord, ruler of spirits, we address.  
Together let all spirits meet: may these deliver us from woe.
- 22 The five Sky regions, Goddesses, and the twelve Seasons which are Gods,  
The teeth of the completed year, may these deliver us from woe.
- 23 The deathless balm that *Mátalt* knows, purchased at a chariot's price,  
Indra effused into the floods. Waters, give us that healing balm!

## HYMN VII.

- THE Residue of Sacrifice containeth name, and form, and world:  
Indra and Agni and the whole universe are comprised therein.
- 2 The Residue of Sacrifice holdeth Earth, Heaven, and all that is:  
The Residue of Sacrifice holdeth sea, waters, Moon, and Wind.
- 3 Real, non-real, both are there, Prajapati, and Death, and strength:  
Thereon depend the worldly ones: in me are glory, Dra and Vra.

21 *Spirits' Lord*: Bhûtapati; Lord of Creatures, especially of ghosts and evil spirits. The name is applied to Agni, Rudra, Bhava and Śarva.

23 *Mátalt*: a divine being associated with Yama and the Fathers. Cf. X. 13. 3. The legend referred to cannot be traced.

The hymn is a glorification of the Uchohishṭa or Residue of the Sacrifice.

1 *Name and form*: the connecting links between Brahman and the world. See X. 2. 12, note.

3 *Real, non-real*: 'both the existent and the non-existent.'—Muir. The participles are in the masculine gender. *Worldly ones*: meaning, apparently, all human beings. *Dra and Vra*: these words are absolutely meaningless, and probably corrupt. *In me*: that is, in the Residue: cf. stanza 14, line 2.



- 4 The firm, the fast, the strong, the hard, Brahma, the All-creating Ten, Gods, as a wheel about the nave, are fixed all round the Residue.
- 5 Verse, Song, and Sacrificial Text, chanting, the prelude, and the laud, The hum is in the Residue, the tone, the murmur of the psalm.
- 6 Within the Residue, like babes unborn, the parts of sacrifice, Aindragna, Pavamana lie, Mahanamni, Mahavrata.
- 7 The Vajapeya, Royal Rite, the Agnishtoma and its forms, Hymns, joyfullest with living grass the Asvamedha, are therein.

4 *The All-creating Ten*: probably, as Muir suggests, the ten Maharshis or Great Rishis mentioned by Manu, I. 34 sqq., who are called Lords of living creatures. 'Reference to rishis or to seven rishis as "formers of existing things" (*bhūta-kṛitāḥ*), is also found in the Atharva-veda, VI. 108. 4; VI. 133. 4. 5; XI. 1. 1, 3, 24; XII. 1. 39; and the word *bhūta-kṛitāḥ*, without the addition of rishis, is found in the same work iii. 28. 1; iv. 35. 2, and xix. 16. 2.—O. S. Texts, I. p. 37.

5 *Verse, Song, and Sacrificial Text*: *śich*, *sāman*, and *yajus*. *Chanting*: of the hymns of the Sāma-veda by the Udgatar-priest. *The hum*: the sound *him*, or *aiṅ* in the chanting, commencing each Sāman.

6 *Aindragna*: the due of Indra and Agni. *Pavamana*: the due of Soma Pavamana. *Mahanamni*: certain verses of the Sāma-veda. *Mahavrata*: a ceremony forming part of a Sattra or year-long sacrificial Session.

7 *The Vajapeya*: an important Soma sacrifice. *Royal rite*: the *Rajasya*, a great sacrifice or religious ceremony performed at the coronation of a supreme sovereign or universal monarch by the king himself and his tributary princes. *Agnishtoma*: a protracted ceremony or sacrifice (literally, Praise of Agni), extending over several days in spring, and forming an essential part of the Jyotishtoma. *Asvamedha*: the Horse-Sacrifice. See R. V. I. 162 and 163.

- 8 Dikshā and Agnyādheya, rite that sates the wish, with magic hymn, Suspended rites, long sessions, are contained within the Residue.
- 9 Faith, fire-oblation, fervent zeal, service, and sacrificial cry, Guerdon, good works and their reward, are stored within the Residue.
- 10 Sacrifice of one night, or two, Sadyahkri, Ukthya, and Prakri, Call, deep-toned summons are therein, fine parts, through lore, of sacrifice.
- 11 Sacrifice of four nights, of five, of six nights, day and night conjoined, Shoḍasi, seven-night sacrifice, all these sprang from the Residue, these which the Immortal One contains.
- 12 Pratihāra and Nidhanam, the Visvajit, the Abhijit, The two Sāhnatirātras and the Twelve-day rite are stored therein.

8 *Dikshā*: a ceremony preliminary to a sacrifice; an initiatory rite. See Aitareya Brāhmaṇa, I. 1. 1. *Agnyādheya*: the ceremony of setting the fire on the sacrificial fire-place or ground prepared for its reception.

9 *Fire-oblation*: or, Agnihotra; a burnt oblation to Agni, chiefly of milk, oil, and sour gruel. *Sacrificial cry*: exclamation of *Vashaḥ*, when the offering is thrown into the fire. *Guerdon*: the *Dakṣiṇā*, or honorarium presented to the officiating priests. *Good works*: sacrifice. *Reward*: in heaven.

10 *Sadyahkri*: the name of a certain Ekāha or one-day sacrifice, within which, by shortening the procedure, three several ceremonies are performed. *Ukthya*: a Soma sacrifice supplementary to, or a modification of, the Agnishtoma. *Prakri*: a sacrifice named, similarly to *Sadyahkri*, from the purchase of Soma. *Call*: invocation.

11 *Shoḍasi*: a sacrifice almost identical with the *Ukthya*. See Aitareya Brāhmaṇa, IV. 1. 1.

12 *Pratihāra*: the response in the Sāman, chanted by the Pratihatar priest who assists the Udgatar. *Nidhanam*: the finale of the Sāman. *Visvajit*: (all-conquering) the name of an Ekāha or one-day sacrifice in the Gavāmayana ceremony. *Abhijit*: (victorious) an Ekāha in the Gavāmayana, eight days before the *Visvajit*. *Sāhnatirātras*: certain ceremonies performed during a night and the following day.



- 13 Pleasantness, reverence, peace, and power, strength, vigour, immortality—  
All forward wishes are with love satisfied in the Residue.
- 14 Nine several oceans, earths, and skies are set within the Residue.  
Bright shines the Sun therein, in me, the Residue, are Day and Night.
- 15 The Residue, the Father's sire, who bears this universe, supports  
Vishûvân, Upahavya, and all worship offered secretly.
- 16 The Father's sire, the Residue, grandson of Spirit, primal Sire,  
Lord of the universe, the Bull, dwells on the earth victorious.
- 17 Right, truth, dominion, fervent zeal, toil, duty, action, future, past,  
Valour, prosperity, and strength dwell in the Residue, in strength.
- 18 Welfare, resolve and energy, the six expanses, kingship, sway,  
Prayer, and direction, and the year, oblation, planets, are therein ;
- 19 And the four Hotars, Âpri hymns, the Nivids, and Four-monthly rites,  
Oblations, sacrifices, and animal offerings, and their forms.

14 *Nine*: the usual number of three oceans of air, etc. multiplied by three.

15 *Vishûvân*: or Vishuvân; the day exactly in the middle of a Satra or sacrificial session. *Upahavya*: oblation.

16 *The Bull*: the Mighty One.

18 *Six Expanses*: the four quarters of the sky with the spaces above and below. *Direction*: a liturgical order given during the performance of a sacrifice.

19 *Âpri hymns*: certain propitiatory hymns of the Rigveda addressed to Agni. *Nivids*: invocations of the Gods inserted in certain parts of the liturgy.

- 20 Months, half-months, sections of the year, seasons, are in the Residue,  
The waters resonant afar, the thunder, and the mighty noise.
- 21 Pebbles, sand, stones, and herbs, and plants, and grass are in the Residue.  
Closely embraced and laid therein are lightnings and the clouds and rain.
- 22 Gain, acquisition, and success, fulness, complete prosperity,  
Great gain and wealth, are laid, concealed and treasured, in the Residue.
- 23 All things that breathe the breath of life, all creatures that have eyes to see,  
All the celestial Gods whose home is heaven sprang from the Residue.
- 24 Verses, and songs, and magic hymns, Purâna, sacrificial text,  
All the celestial Gods whose home is heaven sprang from the Residue.
- 25 Inbreath and outbreath, eye and ear, decay and freedom from decay,  
All the celestial Gods whose home is heaven sprang from the Residue.
- 26 All pleasures and enjoyments, all delights and rapturous ecstasies,  
All the celestial Gods whose home is heaven sprang from the Residue.
- 27 The Deities, the Fathers, men, Gandharvas, and Apsarases,  
All the celestial Gods whose home is heaven sprang from the Residue.

24 *Verses and songs*: *richas* and *sâmans*; hymns of the Rigveda and Sâmaveda. *Magic hymns*: like those of the Atharva-veda. *Purâna*: ancient legend. *Sacrificial text*: the Yajurveda.

The hymn has been translated, with the omission of some stanzas, by Muir, O. S. Texts, V. 396—398, and by Scherman, Philosophische Hymnen, p. 87.



## HYMN VIII.

- WHEN Manyu brought his consort home forth from  
Sañkalpa's dwelling-place,  
Who were the wooers of the bride, who was the  
chief who courted her?
- 2 Fervour and Action were the two, in depths of the  
great billowy sea :  
These were the wooers of the bride ; Brahma the  
chief who courted her.
- 3 Ten Gods before the Gods were born together in the  
ancient time.  
Whoso may know them face to face may now pro-  
nounce the mighty word.
- 4 Inbreath and outbreath, eye and ear, decay and free-  
dom from decay,  
Spiration upward and diffused, voice, mind have  
brought us wish and plan.
- 5 As yet the Seasons were unborn, and Dhâtar and  
Prajâpati,  
Both Aṣvins, Indra, Agni. Whom then did they  
worship as supreme ?
- 6 Fervour and Action were the two, in depths of the  
great billowy sea ;  
Fervour sprang up from Action : this they served  
and worshipped as supreme.
- 7 He may account himself well versed in ancient time  
who knows by name  
The earth that was before this earth, which only  
wisest Sages know.

Concerning the origin of some Gods and the creation of man.

1 *Manyu*: Ardour personified. *Sañkalpa*: Resolution. *Wooers of the bride*: the bridegroom's friends who arranged the marriage, and took part in the ceremony as paranymphe or bridemen. *Chief*: or, first.

2 *Fervour*: *tâpas*; religious devotion or austerity. *Action*: *kârma*. *Brahma*: here the Personal Deity.

3 *Ten Gods*: perhaps the 'All-creating Ten' mentioned in XI. 7. 4.

6 *Billowy sea*: the aerial ocean of watery cloud.

- 8 From whom did Indra spring? from whom sprang  
Soma? whence was Agni born?  
From whom did Tvashtar spring to life? and whence  
is Dhâtar's origin?
- 9 Indra from Indra, Soma from Soma, from Agni  
Agni sprang.  
Tvashtar from Tvashtar was produced, Dhâtar was  
Dhâtar's origin.
- 10 Those Gods who were of old, the Ten begotten earlier  
than the Gods,  
What world do they inhabit since they gave the  
world unto their sons?
- 11 When he had brought together hair, sinew and bone,  
marrow and flesh,  
And to the body added feet, then to what world did  
he depart?
- 12 Whence, from what region did he bring the hair, the  
sinews, and the bones,  
Marrow and limbs, and joints, and flesh? Who was  
the bringer, and from whence?
- 13 Casters, those Gods were called who brought to-  
gether all the elements:  
When they had fused the mortal man complete, they  
entered into him.
- 14 The thighs, the knee-bones, and the feet, the head,  
the face, and both the hands,  
The ribs, the nipples, and the sides—what Rishi  
hath constructed that?
- 15 Head, both the hands, and face, and tongue, and  
neck, and intercostal parts,  
All this, investing it with skins, Mahî conjoined with  
bond and tie.

10 *Unto their sons*: 'Thus by my appointment, and by the force of devotion, was all this world both motionless and moving created by those great beings [the ten Maharshis].—Manu, I. 41. See Muir, O. S. Texts, I. p. 37.

11 *He*: the Creator.

15 *Mahî*: a Goddess usually associated with *Idî* and *Sarasvatî*.





- 16 What time the mighty body lay firmly compact with tie and bond,  
Who gave its colour to the form, the hue wherewith it shines to-day?
- 17 All Deities had lent their aid : of this a noble Dame took note,  
Isā, the Consort of Command. She gave its colour to the form.
- 18 When Tvashṭar, Tvashṭar's loftier Sire, had bored it out and hollowed it,  
Gods made the mortal their abode, and entered and possessed the man.
- 19 Sleep, specially, Sloth, Nirṛiti, and deities whose name is Sin,  
Baldness, old age, and hoary hairs within the body found their way.
- 20 Theft, evil-doing, and deceit, truth, sacrifice, exalted fame,  
Strength, princely power, and energy entered the body as a home.
- 21 Prosperity and poverty, kindnesses and malignities,  
Hunger and thirst of every kind entered the body as a home.
- 22 Reproaches, freedom from reproach, all blamable, all blameless deeds,  
Bounty, belief, and unbelief entered the body as a home.
- 23 All knowledge and all ignorance, each other thing that one may learn,  
Entered the body, prayer, and hymns, and songs, and sacrificial texts.
- 24 Enjoyments, pleasures, and delights, gladness, and rapturous ecstasies,

17 *Isā*: Power or Faculty; a creative abstraction.

18 *Tvashṭar's loftier sire*: apparently, as Hillebrandt says, a mere abstraction (V. Mythologie, I. 528). Cf. stanza 9, line 2.

- Laughter and merriment and dance entered the body as a home.
- 25 Discourse and conversation, and the shrill-resounding cries of woe,  
All entered in, the motives and the purposes combined therewith.
- 26 Inbreath and outbreath, ear and eye, decay and freedom from decay,  
Breath upward and diffused, voice, mind, these quickly with the body move.
- 27 All earnest wishes, all commands, directions, and admonishments,  
Reflections, all deliberate plans entered the body as a home.
- 28 They laid in the abhorrent frame those waters hidden, bright, and thick,  
Which in the bowels spring from blood, from mourning or from hasty toil.
- 29 Fuel they turned to bone, and then they set light waters in the frame.  
The molten butter they made seed: then the Gods entered into man.
- 30 All Waters, all the Deities, Virāj with Brahma at her side:  
Brahma into the body passed: Prajāpati is Lord thereof.
- 31 The Sun and Wind formed, separate, the eye and vital breath of man.  
His other person have the Gods bestowed on Agni as a gift.
- 32 Therefore whoever knoweth man regardeth him as Brahma's self:  
For all the Deities abide in him as cattle in their pen.

28 *Waters*: in the shape of tears and sweat.

30 *Brahma*: in line 1 the Personal Deity is probably understood.

32 Here there is a pantheistic identification of Puruṣa or Man, with Brahma the Supreme Self or Soul.



- 33 At his first death he goeth hence, asunder, in three separate parts.  
He goeth yonder with one part, with one he goeth yonder : here he sinketh downward with a third.
- 34 In the primeval waters cold the body is deposited.  
In this there is the power of growth : from this is power of growth declared.

## HYMN IX.

- ALL arms and every arrow, all the power and might that bows possess,  
The warlike weapon, axes, swords, the plan and purpose in the heart,  
All this, O Arbudi, make thou visible to our enemies, and let them look on mist and fog.
- 2 Arise ye and prepare yourselves : ye, the celestial hosts, are friends.  
Let your mysterious natures be seen by our friends, O Arbudi.
- 3 Rise both of you : begin your work with fettering and binding fast.  
Assail, both of you, Arbudi, the armies of our enemies.

33 *Three separate parts* : one part goes to heaven, one to the sun and wind, and one to earth.

34 *The power of growth* : when, after decomposition, it has been changed into earth.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 402. See also Muir, *O. S. Texts*, V. 387; and Scherman, *Philosophische Hymnen*, p. 67.

The hymn is an incantation for the defeat and destruction of a hostile army.

1 *Arms* : of the body. *Arbudi* : Arbuda was a serpentlike demon of the air, conquered by Indra (*R. V.* II. 11. 20; VIII. 3. 19); and Arbudi seems to have been originally a kindred being of similar nature and powers, but willing and able to assist those who invoke his aid. *Mist and fog* : which are under the control of the dragonish deity of air.

3 *Both of you* : Arbudi and Nyarbudi, a similar supernatural being.

- 4 The God whose name is Arbudi, and Nyarbudi the Mighty One,  
The two by whom the air and this great earth are compassed and possessed,  
With these two friends of Indra I go forth to conquer with the host.
- 5 Rise, with our army stand thou up, O Godlike Being, Arbudi.  
Breaking the hosts of enemies, surround them with thy winding coils.
- 6 Exhibiting, O Arbudi, seven children of the mist and fog,  
When butter hath been offered, rise with all of these and with the host.
- 7 Beating her breast, with tearful face, let the short-eared, the wild-haired hag  
Shriek loudly when a man is slain, pierced through by thee, O Arbudi;
- 8 Snatching away the vertebra, while with her thought she seeks her son,  
Her husband, brother, kin, when one, Arbudi! hath been pierced by thee.
- 9 Let vultures, ravens, kites, and crows, and every carrion-eating bird  
Feast on our foes, and show where one, Arbudi! hath been pierced by thee.
- 10 Then let each greedy beast of prey, and fly and worm regale itself  
Upon the human corpse where one, Arbudi, hath been pierced by thee.
- 11 Attack them, both of you; bear off their vital breath, O Nyarbudi.  
Let mingled shouts and echoing cries of woe amid our foemen show where thou, O Arbudi, hast pierced.
- 12 Shake them, and let them sink with fear : o'erwhelm our enemies with dread.



- With widely-grasping bends of arm, O Arbudi, crush down our foes.
- 13 Let those mens' arms grow faint and weak, dull be the purpose of their heart;  
And let not aught of them be left when thou, O Arbudi, hast pierced.
- 14 Self-smiting, beating breast and thigh, careless of unguent, with their hair dishevelled, weeping, hags shall run together, when a man is slain, when thou, O Arbudi, hast pierced.
- 15 Apsarases with dog-like mates, and Rûpakás, O Arbudi,  
And her who licks the cup inside, and seeks to wound in ill-kept place,  
All these, O Arbudi, do thou make visible to our enemies, and let them look on mists and fog.
- 16 The fiend who creeps upon the sword, maimed, dwelling where the wounded lie,  
The misty shapes that lurk concealed, Gandharvas and Apsarases, demons, and snakes, and Other Folk;
- 17 Armed with four fangs and yellow teeth, deformed, with faces smeared with blood, the terrible and fearless ones,
- 18 Make thou, O Arbudi, those wings of hostile armies quake with dread.  
Let Conqueror and Victor, friends of Indra, overcome our foes.

15 *With dog-like mates*: wedded to Gandharvas who are described as hairy like dogs and monkeys. See IV. 37. 11; XIX. 36. 6. *Rûpakás*: appearing in agreeable forms. *The cup inside*: 'the interior of the body.'—Ludwig.

16 *Upon the sword*: the meaning of *khadîrs* is uncertain. I adopt Ludwig's interpretation which seems plausible. *Other Folk*: a euphemistic expression for certain supernatural beings regarded as spirits of darkness. See VIII. 10. 23.

- 19 Stifed and crushed, O Nyarbudi, low let the smitten foeman lie.  
With tongue of fire and crest of smoke go conquering maidens with our host!
- 20 May Indra, Lord of Might, strike down each bravest warrior of the foes  
Whom this our band hath put to flight: let not one man of those escape.
- 21 Let their hearts burst asunder, let their breath fly up and pass away.  
Let dryness of the mouth o'ertake our foemen, not the friendly ones.
- 22 The clever and the foolish ones, those who are twisted round, the deaf,  
The dusky-hued, the hornless goats, and those whose voice is like the buck's,  
All these, O Arbudi, do thou make visible to our enemies: cause them to look on mists and fog.
- 23 Arbudi and Trishandhi fall upon our foes and scatter them,  
So that, O Indra, Lord of Might, Slayer of Vritra, we may kill thousands of these our enemies!
- 24 Tall trees, and those who live in woods, the herbs and creeping plants of Earth,  
Gandharvas, and Apsarases, Snakes, Holy Beings, Fathers, Gods,  
All these do thou, O Arbudi, make visible to our enemies: cause them to look on mists and fog.
- 25 High sway have Maruts, and the God Aditya, Brahmanaspati,  
High sway have Indra, Agni, and Dhatar, Mitra, Prajapati,  
High sway have Rishis given to you, showing upon our enemies where thou, O Arbudi, hast pierced.

23 *Trishandhi*: the name of a battle-loving demon. See the following hymn.  
The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 530.



- 26 With full dominion over these, rise, stand ye up,  
prepare yourselves.  
Ye are our friends, celestial hosts. When ye have  
won this battle, go, each to his several sphere,  
apart.

## HYMN X.

- Rise up, with all your banners rise; prepare your  
strength, ye vapoury Forms!  
Serpents and fiends and Other Folk, charge and pur-  
sue our enemies!
- 2 Let those who bear an evil name, in air, in heaven,  
on earth, and men,  
After Trishandhi's will, revere your power, the sway  
that Knowledge gives, together with your ruddy  
flags.
- 3 Let those with iron faces, with faces like needles or  
like combs,  
Flesh-eaters, rapid as the wind, cling closely to our  
foemen with Trishandhi for their thunderbolt.
- 4 Omniscient Āditya, make full many a corpse to dis-  
appear.  
Let this devoted army of Trishandhi be in my con-  
trol.
- 5 Rise up, O Godlike Being, rise, Arbudi, with thine  
army: this  
Tribute is sacrificed to thee, Trishandhi's welcome  
offering.

The hymn is an incantation for the destruction of the enemy.

1 *Vapoury Forms*: or Mists and Fogs, personified. Cf. XI. 9. 1. *Other Folk*: spirits of darkness. See XI. 9. 16, note.

2 *Trishandhi*: literally, composed of three parts or members; a personification of an arrow consisting of shaft, steel, and point (see Aitareya Brāhmaṇa, I. 25), and regarded as a warlike Power associated with Arbudi.

5 *Arbudi*: see XI. 9. 1, note.

- 6 May this four-footed White-foot, may this arrow  
brace and bind thee fast:  
Together with Trishandhi's host, be thou, O Witch-  
craft, meant for foes.
- 7 Down let the dim-eyed demon fly, and let her short-  
eared sister shriek:  
Red be the banners when the host of Arbudi hath  
won the day.
- 8 Let all the birds that move on wings come downward,  
all fowls that roam the heavens and air's mid-  
region.  
Let beasts of prey and flies attack, and vultures that  
eat raw flesh mangle and gnaw the carcase.
- 9 By that same binding treaty which thou madest,  
Bṛihaspati! with Indra and with Brahma,  
By Indra's pledge I bid the Gods come hither. Con-  
quer on this side, not on their side yonder.
- 10 Bṛihaspati Āngirasa, Ṛishis made strong and keen  
by prayer  
Have set Trishandhi in the heaven, dire weapon that  
destroys the fiends.
- 11 The Gods enjoyed Trishandhi for the sake of energy  
and power,  
Him under whose protection, both, Indra and yon  
Āditya, stand.
- 12 The Gods, victorious, won themselves all worlds by  
this oblation, which  
Bṛihaspati Āngirasa effused, a very thunderbolt, a  
weapon to destroy the fiends.
- 13 That fiend-destroying weapon which Bṛihaspati Ān-  
girasa poured out and made a thunderbolt,

6 *Four-footed White-foot*: the personified arrow, consisting of shaft, steel, point, and feathers, (Aitareya Brāhmaṇa, I. 25) with a white foot or notch.

10 *Āngirasa*: descendant of, or devoted to the ancient sage Angiras and his family; a common epithet of Bṛihaspati, the type of the priesthood.

11 *Yon Āditya*: the Sun.





- Even therewith, Brihaspati, I brush that hostile armament, and strike the foemen down with might.
- 14 Over to us come all the Gods who eat the hallowed sacrifice.  
With this oblation be ye pleased: conquer on this side, not on that.
- 15 Over to us let all Gods come: dear is Trishandhi's offering.  
Keep the great pledge through which, of old, the Asuras were overthrown.
- 16 Let Vāyu bend the arrow-points of those who are our enemies.  
Let Indra break their arms away: no power to lay the shaft be theirs!  
Āditya utterly destroy their missile! Chandramās bar the path of him who lingers!
- 17 If they have issued forth strongholds of Gods, and made their shields of prayer,  
Gaining protection for their lives, protection round about, make all their instigation powerless.
- 18 With the Flesh-eater and with Death, following the Purohita,  
On] forward with Trishandhi's host! conquering enemies advance!
- 19 Do thou, Trishandhi, with the gloom of darkness compass round our foes;  
Let none escape of them expelled with speckled butter mixt with curds.
- 20 Let White-foot fall upon those wings of our opponents' armament;

17 The stanza is repeated from V. 8. 6.

18 *The Flesh-eater*: Agni in his most terrible form as the fire of the funeral pile. See III. 21. 9. *The Purohita*: Brihaspati, Priest of the Gods.

19 *Speckled butter mixt with curds*: the oblation called Prishadājya. See XIX. 6. 14.

20 *White-foot*: the arrow. See stanza 6.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 531.

- Mazed and bewildered be those bands of foes this day,  
O Nyarbudi.
- 21 Mazed are the foemen, Nyarbudi! Slay thou each bravest man of them: with this our army slaughter them.
- 22 Low lie the warrior, mailed, unmailed, each foeman in the rush of war,  
Down-smitten with the strings of bows, the fastenings of mail, the charge!
- 23 The armour-clad, the armourless, enemies clothed with coats of mail,  
All these struck down, O Arbudi, let dogs devour upon the earth.
- 24 Car-borne and carless fighting men, riders and those who go on foot,  
All these, struck down, let vultures, kites, and all the birds of air devour.
- 25 Low let the hostile army lie, thousands of corpses, on the ground,  
Pierced through and rent to pieces where the deadly weapons clash in fight.
- 26 With eagles let them eat the evil-hearted, pierced in the vitals, lying crushed and howling,  
The foe whose'er will fight against this our protecting sacrifice.
- 27 With this which Gods attend, with this which never fails to gain its end,  
Let Indra, Vritra-slayer, smite, and with Trishandhi as a bolt.



## BOOK XII,

### HYMN I.

- TRUTH, high and potent Law, the Consecrating Rite,  
Fervour, Brahma, and Sacrifice uphold the Earth.  
May she, the Queen of all that is and is to be, may  
Prithivi make ample space and room for us.
- 2 Not over-crowded by the crowd of Manu's sons, she  
who hath many heights and floods and level plains;  
She who bears plants endowed with many varied po-  
wers, may Prithivi for us spread wide and favour us.
- 3 In whom the sea, and Sindhu, and the waters, in  
whom our food and corn-lands had their being,  
In whom this all that breathes and moves is active,  
this Earth assign us foremost rank and station!
- 4 She who is Lady of the earth's four regions, in whom  
our food and corn-lands had their being,  
Nurse in each place of breathing, moving creatures,  
this Earth vouchsafe us kine with milk that fails  
not!
- 5 On whom the men of old before us battled, on whom  
the Gods attacked the hostile demons,  
The varied home of bird, and kine and horses, this  
Prithivi vouchsafe us luck and splendour!

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A hymn of praise and prayer to Prithivi or deified Earth.

1 *Law*: the established Order of the universe. *Consecrating Rite*: *dikshā*; for details of this ceremony see *Aitareya Brāhmaṇa*, I. 1. 2. *Prithivi*: literally, the wide, the extended.

2 *Manu's sons*: human beings, descendants of Manu, primeval Man; the Old German *Mannus*.

3 *Sindhu*: the Indus. Greek 'Ινδός; from the Iranian Hindu. 'Indus incolis Sindus appellatus' (Pliny, *Hist. Nat.* 6. 30. 71).



- 6 Firm standing-place, all-bearing, store of treasures,  
gold-breasted, harbourer of all that moveth,  
May Earth who bears Agni Vaisvânara, Consort of  
mighty Indra, give us great possessions.
- 7 May Earth, may Pṛithivî, always protected with  
ceaseless care by Gods who never slumber,  
May she pour out for us delicious nectar, may she  
bedew us with a flood of splendour.
- 8 She who at first was water in the ocean, whom with  
their wondrous powers the sages followed,  
May she whose heart is in the highest heaven, com-  
passed about with truth, and everlasting,  
May she, this Earth, bestow upon us lustre, and  
grant us power in loftiest dominion.
- 9 On whom the running universal waters flow day and  
night with never-ceasing motion,  
May she with many streams pour milk to feed us,  
may she bedew us with a flood of splendour.
- 10 She whom the Aṣvins measured out, o'er whom the  
foot of Vishṇu strode,  
Whom Indra, Lord of Power and Might, freed from  
all foemen for himself,  
May Earth pour out her milk for us, a mother unto  
me her son.
- 11 O Pṛithivî, auspicious be thy woodlands, auspicious  
be thy hills and snow-clad mountains.

8 *Water in the ocean*: cf. 'heavenly Floods, first-born by holy Order (R. V. X. 109. 1). 'In the beginning waters alone formed this universe' (Śatapatha-Brahmana, XIV. 8. 6. 1); 'And the earth was without form and void . . . . And the Spirit of God moved upon the face of the waters' (Genesis, I. 2).

10 *Whom the Aṣvins measured out*: the formation or manifestation by light, of heaven and earth is ascribed to the Aṣvins in R. V. X. 24. 5, 6. *The foot of Vishṇu*: when, as the Sun, he made the first of his three strides through the three worlds.

11 *Every-coloured*: 'with the variation of each soil.'

- Unslain, unwounded, unsubdued, I have set foot up-  
on the Earth,  
On earth, brown, black, ruddy and every-coloured,  
on the firm earth that Indra guards from danger.
- 12 O Pṛithivî, thy centre and thy navel, all forces that  
have issued from thy body—  
Set us amid those forces; breathe upon us. I am the  
son of Earth, Earth is my Mother. Parjanya is my  
Sire; may he promote me.
- 13 Earth on whose surface they enclose the altar, and  
all-performers spin the thread of worship;  
In whom the stakes of sacrifice, resplendent, are fixed  
and raised on high before the oblation, may she,  
this Earth, prospering, make us prosper.
- 14 The man who hates us, Earth! who fights against  
us, who threaten us with thought or deadly wea-  
pon, make him our thrall as thou hast done afore-  
time.
- 15 Produced from thee, on thee move mortal creatures:  
thou bearest them, both quadruped and biped.  
Thine, Pṛithivî, are these Five human Races, for whom,  
though mortal, Sūrya as he rises spreads with his  
rays the light that is immortal.
- 16 In concert may these creatures yield us blessings.  
With honey of discourse, O Earth, endow me.
- 17 Kind, ever gracious be the Earth we tread on, the  
firm Earth, Pṛithivî, borne up by Order, mother  
of plants and herbs, the all-producer.
- 18 A vast abode hast thou become, the Mighty. Great  
stress is on thee, press and agitation, but with un-  
ceasing care great Indra guards thee.  
So make us shine, O Earth, us with the splendour of  
gold. Let no man look on us with hatred.

12 *Parjanya*: see M. Müller, India, What can it Teach us? p. 183.

15 *Five human Races*: the Five Tribes, frequently mentioned in the hymns of the Rigveda and Atharva-veda. See III. 21. 5; 24. 3; IV. 23. 1; V. 17. 9; VI. 75. 3; VIII. 6. 1.



- 19 Agni is in the earth, in plants; the waters hold Agni in them, in the stones is Agni.  
Agni abideth deep in men: Agnis abide in cows and steeds.
- 20 Agni gives shine and heat in heaven: the spacious air is his, the God's.  
Lover of fatness, bearer of oblation, men enkindle him.
- 21 Dark-kneed, invested with a fiery mantle, Prithivi sharpen me and give me splendour!
- 22 On earth they offer sacrifice and dressed oblation to the Gods. Men, mortals, live upon the earth by food in their accustomed way.  
May that Earth grant us breath and vital power.  
Prithivi give me life of long duration!
- 23 Scent that hath risen from thee, O Earth, the fragrance which growing herbs and plants and waters carry,  
Shared by Apsarases, shared by Gandharvas, therewith make thou me sweet: let no man hate me.
- 24 Thy scent which entered and possessed the lotus; the scent which they prepared at Sûrya's bridal,  
Scent which Immortals, Earth! of old collected, therewith make thou me sweet: let no man hate me.
- 25 Thy scent in women and in men, the luck and light that is in males,  
That is in heroes and in steeds in sylvan beasts and elephants,

19 Cf. III. 21. 1, 2, and note.

23 *Scent that hath risen from thee*: a philosophical definition of earth is *gandhavati*, she who is endowed with fragrance or odour, which is regarded as its peculiar characteristic as *rasa*, taste, is of water. *Apsarases*: the names of the Apsarases in IV. 37. 3 are all derived from fragrant plants or sweet scents. *Gandharvas*: their name being fancifully derived from *gandha*, scent.

24 *Sûrya's bridal*: the typical marriage ceremony. See XIV. 1. 6 sqq.

25 *Of maids*: cf. X. 3. 20.

- The splendid energy of maids, therewith do thou unite us, Earth! Let no man look on us with hate.
- 26 Rock, earth, and stone, and dust, this Earth is held together, firmly bound.  
To this gold-breasted Prithivi mine adoration have I paid.
- 27 Hither we call the firmly held, the all-supporting Prithivi,  
On whom the trees, lords of the wood, stand evermore immovable.
- 28 Sitting at ease or rising up, standing or going on our way,  
With our right foot and with our left we will not reel upon the earth.
- 29 I speak to Prithivi the purifier, to patient Earth who groweth strong through Brahma.  
O Earth, may we recline on thee who bearest strength, increase, portioned share of food, and fatness.
- 30 Purified for our bodies flow the waters: we bring distress on him who would attack us.  
I cleanse myself, O Earth, with that which cleanseth.
- 31 Earth, be thine eastern and thy northern regions, those lying southward and those lying westward,  
Propitious unto me in all my movements. Long as I tread the ground let me not stumble.
- 32 Drive us not from the west or east, drive us not from the north or south.  
Be gracious unto us, O Earth: let not the robbers find us; keep the deadly weapon far away.

30 *Him who would attack us*: the meaning of *spîdûh* is uncertain. I follow Ludwig's interpretation of the word which according to the S. P. Dictionary probably means slime: 'our slime (the dirt on our bodies) in place unwelcome we deposit.'

31 *Let me not stumble*: cf. stanza 28.





- 33 Long as, on thee, I look around, possessing Sūrya as a friend,  
So long, through each succeeding year, let not my power of vision fail.
- 34 When, as I lie, O Earth, I turn upon my right side and my left,  
When stretched at all our length we lay our ribs on thee who meetest us,  
Do us no injury there, O Earth who furnishest a bed for all.
- 35 Let what I dig from thee, O Earth, rapidly spring and grow again.  
O Purifier, let me not pierce through thy vitals or thy heart.
- 36 Earth, may thy summer, and thy rains, and autumn, thy winter, and thy dewy frosts, and spring-time,  
May thy years, Pṛithivī! and ordered seasons, and day and night pour out for us abundance.
- 37 The purifier, shrinking from the Serpent, she who held fires that lie within the waters,  
Who gives as prey the God-blaspheming Dasyus, Earth choosing Indra for her Lord, not Vṛitra, hath clung to Śakra, to the Strong and Mighty.
- 38 Base of the seat and sheds, on whom the sacrificial stake is reared,  
On whom the Yajus-knowing priests recite their hymns and chant their psalms,  
And ministers are busied that Indra may drink the Soma juice;

37 *The Serpent*: the dragon Vṛitra, the malevolent demon who obstructs the rain. *Śakra*: the Mighty One; Indra.

38 *Base of the seat and sheds*: the seat is the lodge or place of the Soma, erected in the sacrificial enclosure near the Agnidhriya hearth; and the two sheds or *Asvirāḍnas* shelter the Soma carts and sacrificial offerings. See plan of the sacrificial enclosure in Vol. I. of Haug's *Aitareya Brāhmaṇa*, or in Mrs. Manning's *Ancient and Medieval*

- 39 On whom the ancient Rishis, they who made the world, sang forth the cows,  
Seven worshippers, by session, with their fervent zeal and sacrifice;
- 40 May she, the Earth, assign to us the opulence for which we yearn.  
May Bhaga share and aid the task and Iudra come to lead the way.
- 41 May she, the Earth, whereon men sing and dance with varied shout and noise,  
Whereon men meet in battle, and the war-cry and the drum resound,  
May she drive off our foemen, may Pṛithivī rid me of my foes.
- 42 On whom is food, barley and rice, to whom these Races Five belong,  
Homage to her, Parjanya's wife, to her whose marrow is the rain!
- 43 Whose castles are the work of Gods, and men wage war upon her plain—  
The Lord of Life make Pṛithivī, who beareth all things in her womb, pleasant to us on every side!
- 44 May Earth the Goddess, she who bears her treasure stored up in many a place, gold, gems, and riches,

India, Vol. I. p. 89. *Sacrificial stake*: or Yūpa, erected close to the eastern gate of the enclosure, just beyond the Uttarā Vēdi. It is a lofty post of Khadira, Bilva, or Palāśa wood, anointed with clarified butter, adorned with ribbons, and surmounted by a flag. It is then deified and regarded as a form of Agni. See the hymn addressed to the Sacrificial Post, R. V. III. 8.

39 *They who made the world*: see XI. 7. 4, note. *Sang forth the cows*: called forth by the power of their hymns the heavenly cows or beams of light that had been imprisoned in the massive cloud by the demon of darkness. *By session*: with long-continued sacrifices.

42 *Races Five*: see III. 25. 5, note. *Parjanya's wife*: wedded to, and impregnated by, the God of the Rain-cloud. See M. M., India, What can it Teach us! p. 183.



- Giver of opulence, grant great possessions to us bestowing them with love and favour.
- 45 Earth, bearing folk of many a varied language with divers rites as suits their dwelling-places,  
Pour, like a constant cow that never faileth, a thousand streams of treasure to enrich me!
- 46 Thy snake, thy sharply-stinging scorpion, lying concealed, bewildered, chilled with cold of winter,  
The worm, O Prithivi, each thing that in the Rains revives and stirs,  
Creeping, forbear to creep on us! With all things gracious bless thou us.
- 47 Thy many ways on which the people travel, the road for car and wain to journey over,  
Thereon meet both the good and bad, that pathway may we attain without a foe or robber. With all things gracious bless thou us.
- 48 Supporting both the foolish and the weighty she bears the death both of the good and evil.  
In friendly concord with the boar, Earth opens herself for the wild swine that roams the forest.
- 49 All sylvan beasts of thine that love the woodlands, man-eaters, forest-haunting, lions, tigers,  
Hyena, wolf, Misfortune, evil spirit, drive from us, chase the demons to a distance.
- 50 Gandharvas and Apsarases, Kimidins, and malignant sprites,  
Pisachas all, and Rākshasas, these keep thou, Earth! afar from us.
- 51 To whom the winged bipeds fly together, birds of each various kind, the swans, the eagles;  
On whom the Wind comes rushing, Matarisvan, rousing the dust and causing trees to tremble, and flame pursues the blast-hither and thither;
- 52 Earth, upon whom are settled, joined together, the night and day, the dusky and the ruddy, Prithivi compassed by the rain about her,

- Happily may she stablish us in each delightful dwelling place.
- 53 Heaven, Earth, the realm of Middle Air have granted me this ample room,  
Agni, Sun, Waters, all the Gods have joined to give me mental power.
- 54 I am victorious, I am called the lord superior on earth,  
Triumphant, all-o'erpowering, the conqueror on every side.
- 55 There, when the Gods, O Goddess, named thee, spreading thy wide expanse as thou wast broadening eastward,  
Then into thee passed many a charm and glory: thou madest for thyself the world's four regions.
- 56 In hamlets and in woodland, and in all assemblages on earth,  
In gatherings, meetings of the folk, we will speak glorious things of thee.
- 57 As the horse scattereth the dust, the people who dwelt upon the land, at birth, she scattered,  
Leader and head of all the world, delightful, the trees' protectress and the plants' upholder.
- 58 Whate'er I say I speak with honey-sweetness, whate'er I behold for that they love me.  
Dazzling, impetuous am I: others who fiercely stir I slay.
- 59 Mild, gracious, sweetly odorous, milky, with nectar in her breast,  
May Earth, may Prithivi bestow her benison, with milk, on me.
- 60 Whom Viṣvakarman with oblation followed, when she was set in mid-air's billowy ocean—

60 *Viṣvakarman*: the Omnific; the Architect of the Universe, resembling Prajāpati and often not distinguished from him. *Thées with mothers*: all living creatures.



- A useful vessel, hid, when, for enjoyment, she was made manifest to those with mothers.
- 61 Thou art the vessel that containeth people, Aditi, granter of the wish, far-spreading.  
Prajapati, the first-born Son of Order, supplieth thee with whatsoever thou lackest.
- 62 Let thy breasts, free from sickness and Consumption, be, Prithivi, produced for our advantage.  
Through long-extended life wakeful and watching still may we be thy tributary servants.
- 63 O Earth, my Mother, set thou me happily in a place secure.  
Of one accord with Heaven, O Sage, set me in glory and in wealth.

## HYMN II.

- THIS is no place to hold thee; mount the *Nada*: this lead is thine appointed share. Come hither.  
Together with Consumption in the cattle, Consumption in our men, go hence, go southward.
- 2 With this we chase and banish all consumptive malady and Death,  
With sinner and malicious man, with helper and with minister.

61 *Aditi*: here meaning Prithivi or Earth.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 544.

A composite funeral hymn and deprecation of Agni *Kravyād* or the fire that consumes the bodies of the dead.

1 *This*: Agni of the funeral pile whose task is finished. *The Nada*: literally, the reed; a name of the *Anvāhāryapachanāgni* or fire used for cooking the monthly *Śrāddha* or commemorative repast in honour of the Manes or spirits of the Departed. See *Sacred Books of the East*, XII. p. 338 (*Satapatha-Brāhmaṇa* II. 3. 2). *Lead*: used in incantations as a charm to drive away malevolent spirits. See I. 16. 2; XIX. 20. 52. *Southward*: to the home of Yama and the Departed in the southern region.

2-*With this*: by the power of this charm.

- 3 Death and Misfortune we expel, Malignity we drive away.  
O Agni, thou who eatest not the corpse, eat him who hateth us: him whom we hate we send to thee.
- 4 If the corpse-eating Agni, or a tiger leaving his lair, hath entered this our homestead,  
With beans prepared in butter I expel him: far let him go to fires that lie in waters.
- 5 When, angered that a man hath died, we in our wrath have banished thee,  
That deed is easily set right through thee: we kindle thee again.
- 6 Again have the *Ādityas*, *Rudras*, *Vasus*, the Brahman, bringer of good things, O Agni,  
Again hath *Brahmanaspati* disposed thee for long life lasting through a hundred autumns.
- 7 I sweep afar, for sacrifice to Fathers, corpse-eating Agni who hath come among us  
Although he saw this other, *Jātavedas*: in loftiest space let him inflame the caldron.
- 8 I drive corpse-eating Agni to a distance: sin-laden: let him go to Yama's vassals.  
Here let this other, *Jātavedas*, carry oblation to the Deities, foreknowing.
- 9 I quickly sweep away corpse-eating Agni, Death, with his bolt depriving men of motion.  
From household fire, well-knowing, I divide him: so in the world of Fathers be his portion.
- 10 Corpse-eating Agni, toil-worn, meet for praises, I send away by paths used by the Fathers.  
Stay there; keep watch among the Fathers: come not again to us by ways whereon Gods travel.

3 *Who eatest not the corpse*: *akravyād*: Agni in his friendly form as distinguished from the terrible fire of the funeral pile.

7 *For sacrifice to Fathers*: cf. stanza 1. *This other, Jātavedas*: the ordinary sacrificial and domestic fire.

8 *Yama's vassals*: the Departed.



- 11 They being cleansed and bright, the purifiers, kindle Sankasuka for our well-being.  
Impurity leaveth us and sin departeth: lighted by the good cleanser Agni cleanseth.
- 12 Agni the God, the Breaker-up, hath mounted to the heights of heaven.  
Released from all transgression, he hath from the curse delivered us.
- 13 On Agni here, the Breaker-up, we wipe impurities away.  
Cleansed, fit for sacrifice have we become: may he prolong our lives.
- 14 The Breaker-up, the Burster, the Destroyer, and the Silent One,  
These have expelled Consumption far, far off from thee and all thou hast.
- 15 Corpse-eating Agni we expel, the Agni who bewilders men,  
Him who is in our horses, in our heroes, cows, and goats, and sheep:
- 16 We drive thee forth to other folk, to alien cattle, alien steeds,  
Thee the corpse-eating Agni, thee the Agni who bewilders men.
- 17 Whereon the Deities, whereon men too have purified themselves,  
Exalting fatness, cleanse thyself, Agni, therein and mount to heaven.
- 18 O Agni, kindled and adored, turn not away to visit us.  
Shine brightly even there in heaven, so that we long may see the Sun.

11 *Sankasuka*: the breaker-up and destroyer (of corpses); the funeral fire.

14 The four names are euphemistic expressions denoting the dreaded fire.

- 19 Wipe all away on lead and reed, on Agni, him who breaketh up,  
Then on a black-hued sheep, and on a cushion pain that racks the head.
- 20 Wipe off pollution, lay it in the lead and in the black-hued sheep,  
And headache in the cushion; then be cleansed and fit to sacrifice.
- 21 Go onward, Death, pursue thy special pathway apart from that which Gods are wont to travel.  
To thee I say it who hast eyes and hearest: great grow the number of these men around us!
- 22 Divided from the dead are these, the living: now is our calling on the Gods successful.  
We have gone forth for dancing and for laughter: may we with brave sons speak to the assembly.
- 23 Here I erect this rampart for the living: let none of these, none other, reach this limit.  
May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.

19 *Lead*: cf. stanza 1. *Reed*: that is, in the fire called *Nada* (reed) in stanza 1.

21 This stanza, taken with the last *pāda* varied from R. V. X. 18. 1, is recited with the two following stanzas when the burial of the remains of the cremated corpse has been completed, and the log separating the dead from the living (stanza 23) has been laid down. *Death*: *Mṛityu*, the God of Death; distinct from *Yama* the Regent of the Departed.

22 Taken, with the last *pāda* varied, from R. V. X. 18. 3. *We have gone forth*: from the burial-ground after completion of our duties there. *For dancing and for laughter*: to return to our usual joyous life. So, with us, after a military funeral, the band returns playing lively airs.

23 Taken from R. V. X. 18. 4. *This rampart*: represented by a log of wood and a stone deposited by the *Adhvaryu* as a line of demarcation between the dead and the living, limiting, as it were, the jurisdiction of Death until the natural time for his approach. *This mountain*: represented by the stone, or by a newly-raised mound of earth.





- 24 Live your full lives and find old age delightful, all of you striving, one behind the other.  
May Tvashṭar, maker of fair things, be gracious, and lead your whole lives on to full existence.
- 25 As the days follow days in close succession, as with the seasons duly come the seasons,  
As each successor fails not his foregoer, so constitute the lives of these, Ordainer!
- 26 Gather your strength, my friends; the stream flows stony: acquit yourselves as men, and cross the river.  
Abandon here the powers that were malignant, and let us cross to powers exempt from sickness.
- 27 Rise up erect, cross over, my companions: the stream is stony that flows here before us.  
Abandon here the powers that were ungracious, and let us cross to powers benign and friendly.
- 28 Becoming pure and bright and purifying begin the Vaisvadevi strain for splendour.  
May we rejoice, o'erpassing troublous places, with all our heroes through a hundred winters.
- 29 On pathways swept by wind, directed upward, passing beyond the lower, on the higher,  
Thrice seven times have the Rishis, the Departed, forced Mṛityu backward with the fastened fetter.

24 Taken from R. V. X. 18. 5. *One behind the other*: in natural order, the oldest first reaching the end of the journey of life.

25 Taken from R. V. X. 18. 5. *So constitute*: that they may pass away in due order of seniority. *Ordainer*: a Divine Being, the arranger, maintainer, and manager of all things. He is associated with Tvashṭar and Prajāpati, and sometimes identified with the latter.

26 Taken from R. V. X. 53. 8. This stanza and that which follows it appear to be out of place here. Taken literally, they are words of encouragement to the bearers who with the funeral procession are crossing a stream. But, according to stanza 25, the funeral ceremony in the burial-ground has already been completed by laying down the log and stone to form a rampart or boundary.

28 *The Vaisvadevi strain*: a sacred verse addressed to all the Gods or to the Vṛive Devaa.

29 *Fetter*: see V. 19. 12, note.

- 30 Effacing Mṛityu's footstep ye came hither, to further times prolonging your existence.  
Seated, drive Mṛityu to his proper dwelling: then may we, living, speak to the assembly.
- 31 Let these unwidowed dames with goodly husbands adorn themselves with fragrant balin and unguent.  
Decked with fair jewels, tearless, sound and healthy, first let the dames go up to where he lieth.
- 32 I with oblation separate both classes, and with my prayer dispart their several portions.  
I offer food that wastes not to the Fathers, and to these men give life of long duration.
- 33 That Agni, Fathers! who, himself immortal, hath entered and possessed our mortal bosoms,  
Even him I grasp and hold the God within me.  
Let him not hate us, may we never hate him.
- 34 When ye have left the household fire, with the Corpse-eater southward go.  
Do that which is delightful to the Fathers, Brahmans, and yourselves.
- 35 Agni, the banqueter on flesh, not banished, for the eldest son  
Taketh a double share of wealth and spoileth it with poverty.
- 36 What man acquires by plough, by war, all that he wins by toil of hand,  
He loses all if Agni the Carnivorous be not set aside.

30 The first line is taken from R. V. X. 18. 2. *Effacing Mṛityu's footstep*: preventing the premature return of the God of Death. 'Avoiding the path of Death.'—Wilson; 'That your way may avoid the house of Death.'—Max Müller. Cf. A. V. 19. 12, note.

31 Taken from R. V. X. 18. 7. *He*: the corpse.

32 *Both classes*: the Fathers or Manes and the living mourners.

34 *Southward*: to the realm of Yama and the Departed. Cf. stanza 1.

35 The meaning seems to be, that if the rites are not duly performed the eldest son of the departed, though he receives a double share of the property, will be eventually ruined.



- 37 Unholy, splendour-reft is he, his sacrifice unfit to eat.  
Kravyád deprives of tilth, of cow, of riches him  
whom he pursues.
- 38 Oft as a greedy beggar speaks the mortal who has  
brought distress,  
Those whom Carnivorous Agni close at hand runs  
after and detects.
- 39 When a dame's husband dies the house is tangled  
fast in Gráhi's net.  
A learned Brahman must be sought to drive Carni-  
vorous Agni forth.
- 40 From any evil we have done, act of impurity or sin,  
Let waters purge me and from all that comes from  
Agni Breaker-up.
- 41 By pathways travelled by the Gods these waters,  
well-knowing, from below have mounted upward.  
High on the summit of the raining mountain the  
ancient rivers fresh and new are flowing.
- 42 Drive off Carnivorous Agni, thou Agni who eatest  
not the flesh; carry oblation paid to Goda.
- 43 The Flesh-eater hath entered him: he hath pursued  
the Flesh-eater.  
Making two tigers different-wise, I bear away the  
ungracious one.
- 44 He who holds Gods within himself, the rampart and  
defence of men,  
Agni, the sacred household fire, hath come and  
stands between them both.

38 *Brought distress*: on his family, by omitting to perform the necessary rites.

40 *From all*: defilement.

42 *Who eatest not the flesh*: or, the corpse. Cf. stanza 3, note.

43 *Him*: the dead man. *Two tigers*: the sacrificial and the funeral fire.

44 *Them both*: Agni Gárhapatya or the Householder's Fire stands between the sacrificial fire and Agni Kravyád.

- 45 Prolong the lives of those who live, O Agni. Let  
the dead go unto the world of Fathers.  
As goodly household fire burn up Aráti; give this  
man dawn brighter than all the mornings.
- 46 Subduing all our adversaries, Agni, give us their  
food, their strength and their possessions.
- 47 Grasp ye this Indra, furtherer, satisfier: he will  
release you from disgrace and trouble.  
With him drive back the shaft that flies against you,  
with him ward off the missile shot by Rudra.
- 48 Seize with firm hold the Ox who boundeth forward:  
he will uplift you from disgrace and trouble.  
Enter this ship of Savitar: let us flee from poverty  
over all the six expanses.
- 49 Thou followest the day and night, supporting, stand-  
ing, at peace, promoting, rich in heroes.  
Long, bearing undiseased and happy sleepers, be  
ours, O Bed, with smell of man about thee.
- 50 They sever from the Gods, they live in sin and  
misery evermore,  
Those whom from very near at hand Carnivorous  
Agni casteth down as a horse tramples down the  
reeds.
- 51 The faithless, who from lust of wealth abide with  
him who feeds on flesh,  
For ever set upon the fire an alien caldron, not their  
own.

45 *Aráti*: Malignity personified.

48 *The Ox*: Indra, *Ship of Savitar*; sacrifices to that God. Cf. 'Bhaga's ship' (II. 36. 5.)

49 Addressed to the Bed. *Followest day and night*: art idle during the day and occupied at night. The stanza is out of place.

51 *Abide with him who feeds on flesh*: get their living by officiating at the cremation of corpses.



- 52 Forward in spirit would he fly, and often turns he  
back again,  
Whomso Carnivorous Agni from anear discovers and  
torments.
- 53 Among tame beasts the black ewe is thy portion; and  
the bright lead is thine, they say, Flesh-eater!  
Mashed beans have been assigned thee for oblation:  
go, seek the dark wood and the wildernesses.
- 54 I sought the rustling sugar-cane, white Sesamum,  
and cane and reed,  
I made this Indra's fuel, and the Fire of Yama I  
removed.
- 55 Against the sinking western Sun I set them; each  
sundered path, knowing my way, I entered.  
I have warned off the ghosts of the Departed: to  
these I give the boon of long existence.

## HYMN III.

MOUNT, male from male, the skin. Go thither: summon  
those whom thou lovest, one and all, to meet thee.  
Strong as ye were when first ye met each other,  
still be your strength the same in Yama's kingdom.

54 *Fire of Yama*: fire of the funeral pile.

55 *Sinking western Sun*: regarded as a type of Yama.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 479.

The hymn is an accompaniment to the preparation and presentation of sacrificial offerings to the Gods by a householder and his wife, with prayer for prosperity and happiness on earth and in heaven.

1 *Male from male*: *Asvattha* (*Ficus Religiosa*) with a masculine name, that has grown on a *Khadira* (*Acacia Catechu*) which is also a masculine word; its somewhat unusual birth increasing the magical virtue of the holy wood. Cf. III. 6. 1, note. Here, as in R. V. I. 135. 8, the vessel for holding the Soma juice, made of the wood of this *Asvattha*, is intended. *The skin*: of a black antelope. See XI. 1. 8. *Go thither*: the householder who institutes the sacrifice is addressed. The first ten stanzas are recited by the officiating priest.

- 2 So strong your sight, so many be your powers, so  
great your force, your energies so many.  
When fire attends the body as its fuel, then may ye  
gain full chargers, O ye couple.
- 3 Together in this world, in God-ward pathway, to-  
gether be ye in the realms of Yama.  
Invite, made pure with means of purifying, what-  
ever seed of yours hath been developed.
- 4 Do ye, O sons, unite you with the waters, meeting  
this living man, ye life-sustainers.  
Allot to them the Odana your mother is making  
ready, which they call immortal.
- 5 That which your mother and your sire, to banish sin  
and uncleanness from their lips, are cooking,  
That Odana with hundred streams, sky-reaching,  
bath in its might pervaded earth and heaven.
- 6 Live with your sons, when life on earth is ended,  
live in the sphere most rich in light and sweetness.  
In skies that have been won by sacrificers make both  
the worlds, earth, heaven, your habitation.
- 7 Approach the eastern, yea, the eastern region: this  
is the sphere to which the faithful turn them.  
Your cooked oblation that in fire was offered, to-  
gether, wife and husband, meet to guard it.

2 *Gain full chargers*: meet your oblation in heaven, and be rewarded for the pious offerings which you are now preparing.

3 *In God-ward pathway*: on your journey to heaven.

4 *Allot to them*: allow the sacrificial waters to share the task of preparing the oblation of mashed rice.

7 The couple walk round the Soma vessel, beginning on the east side and moving round from left to right. See *Sacred Books of the East*, XII. p. 37, note. *To which the faithful turn them*: 'For the east is the quarter of the gods, and from the east westwards the gods approach men: that is why one offers to them while standing with his face towards the east' (*Satapatha-Brahmana*, III. 1. 1. 7; *S. B. of the East*, XXVI. 3).



- 8 Now, as your steps approach the southern quarter, move in your circling course about this vessel. Herein, accordant with the Fathers, Yama shall mightily protect your cooked oblation.
- 9 Best of the regions is indeed this western wherein the King and gracious Lord is Soma. Thither resort for rest, follow the pious. Then gain the laden chargers, O ye couple.
- 10 Ever victorious is the northern region : may the east quarter set us first and foremost. The Man became the five-divisioned metre. May we abide with all our members perfect.
- 11 This steadfast realm is Queen. To her be homage ! To me and to my sons may she be gracious. Guard thou, O Goddess Aditi, all-bounteous, our cooked oblation as an active warder.
- 12 Embrace us as a father clasps his children. Here on the Earth let kindly breezes fan us. Let the rice-mess these two cook here, O Goddess, know this our truthfulness and zealous fervour.
- 13 If the dark bird hath come to us and, stealing the hanging morsel, settled in his dwelling, Or if the slave-girl hath, wet-handed, smearing the pestle and the mortar, cleansed the waters,

8 *Yama* : as Regent of the south.

9 *Western* : according to the *Shukra-Brahmana*, Varuna is Regent of the west, and Soma of the north. *Laden chargers* : cf. stanza 2.

10 *The five-divisioned metre* : Pañkti consisting of five pādas or divisions, and Puruṣa or representative Man being *pāñktoḥ*, or composed of five parts, hair, skin, flesh, bones, and marrow (*Aitareya-Brahmana*, II. 14).

11 *Stedfast region* : lower space ; Earth, with whom Aditi is identified.

13 *Dark bird* : probably a crow, which is still regarded as a bird of ill omen. Mr. T. D. Broughton says (Letters written in a Mahratta camp, during the year 1809) 'I remember the whole Durbar being thrown into confusion by a crow flying through the tent ; it was said to predict some fatal event ; and to avert it, the Muha Rāj (Scindiah) was enjoined to construct a crow of gold, with a chain of pearls round its neck, and present it to the Brahmans—an injunction with which he literally complied.'

- 14 This pressing-stone, broad-based and strength-bestowing, made pure by cleansing means, shall chase the demon. Mount on the skin : afford us great protection. Let not the sons' sin fall on wife and husband.
- 15 Together with the Gods, banning Piśachas and demons, hath Vanaspati come hither. He shall rise up and send his voice out loudly. May we win all the worlds with him to help us.
- 16 Seven victims held the sacrificial essence, the bright one and the one that hath grown feeble. The three-and-thirty Deities attend them. As such, conduct us to the world of Svarga.
- 17 Unto the world of Svarga shalt thou lead us : there may we dwell beside our wife and children. I take thy hand. Let not Destruction, let not Malignity come hither and subdue us.

*Slave-girl* : or, Dāsī ; a non-Āryan woman of the country whose duty is to husk and pound the rice when the mistress of the house does not do the work herself.

15 *Vanaspati* : literally, lord of the forest ; tree ; wood ; meaning here the wooden pestle used for pounding out the rice.

16 *Seven victims* : the following legend (found also, slightly different, in *Aitareya-Brahmana*, II 8 is recorded in *Satapatha-Brahmana*, I. 2. 3. 6, 7 : 'At first, namely, the gods offered up a man as a victim. When he was offered up, the sacrificial essence went out of him. It entered into the horse. They offered up the horse. When it was offered up, the sacrificial essence went out of it. It entered into the ox. When it was offered up, the sacrificial essence went out of it. It entered into the sheep. When it was offered up, the sacrificial essence went out of it. It entered into the goat. They offered up the goat. When it was offered up, the sacrificial essence went out of it. It entered into this earth. They searched for it by digging. They found it (in the shape of) those two (substances) the rice and barley : therefore even now they obtain these two by digging ; and as much efficacy as all those sacrificed animal victims would have for him, so much efficacy has this oblation (of rice &c.) for him who knows this' (*Sacred Books of the East*, XII. p. 50). See also Muir, *O. S. Texts*, IV. p. 289, note. *Bright . . . feeble* : apparently the Moon in two different phases. See Hillebrandt, *Vedische Mythologie*, I. 328.

17 *Thy hand* : the handle of the pestle.





- 18 We have subdued that sinful-hearted Grāhi. Thou shalt speak sweetly having chased the darkness. Let not the wooden gear made ready fail us, nor harm the grain of rice that pays due worship.
- 19 Soon to be, decked with butter, all-embracing, come to this world wherewith one birth unites thee. Seize thou the winnowing-fan which rains have nourished, and let this separate the chaff and refuse.
- 20 Three worlds hath Power Divine marked out and measured, heaven yonder, and the earth, and air's mid-region. Grasp ye the stalks and in your hands retain them : let them be watered and again be winnowed.
- 21 Manifold, various are the shapes of victims. Thou growest uniform by great abundance. Push thou away this skin of ruddy colour : the stone will cleanse as one who cleanses raiment.
- 22 Earth upon earth I set thee. This thy body is substantial, but in form it differs. Whate'er hath been worn off or scratched in fixing, leak not thereat : I spread a charm to mend it.
- 23 Thou for thy son shalt yearn as yearns a mother. I lay thee down and with the earth unite thee. Conjoined with sacrificial gear and butter may pot and jar stand firmly on the altar.

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18 *Grāhi* : the female demon who seizes and destroys men.

19 The first line is apparently addressed to the coming Soma juice. Which rains have nourished : made of reeds which grow chiefly in the rainy season.

20 *Stalks* : or joints : the pieces between the knots of the Soma plants. *Be watered* : sprinkled with water to strengthen and swell them before the juice is extracted. The process is called *āpyānam*.

21 *Victims* : animal victims. Cf. stanza 16. *Thou* : the Soma plant, *Of ruddy colour* : dyed red for sacrificial purposes.

22 *Earth upon earth I set thee* : I place the earthen pitcher on the ground.

23 *Thy son* : the rice which will be brought forth in the shape of an *Odana*.

- 24 Eastward may Agni as he cooks preserve thee. Southward may Indra, girt by Maruts, guard thee. Varuṇa strengthen and support thee westward, and Soma on the north hold thee together.
- 25 Drops flow, made pure by filters, from the rain-cloud : to heaven and earth and to the worlds they travel. May Indra light them up, poured in the vessel, lively and steadfast, quickening living creatures.
- 26 From heaven they come, they visit earth, and rising from earth unite themselves with air's mid-region. Purified, excellent, they shine in beauty. Thus may they lead us to the world of Svarga.
- 27 Yea, and supreme, alike in conformation, and brilliant and refulgent and immortal, As such, enjoined, well-guarding, water-givers, dress ye the *Odana* for wife and husband.
- 28 Numbered, they visit earth, these drops of moisture, commensurate with plants and vital breathings. Unnumbered, scattered, beautiful in colour, the bright ones have pervaded all refulgence.
- 29 Heated, they rage and boil in agitation, they cast about their foam and countless bubbles— Like a fond woman when she sees her husband— what time ye waters and these rice-grains mingle.
- 30 Take up these rice-grains lying at the bottom : let them be blent and mingled with the waters. This water I have measured in the vessel, if as mid-points the rice-grains have been meted.
- 31 Present the sickle : quickly bring it hither. Let them out plants and joints with hands that harm not. So may the plants be free from wrath against us, they o'er whose realm Soma hath won dominion.

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24 *Soma on the north* : cf. stanza 9, note.

30 *Mid-points* : the intermediate points of the compass.

31 *The sickle* : to cut and trim the sacred grass which is to be spread on the altar and the floor of the sacrificial enclosure.



- 32 Strew ye fresh grass for the boiled rice to rest on :  
fair let it be, sweet to the eye and spirit.  
Hither come Goddesses with Gods, and sitting here  
taste in proper season this oblation !
- 33 On the strewn grass, Vanaspati, be seated ; commen-  
surate with Gods and Agnishţomas  
Let thy fair form, wrought as by Tvashtar's hatchet,  
mark these that yearn for thee within the vessel.
- 34 In sixty autumns may the Treasure-Guardian seek  
to gain heavenly light by cooked oblation.  
On this may sons and fathers live dependent. Send  
thou this mess to Fire that leads to heaven.
- 35 On the earth's breast stand firmly as supporter :  
may Deities stir thee who ne'er hast shaken.  
So living man and wife with living children remove  
thee from the hearth of circling Agni.
- 36 All wishes that have blessed those with fulfilment,  
having won all the worlds have met together.  
Let them plunge in both stirring-spoon and ladle :  
raise this and set it in a single vessel.
- 37 Pour out the covering butter, spread it eastward :  
sprinkle this vessel over with the fatness,  
Greet this, ye Deities, with gentle murmur, as low-  
ing cows welcome their tender suckling.

32 *Vanaspati*: meaning here the *yjps* or sacrificial stake which, according to the *Vaitāna-Sātra*, X. 7, is laid upon the *Barhia* or sacred grass when this stanza is recited.

34 *Treasure-Guardian*: meaning, apparently, the master of the house who in sixty autumns more will have reached the natural term of his life.

35 *Stand firmly*: the stake is now raised, and the lower end is sunk into a hole (*Vaitāna-Sātra*, X. 9). *Circling Agni*: the fire which is carried round the oblation from left to right in order to protect it from the attacks of *Rākshasas* and evil spirits. See *Sacred Books of the East*, XII. 45, note.

36 *Raise this*: the cooked rice.

- 38 Thou hast poured oil and made the worlds: let heaven,  
unequaled, be spread out in wide extension.  
Herein be cooked the buffalo, strong-pinioned: the  
Gods shall give the Deities this oblation.
- 39 What'er thy wife, away from thee, makes ready, or  
what, O wife, apart from thee, thy husband,  
Combine it all: let it be yours in common while ye  
produce one world with joint endeavour.
- 40 All these now dwelling on the earth, mine offspring,  
these whom this woman here, my wife, hath borne  
me,  
Invite them all unto the vessel: knowing their  
kinship have the children met together.
- 41 Swollen with savoury meath, the stream of treasures,  
sources of immortality blent with fatness—  
Soma retains all these: in sixty autumns the Guard-  
ian Lord of Treasures may desire them.
- 42 The Lord of Treasures may desire this treasure:  
lordless on every side be all the others.  
Our mess, presented, seeking heaven, hath mounted  
in three divisions all three realms of Svarga.
- 43 May Agni burn the God-denying demon: let no  
carnivorous *Pişācha* drink here.  
We drive him off, we keep him at a distance. *Ādi-  
tyas* and *Angirases* pursue him !
- 44 This meath do I announce, mingled with butter, to  
the *Angirases* and the *Ādityas*.  
With pure hands ne'er laid roughly on a Brahman  
go, pious couple, to the world of Svarga.

38 *Made the worlds*: sacrifice being the all-powerful element in creation. *The buffalo, strong-pinioned*: the mighty *Odana* which, when offered to the Gods, flies up to heaven.

41 *Sources of immortality*: the streams of Soma juice which bestow upon the worshippers eternal life in heaven. *Sixty autumns*: cf. stanza 34.

42 *All the others*: our enemies. *In three divisions*: one for the Gods, one for the Fathers, and one given to the *Brāhman*. Cf. K. I. 5.



- 45 Of this have I obtained the noblest portion from that same world whence Parameshthin gained it. Pour forth, besprinkle butter rich in fatness: the share of Angiras is here before us.
- 46 To Deities, to Truth, to holy Fervour this treasure we consign, this rich deposit. At play, in meeting let it not desert us, never give out to anyone besides me.
- 47 I cook the offering, I present oblation: only my wife attends the holy service. A youthful world, a son hath been begotten. Begin a life that brings success and triumph.
- 48 There is no fault in this, no reservation, none when it goes with friends in close alliance. We have laid down this vessel in perfection: the cooked mess shall re-enter him who cooked it.
- 49 To those we love may we do acts that please them. Away to darkness go all those who hate us! Cow, ox, and strength of every kind approach us! Thus let them banish death of human beings.
- 50 Perfectly do the Agnis know each other, one visitor of plants and one of rivers, And all the Gods who shine and glow in heaven. Gold is the light of him who cooks oblation.
- 51 Man hath received this skin of his from nature: of other animals not one is naked. Ye make him clothe himself with might for raiment. Odana's mouth is a home-woven vesture.

46 *Give out*: yield its blessings.

48 *In this*: oblation.

50 *Visitor of plants*: entering them, in the shape of the lightning contained in rain. *Of rivers*: the waters of the ocean of air, the clouds in which Agni dwells in the form of lightning. *Gold is the light*: see XI. 1. 28.

51 *Ye*: the sacrificer and his wife. Man is born naked, but the offering of an Odana supplies him with strength and clothing.

- 52 Whatever thou may say at dice, in meeting, whatever falsehood through desire of riches, Ye two, about one common warp uniting, deposit all impurity within it.
- 53 Win thou the rain: approach the Gods. Around thee thou from the skin shalt make the smoke rise upward. Soon to be, decked with butter, all-embracing, come to this world wherewith one birth unites thee.
- 54 In many a shape hath heaven transformed its body, as in itself is known, of varied colour. Cleansing the bright, the dark form hath it banished: the red form in the fire to thee I offer.
- 55 To the eastern region, to Agni the Regent, to Asita the Protector, Aditya the Archer, we present thee, this offering of ours. Do ye preserve it from aggression. To full old age may Destiny conduct us; may full old age deliver us to Mityu. Then may we be with our prepared oblation.
- 56 To the southern region, to Indra the Regent, to Tiraschirâji the Protector, to Yama the Archer, we present, etc. (as in stanza 55).
- 57 To the western region, to Varuna the Regent, to Pridâku the Protector, to Food the Archer, we present, etc.

52 *One common warp*: the sacrifice in the performance of which the husband and wife are associated.

53 The second line is repeated from stanza 19.

55 The rest of the hymn is almost entirely non-metrical, reproduced, with slight alterations from III. 27, in honour of the regents, warders, and arrows of the six regions. No ritual procedure is prescribed in the Kausika-Sâtra for this portion of the hymn which may have found its way into the text after the composition of that work.

The hymn is very obscure in parts, and occasionally unintelligible to me.



- 58 To the northern region, to Soma the Regent, to Svaja the Protector, to Thunderbolt the Archer, we present, etc.
- 59 To the steadfast region, to Vishnu the Regent, to Kalmāshagrīva the Protector, to Plants the Archers, we present, etc.
- 60 To the upper region, to Brihaspati the Regent, to Svitra the Protector, to Rain the Archer, we present thee, this offering of ours. Do ye preserve it from aggression.  
To full old age may Destiny conduct us, may full old age deliver us to Mṛityu. Then may we be with our prepared oblation.

## HYMN IV.

- I give the gift, shall be his word: and straightway they have bound the Cow  
For Brahman priests who beg the boon. That bringeth sons and progeny.
- 2 He trades and traffics with his sons, and in his cattle suffers loss  
Who will not give the Cow of Gods to Rishis' children when they beg.
- 3 They perish through a hornless cow, a lame cow sinks them in a pit.  
Through a maimed cow his house is burnt: a one-eyed cow destroys his wealth.
- 4 Fierce fever where her droppings fall attacks the master of the kine.  
So have they named her Vasi, for thou art called uncontrollable.

On the imperative duty of giving cows to Brahmans, and the sin and danger of withholding the gift.

2 *The Cow of Gods*: that belongs to holy priests.

4 *Vasi*: a barren cow; a cow; the word being fancifully connected with *vasa*, power, authority, control.

- 5 The malady Viklindu springs on him from ground whereon she stands,  
And suddenly, from fell disease, perish the men on whom she sniffs.
- 6 Whoever twitches up her ears is separated from the Gods.  
He deems he makes a mark, but he diminishes his wealth thereby.
- 7 If to his own advantage one applies the long hair of her tail,  
His colts, in consequence thereof, die, and the wolf destroys his calves.
- 8 If, while her master owneth her, a carrion crow hath harmed her hair,  
His young boys die thereof, Decline o'ertakes them after fell disease.
- 9 What time the Dasi woman throws lye on the droppings of the Cow,  
Missshapen birth arises thence, inseparable from that sin.
- 10 For Gods and Brāhmans is the Cow produced when first she springs to life,  
Hence to the priests must she be given: this they call guarding private wealth.
- 11 The God-created Cow belongs to those who come to ask for her.

5 *Viklindu*: the meaning is uncertain; perhaps, dissolution, general decay.

6 *Twitches up her ears*: in order to brand them and mark the cow as his own property.

9 *Dasi*: of barbarous or indigenous race; or slave-girl. Ludwig translates the first line differently: 'wenn ihren reinigenden laugenartigen [palyālanam?] mist die Dasi zusammenfegt.' What time the Dasi girl collects alkaline droppings of the cow; but this could hardly be considered a sinful act, unless the owner was robbed thereby.





- They call it outrage on the priests when one retains her as his own.
- 12 He who withholds the Cow of Gods from Rishis' sons who ask the gift  
Is made an alien to the Gods, and subject to the Brāhmans' wrath.
- 13 Then let him seek another Cow, what'er his profit be in this.  
The Cow, not given, harms a man when he denies her at their prayer.
- 14 Like a rich-treasure stored away in safety is the Brāhmans' Cow.  
Therefore men come to visit her, with whomsoever she is born.
- 15 So when the Brāhmans come unto the Cow they come unto their own.  
For this is her withholding, to oppress these in another life.
- 16 Thus after three years may she go, speaking what is not understood.  
He, Nārada! would know the Cow, then Brāhmans must be sought unto.
- 17 Whoso calls her a worthless Cow, the stored-up treasure of the Gods,  
Bhava and Sarva, both of them, move round and shoot a shaft at him.

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16 *Speaking what is not understood*: that is, giving warnings which are disregarded. Ludwig, taking *gadd* in *dvijātagadd* as coming from *gadem*, poison, instead of from *gada*, speech, translates: 'an der man das gift nicht hat erkannt': whose poison [deadly danger of retaining her] none hath recognised. *Nārada*: a *devarshi* or Rishi of the celestial class who acts as a reporter between heaven and earth. His name is introduced as an imaginary auditor to make a warning or speech more solemn and authoritative. Cf. V. 19. 9. The meaning of the stanza seems to be that the cow must not be retained beyond three years.

- 18 The man who hath no knowledge of her udder and the teats thereof,  
She yields him milk with these, if he hath purposed to bestow the Cow.
- 19 If he withholds the Cow they beg, she lies rebellious in his stall.  
Vain are the wishes and the hopes which he, withholding her, would gain.
- 20 The Deities have begged the Cow, using the Brāhman as their mouth:  
The man who gives her not incurs the enmity of all the Gods.
- 21 Withholding her from Brāhmans, he incurs the anger of the beasts,  
When mortal man appropriates the destined portion of the Gods.
- 22 If hundred other Brāhmans beg the Cow of him who owneth her,  
The Gods have said, She, verily, belongs to him who knows the truth.
- 23 Whoso to others, not to him who hath this knowledge, gives the Cow,  
Earth, with the Deities, is hard for him to win and rest upon.
- 24 The Deities begged the Cow from him with whom at first she was produced:  
Her, this one, Nārada would know: with Deities he drove her forth.
- 25 The Cow deprives of progeny and makes him poor in cattle who  
Retains in his possession her whom Brāhmans have solicited.

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18 The cow which the owner intends to bestow on a Brahman will give him milk without the trouble of milking her.



- 26 For Agni and for Soma, for Kāma, Mitra and Varuṇa,  
For these the Brāhmins ask : from these is he who giveth not estranged.
- 27 Long as her owner hath not heard, himself, the verses, let her move  
Among his kine : when he hath heard, let her not make her home with him.
- 28 He who hath heard her verses and still makes her roam among his kine,  
The Gods in anger rend away his life and his prosperity.
- 29 Roaming in many a place the Cow is the stored treasure of the Gods.  
Make manifest thy shape and form when she would seek her dwelling-place.
- 30 Her shape and form she manifests when she would seek her dwelling-place :  
Then verily the Cow attends to Brahman priests and their request.
- 31 This thought he settles in his mind, This surely goeth to the Gods.  
Then verily the Brahman priests approach that they may beg the Cow.
- 32 By Svadhā to the Fathers, by sacrifice to the Deities,  
By giving them the Cow, the Prince doth not incur the mother's wrath.
- 33 The Prince's mother is the Cow : so was it ordered from of old.  
She, when bestowed upon the priests, cannot be given back, they say.

27 *The verses* : the holy texts recited by the Brahmins who ask for her as their foe.

29 *Would seek* : *ḥṛṣṭānti* (as suggested by Whitney, Index Verborum) instead of *ḥṛṣṭānti* of the text.

33 *Svadhā* : sacrificial libation offered to the Manes.

- 34 As molten butter, held at length, drops down to Agni from the scoop,  
So falls away from Agni he who gives no Cow to Brahman priests.
- 35 Good milker, with rice-cake as calf, she in the world comes nigh to him,  
To him who gave her as a gift the Cow grants every hope and wish.
- 36 In Yama's realm the Cow fulfils each wish for him who gave her up ;  
But hell, they say, is for the man who, when they beg, bestow her not.
- 37 Enraged against her owner roams the Cow when she hath been impregnated.  
He deemed me fruitless, is her thought ; let him be bound in snares of Death !
- 38 Whoever looking on the Cow as fruitless, cooks her flesh at home,  
Bṛihaspati compels his sons and children of his sons to beg.

35 *Rice-cake* : *puroḍḍā* ; a sacrificial cake of ground rice usually divided into pieces and offered in one or more cups.

37 *Fruitless* : *vehātā* ; a cow which habitually miscarries, and which may therefore be slaughtered 'when a king or another man who deserves high honour is to be received' (Aitareya-Brāhmaṇa I. 15). Prof. Haug observes in his note : 'That cows were killed at the time of receiving a most distinguished guest is stated in the Smritis. But, as Śāyana observes, (which entirely agrees with the opinions held nowadays) this custom belongs to former Yugas (periods of the world). Thence the word *goghna*, i. e. cow-killer, means in the more ancient Sanskrit books "a guest" (See the commentators on Pāpini 2, 4, 73) ; for the reception of a high guest was the death of the cow of the house.' According to Āpastamba's Aphorisms on the Sacred Law of the Hindus, the Sūktaka or student who has completed his course of religious study, when he speaks of a cow that is not a milch-cow is not to say 'She is not a milch-cow,' but 'this is a cow which will become a milch-cow.' See Sacred Books of the East, II. p. 95.



- 39 Downward she sends a mighty heat, though amid  
kine a Cow she roams.  
Poison she yields for him who owns and hath not  
given her away.
- 40 The animal is happy when it is bestowed upon the  
priests ;  
But happy is the Cow when she is made a sacrifice  
to Gods.
- 41 Nārada chose the terrible Viliptī out of all the cows  
Which the Gods formed and framed when they had  
risen up from sacrifice.
- 42 The Gods considered her in doubt whether she were  
a Cow or not.  
Nārada spake of her and said, The veriest Cow of  
cows is she.
- 43 How many cows, O Nārada, knowest thou, born  
among mankind ?  
I ask thee who dost know, of which must none who  
is no Brāhman eat ?
- 44 Viliptī, cow, and she who drops no second calf,  
Brihaspati !  
Of these none not a Brāhman should eat if he hope  
for eminence.
- 45 Homage, O Nārada, to thee who hast quick know-  
ledge of the cows.  
Which of these is the direst, whose withholding  
bringeth death to man ?
- 46 Viliptī, O Brihaspati, cow, mother of no second calf—  
Of these none not a Brāhman should eat if he hope  
for eminence.
- 47 Threefold are kine, Viliptī, cow, the mother of no  
second calf :  
These one should give to priests, and he will not  
offend Prajāpati.

41 *Viliptī* : literally, besmeared or anointed.

- 48 This, Brāhman ! is your sacrifice : thus should one  
think when he is asked,  
What time they beg from him the Cow fearful in the  
withholder's house.
- 49 He gave her not to us, so spake the Gods, in anger,  
of the Cow.  
With these same verses they addressed Bheda : this  
brought him to his death.
- 50 Solicited by Indra, still Bheda refused to give this  
Cow.  
In strife for victory the Gods destroyed him for that  
sin of his.
- 51 The men of evil counsel who advise refusal of the Cow,  
Miscreants, through their foolishness, are subjected  
to Indra's wrath.
- 52 They who seduce the owner of the Cow and say,  
Bestow her not,  
Encounter through their want of sense the missile  
shot by Rudra's hand.
- 53 If in his home one cooks the Cow, sacrificed or not  
sacrificed,  
Wronger of Gods and Brāhman, he departs, dis-  
honest, from the world.

#### HYMN V.

CREATED by toil and holy fervour, found by de-  
votion, resting in right ; 2 Invested with truth,  
surrounded with honour, compassed about with glory ;  
3 Girt round with inherent power, fortified with  
faith, protected by consecration, installed at sacrifice,

49 *Bheda* : nothing further appears to be known of this man who  
refused to give his cow to Indra.

This hymn, which is unintelligible in parts, has been translated by  
Ludwig, *Der Rigveda*, III. p. 448.

The hymn, which is partly in prose, is a continuation of Hymn 4,  
inculcating, still more forcibly, the sin and danger of robbing a Brāh-  
man of his cow.



the world her resting-place; 4 Brahma her guide, the Brāhman her lord and ruler; 5 Of the Kshatriya who taketh to himself this Brāhman's cow and oppresseth the Brāhman

6 The glory, the heroism, and the favouring fortune depart. 7 The energy and vigour, the power and might, the speech and mental strength, the glory and duty; 8 Devotion and princely sway, kingship and people, brilliance and honour, and splendour and wealth; 9 Long life and goodly form, and name and fame, in-breathing and expiration, and sight, and hearing; 10 Milk and flavour, and food and nourishment, and right and truth, and action and fulfilment, and children and cattle; 11 All these blessings of a Kshatriya depart from him when he oppresseth the Brāhman and taketh to himself the Brāhman's cow. 12 Terrible is she, this Brāhman's cow, and fearfully venomous, visibly witchcraft. 13 In her are all horrors and all deaths. 14 In her are all dreadful deeds, all slaughters of mankind. 15 This, the Brāhman's cow, being appropriated, holdeth bound in the fetter of Death the oppressor of the Brāhman, the blasphemer of the Gods.

16 A hundred-killing bolt is she: she slays the Brāhman's injurer.

17 Therefore the Brāhmans' cow is held inviolable by the wise.

18 Running she is a thunderbolt, when driven away she is Vaisvānara; 19 An arrow when she draweth up her hooves, and Mahādeva when she looketh around; 20 Sharp as a razor when she beholdeth, she thundereth when she belloweth. 21 Death is she when she loweth, and a fierce God when she whisketh her tail; 22 Utter destruction when she

13 *Visibly witchcraft*: an epithet follows, *kālbhāṛitā*, invested with *kālbhā*, the meaning of the compound being uncertain. Cf. stanza 53, note.

moveth her ears this way and that, Consumption when she droppeth water; 23 A missile when milking, pain in the head when milked; 24 The taking away of strength when she approacheth, a hand-to-hand fighter when roughly touched; 25 Wounding like an arrow when she is fastened by her mouth, contention when she is beaten; 26 Fearfully venomous when falling, darkness when she hath fallen down.

27 Following him, the Brāhman's cow extinguisheth the vital breath of the injurer of the Brāhman; 28 Hostility when being cut to pieces, woe to children when the portions are distributed; 29 A destructive missile of Gods when she is being seized, misfortune when carried away; 30 Misery while being additionally acquired, contumely and abuse while being put in the stall; 31 Poison when in agitation, fever when seasoned with condiments; 32 Sin while she is cooking, evil dream when she is cooked; 33 Uprooting when she is being turned round, destruction when she hath been turned round; 34 Discord by her smell, grief when she is being eviscerated; a serpent with poison in its fang when drawn; 35 Loss of power while sacrificially presented, humiliation when she hath been offered; 36 Wrathful Sarva while being carved, Simidā when cut up; 37 Poverty while she is being eaten, Destruction when eaten. 38 The Brāhman's cow when eaten cuts off the injurer of Brāhmans both from this world and from the world yonder. 39 Her slaughter is the sin of witchcraft, her cutting-up is a thunderbolt, her undigested grass is a secret spell. 40 Homelessness is she when denied her rights. 41 Having become Flesh-eating Agni the Brāhman's cow entereth into and devoureth the

33 *Simidā*: apparently a female demon, or a disease attributed to her influence. 'May all the rivers keep us free from Simidā' (R. V. VII. 50.). Cf. A. V. IV. 25. 4.





- oppressor of Brāhmans. 42 She sunders all his members, joints, and roots. 43 She cuts off relationship on the father's side and destroys maternal kinship. 44 The Brāhman's cow, not restored by a Kshatriya, ruins the marriages and all the kinsmen of the Brāhman's oppressor. 45 She makes him houseless, homeless, childless : he is extinguished without posterity to succeed him. 46 So shall it be with the Kshatriya who takes to himself the cow of the Brāhman who hath this knowledge.
- 47 Quickly, when he is smitten down by death, the clamorous vultures cry :
- 48 Quickly around his funeral fire dance women with dishevelled locks,  
Striking the hand upon the breast and uttering their evil shriek.
- 49 Quickly the wolves are howling in the habitation where he lived :
- 50 Quickly they ask about him, What is this? What thing hath happened here ?
- 51 Rend, rend to pieces, rend away, destroy, destroy him utterly.
- 52 Destroy Āngiras! the wretch who robs and wrongs the Brāhmans, born
- 53 Of evil womb, thou witchcraft hid, for Vaisvadevi is thy name,
- 54 Consuming, burning all things up, the thunderbolt of spell and charm.
- 55 Go thou, becoming Mṛityu sharp as razor's edge, pursue thy course :

52 *Āngiras!*: (the cow) belonging to Āngiras and his representatives the Atharva-priests.

53 *Born of evil womb*: *hīlba-jam* = ku-ulba-jam.—Ludwig. Cf. stanza 12. *Vaisvadevi*: belonging to all the Gods or to the Viṣve Devas.

The metrical portions of the hymn (47—93) have been translated by Ludwig, *Der Rigveda*, III. p. 5:9.

- 56 Thou bearest off the tyrants' strength, their store of merit, and their prayers.
- 57 Bearing off wrong, thou givest in that world to him who hath been wronged.
- 58 O Cow, become a tracker through the curse the Brāhman hath pronounced,
- 59 Become a bolt, an arrow through his sin, be terribly venomous.
- 60 O Cow, break thou the head of him who wrongs the Brāhmans, criminal, niggard, blasphemous of the Gods.
- 61 Let Agni burn the spiteful wretch when crushed to death and slain by thee.
- 62 Rend, rend to bits, rend through and through, scorch and consume and buru to dust,
- 63 Consume thou, even from the root, the Brāhmans' tyrant, godlike Cow !
- 64 That he may go from Yama's home afar into the worlds of sin.
- 65 So, Goddess Cow, do thou from him, the Brāhmans' tyrant, criminal, niggard, blasphemous of the Gods,
- 66 With hundred-knotted thunderbolt, sharpened and edged with razor-blades,
- 67 Strike off the shoulders and the head.
- 68 Snatch thou the hair from off his head, and from his body strip the skin :
- 69 Tear out his sinews, cause his flesh to fall in pieces from his frame.
- 70 Crush thou his bones together, strike and beat the marrow out of him.
- 71 Dislocate all his limbs and joints.
- 72 From earth let the Carnivorous Agni drive him, let Vāyu burn him from mid-air's broad region,
- 73 From heaven let Sūrya drive him and consume him.



## BOOK XIII.

### HYMN I.

- Rise, Mighty One, who liest in the waters, and enter  
this thy fair and glorious kingdom.  
Let Rohita who made this All uphold thee carefully  
nurtured for supreme dominion.
- 2 The strength that was in waters hath ascended.  
Mount o'er the tribes which thou hast generated.  
Creating Soma, waters, plants and cattle, bring  
hitherward both quadrupeds and bipeds.
- 3 Ye Maruts, strong and mighty, sons of Pṛiṣni, with  
Indra for ally crush down our foemen.  
Let Rohita, ye bounteous givers, hear you, thrice-  
seven Maruts who delight in sweetness!
- 4 Up to the lap of births, to lofty places, hath Rohita,  
the gorm of Dames, ascended.

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This Book is almost entirely devoted to the glorification of Rohita, the Red, a form of Fire and of the Sun, but distinguished from both those deities. The whole Book has been translated and elucidated with an excellent commentary by M. Victor Henry (*Les Hymnes Rohitas. Livre XIII de l'Atharva-veda, Traduit et Commenté par Victor Henry, Chargé de Cours à la Faculté des Lettres de Paris. Paris: J. Maisonneuve, 1891*).

1 *Mighty One: vjisa*; 'winner of the spoil.'—Henry. *Liest in the waters*: in which thou, as the Sun, hast set. *Rohita*: thyself as the rising Sun.

2 *The tribes*: celestial as well as terrestrial; Rohita being the great source from which all life has sprung.

3 *Thrice-seven*: a fanciful expression for an indefinite number. In R. V. VIII. 85. 8. the number of the Maruts or Storm-Gods is said to be thrice-sixty, or, according to Śāyana, sixty-three, that is nine bands or companies consisting of seven each. Cf. A. V. I. 1, 1, note.

4 *The lap of births*: the place whence all creation springs. There is a play of words in the original: *ruho ruhoḥ rōhitaḥ d' ruhoḥ*. Dames: the Dawn.



- Conjoined with these he found the six realms : seeing  
his way in front here he received the kingship.
- 5 For thee hath Rôhita obtained dominion, scattered  
thine enemies, become thy safeguard.  
So by the potent Sakvaris let Heaven and Earth  
be milked to yield thee all thy wishes.
- 6 Rohita gave the Earth and Heavens their being.  
There Parameshthin held the cord extended.  
Thereon reposes Aja Ekapâda. He with his might  
hath stablished Earth and Heaven.
- 7 Rohita firmly stablished Earth and Heaven : by him  
was ether fixt, by him the welkin.  
He measured out mid-air and all the regions : by him  
the Gods found life that lasts for ever.
- 8 Arranging shoots, springs, Rohita considered this  
Universe in all its forms and phases.  
May he, gone up to heaven with mighty glory,  
anoint thy sovranly with milk and fatness.
- 9 Thy risings up, thy mountings and ascensions where-  
with thou fillest heaven and air's mid-region—  
By prayer for these, by milk of these, increasing, in  
Rohita's kingdom watch, among his people.

5 *For thee* : for thyself, Rohita. *Scattered* : M. Henry reads *sydsyan* = *śi dśyan* for *śi dśhan* of the text which is marked as doubtful in the Index Verborum. *Sakvaris* : (from *śak*, to be strong) verses in the Sakvari metre consisting of 56 (7 × 8) syllables; here the stanzas of the two Sâmans or psalms called Raivata (Wealthy) and Śakvara (Potent), the former of which is identified with the Bṛihat, in Aitareya Brâhmana, IV. 13., and the latter with the Rathantara. See XI. 3. 16, note.

6 *Parameshthin* : the Supreme Being. *Aja Ekapâda* : the Unborn or Eternal One-footed ; a personification of the Sun and here identified with Rohita.

7 *Ether : svîr* ; the highest heaven, the empyrean, the abode of the Sun, supported by the vault of *śdha*, the firmament or welkin. *Life that lasts for ever* : or Amrita, the ambrosia, Soma that makes them immortal.

8 *Shoots, springs* : *prarâho rûhâ* ; the 'risings up' and 'mountings' of the next stanza.

- 10 The tribes thy heat produced have followed hither  
the Calf and Gâyatri, the strain that lauds him.  
With friendly heart let them approach to serve thee,  
and the Calf Rohita come with his mother.
- 11 Erected, Rohita hath reached the welkin, wise, young,  
creating every form and figure.  
Agni, refulgent with his heightened lustre, in the  
third realm hath brought us joy and gladness.
- 12 Thousand-horned Bull, may Jâtavedas, worshipped  
with butter, balmed with Soma, rich in heroes,  
Besought, ne'er quit me : may I ne'er forsake thee.  
Give me abundant men and herds of cattle.
- 13 Rohita is the sire and mouth of worship : to him with  
voice, ear, heart I pay oblation.  
To Rohita come Gods with joyful spirit. May he by  
risings raise me till I join him.
- 14 Rohita ordered sacrifice for Visvakarman : thence  
have I obtained this strength and energy.  
May I proclaim thee as my kin over the greatness of  
the world.

10 *The tribes* : cf. stanza 2. Here the Celestials are meant. *Thy heat* : there is a play on the word *śdhas* which means both heat and fervent devotion or religious austerity. *The Calf* : Agni or Rohita as the young Sun. *Gâyatri* : the personification of the metre which is especially sacred to Agni identified here with Rohita. *His mother* : Dawn, who precedes and may be said to produce the Sun.

11 *Agni* : as the Sun, identified with Rohita.

12 *Thousand-horned Bull* : the mighty one with his countless rays of light.

13 *Till I join him* : I adopt M. Henry's reading *samityat*, infinitive dative, for *samityat* of the text which appears to be corrupt.

14 *Visvakarman* : the Omniscient ; 'the mythical being who has arranged in heaven all the phases of the first sacrifice whence all creation sprang, phases of which those of the earthly sacrifice are the image and the copy.'—Henry. Creation typified and originated by the mysterious primeval sacrifice is the subject of R. V. X. 130. 'Indra after having slain Vritra became Visvakarman. Prajapati after having produced the creatures became (also) Visvakarman' (Haug's Aitareya Brâhmana, IV. 22). See also R. V. X. 81 and 82.



- 15 On thee have mounted Brihatī and Pankti, and  
Kakup with great splendour, Jātavedas !  
The cry of Vashaṭ with the voice uplifted, and  
Rohita with seed on thee have mounted.
- 16 He goes into the womb of earth, he robes himself in  
heaven and air.  
He on the Bright One's station hath reached heaven-  
ly light and all the worlds.
- 17 To us, Vāchaspati, may Earth be pleasant, pleasant  
our dwelling, pleasant be our couches.  
Even here may Prāṇa be our friend : may Agni, O  
Parameshṭhiu, give thee life and splendour.
- 18 And those, Vāchaspati, our own five seasons, sacred  
to Viśvakarman their creator.  
Even here our friend be Prāṇa : Parameshṭhin, may  
Rohita vouchsafe thee life and splendour.

15 *With the voice uplifted!* : 'What is the exact meaning of the strange epithet *uṣṭhīhākhārd* applied to the cry *vashaṭ*? Of course it would be very simple to correct *uṣṭhīhākhārd* and to translate "... the *uṣṭhīhā* and the imperishable *vashaṭ*;" but this would require three changes of accent against which the pada text protests . . . . . One resource is left, to admit that the poet (1), after having expressly enumerated several metres, has added the *uṣṭhīh* by means of a pun on the word *uṣṭhīhā* "nape of the neck" and "*uṣṭhīh*." In this case *uṣṭhīhākhārd* might signify "that which is pronounced on the top," because the *vashaṭ* is a sort of crowning of the sacrifice, or still rather it would be a refined substitute for the adjective *uṣṭhīhākhārd*, which is found in two places in the A. V., and would naturally be rendered by "uttered with a high voice." This latter interpretation appears to me to be almost certainly correct.—Henry. Prof. Ludwig translates: 'Uṣṭhīhā, Om.'

16 *The Bright One's station* : the abode of the Sun, the empyrean. Stanzas 16—20 form part of the Godānam ceremony (see II. 13.), and appear to have been inserted in the hymn solely on account of the mention of Rohita in stanza 18.

17 *Vāchaspati* : Lord of Speech, a Genius presiding over human life; an epithet of Soma, Viśvakarman, Prajāpati, and Brihaspati. See I. 1. 1, note. *Prāṇa* : Vital Breath personified. See XI. 4. *Parameshṭhin* : meaning, apparently, both the Supreme Being and the youth who has obtained complete sanctification by the initiatory ceremony.

18 *Our own five seasons* : that is, may they be propitious to the youth.

- 19 Breed, O Vāchaspati, joy and understanding, kine in  
our stall and children in our consorta.  
Even here may Prāṇa be our friend : may Agni, O  
Parameshṭhin, give thee life and splendour.
- 20 With splendour let God Savitar, and Agni, with  
splendour Mitra, Varuṇa invest thee.  
Treading down all Malignities, come hither. Plea-  
sant and glorious hast thou made this kingdom.
- 21 Rohita, car-borne by a speckled leader, thou, pouring  
water, goest on in triumph.
- 22 Golden, refulgent, lofty is the Lady, Rohiṇī, Rohita's  
devoted Consort.  
Through her may we win various spoil and booty,  
through her be conquerors in every battle.
- 23 Rohita's seat is Rohiṇī before us : that is the path  
the speckled Mare pursueth.  
Kaśyapas and Gandharvas lead her upward, and  
heavenly sages ever watch and guard her.
- 24 Sūrya's bay steeds refulgent and immortal draw the  
light-rolling chariot on for ever.  
Drinker of fatness, Rohita, resplendent, hath entered  
into various-coloured heaven.
- 25 Rohita, Bull whose horns are sharply pointed, supe-  
rior of Agni and of Sūrya,  
He who supports the sundered earth and heaven,—  
from him the Gods effect their own creations.

20 *This kingdom* : cf. stanza 1, line 1.

23 *Rohiṇī* : feminine of Rohita; the Red (cow or mare) : here meaning Ushas or Dawn. In later times Rohiṇī was the name of a lunar asterism personified as a daughter of Dakṣha and regarded as the favourite wife of the Moon.

23 *Speckled Mare* : cf. stanza 21. *Kaśyapas* : a class of semi-divine genii or spirits who regulate the course of the Sun. *Gandharvas* : celestial beings who dwell in the sky and govern the course of the heavenly bodies.

25 *Horns* : rays of light. *Superior of Agni* : see introductory note.





- 26 Rohita rose to heaven from mighty ocean, Rohita  
rose and clomb all steeps and rises.
- 27 Prepare the Milky One who teems with fatness : she  
is the Gods' never-reluctant milch-cow.  
Indra drink Soma : ours be peace and safety. Let  
Agni lead the laud, and chase our foemen.
- 28 Both kindling and inflamed, adored with butter and  
enhanced thereby,  
May conquering Agni, conqueror of all, destroy mine  
enemies.
- 29 Let him smite down in death and burn the foeman  
who attacketh me.  
Our adversaries we consume through Agni the Car-  
nivorous.
- 30 Beat them down, Indra, with thy bolt, beat them  
down, mighty with thine arm.  
I through the energy and force of Agni have secured  
my foes.
- 31 Cast down our foes beneath our feet, O Agni. Bri-  
haspati, oppress our rebel kinsman.  
Low let them fall, O Indra-Agni, Mitra-Varuṇa,  
powerless to show their anger.
- 32 Ascending up on high, O God, O Sūrya, drive my  
foes away.  
Yea, beat them backward with the stone : to deepest  
darkness let them go.
- 33 Calf of Virāj, the Bull of prayers and worship, white-  
backed, he hath gone up to air's mid-region.

27 *Prepare* : or, mete out. *The Milky One* : the altar, the source  
of all prosperity. The stanza is addressed to the priest whose duty is  
to measure it out and prepare it for sacrifice.

33 *The stone* : the thunderbolt. 'Are there no stones in heaven But  
what serve for the thunder?'—Othello, V. 2.

33 *Calf of Virāj* : here the divine being Virāj (see X. 10. 1.) ap-  
pears as a personification of Ushas or Dawn, both the mother and the  
consort of the Sun. *Brahma* : used in two senses, the Supreme Being,  
the Sun, and prayer.

- Singing, they hymn the Calf, with gifts of butter :  
him who is Brahma they exalt with Brahma.
- 34 Rise up to earth, rise up to heaven above it ; rise up  
to opulence, rise up to kingship.  
Rise up to offspring, rise to life immortal ; rise, and  
with Rohita unite thy body.
- 35 With all the Gods who circle round the Sun, up-  
holding royal sway,  
With all of these may Rohita accordant, give sov-  
ranty to thee with friendly spirit.
- 36 Cleansed by prayer, sacrifices bear thee upward :  
bay coursers, ever travelling, convey thee. Thy  
light shines over sea and billowy ocean.
- 37 Rohita, conqueror of cows and riches and gathered  
spoil, is heaven's and earth's upholder.  
Over earth's greatness would I tell my kinship with  
thee who hast a thousand births and seven.
- 38 A glorious sight to beasts and men, thou goest  
glorious to the regions and mid-regions.  
On earth's, on Aditi's bosom, bright with glory.  
Fain would I equal Savitar in beauty.
- 39 Thou, yonder, knowest all things here, when here  
thou knowest what is there.  
From here men see the sphere of light, Sūrya pro-  
foundly wise in heaven.
- 40 A God, thou injurest the Gods : thou movest in  
the ocean's depth.  
Men kindle common Agni : him only the higher  
sages know.

36 *Sea and billowy ocean* : the ocean of air ; a hendiadya.

37 *Hast a thousand births and seven* : art re-born day after day for  
ever. The numbers are fanciful.

40 *Thou injurest the Gods* : dimmest their glory with thy surpassing  
brightness. *Common Agni* : whose blessings all men enjoy, although  
only sages can really understand the nature of the Deity.



- 41 Beneath the upper realm, above this lower, bearing  
her Calf at foot, the Cow hath risen.  
Whitherward, to what place hath she departed?  
Where doth she calve? Not in this herd of cattle.
- 42 She hath become one-footed or two-footed, four-  
footed, or eight-footed or nine-footed,  
This universe's thousand-syllabled Pankti. Oceans  
flow forth from her in all directions.
- 43 Rising to heaven, immortal, hear my calling. Cleansed  
by prayer, sacrifices bear thee upward. Bay  
courseurs, ever on the road, convey thee.
- 44 This, O Immortal One, I know of thee, thy progress  
to the sky, thy dwelling-place in loftiest heaven.
- 45 Beyond the sky, beyond the Earth looks Sūrya, and  
beyond the floods.  
The single eye of all that is, to mighty heaven hath  
he arisen.
- 46 The earth was made his altar, and the wide expanses  
were the fence.  
There Rohita established both these Agnis, fervent  
heat and cold.
- 47 He established heat and cold, he made the mountains  
sacrificial posts.

41 The stanza is taken from R. V. I. 164. 17. Cf. A. V. IX. 9. 17. Ushas or Dawn hath risen between heaven and earth, carrying with her the young Sun her offspring. *Calves*: produce the Sun. *This herd of cattle*: this world.

42 Taken partly from R. V. I. 164. 41: see A. V. IX. 10. 21. According to M. Henry, the feet of the cow are the beams of Dawn which multiply as she advances. 'In another sense the "feet" are rhythmic unities, which leads up to the introduction of the *pankti*, a metre consisting of forty syllables. The thousand-syllabled *pankti* represents, according to this explanation, the spread of the light over the universe. See M. Henry's note.

46 *Expanses*: the quarters of the sky and the spaces above and below. *The fences*: the paridhis or enclosing-sticks surrounding the sacrificial fire. See *Sacred Books of the East*, XII. p. 87. *Both these Agnis*: the Sun of Summer and the Sun of Winter.

- Then both the Agnis, Rohita's who found celestial  
light, with rain for molten butter, sacrificed.
- 48 Rohita's Agni—his who found heaven's light—is  
kindled with the prayer.  
From him the heat, from him the cold, from him the  
sacrifice was born.
- 49 Both Agnis—Rohita's who found the light of heaven  
—made strong by prayer,  
Waxing by prayer, adored with prayer, by prayer  
enkindled, sacrificed.
- 50 One is deposited in Truth, one kindled in the waters:  
both  
Agnis of Rohita who found the light are set aflame  
with prayer.
- 51 That decked by Wind, and that prepared by Indra  
Brahmanaspati,  
Agnis of Rohita who found light, prayer-enkindled,  
sacrificed.
- 52 Rohita made the earth to be his altar, heaven his  
Dakshinā.  
Then heat he took for Agni, and with rain for molten  
butter he created every living thing.
- 53 The earth became an altar, heat was Agni, and the  
butter rain.  
There Agni made, by song and hymn, these moun-  
tains rise and stand erect.
- 54 Then, having made the hills stand up, Rohita spake  
to Earth and said:  
In thee let every thing be born, what is and what is  
yet to be.

48 *Agnis*: here representing the two Agnis of stanza 46.

50 *One*: the Sun. *One*: lightning springing from the watery cloud.

52 *Dakshinā*: or, priestly fee.



- 55 This sacrifice, the first of all, the past, the present,  
had its birth.  
From that arose this universe, yea, all this world of  
brightness, brought by Rohita the heavenly Sage.
- 56 If thou should kick a cow, or by indecent act offend  
the Sun,  
Thy root I sever: nevermore mayst thou cast shadow  
on the ground.
- 57 Thou who, between the fire and me, passest across  
the line of shade,  
Thy root I sever: nevermore mayst thou cast shadow  
on the ground.
- 58 Whoe'er he be who, Sūrya, God! comes between thee  
and me to-day,  
On him we wipe away ill-dream, and troubles, and  
impurity.
- 59 Let us not, Indra, leave the path, the Soma-presser's  
sacrifice.  
Let not malignities dwell with us.
- 60 May we obtain, completely wrought, the thread spun  
out to reach the Gods,  
That perfecteth our sacrifice.

55 *This sacrifice*: typifying and originating creation. See R. V. X. 82. 7, 88. 9; 130. 1, notes.

56 Directed against demoniacal beings.

57 M. Henry observes: "These three stanzas [56—58] seem to refer to a solar eclipse, and it is very probable that they figured among the 'rohitas' recited at such an occurrence (Kauṣika Sātra, XCIX. 4)."

59 Taken from R. V. X. 57. 1.

60 From R. V. X. 57. 2. *The thread*: the long line of heavenly light.

The hymn has been translated also by Ludwig, *Der Rigveda*, III. p. 536. See also Muir, *O. S. Texts*, V. 395; and Scherman, *Philosophische Hymnen*, p. 73.

## HYMN II.

- RADIANT, refulgent in the sky are reared the banners  
of his light,  
Āditya's, who beholdeth man, mighty in act and  
bountiful.
- 2 Let us laud him, the whole world's Herdsman, Sūrya,  
who with his rays illumines all the regions,  
Mark of the quarters, brightening them with lustre,  
swift, mighty-pinioned, flying in the ocean.
- 3 From west to east thou speedest freely, making by  
magic day and night of diverse colours.  
This is, Āditya, thy transcendent glory, that thou  
alone art born through all creation.
- 4 Victorious, inspired, and brightly shining, whom  
seven strong tawny-coloured coursers carry,  
Whom Atri lifted from the flood to heaven, thus men  
behold thee as thy course thou runnest.
- 5 Let them not snare thee speeding on thy journey:  
pass safely, swiftly places hard to traverse,—  
While measuring out the day and night thou movest—  
O Sūrya, even Heaven and Earth the Goddess.

The hymn is a glorification of the Sun as Āditya, Sūrya, and Rohita.

2 *Mark of the quarters*: (*prajāñnam*, as corrected by von Roth, instead of *prajāñnam* of the text) the sign according to which the position of the cardinal points is fixed.

4 *Atri*: a celebrated Rishi, said to have been thrown into a fiery pit by the Asuras and delivered by the Aśvins (R. V. I. 112. 7; 116. 8; 118. 7). In later times he was regarded as one of the ten Prajāpatis or Lords of Creation engendered by Manu for the purpose of creating the universe. In R. V. V. 43. 8 Atri is said to have 'established in the heaven the eye of Sūrya,' eclipsed or darkened by the magic arts of the demon Svarbhāṣu, the Rāhu of later times. In stanza 9 of the same hymn the Atris or descendants of Atri are said to have 'found the Sun again.'

5 *Let them not snare thee*: the Sun being regarded as a bird. See XVII. 1. 8, note.



- 6 Hail to thy rapid car whereon, O Sūrya, thou circlest  
 in a moment both the limits,  
 Whirled by thy bay steeds, best of all at drawing,  
 thy hundred horses or seven goodly coursers!
- 7 Mount thy strong car, O Sūrya, lightly rolling, drawn  
 by good steeds, propitious, brightly gleaming,  
 Whirled by thy bays, most excellent at drawing, thy  
 hundred horses or seven goodly coursers.
- 8 Sūrya hath harnessed to his car to draw him seven  
 stately bay steeds gay with golden housings.  
 The Bright One started from the distant region:  
 dispelling gloom the God hath climbed the heavens.
- 9 With lofty banner hath the God gone upward, and  
 introduced the light, expelling darkness.  
 He hath looked round on all the worlds, the Hero,  
 the son of Aditi, Celestial Eagle.
- 10 Rising, thou spreadest out thy rays, thou nourishest  
 all shapes and forms.  
 Thou with thy power illumest both the oceans,  
 encompassing all spheres with thy refulgence.
- 11 Moving by magic power to east and westward, these  
 two young creatures, sporting, circle ocean.  
 One of the pair beholds all living creatures: with  
 wheels of gold the bay steeds bear the other.
- 12 Atri established thee in heaven, O Sūrya, to create  
 the month.  
 So on thou goest, firmly held, heating, beholding all  
 that is.

6 *Both the limits*: the eastern and western horizons.

10 *Both the oceans*: celestial and terrestrial.

11 The stanza is taken, with variations, from R. V. X. 85. 18, and is found also, with variants, in A. V. VII. 81. 1. *To east and westward*: or, forward and backward. *Two young creatures*: Sūrya and Soma; Sun and Moon.

- 13 As the Calf both his parents so thou joinest both the  
 distant bounds.  
 Surely the Gods up yonder knew this sacred mystery  
 long ago.
- 14 Sūrya is eager to obtain all wealth that lies along  
 the sea.  
 Great is the course spread out for him, his eastward  
 and his westward path.
- 15 He finishes his race with speed and never turns his  
 thought aside.  
 Thereby he keeps not from the Gods enjoyment of  
 the Drink of Life.
- 16 His heralds bear him up aloft, the God who knoweth  
 all that live,  
 Sūrya, that all may look on him.
- 17 The Constellations pass away, like thieves, departing  
 in the night,  
 Before the all-beholding Sun.
- 18 His herald rays are seen afar refulgent o'er the world  
 of men,  
 Like flames of fire that burn and blaze.
- 19 Swift and all-beautiful art thou, O Sūrya, maker of  
 the light,  
 Illuming all the radiant realm.
- 20 Thou goest to the hosts of Gods, thou comest hither  
 to mankind,  
 Hither, all light to be behold.

13 *The Calf*: Agni. *His parents*: the upper and lower parts of the fire-drill. *Both the distant bounds*: cf. stanza 6. The force of the comparison is not very obvious. See M. Henry's note.

16 Stanzas 16—24 are taken from R. V. I. 50. 1—9, and appear again in A. V. XX. 47. 13—21. *Heralds*: or, banners; the rays of light or luminous clouds that announce his approach. *The God who knoweth all that live*: *jātvēdusam*; here an epithet of Sūrya.





- 21 With that same eye of thine wherewith thou seest,  
 brilliant Varuṇa,  
 The active one among mankind,
- 22 Traversing sky and wide mid-air, thou metest with  
 thy beams our days,  
 Sun, seeing all things that have life.
- 23 Seven bay steeds harnessed to thy car bear thee,  
 O thou far-seeing One,  
 God, Sūrya, with the radiant hair.
- 24 Sūrya hath yoked the pure bright seven, the daughters  
 of the car, with these,  
 His own dear team, he travelleth.
- 25 Devout, aflame with fervent heat, Rohita hath gone  
 up to heaven.  
 He is re-born, returning to his birthplace, and hath  
 become the Gods' imperial ruler.
- 26 Dear unto all men, facing all directions, with hands  
 and palms on every side extended,  
 He, the sole God, engendering earth and heaven,  
 beareth them with his wings and arms together.
- 27 The single-footed hath outstepped the biped, the  
 biped overtakes the triple-footed.  
 The biped hath outstridden the six-footed: these sit  
 around the single-footed's body.

21 *Varuṇa*: used here as an appellative (the Encompasser) of Sūrya. Śāyana explains the word as *anishṭanivṛata*, averter of evil.

24 *The pure bright seven*: the seven steeds that draw his chariot; the number having reference to the sun's seven rays. See XI. 1. 36, note. *His own dear team*: or, yoked of themselves.

26 Taken, with variations, from R. V. X. 81. 3. *Beareth*: the R. V. reading is *dāmati*, weldeth, that is, fuses the matter which he forms into heaven and earth.

27 Taken, with variations, from R. V. X. 117. 8. *The single-footed*: the Sun appears to be meant, whose motion is swifter than that of the biped, the ordinary man, who, again, walks faster than the triple-footed or old man who moves with the assistance of a staff. Cf. the Sphinx's enigma solved by Oedipus. The second line is less easy to explain.

- 28 When he, unwearied, fain to go, hath mounted his  
 bays, he makes two colours, brightly shining.  
 Rising with banners, conquering the regions, thou  
 sendest light through all the floods, Āditya.
- 29 Verily, Sūrya, thou art great: truly, Āditya, thou  
 art great.  
 Great is thy grandeur, Mighty One: thou, O Āditya,  
 thou art great.
- 30 In heaven, O Bird, and in mid-air thou shinest: thou  
 shinest on the earth and in the waters.  
 Thou hast pervaded both the seas with splendour:  
 a God art thou, O God, light-winner, mighty.
- 31 Soaring in mid-course hither from the distance, fleet  
 and inspired, the Bird that flies above us,  
 With might advancing Vishṇu manifested, he con-  
 quers all that moves with radiant banner:
- 32 Brilliant, observant, mighty Lord, an Eagle illuming  
 both the spheres and air between them.  
 Day and the Night, clad in the robes of Sūrya, spread  
 forth more widely all his hero powers.
- 33 Flaming and radiant, strengthening his body, bestow-  
 ing floods that promptly come to meet us,  
 He, luminous, winged, mighty, strength-bestower,  
 hath mounted all the regions as he forms them.
- 34 Bright presence of the Gods, the luminous herald,  
 Sūrya hath mounted the celestial regions.  
 Day's maker, he hath shone away the darkness, and  
 radiant, passed o'er places hard to traverse.

The R. V. version is different: 'Four-footed creatures (dogs) come when bipods (men) call them, and stand and look where five (several men) are met together; being uncertain at first whether their masters are among them or not. See A. V. XIII. 3. 25. There are many traces of similar riddles in the Veda. The riddles propounded by Samson are recorded in the Bible; there is a large collection of enigmas in the Icelandic *Herfarar Saga*; and old English and Scottish ballads abound in them. See Baring-Gould's *Strange Survivals*, pp. 220—237.

29 Taken, with variations, from R. V. VIII. 90. 11.



- 35 He hath gone up on high, the Gods' bright presence,  
the eye of Mitra, Varuṇa, and Agni.  
The soul of all that moveth not or moveth, Sūrya  
bath filled the earth and air and heaven.
- 36 High in the midst of heaven may we behold thee  
whom men call Savitar, the bright red Eagle,  
Soaring and speeding on thy way, refulgent, unwast-  
ing light which Atri erst discovered.
- 37 Him, Son of Aditi, an Eagle hasting along heaven's  
height, I supplicate in terror.  
As such prolong our lengthened life, O Sūrya : may  
we, unharmed, enjoy thy gracious favour.
- 38 This gold-hued Haṅsa's wings, soaring to heaven,  
spread o'er a thousand days' continued journey.  
Supporting all the Gods upon his bosom, he goes his  
way beholding every creature.
- 39 Rohita, in primeval days Prajāpati, was, after, Time.  
Mouth of all sacrifices, he, Rohita, brought celestial  
light.
- 40 He, Rohita, became the world : Rohita gave the  
heaven its heat.  
Rohita with his beams of light travelled along the  
earth and sea.
- 41 To all the regions Rohita came, the imperial Lord of  
heaven.  
He watches over ocean, heaven, and earth and all  
existing things.
- 42 Mounting the lofty ones, he, bright, unwearied, splen-  
didly shining, makes two separate colours,

35 Taken from R. V. I. 115. 1.

36 Atri : cf. stanza 4.

38 The stanza occurs in A. V. X. 8. 18, and is repeated in 3. 14 of  
this Book.

39 Time : Kāla, personified and deified. See XIX. 53.

43 The lofty ones : the quarters of the sky and the intermediate  
spaces. Two separate colours : light when he is present, and darkness  
when he is absent. Wind-approacher : it seems impossible to get any

- While through all worlds that are he sends his lustre,  
radiant, observant, mighty, wind-approacher.
- 43 One form comes on, the other is reverted : to day  
and night the Strong One shapes and fits him.  
With humble prayer for aid we call on Sūrya, who  
knows the way, whose home is in the region.
- 44 The suppliant's way, filling the earth, the Mighty  
circleth the world with eye that none deceiveth.  
May he, all-seeing, well-disposed and holy, give ear  
and listen to the word I utter.
- 45 Blazing with light his majesty hath compassed ocean  
and earth and heaven and air's mid-region.  
May he, all-seeing, well-disposed and holy, give ear  
and listen to the word I utter.
- 46 Agni is awakened by the people's fuel to meet the  
Dawn who cometh like a milch-cow.  
Like young trees shooting up on high their branches,  
his flames are mounting to the vault of heaven.

meaning out of *vīśamdyā*, *vīśam dyā* of the Pada text. The S. P. Dictionary considers it to be an interpolation. Prof. Ludwig translates it by 'der windsauber' the wind-spell, as though it were *vīśa* + *dyā*. M. Henry changes the word into *vīśam dya*, '(over) wind and waters.' The pada would then run 'bright, strong, observant, over wind and waters.'

43 'The sun does never set nor rise. When people think the sun is setting (it is not so). For after having arrived at the end of the day it makes itself produce two opposite effects, making night to what is below and day to what is on the other side.' Similarly, *mutatis mutandis*, for day.—Haug's Aitareya Brāhmaṇa, III. 44.

44 The suppliant's way : the refuge and help of the distressed ; Rohita, the Sun.

46 The stanza is taken from R. V. V. I. 1. The second line is difficult :—'and then his irradiations proceed aloft to the heavens, like the flocks of moving birds.'—Stevenson. 'Like birds (?) flying up to a branch, the flames of Agni went up to heaven, (or like strong men reaching up to).'—Max Müller.

The hymn has been translated also by Ludwig, Der Rigveda, III. p. 540.



## HYMN III.

- He who engendered these, the earth and heaven,  
 who made the worlds the mantle that he weareth,  
 In whom abide the six wide-spreading regions  
 through which the Bird's keen vision penetrateth,  
 This God is wroth offended by the sinner who wrongs  
 the Brāhman who hath gained this knowledge.  
 Agitate him, O Rohita; destroy him: entangle in thy  
 snares the Brāhman's tyrant.
- 2 He from whom winds blow pure in ordered season,  
 from whom the seas flow forth in all directions,  
 This God, etc.
- 3 He who takes life away, he who bestows it; from  
 whom comes breath to every living creature,  
 This God, etc.
- 4 Who with the breath he draws sates earth and  
 heaven, with expiration fills the ocean's belly,  
 This God, etc.
- 5 In whom Viiāj, Prajāpati, Parameshṭhin, Agni Vais-  
 vānara abide with Paṅkti,  
 He who hath taken to himself the breathing of the  
 Supreme, the vigour of the Highest,  
 This God, etc.
- 6 On whom rest six expanses and five regions, four  
 waters, and three syllables of worship,  
 He who hath looked between both spheres in anger,  
 This God, etc.

The hymn is a glorification of Rohita, with a malediction on the man who wrongs a Brāhman.

1 *The Bird's*: the Sun's. *This knowledge*: of the nature of Rohita as enunciated in lines 1 and 2 of the stanza. *This God*: this refrain of two lines concludes every stanza except the last.

2 *Seas*: collections of waters. *With Paṅkti*: that is, with the whole series or company of divine beings. Cf. XIII. 1. 42, note.

6 *Three syllables of worship*: the three mystical words *bhūr, bhuvah, sva*, Earth, Air, Heaven. M. Henry calls attention to the regular decrease in the numbers from six to two.

- 7 He who, consuming food, became its master, the  
 Lord of Prayer, the Regent of Devotion,  
 The world's Lord, present and to be hereafter, This  
 God, etc.
- 8 He who metes out the thirteenth month, constructed  
 with days and nights, containing thirty members,  
 This God, etc.
- 9 Dark the descent; the strong-winged birds are golden:  
 they fly aloft to heaven, enrobed in waters.  
 They have come hither from the seat of Order, This  
 God, etc.
- 10 What silver, Kasyapa, thou hast refulgent, what  
 brightly-shining lotus-flower collected,  
 Wherein are gathered seven Suns together, This  
 God, etc.
- 11 In front the Bṛihat-Sāman is his mantle, and from  
 behind Rathantara enfolds him,  
 Ever with care robing themselves in splendour. This  
 God, etc.
- 12 One of his wings was Bṛihat, and the other Rathan-  
 tara, vigorous with one same purpose,  
 What time the Gods gave Rohita his being. This  
 God, etc.
- 13 At evening he is Varuṇa and Agni, ascending in the  
 morning he is Mitra.

7 *Present and to be hereafter*: *bhūtā*, present, is masculine, and *bhaviṣyād*, future, neuter.

8 The creation of the thirteenth or intercalary month is here especially ascribed to Rohita or the Sun, the Moon being the creator of the ordinary months of the year.

9 The stanza, taken from R. V. I. 164. 47, is found also in A. V. VI. 23. 1 and IX. 10. 22.

10 *Kasyapa*: as regulator of the course of the Sun.

11 *Rathantara*: 'The two (principal) Sāmans at the Sattva are the Bṛihat and Rathantaram. These are the two boats of the sacrifice, landing it on the other shore (in the celestial world) . . . Bṛihat and Rathantaram are two wings.'—Haug's *Aitareya Brāhmaṇa*, IV. 13.

13 *Varuṇa*: the God who especially presides over the night; the starry heaven deified.



- As Savitar, he moves through air's mid region, as Indra warms the heavens from the centre. This God, etc.
- 14 This gold-hued Haṅsa's wings, soaring to heaven spread o'er a thousand days' continued journey. Supporting all the Gods upon his bosom, he goes his way beholding every creature. This God, etc.
- 15 This is the God who dwells within the waters, the thousand-rooted, many-powered Atri, He who brought all this world into existence. This God, etc.
- 16 With flying feet his tawny coursers carry the bright God through the sky, aglow with splendour, Whose limbs uplifted fire and heat the heavens : hither he shines with beams of golden colour. This God, etc.
- 17 He beside whom his bay steeds bear the Ādityas, by whom as sacrifice go many knowing The sole light shining spread through various places. This God, etc.
- 18 The seven make the one-wheeled chariot ready : bearing seven names the single courser draws it. The wheel, three-naved, is sound and undecaying : thereon these worlds of life are all dependent. This God, etc.
- 19 Eight times attached the potent Courser draws it, Sire of the Gods, father of hymns and praises. So Mātariṣvan, measuring in spirit the thread of Order, purifies all regions. This God, etc.
- 20 The thread that goes through all celestial quarters within the Gāyatrī, womb of life eternal. This God, etc.

14 This stanza is repeated from XIII. 2. 38.

15 Atri : cf. XIII. 2. 4, note.

18 See IX. 9. 2.

20 *The thread* : the uninterrupted chain of sacrifice, reaching from earth to heaven, uniting men with the Gods and producing all earthly blessings and happiness hereafter.

- 21 Three are the settings, three the upward risings, three are the spaces, yea, and three the heavens. We know thy triple place of birth, O Agni, we know the deities' triple generations.
- 22 He who, as soon as born, laid broad earth open, and set the ocean in the air's mid-region, This God, etc.
- 23 Thou, Agni, kind with lights and mental powers, hast up in heaven shone as the Sun, enkindled. The Maruts, sons of Pṛisni, sang his praises what time the Gods gave Rohita his being. This God, etc.
- 24 Giver of breath, giver of strength and vigour, he whose commandment all the Gods acknowledge, He who is Lord of this, of man and cattle, This God, etc.
- 25 The single-footed hath outstepped the biped, the biped overtakes the triple-footed. The quadruped hath wrought when bipeds called him, standing and looking on the five collected. This God is wroth offended by the sinner that wrongs the Brāhman who hath gained this knowledge. Agitate him, O Rohita ; destroy him : entangle in thy snares the Brāhman's tyrant.

21 *Three are the settings* : as M. Henry observes, the idea of the triple birth of Agni, from Heaven as the Sun, from men as Sacrificial Fire, and from the waters of the firmament as lightning (see R. V. X. 45. 1), is at the bottom of these arithmetical speculations. *Triple place of birth* : 'Three several places of his birth they honour, in mid-air, in the heaven, and in the waters' (R. V. I. 95. 3).

24 This stanza is the second verse of the Hymn to Prajāpati, R. V. X. 121, which appears, with variations, in A. V. IV. 2. The original refrain is, 'What God (other than Prajāpati, according to Prof. Ludwig) shall we adore with our oblation !'

25 The first line is repeated from XIII. 2. 27 ; and line 2, which is taken, with variations, from the same stanza of the original hymn (R. V. X. 117. 8) is explained in the note thereon. According to M. Henry, *the quadruped* is the Sun, often represented under the form of a bull or horse, who comes at the prayer of men and from his station in heaven looks down on the five human races.





- 26 Born is the darksome Mother's Son, the whitely shining Calf of Night.  
He, Rohita, ascendeth up to heaven, hath mounted to the heights.

## HYMN IV.

Down looking, on the ridge of sky Savitar goes to highest heaven.

- 2 To misty cloud filled with his rays Mahendra goes encompassed round.  
3 Creator, and Ordainer, he is Vāyu, he is lifted cloud.  
4 Rudra, and Mahādeva, he is Aryaman and Varuṇa.  
5 Agni is he, and Sūrya, he is verily Mahāyama.  
6 Calves, joined, stand close beside him, ten in number, with one single head  
7 From west to east they bend their way: when he mounts up he shines afar.

26 There is a play of words in this stanza: *rohāsi rāho ruroha rōhitaḥ*. Cf. XIII. 1. 4, note.

The hymn has been translated also by Ludwig, *Der Rigveda*, III p. 543.

This hymn, which is partly in prose, is a glorification of the Sun who, identified with, or comprehending in himself, other divine personages, is the one only Deity.

1 *Savitar*: (from *śat*, to beget) the Sun regarded as a stimulating, vivifying, generative Power, sometimes identified with, and sometimes distinguished from, Sūrya.

2 *Mahendra*: 'Indra is called *mahendra*, i. e., the great Indra, because he had become great (greater than all the other gods).' (Haug's *Aitareya Brāhmana*, III. 21).

4 *Mahādeva*: the great God; the name is now appropriated to Śiva.

5 *Mahāyama*: the great Yama. These three names with *mahā* prefixed are unknown to the bards of the *Rigveda*.

6 *Calves*: the sunbeams. *Ten*: used indefinitely for many, with reference, perhaps, to the ten regions of the world, the four quarters, the intermediate points, and the upper and lower spaces. *With one single head*: all emanating from the Sun.

- 8 His are these banded Maruts: they move gathered close like porters' thongs.  
9 To misty cloud filled with his rays Mahendra goes encompassed round.  
10 His are the nine supports, the casks set in nine several places here.  
11 He keepeth watch o'er creatures, all that breatheth and that breatheth not.  
12 This conquering might hath entered him. He is the sole, the simple One, the One alone.  
13 In him these Deities become simple and One.  
14 Renown and glory, and force and cloud, the Brāhmaṇ's splendour, and food, and nourishment,  
15 To him who knoweth this God as simple and One.  
16 Neither second, nor third, nor yet fourth is he called;  
17 He is called neither fifth, nor sixth, nor yet seventh;  
18 He is called neither eighth, nor ninth, nor yet tenth.  
19 He watcheth over creatures, all that breatheth and that breatheth not.

8 *Gathered close like porters' thongs*: the reading of the text, *ḡṛiṣā-kṛitāḥ*, is absolutely unintelligible. M. Henry suggests that for *ḡṛiṣāḥ* we should read *ḡṛitī* or *ḡṛitīḥ*, which in Vedic language means a constituent part; the luminous rays, often likened to reins, being here compared to the loops or swings fastened to the ends of a pole or yoke to receive a load: 'elle va, et ses parties constituantes sont [comme] des courroies de porte-faix.'

10 *Casks*: as there is a cask or bucket in heaven (cf. 'The bucket which the bounteous heroes [the Maruts] shook down from heaven for their worshipper.'—R. V. V. 53. 6. Vedic Hymns, Part I. p. 319), so there is one for mid-air and one for earth, and these, in accordance with Vedic custom, are multiplied by three.

12 *This conquering might*: power derived from the sacrifice which men are performing on earth.

14 *And cloud*: *nābhīṣṭha*, out of place here, and probably an interpolation suggested by the second meaning (water) of *āmbhas*, force. See S. P. Dictionary, under *āmbhas*.



- 20 This conquering might hath entered him. He is the sole, the simple One, the One alone.
- 21 In him these Deities become simple and One.
- 22 Devotion and Religious Fervour, and renown and glory, and force and cloud, the Brāhman's splendour, and food and nourishment,
- 23 And past and future, and Faith and lustre, and heaven and sweet oblation, 24 To him who knoweth this God as simple and One. 25 He, verily, is death, he is immortality, he is the monster, he is the fiend.
- 26 He is Rudra, winner of wealth in the giving of wealth, in uttering homage he is the sacrificial exclamation Vashaṭ duly employed.
- 27 All sorcerers on earth obey with reverence his high behest.
- 28 All constellations yonder, with the Moon, are subject to his will.
- 29 He was brought forth from Day : and Day derives his origin from him.
- 30 He was brought forth from Night : and Night derives her origin from him.

23 *And cloud* : see note on stanza 14.

25 *The monster . . . the fiend* : 'Doubtlessly one of the manifold incarnations of the Sun, one of the aspects under which Vedic mythology represents him. So the Asvins have a "wolf" [Vṛika] whom they succour (R. V. VII. 68. 8., cf. R. V. VI. 13. 5.) and a "demon," a "miser" (4-rā-van = he who gives not) who succours their protégés (R. V. VII. 68. 7., X. 40. 7.); and these two appear to be one (R. V. VI. 13. 5.). The "wolf" of the story of *Little Red Ridinghood* is indubitably also the Sun inasmuch as he devours the Dawn; people have as yet no idea of all the folk-lore that is scattered about in the Vedas.—Henry. The R̥gveda passages referred to are somewhat differently rendered and explained in my Hymns of the R̥gveda.

29—30 Cf. 'From him (Puruṣa) Virāj was born; again Puruṣa from Virāj was born' (R. V. X. 90. 5); and 'Dakṣa was born of Aditi, and Aditi was Dakṣa's child' (R. V. X. 72. 4); 'on which Yāska remarks (Nirukta, XL 23): How can this be possible? They

- 31 He was produced from Air : and Air derives its origin from him.
- 32 He was produced from Wind : and Wind derives his origin from him.
- 33 From Heaven was he produced : and Heaven derives his origin from him.
- 34 He sprang from regions of the sky : from him the heavenly regions sprang.
- 35 He is the offspring of the Earth : Earth hath her origin from him.
- 36 He was produced from fire : and fire derives its origin from him.
- 37 He is the waters' offspring : and from him the waters were produced.
- 38 From holy verses was he born : from him the holy verses sprang.
- 39 He is the sou of sacrifice : and sacrifice was born from him.
- 40 Sacrifice, sacrifice's Lord, he was made head of sacrifice.
- 41 He thundereth, he lighteneth, he casteth down the thunder-stone
- 42 For misery or happiness, for mortal man or Asura.
- 43 Whether thou furmest growing plants, or sendest rain for happiness, or hast increased the race of man,
- 44 Such is thy greatness, liberal Lord ! A hundred bodily forms are thine.
- 45 Millions are in thy million, or thou art a billion in thyself.

may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another.—Muir, O. S. Texts, IV. p. 13. See also O. S. T., I. p. 9, note 20.

45 *Millions are in thy million* : *bādas bādāsi*, Prof. Whitney's correction for *bāddā bādāsi* which is unintelligible. 'et dans ton milliard [il y a] des milliards [de corps].—Henry. According to Sāyana, *bādas* is a hundred *baś*, that is, a billion; but it seems to mean indefinitely a very large number.



- 46 Stronger than immortality is Indra : stronger thou than death ;
- 47 Yea, stronger than Malignity art thou, O Indra, Lord of Might. Calling thee Master, Sovran Chief, we pay our reverence to thee.
- 48 Worship to thee whom all behold ! Regard me, thou whom all regard,
- 49 With food, and fame, and vigour, with the splendour of a Brâhman's rank.
- 50 We pay thee reverence calling thee strength, power, and might, and conquering force.
- 51 We pay thee reverence calling thee red power, the silvery expanse.
- 52 We pay thee reverence calling thee vast, wide, the good, the universe.
- 53 We pay thee reverence calling thee extension, compass, width, and world.
- 54 We pay thee reverence, calling thee rich, opulent in this and that, with wealth unceasing and secure.
- 55 Worship to thee whom all behold ! Regard me, thou whom all regard,
- 56 With food, and fame, and vigour, with the splendour of a Brâhman's rank.

46 *Than immortality* : the word *nawardâ* is doubtful. M. Henry would read *naro 'wardâ* : than the fiend, O men.

47 *Lord of Might* : or, perhaps, here, Consort of Sachi, Indra's power personified.

## BOOK XIV.

## HYMN I.

TRUTH is the base that bears the earth ; by Sûrya are the heavens upheld.  
By Law the Adityas stand secure, and Soma holds his place in heaven.

This Book which contains only two hymns, concerning nuptial ceremonies and formulas, has been translated and exhaustively elucidated by Professor Albrecht Weber in *Indische Studien*, V. pp. 178—217 ; and the stanzas which are not taken from the Rîgveda have been translated by Professor Ludwig, *Der Rîgveda*, III. pp. 470—476.

The greater portion of Hymn I. is taken, with many transpositions and variations, from Rîgveda X. 85, which is itself a composite hymn and evidently one of the latest of that collection. Its main subject is the ceremony of marriage in general, and more especially the wedding of Sûryâ, the daughter of the Sun, who is regarded as the typical bride whose nuptial ceremonies are to be the pattern of marriages on earth.

1 *Truth* : or reality ; *satyam* is used interchangeable with *ritam*, the natural and moral Law and Order by which the Universe is regulated. Professor Max Müller interprets differently :—' It sounds, no doubt, very well to translate *Satyena utta hitâ bhûmitâ* by ' the earth is founded on truth ; ' and I believe every translator has taken *satya* in that sense here. Ludwig translates, ' Von der Wahrheit ist die Erde gestützt. ' But such an idea, if it contains any tangible meaning at all, is far too abstract for those early poets and philosophers. They meant to say ' the earth, such as we see it, is held up, that is, rests upon something real, though we may not see it, on something which they called the Real, ' Sometimes they trace even this *Satya* or *Rita*, the Real or Right, to a still higher cause and say (Rîg-veda X. 190, 1) : ' The Right and Real was born from the Lighted Heat ; from thence was born Night, and thence the billowy sea. From the sea was born *Sapvatsara*, the year, he who Ordereth day and night, the Lord of all that moves (winks). The Maker (*dhâtrî*) shaped Sun and Moon in order ; he shaped the sky, the earth, the welkin, and the highest heaven. ' And to which, in course of time, they give many more names, such as *Rita*, the right, Brahman, ' etc.—India, What can it Teach us ? p. 65. According to this view, the first three words of the hymn may be rendered :



- 2 By Soma are the Ādityas strong, by Soma mighty is the earth :  
Thus Soma in the lap of all these constellations hath his home.
- 3 One thinks, when men have brayed the plant, that he hath drunk the Soma's juice.  
Of him whom Brahmaus truly know as Soma never mortal eats.
- 4 When they begin to drink thee, then, O God, thou swellest out again.  
Vāyu is Soma's sentinel. The month is that which shapes the years.
- 5 Soma, preserved by covering rules, guarded by hymns in Brihatī,  
Thou standest listening to the stones: none tastes of thee who dwells on earth.

The Real holdeth up the earth; or, Earth resteth on Reality. *The Ādityas*: 'die Ewigen,' the Eternal Ones.—Weber. *Soma*: the Moon. He is prominently mentioned as being the consort of Sūryā or Sunlig it.

2 *By Soma*: by the power of the deified Soma juice whose influence pervades, quickens, and supports all existence. In the second line *Soma* apparently means the Moon; but perhaps there is an allusion also to the other sense of the word. *These constellations*: the nakshatras or lunar mansions. 'In the centre of these stars.'—Muir.

3 *Know as Soma*: know to be the Moon, regarded as the food of the Gods and the Fathers or Manes. The Moon waxes while it is being eaten, and waxes while being filled with the souls of the Departed who enter it. *Soma*, from *sa*, to squeeze, pour out, means the rain, the source of rain, and is primarily the Moon, its identification with the Soma plant being a secondary phase in the development of lunar mythology.

4 *They*: the Gods and Fathers. *Then*: when they have eaten or drunk. *Vāyu is Soma's sentinel*: the wind keeps the terrestrial Soma fresh, and the Wind-God may be regarded as one of the warders of the celestial Soma. *Soma*, the Moon, also, who floats upon the bosom of the air, is watched and guarded by Vāyu. *The years*: or, half years, formed by the month, that is, Soma the Moon.

5 *Covering rules*: arrangements for protection. *Hymns in Brihatī*: Sāma songs composed in the Brihatī metre. But the meaning of *bār-astī* is uncertain. According to Sayana, the Bārhatas are the seven

- 6 Thought was her coverlet, the power of sight was unguent for her eyes:  
Her treasure-chest was earth and heaven, when Sūryā went unto her lord.
- 7 Raibhī was her dear bridal friend, and Nārāṅgal led her home.  
Lovely to see was Sūryā's robe: by Gāthā beautified she moves.
- 8 Songs were the cross-bars of the pole, Kurira metre decked her head.  
Both Aṣvins were the paranympths: Agni was leader of the train.
- 9 Soma was he who wooed the maid: the groomsmen were both Aṣvins, when  
The Sun-God Savitar bestowed his willing Sūryā on her lord.

guardians of the celestial Soma, Svāna, Bhrāja, Kriṣṇu, and others; and Professor Weber is of opinion that they appear here as warders of the Moon. The meaning appears to be that the Moon, secure in heaven, is not disturbed by the sound of the press-stones employed in the preparation of the Soma juice on earth. *None tastes of thee*: cf. stanza 3.

6 Soma the Moon is the deity or deified subject of the preceding five stanzas. Sūryā's Bridal is the subject of stanzas 6—17. *Treasure-chest*: *bhāṅ*; meaning, probably, trousseau or bridal outfit. According to some, the box or body of the chariot is intended.

7 *Raibhī*: (from *rebha*, a bard or panegyrist) a ritualistic verse; praise of the bride personified as the friend who is to accompany her to her husband's house and live with her until she has become accustomed to the change. *Nārāṅgal*: a song that celebrates the glory of men; that is, here, the excellence of the bridegroom. *Gāthā*: song in general. All three are personified as attendants and friends of the bride in the nuptial procession.

8 *Kurira*: according to Sayana, the name of a certain metre. *Decked her head*: or, perhaps, her car, as its canopy. The meaning of *opāṅ* here is uncertain. 'Kurira metre was the thong of the whip.'—Wilson; 'Verflochtenes Lied ihr Haargeflecht.'—Weber. See Geldner, *Vedische Studien*, I. p. 137. *Both Aṣvins were the paranympths*: in *Ṛ. V. I.* 116. 17; 117. 18; and 119. 5, the Aṣvins appear to be Sūryā's husbands. Here they are the interceders or match-makers who had asked her in marriage for Soma. Cf. *A. V. II.* 30. 2, and *V.* 25. 2.





- 10 Her spirit was the bridal car, the canopy thereof  
 was heaven :  
 Two radiant oxen formed the team when Sûryâ came  
 unto her lord.
- 11 Steadily went the steers upheld by holy verse and  
 song of praise.  
 Thy chariot-wheels were listening ears : thy path  
 was tremulous in the sky.
- 12 Pure, as thou wentest, were thy wheels, breath was  
 the axle piercing them.  
 Sûryâ advancing to her lord rode on the chariot of  
 her heart.
- 13 The bridal pomp of Sûryâ, which Savitar started,  
 moved along.  
 In Maghâ days are oxen slain, in Phalgunis they  
 wed the bride.
- 14 When on your three-wheeled chariot, O ye Aṣvins,  
 ye came as suitors unto Sûryâ's bridal,  
 Where was one chariot-wheel of yours? Where  
 stood ye for the sire's command?
- 15 Twin Lords of Lustre, at the time when ye to  
 Sûryâ's wooing came,  
 Then all the Gods agreed to your proposal. Pûshan  
 as son elected you as father.

13 *In Maghâ days* : when the moon is in the lunar mansion Maghâ. *Slain* : only on especially festive occasions such as weddings. 'Are whipped along.'—Wilson (following Sâyana). *Phalgunis* : two asterisms or lunar mansions, called Arjuns in the corresponding stanzas of the Rigveda. *They wed the bride* : she is escorted to her husband's home.

14 *Three-wheeled chariot* : see R. V. I. 34. 3. The three wheels represent heaven, middle air, and earth, pervaded by the Aṣvins as heralds of sunlight. *For the sire's command* : to receive Savitar's invitation to take part in the bridal procession. According to Sâyana, 'to offer your gift.'

15 *Pûshan* : here meaning Savitar. *Son.....father* : intended to express close relationship, and Savitar's obligation to the Aṣvins who had arranged the marriage.

- 16 Two wheels of thine the Brahmans know, Sûryâ!  
 according to their times.  
 That which is hidden only those who know the  
 highest truths have learned.
- 17 Worship we pay to Aryaman, finder of husbands,  
 kindly friend.  
 As from its stalk a cucumber, from here I loose thee,  
 not from there.
- 18 Hence and not thence I send her free. I make her  
 softly fettered there,  
 That, bounteous Indra! she may live blest in her  
 fortune and her sons.
- 19 Now from the noose of Varuṇa I free thee, where-  
 with the blessed Savitar hath bound thee.  
 May bliss be thine together with thy wooer in  
 Order's dwelling, in the world of virtue.
- 20 Let Bhaga take thy hand and hence conduct thee :  
 let the two Aṣvins on their car transport thee.  
 Go to the house to be the household's mistress, and  
 speak as lady to thy gathered people.

16 The *two wheels* are probab'y heaven and earth, and the third, *that which is hidden*, may be the year, as Sâyana explains. Or, perhaps, the ascending and descending course of the Sunlight, and its passage during the night from west to east may be intended by the three wheels.

17 This stanza, which is not found in the Rigveda, is the beginning of a series of formulas (17—21) for general use in wedding ceremonies, to be recited when the bride mounts her chariot or litter, while she is travelling to her husband's house, and when she enters her new home. *Aryaman* : regarded as the typical intimate friend (which is the meaning of the name) who asks and obtains a woman in marriage for another. See II. 36. 2. *From here* : from thy father's house. *From there* : from thy new home where thy whole life is to be spent.

19 *The noose of Varuṇa* : the girdle with which the bride is girded after she has been bathed, combed, and dressed for the marriage ceremony. See Prof. Max Müller's Rigveda-Sanhita, Vol. VI. Preface, p. 14. A noose, for a different purpose, is one of Varuṇa's usual accompaniments. *Wooer* : husband.

20 *Bhaga* : as the God of good fortune and the institutor of marriage. The Rigveda in the corresponding stanza has Pûshan, the God of Prosperity.



- 21 Happy be thou and prosper with thy children here :  
 • be vigilant to rule thy household in this home.  
 Closely unite thy body with this man thy lord. So  
 shalt thou, full of years, address thy company.
- 22 Be not divided ; dwell ye here ; reach the full time  
 of human life.  
 With-sons and grandsons sport and play, rejoicing  
 in your happy home.
- 23 Moving by magic power from east to westward, these  
 children twain go sporting round the ocean.  
 The one beholds all creatures : thou, the other, art  
 born anew, duly arranging seasons.
- 24 Thou, born afresh, art new and new for ever ; ensign  
 of days, before the Dawns thou goest.  
 Coming, thou orderest for Gods their portion. Thou  
 lengthenest, Moon, the days of our existence.
- 25 Give thou the woollen robe away : deal treasure to  
 the Brahman-priests.  
 This Witchery hath got her feet : the wife attendeth  
 on her lord.
- 26 It turneth dusky-red : the witch who clingeth close  
 is driven off.  
 Well thrive the kinsmen of this bride : the husband  
 is bound fast in bonds.
- 27 Unlovely is his body when it glistens with that  
 wicked fiend,  
 What time the husband wraps about his limbs the  
 garment of his wife.

23 In this stanza and the following one, which are but loosely connected with the rest of the hymn, the *children twain*, or two youths or young creatures, are Sūrya and Soma, the Sun and Moon. The stanzas are found also in A. V. VII. 81. 1, 2, and XIII. 2. 11, 12.

25 The formulas that follow are recited on the morning following the consummation of the marriage. *The woollen robe*: 'the garment soiled by the body.'—Wilson. *This Witchery*: or, female fiend, who lay in wait for the bride. *The wife attendeth on her lord*: the fiend returns to her originator as a wife to her husband. This is Prof. Ludwig's interpretation. Prof. Weber takes *wife and lord* or husband here to be the wedded pair.

- 28 The butchering, the cutting-up, the severing of limb  
 and joint,—  
 Behold the forms which Sūryā wears : yet these the  
 Brahman purifies.
- 29 Pungent is this, bitter is this, filled as it were with  
 arrow barbs, empoisoned and not fit for use.  
 The Brahman who knows Sūryā well deserves the  
 garment of the bride.
- 30 The Brahman takes away the robe as a fair thing  
 that brings good luck.  
 He knows the expiating rite whereby the wife is kept  
 unharmed.
- 31 Prepare, ye twain, happy and prosperous fortune,  
 speaking the truth in faithful utterances.  
 Dear unto her, Bṛihaspati, make the husband, and  
 pleasant be these words the wooer speaketh.
- 32 Remain ye even here and go no farther : strengthen  
 this man, ye Cows, with plenteous offspring.  
 May Dawns that come for glory, bright with Soma,  
 here may all Gods fix and enchant your spirits.
- 33 Come, O ye Cows, with offspring dwell around him :  
 he doth not stint the Gods' allotted portion.  
 To him, your friend, may Pūshan, all the Maruts, to  
 him may Dhâtar, Savitar send vigour.

28 Prof. Weber and the St. Petersburg Lexicon explain the first line as referring to the carcass of the animal that has been slaughtered for the festivity. The meanings of *apśanam*, *viśanam*, and *adhivādrīanam* are uncertain. Prof. Wilson, following Sāyana, translates them by 'border-cloth,' 'head-cloth,' and 'divided skirt ;' and in Hymns of the Rigveda I have translated somewhat similarly : 'The fringe, the cloth that decks her head, and then the triply-parted robe,—Behold the hues which Sūryā wears.' *These the Brahman purifies*: as the Brahman who slaughters the animals is not made impure by their blood he is the fittest person to cleanse and purify the soiled garments.

29 *This*: garment. *Not fit for use*: literally, not fit to eat. *Sūryā*: meaning here the song of Sūryā's Bridal.

30 The rest of the hymn, with the exception of some five stanzas, is peculiar to the Atharva-veda and not borrowed from the R. V.



- 34 Straight in direction be the paths, and thornless,  
whereby our fellows travel to the wooing.  
With Bhaga and with Aryaman Dhâtar endue the  
pair with strength !
- 35 Whatever lustre is in dice, whatever lustre is in wine,  
Whatever lustre is in cows, Aṣvins, endue this dame  
therewith.
- 36 With all the sheen that balmeth wine, or thigh of  
female paramour,  
With all the sheen that balmeth dice, even with this  
adorn the dame.
- 37 He who in water shines unfed with fuel, whom sages  
worship in their sacrifices,  
May he, the Waters' Child, send us sweet waters,  
those that enhanced the power of mighty Indra.
- 38 I cast away a handful here, hurtful, injurious to  
health.  
I lift another handful up, sparkling and bringing  
happiness.
- 39 Hither let Brâhmans bring her bathing water ; let  
them draw such as guards the lives of heroes.  
Aryaman's fire let her encircle, Pūshan ! Fathers-in-  
law stand, with their sons, expectant.
- 40 Blest be the gold to thee, and blest the water, blest  
the yoke's opening, and blest the pillar.

34 Stanza 23 in the R V. hymn. *To the wooing*: according to Sâyana's explanation, to the father, to whom the interceders are to apply for his daughter's hand on behalf of their friend. The stanza is out of place at this advanced stage of the proceedings.

37 *He*: Agni. The following formulas are recited when water is brought for the bride's morning bath.

38 *Handful*: of water.

39 *Aryaman's fire*: the husband's household fire, round which the bride walks sprinkling the floor of the room with holy water. *Expectant*: waiting for the bride to come.

40 *Gold*: in the shape of female ornaments. *Yoke's opening*: the yoke being symbolical of ploughing and agricultural operations. *The pillar*: a post in the middle of the threshing-floor to which oxen are

- Blest be the waters with their hundred cleansings :  
blest be thy body's union with thy husband.
- 41 Cleansing Apâlâ, Indra! thrice, thou gavest sun-  
bright skin to her  
Drawn, Satakratu! through the hole of car, of wagon,  
and of yoke.
- 42 Saying thy prayer for cheerfulness, children, pros-  
perity, and wealth,  
Devoted to thy husband, gird thyself for immortality.
- 43 As vigorous Sindhu won himself imperial lordship  
of the streams,  
So be imperial queen when thou hast come within  
thy husband's home.

tied ; symbolical of treading out corn. Prof. Weber suggests that the bride may have been fastened to the pillar as a symbol of steadfast loyalty ; and drawn through the yoke to signify that she comes to her husband in perfect health (cf. stanza 41) ; and adduces instances of somewhat similar popular customs in parts of Germany.

41 The stanza is taken from R. V. VIII. 80. 7. Apâlâ, it is said, was afflicted with some cutaneous disease and was consequently repudiated by her husband. She sacrificed and prayed to Indra who restored her to health by the procedure mentioned in the verse. Sâyana says that Indra dragged her through the wide hole of his chariot, the narrower hole of the cart, and the small hole of the yoke, and she cast off three skins. The first skin became a hedgehog, the second an alligator, and the third a chameleon. I suppose, with Prof. Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels ; the hole of the yoke seems to me to be the opening through which the animal's head passed, corresponding to Homer's Ζεύλας, Il. 19. 406.—E. B. Cowell. The rack or frame of the cart is used in the procedure mentioned by Prof. Weber (stanza 40), and the custom of creeping through a gap in a wall, or a hole in a rock or tree, for the cure of certain diseases, was formerly, and is still well known in various parts of Europe. See Simrook's *Handbuch der Deutschen Mythologie*, p. 538, and Kelly's *Folk-Lore*, pp. 154—157. In English villages, children were sometimes drawn through the arch made by a strong blackberry shoot in order to free them from whooping-cough. The process was, it seems, supposed to symbolize the regeneration or new birth of the patient.

42 The following formulas (42—46) are recited while the bride is being dressed after her bath.



- 44 Over thy husband's fathers and his brothers be imperial queen.  
Over thy husband's sister and his mother bear supreme control.
- 45 They who have spun, and woven, and extended, Goddesses who have drawn the ends together,  
May they invest thee for full long existence. Heiress of lengthened life, endue this garment.
- 46 They mourn the living, they arrange the sacred rite: the men have set their thoughts upon a distant east;  
They who have brought the Fathers this delightful gift, when wives allowed their lords the joy of their embrace.
- 47 I place upon the lap of Earth the Goddess, a firm auspicious stone to bring thee children.  
Stand on it, thou, greeted with joy, resplendent: a long long life may Savitar vouchsafe thee.
- 48 As Agni in the olden time took the right hand of this our Earth,  
Even so I take and hold thy hand: be not disquieted, with me, with children and with store of wealth.

44 *Fathers*: meaning, probably, father, uncles, and grandfather. This is stanza 46 in the R̥gveda hymn.

45 Here the bride puts on her upper garment.

46 The stanza is taken, with variations, from R. V. X. 40. 10. *They mourn the living: s̥tvān rudanti*; according to Śāyana, 'they weep for the life (of their wives)'; 'by their very weeping they desire (to pray for) their wives' lives.'—Wilson. According to Prof. Weber, 'they raise loud shouts of joy.' According to Śākhāyana-Grihya-Sūtra, I. 15. 2, the stanza is recited if the bride begins to cry on leaving her father's house. *A distant east*: of the noose or snaring-net; apparently meaning, they have taken thought for the distant future and for the children who will live after them. *This delightful gift*: the sons who will perpetuate the service of the Fathers or ancestral Manes.

47 The bride now treads upon a stone placed for the purpose; and the bridegroom takes her by the hand (48—52).

48 The bridegroom speaks.

- 49 God Savitar shall take thy hand, and Soma the King shall make thee rich in goodly offspring.  
Let Agni, Lord Omniscient, make thee happy, till old old age a wife unto thy husband.
- 50 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy consort.  
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.
- 51 Bhaga and Savitar the God have clasped that hand of thine in theirs.  
By rule and law thou art my wife: the master of thy house am I.
- 52 Be it my care to cherish her: Bṛihaspati hath made thee mine.  
A hundred autumns live with me thy husband, mother of my sons!
- 53 Tvashtar, by order of the holy sages, hath laid on her Bṛihaspati's robe for glory.  
By means of this let Savitar and Bhaga surround this dame, like Sūryā, with her children.
- 54 May Indra-Agni, Heaven-Earth, Mātariṣvan, may Mitra-Varuṇa, Bhaga, both the Aṣvins,  
Bṛihaspati, the host of Maruts, Brahma, and Soma magnify this dame with offspring.
- 55 It was Bṛihaspati who first arranged the hair on Sūryā's head,  
And therefore, O ye Aṣvins, we adorn this woman for her lord.

50 Taken from stanza 36 of the R̥gveda hymn. *Purandhi*: the God of Intelligence, or, perhaps, of Plenty.

53 This and the following stanza contain benedictions on the bride.

54 *Indra-Agni, Heaven-Earth*: regarded as dual deities. *Mitra-Varuṇa*: as a dual deity. *Brahma*: in the neuter gender; the Divine Essence.





- 56 This lovely form the maiden wears in spirit I long to look on as my wife approaching.  
Her will I follow with my nine companions. Who is the sage that loosed the bonds that held her?
- 57 I free her: he who sees, within my bosom, my heart's nest knows how her fair form hath struck me.  
I taste no stolen food: myself untying Varuṇa's nooses I am freed in spirit.
- 58 Now from the bond of Varuṇa I loose thee, wherein the blessed Savitar hath bound thee.  
O bride, I give thee here beside thy husband fair space and room and pleasant paths to travel.
- 59 Lift up your weapons. Drive away the demons. Transport this woman to the world of virtue.  
Dhātār, most wise, hath found for her a husband. Let him who knows, King Bhaga, go before her.
- 60 Bhaga hath formed the four legs of the litter, wrought the four pieces that compose the framework.  
Tvashṭar hath decked the straps that go across it. May it be blest, and bring us happy fortune.
- 61 Mount this, all-hued, gold-tinted, strong-wheeled, fashioned of Kinsuka, this chariot lightly rolling, Bound for the world of life immortal, Sūryā! Make for thy lord a happy bride's procession.

56 In this and the following stanzas the bridegroom expresses his rapture at the sight of his bride appalled to meet him. It will be observed that in this and other places the order of the stanzas does not correspond with the stages of the actual procedure of the ceremony. *Nine companions*: the friends who attended the bridegroom. Prof. Weber suggests the possibility of a comparison with the ten witnesses in the Roman *Confarreatio* (Rossbach, *röm. Ehe*, pp. 117—119). *That held her*: in her father's house.

58 The first line is repeated from stanza 19. The second line begins the address to the bride as she leaves home (58—61).

61 The stanza is taken from the R̥gveda hymn, verse 20. *Kinsuka*: the wood of the *Butea Frondosa*. *Sūryā*: the girl is addressed by the name of the typical bride Sūryā the daughter of the Sun.

- 62 To us, O Varuṇa, bring her, kind to brothers; bring her, Bṛihaspati, gentle to the cattle.  
Bring her, O Indra, gentle to her husband: bring her to us, O Savitar, blest with children.
- 63 Hurt not the girl, ye Pillars twain upon the path which Gods have made.  
The portal of the heavenly home we make the bride's auspicious road.
- 64 Let prayer be offered up before and after, prayer in the middle, lastly, all around her.  
Reaching the Gods' inviolable castle shine in thy lord's world gentle and auspicious.

## HYMN II.

For thee with bridal train they first escorted Sūryā to her home.  
Give to the husband in return, Agni, the wife with future sons.

62 This and the two following stanzas contain the prayers of the friends and relatives of the bridegroom who are awaiting the arrival of the nuptial procession.

63 *Pillars twain*: the main door-posts of the bridegroom's house. So with the Romans: 'When the procession arrived at the house of the bridegroom, the door of which was adorned with garlands and flowers, the bride was carried across the threshold . . . that she might not knock against it with her foot, which would have been an evil omen.'—Smith's Dictionary of Antiquities—Matrimonium.

64 *The God's inviolable castle*: the bridegroom's house in which the Gods are duly honoured; the *heavenly home* of the preceding stanza.

A full account of the marriage ceremonies of the Hindus, derived from the ritual of Brāhmins who use the Sāmaveda, will be found in Colebrooke's *Miscellaneous Essays*, No. III. Prof. Ludwig's Commentary on the R̥gveda portion of the hymn is full and excellent; and the portion of the original hymn describing Sūryā's Bridal has been exhaustively discussed by Prof. J. Ehn, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXIII. pp. 166—176.

The hymn is a continuation of hymn I. and contains, though not in the exact order in which they are to be performed, the rest of the most important nuptial ceremonies.

1. Stanzas 1—4 are taken from R̥gveda X. 85. 38—41. *Thee*: Agni, represented by the sacred fire in the house of the bride's father, round which she is now led by the bridegroom. *They*: the Gāndharvas, according to Sāyana.



- 2 Agni hath given the bride again with splendour and a lengthened life.  
Long-lived be he who is her lord : a hundred autumns let him live.
- 3 She was the wife of Soma first ; next the Gandharva was thy lord.  
Agni was thy third husband : now one born of woman is thy fourth.
- 4 Soma to the Gandharva, and to Agni the Gandharva gave.  
Now, Agni hath bestowed on me riches and sons and this my bride.
- 5 Your favouring grace hath come, ye who are rich in spoil ! Asvins, our longings are stored up within your hearts.  
Ye, Lords of Splendour, have become our twofold guard : may we as dear friends reach the dwelling of the friend.
- 6 Thou, Dame, rejoicing, take with kindly spirit wealth worthy to be famed, with all thy heroes.  
Give, Lords of Light, a fair ford, good to drink at : remove the spiteful stump that blocks the pathway.

2 Stanzas 2—11 are benedictive formulas to be recited while the procession is on its way to the bridegroom's house. *Long-lived*: with reference to the belief that the husband's life was in danger on the wedding night. Ludwig refers to the advice given by Hermes to Odysseus (Homer, *Od.* X. 297—301) in case the goddess should invite him to share her couch.

3 As the typical bride Sâryâ was married to Soma [and probably also for other reasons], the young maid originally belongs to him ; then to the Gandharva as the guardian of virginity ; then to Agni as the sacred fire round which she walks in the marriage ceremony ; and fourthly to her human husband.—Grassmann.

5 *Ye who are rich in spoil*: the exact meaning of *spoil* is uncertain. Weber translates it by *Opferreichte*, rich in sacrifice ; others by riders or drivers of fleet mares or horses ; lords of noble mares. *Of the friend*: *aryamadh* ; meaning, here, of the bridegroom. The stanza is taken from R. V. X. 40. 12.

6 *With all thy heroes*: with brave sons to come hereafter. *Lords of Light*: Asvins, heralds of the dawn. The stanza is taken, with variations, from R. V. X. 40. 13.

- 7 May all the Rivers, all the Plants, may all the Forests, all the Fields,  
O Bride, protect thee from the fiend, guard his sons' mother for her lord.
- 8 Our feet are on this pleasant path, easy to travel, bringing bliss,  
Whereon no hero suffers harm, which wins the wealth of other men.
- 9 Hear these my words, ye men, the benediction through which the wedded pair have found high fortune.  
May the divine Apsarases, Gandharvas, all they who are these fruitful trees' protectors,  
Regard this bride with their auspicious favour, nor harm the nuptial pomp as it advances.
- 10 Consumptions, which, through various folk, attack the bride's resplendent train,  
These let the holy Gods again bear to the place from which they sprang.
- 11 Let not the highway thieves who lie in ambush find the wedded pair.  
Let wicked men's malignities go elsewhere by an easy path.
- 12 I look upon the house and bride's procession with prayer and with the gentle eye of friendship.  
All that is covered there in perfect beauty may Savitar make pleasant to the husband.
- 13 She hath come home, this dame come home to bless us this her appointed world hath Dhâtar shown her.  
So may Prajâpati, and both the Asvins, Aryaman, Bhaga gladden her with offspring.

10 This and the following stanzas are taken from R. V. X. 85. 31, 32.

12 Stanzas 12—18 contain formulas to be recited when the procession arrives at the bridegroom's house. *I*: perhaps, as Weber suggests, the bridegroom's father who is awaiting the bride's arrival. *All that is covered there*: the charms of the bride seated in her litter.

13 *Dhâtar*: the Supporter or Establisher, regarded as the special Upholder of marriage. Cf. VI. 80. 3; VII. 17. 1.—*S. Bhaga* and *Prajâpati* also are deities presiding over marriage and the production of children.



- 14 This dame hath come, an animated corn-field : there sow, thou man, the seed of future harvest.  
She from her teeming side shall bear thee children, and feed them from the fountain of her bosom.
- 15 Take thou thy stand, a Queen art thou, like Vishnu here, Sarasvatī !  
O Sinvāli, let her bear children, and live in Bhaga's grace.
- 16 So let your wave bear up the pins, and ye, O Waters, spare the thongs ;  
And never may the holy pair, sinless and innocent, suffer harm.
- 17 Not evil-eyed no slayer of thy husband, be strong, mild, kind, and gentle to thy household.  
Mother of heroes, love thy husband's father : be happy, and through thee may we too prosper.
- 18 No slayer of thy husband or his father, gentle and bright, bring blessing on the cattle.  
Loving thy husband's father, bring forth heroes.  
Tend well this household fire : be soft and pleasant.
- 19 Up and begone ! What wish hath brought thee hither from thine own house ? Thy mightier, I conjure thee.

14 *Thou man* : the text has *narah*, ye men ! the plural's excellentiae, used honorifically for the singular.

15 *A Queen* : or, splendid. *Sarasvatī* : the bride is complimentarily addressed as an incarnation of the Goddess of Fertility. *Sinvāli* : Goddess of the day of New Moon, and presiding over fecundity and easy childbirth like the Latin *Lucina*. Cf. Herrick's 'midwife moon.' See Vol. I., Index of Names, etc.

16 The stanza is a later addition to R. V. III. 33 which is an address by the great Rishi Viśvāmītra to the rivers Vipāś and Sutudrī which he is about to cross. *Pair* : here meaning the bride and bridegroom ; but in the R. V. hymn the bullocks that drew Viśvāmītra's car. The verse is out of place here, and should come between stanzas 11 and 12, while the procession is yet on its way.

17 Cf. R. V. X. 85. 44. *Evil-eyed* : see A. V. II. 7. 5, note.

19 Stanzas 19—27 contain exorcising formulas and benedictions on the new household. *Nirriti* : Destruction personified. *Malignity* : *Arsti*.

- Vain is the hope, O Nirriti, that brought thee. Fly off, Malignity ; stay here no longer.
- 20 As first of all this woman hath adored the sacred household fire,  
So do thou, Dame, pay homage to the Fathers and Sarasvatī.
- 21 Take thou this wrapper as a screen, to be a covering for the bride.  
O Sinvāli, let her bear children, and live in Bhaga's grace.
- 22 Let her who shall be blest with sons, the maid who finds a husband, step  
Upon the rough grass that ye spread and on the skin ye lay beneath.
- 23 Over the ruddy-coloured skin strew thou the grass, the Balbuja.  
Let her, the mother of good sons, sit there and serve this Agni here.
- 24 Step on the skin and wait upon this Agni : he is the God who drives away all demons.  
Here bear thou children to this man thy husband : let this thy boy be happy in his birthright.
- 25 Let many babes of varied form and nature spring in succession from this fruitful mother.  
Wait on this fire, thou bringer of good fortune. Here with thy husband serve the Gods with worship.

20 *Household fire* : similarly among the Romans the husband received the bride with fire and water which she had to touch by way of introduction to her new household duties.

22 *The skin* : so after entering her new home the Roman bride was seated on a sheep-skin, and then the keys of the house were put into her hand.

23 *Balbuja* : a common coarse species of grass (Eleusine Indica) found growing in large tufts on pasture ground, road sides, etc. The *ruddy-coloured skin*, as Weber observes, probably symbolizes the household fire.

24 *This thy boy* : a little boy is introduced, as a representative of her future children.

25 *Babes* : the text has *paśūrah* ; literally, domestic animals.



- 26 Bliss-bringer, furthering thy household's welfare, dear, gladdening thy husband and his father, enter this home, mild to thy husband's mother.
- 27 Be pleasant to thy husband's sire, sweet to thy household and thy lord.  
To all this clan be gentle, and favour these men's prosperity.
- 28 Signs of good fortune mark the bride. Come all of you and look at her.  
Wish her prosperity : take on you her evil luck and go your way.
- 29 Ye youthful maidens, ill-disposed, and all ye ancient women here,  
Give all your brilliance to the bride, then to your several homes depart !
- 30 Sūryā the child of Savitar mounted for high felicity  
Her litter with its cloth of gold, wearing all forms of loveliness.
- 31 Rise, mount the bridal bed with cheerful spirit.  
Here bring forth children to this man thy husband.  
Watchful and understanding like Indrāṅī wake thou before the earliest light of Morning.
- 32 The Gods at first lay down beside their consorts ;  
body with body met in close embracement.  
O Dame, like Sūryā perfect in her grandeur, here rich in future children, meet thy husband.

27 To thy husband's sire: *śuśurebhyaḥ*; the honorific plural.

28 This and the two following stanzas are out of place here. They are recited while the procession is on its way.

31 Stanzas 31—40 contain the epithalamium. *Indrāṅī*: Indra's Consort. Among the Romans 'the bride was conducted by matrons who had not had more than one husband (*pronubae*) to the *lectus genialis* in the atrium, which was on this occasion magnificently adorned and strewed with flowers.'—Smith's Dictionary of Greek and Roman Antiquities: Matrimonium.

- 33 Rise and go hence, Viśvāvasu : with reverence we worship thee.  
Steal to her sister dwelling with her father : this is the share—mark this—of old assigned thee.
- 34 Apsarases rejoice and feast together between the sun and place of sacrificing.  
These are thy kith and kin : go thou and join them:  
I in due season worship thee, Gandharva.
- 35 Homage we pay to the Gandharva's favour, obeisance to his eye and fiery anger.  
Viśvāvasu, with prayer we pay thee homage. Go hence to those Apsarases thy consorts.
- 36 May we be happy with abundant riches. We from this place have banished the Gandharva.  
The God is gone to the remotest region, and we have come where men prolong existence.
- 37 In your due season, Parents! come together. Mother and sire be ye of future children.  
Embrace this woman like a happy lover. Raise ye up offspring here : increase your riches.
- 38 Send her most rich in every charm, O Pūshan, her who shall be the sharer of my pleasures ;  
Her who shall twine her eager arms about me, and welcome all my love and soft embraces.
- 39 Up, happy bridegroom ! with a joyous spirit caress thy wife and throw thine arm around her.

33 *Viśvāvasu*: one of the Gandharvas, who is regarded as the protector of virginity. He is told to leave the bride who no longer requires his care, and to transfer his guardianship to her unmarried sister. The first line is taken from R. V. X. 85. 22, and the second, with variations, from verse 21 of the same hymn.

34 *Between the sun and place of sacrificing*: between heaven and earth; in mid-air. Cf. A. V. VII. 109. 3, where I have translated *Avirādhnam* (receptacle of the offering; cart on which the Soma plants are carried) more literally by 'libation-holder.'

38 This stanza, addressed by the bridegroom to the bride, is taken from R. V. X. 85. 37.





- Here take your pleasure, procreate your offspring;  
May Savitar bestow long life upon you.
- 40 So may the Lord of Life vouchsafe you children,  
Aryaman bind you, day and night, together.  
Enter thy husband's house with happy omens, bring  
blessing to our quadrupeds and bipeds.
- 41 Sent by the Gods associate with Manu, the vesture  
of the bride, the nuptial garment,—  
He who bestows this on a thoughtful Brahman,  
drives from the marriage-bed all evil demons.
- 42 The priestly meed wherewith ye twain present me,  
the vesture of the bride, the nuptial garment,—  
This do ye both, Brihaspati and Indra, bestow with  
loving-kindness on the Brahman.
- 43 On your soft couch awaking both together, revolling  
heartily with joy and laughter,  
Rich with brave sons, good cattle, goodly homestead,  
live long to look on many radiant mornings.
- 44 Clad in new garments, fragrant, well-apparelled, to  
meet refulgent Dawn have I arisen.  
I, like a bird that quits the egg, am freed from sin  
and purified.
- 45 Splendid are Heaven and Earth, still near to bless  
us, mighty in their power;  
The seven streams have flowed: may they, Goddesses,  
free us from distress.

40 This stanza, taken from R. V. X. 85. 43, is not, properly, part of the epithalamium, but is recited when the bridegroom has entered his home with the bride.

41 Stanzas 41—58 contain the ceremonial that follows the wedding night. *Associate with Manu*: with reference to the great antiquity of the custom. Cf. A. V. VII. 37. *The vesture of the bride*: cf. the preceding hymn, stanza 29. *All evil demons*: so in Spenser's Epithalamion the approach of 'the Pouke,' 'other evil sprights,' and 'mischievous witches with their charmes,' is deprecated.

44 Spoken by the husband.

45 *The seven streams have flowed*: said, probably, with reference to the morning ablutions of the wedded pair.

- 46 To Sûryâ and the Deities, to Mitra and to Varuṇa,  
Who know aright the thing that is, this adoration  
have I paid.
- 47 He without ligature, before making incision in the  
neck,  
Closed up the wound again, most wealthy Bounteous  
Lord who healeth the dissevered parts.
- 48 Let him flash gloom away from us, the blue, the  
yellow and the red.  
I fasten to this pillar here the burning pest Pṛishâtaki.
- 49 All witcheries that hang about this garment, all  
royal Varuṇa's entangling nooses,  
All failure of success and all misfortunes here I de-  
posit fastened to the pillar.
- 50 My body that I hold most dear trembles in terror at  
this robe.  
Tree, make an apron at the top. Let no misfortune  
fall on us.
- 51 May all the hems and borders, all the threads that  
form the web and woof,  
The garment woven by the bride, be soft and plea-  
sant to our touch.

46 Stanza 17 of R. V. X. 85.

47 The stanza is taken from R. V. VIII. 1. 12, where the reference is to Indra healing Etaga who had been wounded by Sûrya.

48 The colours are probably the amissae virginittatis signa. *Pṛishâ-taki*: according to the St. Petersburg Lexicon, a certain disease or the female demon who causes it; according to Weber, the garment that the bride has worn, an interpretation which is supported by the following stanza.

50 *Tree*: the post on which the garment is hung. *Apron*: or encircling band, so as to form a pocket to confine the threatened misfortune.

51 The garment that the young husband is to wear on the first day of his wedded life, and that, apparently, has been made for him by the bride. Weber refers to a similar custom among peasants in Saxony, the garment so prepared being called 'das Brauthemde,' the bride-shirt.



- 52 These maids who from their father's house have come with longing to their lord have let the preparation pass. All hail!
- 53 Her whom Bṛihaspati hath loosed the Viṣve Devas keep secure.  
With all the splendour that is stored in cows do we enrich this girl.
- 54 Her whom Bṛihaspati hath loosed the Viṣve Devas keep secure.  
With all the vigour that is stored in cows do we enrich this girl.
- 55 Her whom Bṛihaspati, etc.  
With all good fortune, etc.
- 56 Her whom Bṛihaspati, etc.  
With all the glory, etc.
- 57 Her whom Bṛihaspati, etc.  
With all the milky store possessed by cows do we enrich this girl.
- 58 Her whom Bṛihaspati hath freed the Viṣve Devas keep secure.  
With all the store of sap that cows contain do we enrich this girl.
- 59 If, wearing long loose hair, these men have danced together in thy house, committing sin with shout and cry,  
May Agni free thee from that guilt, may Savitar deliver thee.

52 The meaning and the application of the stanza are obscure. *These maids*: probably the honorific plural, as in other places of the hymn, and meaning only the bride. The word *dihādā*, meaning usually consecration or preparation for some religious observance, appears in this place to mean the bride's dress or some portion of it; perhaps a loose wrapper to be thrown off when her ablutions are completed. *All hail!*: *svāhā*; the benedictive exclamation used at the close of invocations to the deities, and apparently out of place here.

53 *Her*: the bride. According to Ludwig, the *dihādā* (weihe). The following five stanzas are mere repetitions with the change of one word in each.

59 Stanzas 59—63 contain expiatory formulas to avert the evil consequences of riotous, foolish, or inauspicious doings in the house of the

- 60 If in thy house thy daughter here have wept, with wild dishevelled locks, committing sin with her lament,  
May Agni, etc.
- 61 If the bride's sisters, if young maids have danced together in thy house, committing sin with shout and cry,  
May Agni free thee from that guilt, may Savitar deliver thee.
- 62 If any evil have been wrought by mischief-makers that affects thy cattle, progeny or house,  
May Agni free thee from the woe, may Savitar deliver thee.
- 63 This woman utters wish and prayer, as down she casts the husks of corn:  
Long live my lord and master! yea, a hundred autumns let him live!
- 64 Join thou this couple, Indra! like the Chakravāka and his mate:  
May they attain to full old age with children in their happy home.
- 65 Whatever magic hath been wrought on cushion, chair, or canopy,  
Each spell to mar the wedding rites, all this we throw into the bath.
- 66 Whatever fault or error was in marriage or in bridal pomp,  
This woe we wipe away upon the cloak the interceder wears.

bride's father after the departure of the nuptial procession. The remaining stanzas contain expiatory and benedictive formulas to be recited at various stages of the ceremony and afterwards.

63 *Down*: into the sacred fire as an oblation.

64 *The Chakravāka*: this bird (*Anas Casarca*, commonly called the Brahmany duck) and his mate—the Chakvā and Chakvī—are regarded as emblems of conjugal love and constancy, and as such are very frequently mentioned in later Indian poetry.

66 *The interceder*: or match-maker, who found and wooed the bride for his friend. See A. V. VI. 60. 1. This is a familiar duty in the Isle of Man, and he who discharges it is known by a familiar name.



- 67 We, having laid the stain and fault upon the interceder's cloak,  
Are pure and meet for sacrifice. May he prolong our lives for us.
- 68 Now let this artificial comb, wrought with a hundred teeth, remove  
Aught of impurity that dims the hair upon this woman's head.
- 69 We take away Consumption from each limb and member of the bride.  
Let not this reach Earth, nor the Gods in heaven,  
let it not reach the sky or air's wide region.  
Let not this dust that sullies reach the Waters, nor Yama, Agni, nor the host of Fathers.
- 70 With all the milk that is in Earth I gird thee, with all the milk that Plants contain I dress thee.  
I gird thee round with children and with riches. Do thou, thus girt, receive the offered treasure.
- 71 I am this man, that dame art thou: I am the psalm and thou the verse. I am the heaven and thou the earth.  
So will we dwell together here, parents of children yet to be.

They call him the *Dooney Nolla*—literally, the 'man-praiser'; and his primary function is that of an informal, unmercenary, purely friendly and philanthropic match-maker, introduced by the young man to persuade the parents of the young woman that he is a splendid fellow with substantial possessions or magnificent prospects, and entirely fit to marry her.—Hall Caine, *The Manxman*. The interceder or match-maker in India received a *kambala*, blanket, woollen cloth, or cloak for his trouble, and was accordingly held responsible for any short-comings in the arrangements. Weber refers to a somewhat similar German custom according to which the bride gives a handkerchief to the priest after the marriage ceremony and to the bridegroom's nearest male relative after the first dance that follows.

67 *He*: apparently the interceder, indirectly, by taking on himself all responsibility for fault and failure in the proceedings.

71 *I am this man, this dame art thou*: the Roman custom was somewhat similar; but the bride saluted her husband with the words: *ubi tu Caius, ego Caia*. *The psalm*: *śāman* or chanted song. *The verse*: *ṛick*; the recited verse, which is regarded as the mother or source of the *śāman*.

- 72 Unmarried men desire to wed; bountiful givers wish for sons.  
Together may we dwell with strength unscathed for high prosperity.
- 73 May they, the Fathers who, to view the bride, have joined this nuptial train,  
Grant to this lady and her lord children and peaceful happiness.
- 74 Her who first guided by a rein came hither, giving the bride here offspring and possessions,  
Let them convey along the future's pathway. Splendid, with noble children, she hath conquered.
- 75 Wake to long life, watchful and understanding, yea, to a life shall last a hundred autumns.  
Enter the house to be the household's mistress. A long long life let Savitar vouchsafe thee.

74 *Guided by a rein*: the meaning of *rapandyaṁśad* here is obscure. Weber translates the word by 'einen Gürtel bildend,' forming a girdle (central point for the whole marriage procession?); and Ludwig by '[wie] eine kette gleichsam nach sich ziehend,' drawing as it were a chain after her. *Them*: perhaps the Fathers mentioned in stanza 73.

For a very full and detailed account of marriage ceremonies and customs among the ancient Indians, see Dr. E. Haas, *Indische Studien*, V. pp. 267—412.



## BOOK XV.

### HYMN I.

THERE was a roaming Vrātya. He roused Prajāpati to action. 2 Prajāpati beheld gold in himself and engendered it. 3 That became unique, that became distinguished, that became great, that became excellent, that became Devotion, that became holy Fervour, that became Truth: through that he was born. 4 He grew, he became great, he became Mahādeva. 5 He gained the lordship

The purpose of this unique and obscure Book is the idealization and hyperbolical glorification of the Vrātya, or perhaps as Professor Aufrecht conjectures, of the Vrātya who by means of the prescribed ceremonies obtains investiture with the sacred cord and is permitted to share the duties and privileges of Brāhmanical Āryans. The Book has been transliterated and translated by Prof. Aufrecht in *Indische Studien*, I. pp. 121—140.

1 *Vrātya*: from *vrāta*, a troop; the chief of a band of wanderers of Āryan extraction, but absolutely independent, free from the fetters of the Brāhmanical hierarchy, and not following the Āryan, i. e. Brāhmanist way of life. See Weber, *Indische Studien*, I. pp. 33, 51.

'The Tandya-Brāhmana of the Sāma Veda contains the Vrātyastomas by which the Vrātyas or Āryans not living according to the Brāhmanical system could get admission to that community. Some of them are thus described: "They drive in open chariots of war, carry bows and lances, wear turbans, robes bordered with red and having fluttering ends and sheep skins folded double; their leaders are distinguished by brown robes and silver neck ornaments; they pursue neither agriculture nor commerce; their laws are in a state of confusion; they speak the same language as those who have received Brāhmanical consecration, but nevertheless call what is easily spoken hard to pronounce."—R. Ch. Dutt's *Ancient India*, I. pp. 286, 287.

2 *Gold*: the meaning is obscure. 'Ist darunter das Om gemeint?'—Aufrecht.

4 *Mahādeva*: the Great God; a title specially given in the Veda to Rudra or to one of the deities connected with him. In later literature and at the present day Mahādeva (Hindī, Mahādeo) means exclusively Śiva.





of the Gods. He became Lord. 6 He became Chief Vrātya. He held a bow, even that Bow of Indra. 7 His belly is dark-blue, his back is red. 8 With dark-blue he envelops a detested rival, with red he pierces the man who hates him: so the theologians say.

## II.

He arose and went his way to the eastern region. The Brihat, the Rathantara, the Ādityas and all the Gods followed him. That man is alienated from the Brihat, the Rathantara, the Ādityas, and all Gods who reviles the Vrātya who possesses this knowledge. He who hath this knowledge becomes the beloved home of the Brihat, the Rathantara, the Ādityas, and all the Gods. In the eastern region Faith is his leman, the hymn his panegyrist, knowledge his vesture, day his turban, night his hair, Indra's two Bays his circular ornaments, the splendour of the stars his jewel. Present and Future are his running footmen, mind is his war-chariot, Mātariśvan and Pavamāna are they who draw it, Vāta is his charioteer, Storm his goad,

6 Bow of Indra: the rainbow. Cf. Revelation, X. 1.

1 Brihat . . . Rathantara: two important Sāmāna. See XI. 3. 16. Panegyrist: *māgadāh*; the word meaning originally 'belonging to the Magadha country (south Behar)' means a professional bard, minstrel, or panegyrist of a king, whose duty it was to recite the praises of his lord with allusions to his genealogy and the deeds of his ancestors, or to attend his army on a march and animate the soldiers with martial songs. Prof. Weber (History of Indian Literature, p. 112) suggests another interpretation of the word in this place: 'Owing to the obscurity of the Vrātya book, the proper meaning of this passage is not altogether clear, and it is possible, therefore, that here also the dissolute minstrel might be intended. Still the connection set forth in the Sāma-Sūtras of Lātyāyana and Drāhyāyapa, as well as in the corresponding passage of the Kāṭīya-Sūtra, between the Vrātyas and the *māgadāhīya brahmanandha*, and the hatred with which the Magadhas are elsewhere (see Roth, p. 38) spoken of in the Atharva-Saṃhitā, both lead us to interpret the *māgadha* of the Vrātya book as an heretical teacher [or promulgator of Buddhist doctrine].'

Fame and Glory are his harbingers. Fame and Glory come to him who hath this knowledge. 2 He arose and went away to the southern region. Yajñāyajñīya and Vāmadevya and Sacrifice and Sacrificer and sacrificial victims followed him. The man who reviles the Vrātya possessing this knowledge is alienated from Yajñāyajñīya and Vāmadevya, Sacrifice, Sacrificer and sacrificial victims. He who hath this knowledge becomes the beloved home of Yajñāyajñīya, Vāmadevya, Sacrifice, Sacrificer, and sacrificial victims. In the southern region Dawn is his leman, Mitra his panegyrist, knowledge his vesture, day his turban, night his hair, Indra's two Bays are his circular ornaments, New Moon Night and Full Moon Night are his running attendants, Mind, etc. as in stanza 1.

3 He arose and went away to the western region. Vairūpa and Vairāja, the Waters, and King Varuṇa followed him. He who reviles the Vrātya possessing this knowledge is alienated from Vairūpa and Vairāja, the Waters, and Varuṇa the King. He who possesses this knowledge becomes the dear home of Vairūpa and Vairāja, the Waters and King Varuṇa. In the western region Irā is his leman, Laughter his panegyrist, knowledge, etc., as above. Day and Night are his running attendants, Mind, etc., as above.

2 Yajñāyajñīya: the name of a Sāmāna containing the verse R. V. I. 168. 1, which begins with Yajñā-yajñā, 'At every sacrifice.' Vāmādevya: the name of several Sāmāna, especially of one consisting of the three verses R. V. IV. 31. 1; VIII. 81. 7; I. 18. 6 = Sāma-veda I. ii. 3. 5—7. Cf. A. V. IV. 34. 1; VIII. 10. 13.

3 Vairūpa . . . Vairāja: names of important Sāmāna. See Haug's Aitareya Brāhmaṇam, II. p. 309. Irā: closely connected with Iḍā and Ilā; Recreation Enjoyment.



4 He arose and went away to the northern region. Syaita and Naudhasa, the Seven Bishis, and King Soma followed him. He who reviles the Vrātya possessing this knowledge is alienated from Syaita, etc. He who hath this knowledge becomes the dear home of Syaita, etc. In the northern region Lightning is his leman, Thunder his panegyrist, etc. as above. Revelation and Tradition are his running attendants, Mind, etc., as above.

## III.

For a whole year he stood erect. The Gods said unto him, Why standest thou, O Vrātya? He answered and said, Let them bring my couch. 3 They brought the couch for that Vrātya. 4 Two of its feet were Summer and Spring, and two were Autumn and the Rains. 5 Bṛihat and Rathantara were the two long boards, Yajñāyajñiya and Vāmadevya the two cross-boards. 6 Holy verses were the strings lengthwise, and Yajus formulas the cross-tapes. 7 Sacred lore was the blanket, Devotion the coverlet. 8 The Sāman was the cushion, and chanting the bolster. 9 The Vrātya ascended that couch. 10 The hosts of Gods were his attendants, solemn vows his messengers, and all creatures his worshippers. 11 All creatures become the worshippers of him who possesses this knowledge.

## IV.

For him they made the two Spring months protectors from the eastern region, and Bṛihat and

4 *Syaita and Naudhasa*: two important Sāmāna. 'In the form of the Naudhasa Sāman the earth is wedded to heaven, and in the form of the Syaita Sāman heaven is wedded to the earth' (Haug's Ait. Brāhmaṇam, II. p. 308). *Revelation and Tradition*: *grutam oha śrutam oha*; 'Ruf und Beruhtheit,' Fame and Celebrity.—Aufrecht.

6 *Holy verses*: *riches*; verses of the R̥gveda.

1 *They*: the Gods. *Spring months*: Chaitra and Vaiśakha; mid-March to mid-May. 3 *Summer months*: Śāchi and Śukra (Purā and

Rathantara superintendents. The two Spring months protect from the eastern region, and Bṛihat and Rathantara superintend, the man who possesses this knowledge. For him they made the two Summer months protectors from the southern region, and Yajñāyajñiya and Vāmadevya superintendents. The two Summer months, etc. as in verse 1, *mutatis mutandis*. 3 They made the two Rain months his protectors from the western region, and Vairūpa and Vairāja superintendents. The two Rain months, etc. as above. 4 They made the two Autumn months his protectors from the northern region, and Syaita and Naudhasa superintendents. The two Autumn months, etc. as above. 5 They made the two Winter months his protectors from the region of the nadir, and earth and Agni superintendents. The two Winter months, etc. 6 They made the two Dewy months his protectors from the region of the zenith, and Heaven and the Ādityas superintendents. The two Dewy months, etc.

## V.

For him they made the Archer Bhava a deliverer from the intermediate space of the eastern region. Bhava the Archer, a deliverer, delivers him from the intermediate space of the eastern region. Neither Śarva nor Bhava nor Isāna slays him who

Bright), or Jyeshtha and Āshāḍha; mid-May to mid-July. 3 *Rain months*: Śrāvāṇa and Bhādra; mid-July to mid-September. 4 *Autumn months*: Āṣvina and Kārttika; mid-September to mid-November. 5 *Winter months*: Agrahyaṇa and Pauṣa; mid-November to mid-January. 6 *Dewy months*: Māgha and Phālguna; mid-January to mid-March. But the Indian seasons vary considerably according to geographical situation.

1 *Isāna*: Lord, Ruler; one of the elder names of Rudra.



possesses this knowledge, or his cattle, or his kinsmen. 2 They made Śarva the Archer his deliverer from the intermediate space of the southern region, etc., as in verse 1, *mutatis mutandis*. 3 They made Paśupati the Archer his deliverer from the intermediate space of the western region, etc. 4 They made the Awful God, the Archer, his deliverer from the intermediate space of the northern region, etc., as above. 5 They made Rudra the Archer his deliverer from the intermediate space of the region of the nadir, etc. 6 They made Mahādeva his deliverer from the intermediate space of the region of the zenith, etc. 7 They made Isāna the Archer his deliverer from all the intermediate regions. Isāna the Archer, a deliverer, delivers him from all the intermediate regions. Neither Śarva, nor Bhava, nor Isāna slays him who possesses this knowledge, or his cattle, or his kinsmen.

## VI.

He went his way to the region of the nadir. Earth and Agni and herbs and trees and shrubs and plants followed him. He who possesses this knowledge becomes the dear home of Earth and Agni and herbs and trees and shrubs and plants. 2 He went his way to the region of the zenith. Right and Truth and Sun and Moon and Stars followed him. He who possesses this knowledge becomes, etc., as in verse 1, *mutatis mutandis*. 3 He went away to the last region. Richas, Sāmans Yajus formulas and Devotion followed him. He

*Paśupati*: Lord of Beasts. See XI. 6. 9.

4 *The Awful God*: *ugrām devām*; 'the God Ugra'—Muir. Rudra is meant.

The hymn has been translated by Muir, O. S. Texts, IV. 338.

who, etc., as above. 4 He went away to the great region. Itihāsa and Purāṇa and Gāthās and Nārāyaṇīs followed him. He who, etc. 5 He went away to the supreme region. The Āhavanīya, Gārhapatya, and Southern Fires, and Sacrifice, and Sacrificer, and sacrificial victims followed him. He who, etc. 6 He went away to the undicated region. The Seasons, groups of seasons, the worlds and their inhabitants, the months and half-months, and Day and Night followed him. He who, etc. 7 He went away to the unfrequented region. Thence he thought that he should not return. Diti and Aditi and Idā and Indrāṅī followed him. He who, etc. 8 He went away to the regions. Virāj and all the Gods and all the Deities followed him. He who, etc. 9 He went away to all the intermediate spaces. Prajāpati and Parameshthin and the Father and the Great Father followed him. He who possesses this knowledge becomes the beloved home of Prajāpati and Parameshthin and the Father and the Great Father.

## VII.

He, having become moving majesty, went to the ends of the earth. He became the sea. 2 Prajāpati and Parameshthin and the Father and the Great Father and the Waters and Faith, turned into rain, followed him. 3 The Waters, Faith, and rain approach him who possesses this knowledge. 4 Faith and Sacrifice and the world, having become

4 *Itihāsa and Purāṇa*: legendary and traditionary records, the fore-runners of the two great epics and the many Purāṇas that have actually come down to us. *Gāthās*: stanzas preserved by oral transmission among the people. *Nārāyaṇīs*: eulogistic legends of heroes. 5 *Āhavanīya*: the eastern of the three fires burning at a sacrifice. 7 *Diti*: see VII. 7.

9 *Parameshthin*: see VIII. 5. 9. *The Father*: perhaps Bṛhaspati. *The Great Father*: Brahmā, the phenomenal Creator.



food and nourishment, turned toward him. 5 Faith, Sacrifice, the world, food and nourishment approach him who possesses this knowledge.

## VIII.

He was filled with passion: from him sprang the Rājanya. 2 He came to the people, to kinsmen, food and nourishment. 3 He who possesses this knowledge becomes the dear home of the people, kinsmen, food and nourishment.

## IX.

He went away to the people. 2 Meeting and Assembly and Army and Wine followed him. 3 He who hath this knowledge becomes the dear home of Meeting, Assembly, Army, and Wine.

## X.

So let the King, to whose house the Vrātya who possesses this knowledge comes as a guest, 2 Honour him as superior to himself. So he doth not act against the interests of his princely rank

*Rājanya*: the oldest designation of a Kshatriya or man of the military and royal class. In the Purusha-Sūkta (R. V. X. 90; A. V. XIX.6) the Rājanya is said to have been (at creation) the arms of the sacrificed Purusha or Primal Man who is identified with the universe. In the Taittirīya-Sanhita (VII. 1. 1) and the Śatapatha-Brahmana (II. 1. 4) he is said to have been generated by Prajāpati, and in the Taittirīya-Brahmana (III. 12. 9) the Yajur-veda is said to be the womb from which he was born. See Muir, O. S. Texts, I. 16, 17. The word *rājanya*, which comes from the root *raj*, to rule, is here fancifully connected with the root *raj* (*śr* *rajyate*, he was filled with passion).

2 *Meeting*: *sabha*; of the people of the hamlet. *Assembly*: *samiti*; congregation of the clan for sacrificial, religious, or other important purpose. See Zimmer, Altindisches Leben, pp. 172—175. *Wine*: *sira*; the material from which this liquor was made was probably barley or rice. It may have been the *dhānyo rāsah* (juice of corn) of A. V. II. 26. 5, a sort of beer. In the Taittirīya-Brahmana I. 3. 2. 2, soma is said to be the best nourishment of the Gods, and Sura of men. They are a pair, husband and wife. See Zimmer, Altindisches Leben, p. 280.

or his kingdom. 3 From him, verily, sprang Priesthood and Royalty. They said, Into whom shall we enter? 4 Let Priesthood enter into Brihaspati, and Royalty into Indra, was the answer. 5 Hence Priesthood entered into Brihaspati and Royalty into Indra. 6 Now this Earth is Brihaspati, and Heaven is Indra. 7 Now this Agni is Priesthood, and yonder Sun is Royalty. 8 Priesthood comes to him, and he becomes endowed with priestly lustre, 9 Who knows that Earth is Brihaspati and Agni Priesthood. 10 Great power comes to him and he becomes endowed with great power, 11 Who knows that Aditya is Royalty and that Heaven is Indra.

## XI.

Let him to whose house the Vrātya who possesses this knowledge comes as a guest, 2 Rise up of his own accord to meet him, and say, Vrātya, where didst thou pass the night? Vrātya, here is water. Let them refresh thee. Vrātya, let it be as thou pleasest. Vrātya, as thy wish is so let it be. Vrātya, as thy desire is so be it. 3 When he says to his guest, Where didst thou pass the night? he reserves for himself thereby the paths that lead to the Gods. 4 When he says to him, Here is water, he secures thereby water for himself. 5 When he says to him, Let them refresh thee, he thereby

3 *Priesthood*: *brāhma*. *Royalty*: *kshatram*; primarily, strength, power; secondarily, princely power, dominion, and the military or ruling class or order. 7 *Agni*: (or Fire) identified with Brihaspati. *Sun*: as representing Indra. 11 *Aditya*: the title is applicable to any son of Aditi, but especially to Varuna and, as in this place, to Sūrya or the Sun.

An abstract of XI.—XIII is given in Āpastamba's Aphorisms on the Sacred Law of the Hindus, II. 3. 7. 13—17 (Sacred Books of the East, II. pp. 118, 119), where the Vrātya (from *vrate*, a vow) is the Srotriya or religious student who has learnt one recension of the Veda; a faithful fulfiller of his vows.





wins vital breath to exceeding old age. 6 When he says to him, Vrātya, let it be as thou pleasest, he secures to himself thereby what is pleasant. 7 That which is pleasant comes to him, and he is the beloved of the beloved, who is possessed of this knowledge. 8 When he says to him, Vrātya, as thy will is so let it be, he secures to himself thereby the fulfilment of his will. 9 Authority comes to him who possesses this knowledge, and he becomes the controller of the powerful. 10 When he says to him, Vrātya, as thy desire is so be it, he secures to himself thereby the attainment of his desire. 11 His desire comes to him who possesses this knowledge and he gains the complete satisfaction of his wish.

## XII.

THE man, to whose house, when the fires have been taken up from the hearth and the oblation to Agni placed therein, the Vrātya possessing this knowledge comes as a guest, 2 Should of his own accord rise to meet him and say, Vrātya, give me permission. I will sacrifice. 3 And if he gives permission he should sacrifice, if he does not permit him he should not sacrifice. 4 He who sacrifices when permitted by the Vrātya who possesses this knowledge 5 Well knows the path that leads to the Fathers and the way that leads to the Gods. 6 He does not act in opposition to the Gods. It becomes his sacrifice. 7 The abode of the man who sacrifices when permitted by the Vrātya who possesses this knowledge is long left remaining in this world. 8 But he who sacrifices without the

1 Oblation to Agni: *agnihotrām*; consisting chiefly of milk, oil, and sour gruel. The oblation is of two kinds, (1) of constant obligation, (2) occasional and optional.

6 It becomes his sacrifice: or, His sacrifice is accepted.

7 Abode: *dyānam*; or, hearth whereon the householder's sacred fire is kept burning.

permission of the Vrātya who possesses this knowledge 9 Knows not the path that leads to the Fathers nor the way that leads to the Gods. 10 He is at variance with the Gods. He hath offered no accepted sacrifice. 11 The abode of the man who sacrifices without the permission of the Vrātya who possesses this knowledge is not left remaining in this world.

## XIII.

HE in whose house the Vrātya who possesses this knowledge abides one night secures for himself thereby the holy realms that are on earth. 2 A second night . . . the holy realms that are in the firmament (the rest as in verse 1) 3 A third night . . . the holy realms that are in heaven. 4 A fourth night . . . the holy realms of the Holy. 5 Unlimited nights . . . unlimited holy realms. 6 Now he to whose house a non-Vrātya, calling himself a Vrātya, and one in name only, comes as a guest, 7 Should punish him and not punish him. 8 He should serve him with food, saying to himself, To this Deity I offer water; I lodge this Deity; I wait upon this, this Deity. 9 To that Deity the sacrifice of him who has this knowledge is acceptable.

## XIV.

HE, when he went away to the eastern region, went away having become the Marut host, and having made Mind an eater of food. He who hath this knowledge eats food with Mind as food-eater. 2 He, when he went away to the southern region,

7 Punish him and not punish him: meaning perhaps, punish him quietly by letting him feel that his fraud is detected. 9 The meaning is that the merit of the host is as great as if he had honoured a real Godlike Vrātya.

1 Mind: meaning here, will, resolution, an attribute of the impetuous Storm-Gods.

2 Strength: the prominent attribute of Indra.



went away having become Indra, and having made Strength an eater of food. He who hath this knowledge eats food with strength as food-eater. 8 He, when he went away to the western region, went away having become King Varuṇa, and having made the Waters eaters of food. He who hath this knowledge eats food with the Waters as food-eaters. 4 He, when he went away to the northern region, went away having become King Soma and having made the Seven Rishis' oblation an eater of food. He who hath this knowledge eats food with oblation as food-eater. 5 He, when he went away to the steadfast region, went away having become Viṣṇu and having made Virāj an eater of food. He who hath this knowledge eats food with Virāj as food-eater. 6 He, when he went away to animals, went away having become Rudra and having made herbs eaters of food. He who hath this knowledge eats food with herbs as food-eaters. 7 He, when he went away to the Fathers, went away having become King Yama and having made the exclamation Svadhā an eater of food. He who hath this knowledge eats food with the exclamation Svadhā as food-eater. 8 He, when he went away to men, went away having become Agni and having made the exclamation Svāhā an eater of food. He who hath this know-

3 *Waters*: the special dominion of Varuṇa; originally, the waters of the celestial ocean.

5 *Stedfast region*: the nadir. *Virāj*: here feminine; sometimes regarded as the daughter of Viṣṇu.

6 *Rudra*: as Paśupati, or Lord of Beasts. *Herbs*: as the food of cattle.

7 *Svadhā*: originally an oblation to the Fathers or Manes consisting of *gṛītam* (clarified butter or sacrificial oil), attenuated to a mere exclamation taking the place of, or accompanying, the offering presented to those spirits.

8 *Svāhā*: Benedictio sit; All hail! an auspicious exclamation uttered at the end of invocations of the Gods.

ledge eats food with the exclamation Svāhā as food-eater. 9 He, when he went away to the upper region, went away having become Bṛihaspati and having made the exclamation Vashaṭ an eater of food. He who hath this knowledge eats food with the exclamation Vashaṭ as food-eater. 10 He, when he went away to the Gods, went away having become Iśāna and having made Passion an eater of food. He who hath this knowledge eats food with Passion as food-eater. 11 He, when he went away to creatures, went away having become Prajāpati and having made vital breath an eater of food. He who hath this knowledge eats food with vital breath as food-eater. 12 He, when he went away to all the intermediate spaces, went away having become Parameśṭhin and having made Devotion an eater of food. He who hath this knowledge eats food with Devotion as food-eater.

## HYMN XV.

Or that Vrātya 2 There are seven vital airs, seven downward breaths, seven diffused breaths. 3 His first vital breath, called Upward, is this Agni. 4 His second vital breath, called Mature, is that

9 *Vashaṭ*: a sacrificial exclamation uttered by the Hotar at the end of the Yājyā or consecration verse, whereupon the oblation is cast into the fire by the Adhvaryu. The word *vashaṭ* probably stands for *vaśat*, a Vedic imperative of *vaś*, to carry, and means, Let him (Agni) bear (the offering to the Gods). Bṛihaspati in this verse is a form of Agni.

10 *Iśāna*: the Lord or Ruler. See XVI. 1. 5. *Passion*: or, Manyu; Anger, Wrath personified. See IV. 31 and 32.

11 *Vital breath*: or Prāṇa.

12 *Devotion*: or Brahma.

3 *Vital airs*: *prāṇāḥ*; meaning specially air inhaled. *Downward breaths*: *apāṇāḥ*. *Diffused breaths*: *vyāṇāḥ*; airs diffused through the whole body.

4 *Āditya*: the Sun.



Āditya. 5 His third vital breath, called Approached, is that Moon. 6 His fourth vital breath, called Pervading, is this Pavamāna. 7 His fifth vital breath, called Source, are these Waters. 8 His sixth vital breath, called Dear, are these domestic animals. 9 His seventh vital breath, called Unlimited, are these creatures.

## HYMN XVI.

His first downward breath is the time of Full Moon. 2 His second downward breath is the eighth day after Full Moon. 3 His third downward breath is the night of New Moon. 4 His fourth downward breath is Faith. 5 His fifth downward breath is Consecration. 6 His sixth downward breath is Sacrifice. 7 His seventh downward breath are these sacrificial fees.

## HYMN XVII.

His first diffused breath is this Earth. 2 His second diffused breath is that Firmament. 3 His third diffused breath is that Heaven. 4 His fourth diffused breath are those Constellations. 5 His fifth diffused breath are the Seasons. 6 His sixth diffused breath are the Season-groups. 7 His seventh diffused breath is the year. 8 With one and the same object the Gods go round the Year and the Seasons follow round the Vrātya. 9 When

6 *Pavamāna* : (from the root *pa*, to purify) the Wind personified.

8 *Domestic animals* : *paśūvaḥ* ; including cows, horses, goats, sheep, oxen, and dogs.

1 *Time of Full Moon* : *Paurpamāsi*.

2 *Eighth day after Full Moon* : *Aṣṭakā*.

3 *Night of New Moon* : *Amāvāsyā*.

5 *Consecration* : *Dikshā*.

7 *Sacrificial fees* : *Dakṣhiṇā*.

9 I find this verse and the following absolutely unintelligible.

they surround the Sun on the day of New Moon, and that time of Full Moon, 10 That one immortality of theirs is just an oblation.

## HYMN XVIII.

Or that Vrātya 2 The right eye is the Sun and the left eye is the Moon. 3 His right ear is Agni and his left ear is Pavamāna. 4 Day and Night are his nostrils. Diti and Aditi are his head and skull. 5 By day the Vrātya is turned westward, by night he is turned eastward. Worship to the Vrātya !

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It is hard to understand, and I do not attempt to explain, the idealization and grotesquely extravagant glorification of the Vrātya or heretical nomad who appears at one time to be a supernatural Being endowed with the attributes of all-pervading Deity, and at another as a human wanderer in need of food and lodging. In my Preface, p. VII, I have followed von Roth, in taking the Vrātya to be the religious wandering mendicant, regarded as a being of peculiar sanctity. But this explanation of the word is of later origin than the compilation of the Songs of the Atharvans, and, as far as regards this Book, must be abandoned.



## BOOK XVI

### HYMN I.

- THE Bull of the Waters hath been let go; the heavenly fires have been let go. 2 Breaking, breaking down, crushing, crushing to pieces, 3 Mroka, mind-destroying, rooting up, consuming, ruiner of the soul, ruiner of the body. 4 Here I let him go: thou washest me clean of him. 5 With this we let him loose who hates us and whom we hate. 6 Thou art in front of the waters. I let loose your sea. 7 I let loose the Agni who is within the waters, Mroka the uprooter, the destroyer of the body. 8 Your Agni who entered into the waters, even he here is that very dread of yours. 9 May he anoint you with Indra's own mighty power!
- 10 May stainless waters cleanse us from defilement.
- 11 May they carry sin away from us, may they carry away from us the evil dream.

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The Book consists almost entirely of charms and conjurations for various purposes.

The subject of the hymn is the preparation and use of holy water, with a prayer for purification and freedom from sin.

1 *The Bull of the Waters*: the mighty Agni who dwells as lightning in the watery clouds of the sea of air.

3 *Mroka*: Agni in his most destructive and dreaded form; the fire of the funeral pile. All his hostile powers are here enumerated. Cf. *Pāraskara-Gṛihya-Sūtra*, II. 6. 10. (*Sacred Books of the East*, XXIX. p. 313).

11 *May they carry sin away*: cf. R. V. I. 23. 22 and X. 9. 8: Whatever sin is found in me, whatever evil I have wrought, if I have lied or falsely sworn, Waters, remove it far from me.

The hymn is in prose with the exception of verses 10, 12, 13.





- 12 Look on me with a friendly eye, O Waters, and touch my skin with your auspicious body.  
 13 We call the gracious Fires that dwell in waters. Goddesses, grant me princely power and splendour.

## HYMN II.

AWAY from distasteful food, strength and sweet speech 2 Are pleasant. May I obtain a pleasant voice. 3 I have invoked the Protector; I have invoked his protection. 4 Quick of hearing are mine ears; mine ears hear what is good. Fain would I hear a pleasant sound. 5 Let not good hearing and overhearing fail the Eagle's eye, the undecaying light. 6 Thou art the couch of the Rishis. Let worship be paid to the divine couch.

## HYMN III.

I AM the head of riches. Fain would I be the head of mine equals. 2 Let not Ruja and Vena desert me. Let not the Head and the Preserver forsake me. 3 Let not the Boiler and the Cup fail me:

The hymn is a charm to secure various blessings.

1 *Distasteful food*: I adopt the St. P. Lexicon's suggestion of *duramanyāḥ* instead of the *duramanyāḥ* of the text.

3 *The Protector*: or Herdsman; Agni.

4 *Hear a pleasant sound*: that is, be favourably spoken of.

5 *The Eagle's eye*: the vision of the all-seeing Sun.

6 *The couch of the Rishis* the *brahmadeanam*: or seat prepared for the Brahman priest is addressed.

The hymn is a charm to secure power and long life.

2 *Ruja*: a word of doubtful signification which does not occur elsewhere. It is apparently used here as a name of the Sun; perhaps the Breaker, he who breaks up and disperses the morning clouds, from the root *ruj*, to break or shatter. *Vena*: the Sun, as he rises in the mists of the morning. See II. 1, note.

3 *The Boiler and the Cup*: meaning, generally, sacrificial implements. I adopt the suggestion, given in the St. P. Lexicon, of *ukhāḥ*, boiler, instead of *urwāḥ* of the text which is meaningless here.

let not the Supporter and the Sustainer abandon me. 4 Let not Unyoking and the Moist-fellied car desert me: let not the Sender of Moisture and Mâtariṣvan forsake me. 5 Bṛihaspati is my soul, he who is called the Friend of man, dear to my heart. 6 My heart is free from sorrow; spacious is my dwelling-place. I am the sea in capacity.

## HYMN IV.

I AM the centre of riches. Fain would I be the centre of mine equals. 2 Pleasant art thou to sit by one, a mother: immortal among mortals. 3 Let not inward breath desert me; let not outward breath depart and leave me. 4 Let Sūrya protect me from Day, Agni from Earth, Vāyu from Firmament, Yama from men, Sarasvatī from dwellers on the earth. 5 Let not outward and inward breath fail me. Be not thou destructive among the men. 6 Propitious to-day be dawus and evenings. May I drink water with all my people safe around me. 7 Mighty are ye, domestic creatures. May Mitra-Varuṇa stand beside me. May Agni give me inward and outward breath. May he give me ability.

## HYMN V.

WE know thine origin, O Sleep. Thou art the son of Grāhi, the minister of Yama. Thou art the

4 *Unyoking and the Moist-fellied car*: a periphrasis for the setting Sun as he sinks in the western waters. *Sender of Moisture*: the rain-cloud. *Mâtariṣvan*: the wind.

The hymn is a charm to secure long life and success.

2 *Thou*: meaning, apparently, Agni.

5 *Thou*: Agni.

7 *Mighty*: *śakvarth*; an epithet frequently applied to holy waters which are here addressed. Cf. A. V. III. 13. 7; XI. 2. 23; XIII. 1. 5. *Mitra-Varuṇa*: *mītrāvaruṇau*; Mitra and Varuṇa regarded as a dual deity.

The hymn, an address to Sleep, is a charm against evil dreams.

1 *Grāhi*: a she-demon who seizes and kills men.



Ender, thou art Death. As such, O Sleep, we know thee well. As such preserve us from the evil dream. 2 We know thine origin, O Sleep. Thou art the son of Destruction, the minister of Yama, etc. (as in verse 1). 3 We know thine origin, O Sleep. Thou art the son of Misery, etc. 4 We know thine origin, O Sleep. Thou art the son of Disappearance, etc. 5 We know thine origin, O Sleep. Thou art the son of Defeat, etc. 6 We know thine origin, O Sleep. Thou art the son of the sisters of the Gods, the minister of Yama. Thou art the Ender, thou art Death. As such, O Sleep, we know thee well. As such, preserve us from the evil dream.

## HYMN VI.

Now have we conquered and obtained: we have been freed from sin to-day.

- 2 Let Morning with her light dispel that evil dream that frightened us.
- 3 Bear that away to him who hates, away to him who curses us.
- 4 To him whom we abhor, to him who hates us do we send it hence.
- 5 May the Goddess Dawn in accord with Speech, and the Goddess Speech in accord with Dawn, 6 The Lord of Dawn in accord with the Lord of Speech and the Lord of Speech in accord with the Lord

2 *Destruction*: Nirṛiti.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 468.

The hymn is a charm to avert evil dreams and transfer them and malignant spirits to an enemy.

1 This and the following line are taken from R. V. VIII. 47. 18.

6 *Lord of Dawn*: or Consort of Ushas; said to be Aniruddha, son of Kāma the God of Love. *Lord of Speech*: Vāchaspati; see A. V. I. 1. 1, note.

of Dawn, 7 Carry away to Such-an-one niggard fiends, hostile demons, and Sadānvas, 8 Kumbhikas, Dushikas, and Piyakas, 9 Evil day-dream, evil dream in sleep, 10 Wishes for boons that will not come, thoughts of poverty, the snares of the Druh who never releases—11 This, O Agni, let the Gods bear off to Such-an-one that he may be a fragile good-for-nothing eunuch.

## HYMN VII.

HEREWITH I pierce this man. With poverty I pierce him. With disappearance I pierce him. With defeat I pierce him. With Grāhi I pierce him. With darkness I pierce him. 2 I summon him with the awful cruel orders of the Gods. 3 I place him between Vaiśvānara's jaws. 4 Thus or otherwise let her swallow him up. 5 Him who hates us may his soul hate, and may he whom we hate hate himself. 6 We scorch out of heaven and earth and firmament the man who hates us, 7 Suyāman son of Chakshus! 8 Here I wipe away the evil dream on the descendant of Such-an-one, son of Such-a-

7 *Such-an-one*: used like our *M.* or *N.* instead of the name of the person intended which is to be supplied when the incantation is employed. *Sadānvas*: ever-shrieking fiends. See II. 14. 1, note.

8 *Kumbhikas, Dushikas, Piyakas*: various malignant demons.

9 *Druh*: a female spirit of mischief. See II, X, 1—10.

An imprecation on an enemy.

1 *Poverty*: or misery. The enemy is attacked with all the woes that are regarded as the parents of sleep that brings the evil dream. See XVI. 5. 1, 3—5.

3 *Her*: the female fiend Grāhi.

7 *Suyāman*: the charm is addressed as a human impersonation; *suyāman* meaning 'well-coming,' *Benvenuto*, and *Chakshus* meaning 'vision.'

8 *Such-an-one*.....*Such-a-woman*: the actual names are to be supplied when the charm is employed. Cf. supra, Hymn VI. 7.



woman. 9 Whatsoever I have met with, whether at dusk or during early night, 10 Whether waking or sleeping, whether by day or by night, 11 Whether I meet with it day by day, from that do I bribe him away. 12 Slay him; rejoice in this; crush his ribs. 13 Let him not live. Let the breath of life forsake him.

## HYMN VIII.

WHATEVER we have gained, whatever hath accrued to us, our Right, our energy, our Devotion, our heavenly light, our sacrifice, our domestic animals, our offspring, our men,—from all share herein we exclude Such-an-one, descendant of Such-an-one, son of Such-a-woman. Let him not be freed from the noose of Grāhi. Here I bind up his splendour, his energy, his vital breath, his life, and cast him down beneath me.

- 2 Whatever we have gained, etc. (as in verse 1). Let him not be freed from the noose of Nirriti, etc.
- 3 Whatever we have gained, etc. Let him not be freed from the noose of misery, etc.
- 4 Whatever we have gained, etc. Let him not be freed from the noose of disappearance, etc.
- 5 Whatever we have gained, etc. Let him not be freed from the noose of defeat, etc.
- 6 Whatever we have gained, etc. Let him not be freed from the noose of the sisters of the Gods, etc.
- 7 Whatever we have gained, etc. Let him not be freed from the noose of Bṛihaspati, etc.
- 8 Whatever we have gained, etc. Let him not be freed from the noose of Prajāpati, etc.
- 9 Whatever we have gained, etc. Let him not be freed from the noose of the Rishis, etc.

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An imprecation on an enemy.

- 10 Whatever we have gained, etc. Let him not be freed from the noose of the Rishis' children, etc.
- 11 Whatever, etc. Let him not be freed from the noose of the Angirases, etc.
- 12 Whatever, etc. Let him not be freed from the noose of the Āngirases, etc.
- 13 Whatever, etc. Let him not be freed from the noose of the Atharvans, etc.
- 14 Whatever, etc. Let him not be freed from the noose of the Ātharvans, etc.
- 15 Whatever, etc. Let him not be freed from the noose of the Trees, etc.
- 16 Whatever, etc. Let him not be freed from the noose of Shrubs, etc.
- 17 Whatever, etc. Let him not be freed from the noose of the Seasons, etc.
- 18 Whatever, etc. Let him not be freed from the noose of the Season-groups, etc.
- 19 Whatever, etc. Let him not be freed from the noose of the Months, etc.
- 20 Whatever, etc. Let him not be freed from the noose of the Half-months, etc.
- 21 Whatever, etc. Let him not be freed from the noose of Day and Night, etc.
- 22 Whatever, etc. Let him not be freed from the noose of continued Day, etc.
- 23 Whatever, etc. Let him not be freed from the noose of Heaven and Earth, etc.
- 24 Whatever, etc. Let him not be freed from the noose of Indra-Agni, etc.
- 25 Whatever, etc. Let him not be freed from the noose of Mitra-Varuṇa, etc.
- 26 Whatever, etc. Let him not be freed from the noose of King Varuṇa, etc.



27 Whatever we have gained, whatever hath accrued to us, our Right, our energy, our Devotion, our heavenly light, our sacrifice, our domestic animals, our offspring, our men,—from all share herein we exclude Such-an-one, descendant of Such-an-one, son of Such-a-woman. Let him not be freed from the fetter and noose of Death. Here I bind up his splendour, his energy, his vital breath, his life, and cast him down beneath me,

## HYMN IX.

Ours is superior place and ours is conquest: may I in all fights tread down spite and malice.

- 2 This word hath Agni, this hath Soma spoken. May Pūshan set me in the world of virtue.
- 3 We have come to the light of heaven; to the light of heaven have we come: we have united with the light of Sūrya,
- 4 Sacrifice is fraught with wealth for the increase of prosperity. I would win riches; fain would I be wealthy, Do thou bestow wealth upon me,

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The hymn is a charm to secure wealth and felicity.

1 This line is repeated from A. V. X. 5. 36.

3 This verse is to be recited while looking at the Sun.

4 *Then: Sūrya.*

## BOOK XVII.

## HYMN I.

- VANQUISHING, overpowering, a conqueror, exceeding strong,  
Victorious, winner of the light, winner of cattle and of spoil,  
Indra by name, adorable, I call: a long, long life be mine!
- 2 Vanquishing, etc.  
Indra by name, adorable I call: may I be dear to Gods.
  - 3 Vanquishing, etc.  
Indra by name, adorable I call: may creatures love me well.
  - 4 Vanquishing, etc.  
Indra by name, adorable, I call: may cattle hold me dear.
  - 5 Vanquishing, etc.  
Indra by name, adorable, I call: may equals love me well.
  - 6 Rise up, O Sūrya, rise thou up; with strength and splendour rise on me.  
Let him who hates me be my thrall; let me not be a thrall to him,  
Manifold are thy great deeds, thine, O Vishnu.  
Sate us with cattle of all forms and colours: set me in happiness, in loftiest heaven.

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The single hymn which constitutes this Book is a prayer to Indra, identified with Vishnu and the Sun, for the love of Gods, men, and beasts, general protection and prosperity, and all earthly and heavenly blessings.





- 7 Rise up, O Sūrya, rise thou up; with strength and splendour rise on me.  
Make me the favourite of all, of those I see and do not see.  
Manifold are thy great deeds, thine, O Vishṇu.
- 8 Let not the fowlers who are standing ready injure thee in the flood, within the waters.  
Ascend this heaven, leaving each curse behind thee.  
Favour us: let thy gracious love attend us.  
Manifold are thy great deeds, thine, O Vishṇu.
- 9 Do thou, O Indra, for our great good fortune, with thine inviolable rays protect us.  
Manifold are thy great deeds, thine, O Vishṇu.
- 10 Be thou most gracious unto us, Indra, with favourable aid,  
Rising to heaven's third sphere, invoked with song to quaff the Soma juice, loving thy home to make us blest.  
Manifold are thy great deeds, thine, O Vishṇu.
- 11 Thou art the vanquisher of all, O Indra, omniscient Indra, and invoked of many.  
Indra, send forth this hymn that fitly lauds thee.  
Favour us: let thy gracious love attend us.  
Manifold are thy great deeds, thine, O Vishṇu.
- 12 In heaven and on the earth thou art uninjured, none reach thy greatness in the air's mid region.  
Increasing by inviolate devotion as such in heaven grant us protection, Indra.  
Manifold are thy great deeds, thine, O Vishṇu.

8 The Sun is the Bird (Cf. A. V. IV. 6. 3), and the fowlers are the malignant fiends who would stay his flight through the watery clouds of the sea of air. Cf. 'Come hither, Indra, with lay steeds, joyous, with tails like peacock's plumes. Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands' (R. V. III. 45. 1).

10 Heaven's third sphere: the highest heaven, the abode of the Sun.

- 13 Grant us protection, Indra, with that body of thine that is on earth, in fire, in waters,  
That dwells within light-finding Pavamāna, where-with thou hast pervaded air's mid region.  
Manifold are thy great deeds, thine, O Vishṇu.
- 14 Indra, exalting thee with prayer, imploring, Rishis have sat them down in holy Session.  
Manifold are thy great deeds, thine, O Vishṇu.
- 15 Round Trita, round the spring with thousand currents thou goest, round the light-finding assembly.  
Manifold are thy great deeds, thine, O Vishṇu.
- 16 Thou guardest well the four celestial regions, pervading heaven and earth with light and splendour.  
Thou givest help to all these living creatures, and, knowing, followest the path of Order.  
Manifold are thy great deeds, thine, O Vishṇu.
- 17 With five thou sendest heat: with one removing the curse thou comest in bright sunshine hither.  
Manifold are thy great deeds, thine, O Vishṇu.
- 18 Indra art thou, Mahendra thou; thou art the world, the Lord of Life.  
To thee is sacrifice performed: worshippers offer gifts to thee.  
Manifold are thy great deeds, thine, O Vishṇu.

13 *Light-finding Pavamāna*: wind that reaches even the height of heaven.

15 *Trita*: a deity of the atmosphere, connected with Indra and the winds; here perhaps the representative of the whole expanse of heaven. *The spring*: the fountain of heaven; the rain-cloud. *The light-finding assembly*: the company of the Gods who dwell in the highest sphere.

17 *With five*: of thy seven beams. See XL. 1. 36, note.

18 *Mahendra*: Great Indra. Cf. A. V. XIII. 4. 2, 9. *The Lord of Life*: or, Prajāpati.



- 19 What is based on what is not : the present lies on that which is.  
Present on future is imposed and future on the present based.  
Manifold are thy great deeds, thine, O Vishnu.  
Sate us with cattle of all varied colour. Set me in happiness, in loftiest heaven.
- 20 Bright art thou, and refulgent : as thou shinest with splendour so I fain would shine with splendour.
- 21 Lustre art thou, illuming : as thou glowest with lustre so I too would shine with cattle, with all the lustre of a Brâhman's station.
- 22 Glory to him when rising, when ascending ! Glory to him when he hath reached the zenith !  
To him far-shining, him the self-refulgent, to him the Sovran Lord and King be glory !
- 23 Worship to him when he is turning westward, to him when setting, and when set be worship !  
To him far-shining, him the self-refulgent, to him the Sovran Lord and King be glory !
- 24 With all his fiery fervour this Âditya hath gone up on high,  
Giving my foes into my hand. Let me not be my foeman's prey. Manifold are thy great deeds, thine, O Vishnu.  
Sate us with cattle of all varied colours. Set me in happiness, in loftiest heaven.
- 25 Thou for our weal, Âditya, hast mounted thy ship with hundred oars.  
Thou hast transported me to day : so bear me evermore to night.

- 26 Thou for our weal, O Sûrya, hast mounted thy ship with hundred oars.  
Thou hast transported me to night : so bear me evermore to day.
- 27 Encompassed by Prajâpati's devotion as shield, with Kasyapa's bright light and splendour,  
Reaching old age, may I made strong and mighty live through a thousand years with happy fortune.
- 28 Compassed am I with prayer, my shield and armour; compassed with Kasyapa's bright light and splendour.  
Let not shafts reach me shot from heaven against me, nor those sent forth by men for my destruction.
- 29 Guarded am I by Order and the Seasons, protected by the past and by the future.  
Let not distress, yea, let not Death come nigh me: with water of my speech have I o'erwhelmed them.
- 30 On every side let Agni guard and keep me; the rising Sun drive off the snares of Mrityu !  
Let brightly flushing Mornings, firm-set mountains, and lives a thousand be with me united.

24 The stanza is taken from R. V. I. 50. 13, addressed to Surya.

25 *Ship*: with reference to the sea of air traversed by the Sun.



BOOK XVIII.

HYMN I.

FAIN would I win my friend to kindly friendship. So  
may the Sage, come through the air's wide ocean,  
Remembering the earth and days to follow, obtain a  
son the issue of his father.

The subjects of this Book are funeral rites and sacrificial offerings to the Fathers, the Manes or spirits of the dead.

The first sixteen stanzas of this funeral hymn, with the exception of one verse and with variations, constitute the tenth hymn of Book X. of the Rigveda, and are only indirectly connected with the main subject, being a dialogue between Yama and Yami, the son and daughter of Vivasvān. Yama and Yami are, says Professor von Roth, as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yami herself when she is made to say; 'Even in the womb the creator made us for husband and wife.' Professor Müller, on the other hand, says (Lectures on the Science of Language, second series, p. 510): 'There is a curious dialogue between her (Yami) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer 'because,' as he says 'they have called it a sin that a brother should marry his sister.' Again, p. 521, 'There is not a single word in the Veda pointing to Yama and Yami as the first couple of mortals, the Indian Adam and Eve.....If Yama had been the first created of men, surely the Vedic poets, in speaking of him, could not have passed this over in silence.' See, however, the passage from the Atharva-veda, XVIII. 3. 13, to be quoted further on. [Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this (celestial) world].—Muir, O. S. Texts, V. P. 238. This conception of Yama as the first man may be, as Prof. M. Müller holds, 'a later phase of religious thought.'

I Yami speaks. *The Sage: vedhā; the wise Yama. Come: Sāyapa explains the masculine part ciple jagamāda by the feminine gatawat, that is, I Yami who have come; and Ludwig takes it to be used for jagmukt, in a transitive sense, 'making him come.' The earth: which appears destined to remain without human inhabitants.*



- 2 Thy friend loves not the friendship which considers her who is near in kindred as a stranger.  
Sons of the mighty Asura, the heroes, supporters of the heaven, see far around them.
- 3 Yea, this the Immortals seek of thee with longing, a scion of the only man existing.  
Then let thy soul and mine be knit together. Embrace thy consort as her loving husband.
- 4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?  
Gandharva in the floods, the Dame of Waters—such is our bond, such our most lofty kinship.
- 5 Even in the womb God Tvashtar, vivifier, shaping all forms, Creator, made us consorts.  
Ne'er are his holy statutes violated: that we are his the heaven and earth acknowledge.
- 6 Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit,  
With shaft-armed mouths, heart-piercing, joy-bestowing? Long shall he live who duly pays them service.

2 Yama replies. *A stranger*: of a different family, and so a lawful wife. *Sons of the mighty Asura*: the spies or sentinels spoken of in stanza 8 who are regarded as the sons of the Lord God.

3 Yami speaks.

4 Yama replies. *Gandharva in the floods*: the Sun. God in the waters of the sea of air. *The Dame of Waters*: Saranyū, the consort of the Sun-God Vivasvān. 'His aqueous wife.'—Muir. She may represent the misty air of morning, heated and penetrated by the early sun. *Such is our bond*: this is the relationship between us; it does not go farther back, and is far too close to allow us to marry each other.

5 Yami speaks; and argues that by making them of different sexes the Creator manifestly intended them for each other.

6 Yama replies. This stanza which does not occur in the original hymn (R. V. X. 10), and which seems to be altogether out of place here, is taken from R. V. I. 84. 16 which is addressed to Indra, and the passage refers to the institutor of a sacrifice to that God. *The strong and passionate steers*: the zealous and indefatigable priests who are yoked to the chariot-pole of Order or employed in the performance of sacrifice ordained by eternal Law. The words used by the priests in the discharge of their holy functions are the arrows with which their mouths are armed.

- 7 Who knows that earliest day whereof thou speakest? Who hath beheld it? Who can here declare it?  
Great is the law of Varuṇa and Mitra. What, wanton, wilt thou say to men to tempt them?
- 8 I Yami am possessed by love of Yama, that I may rest on the same couch beside him.  
I as a wife would yield me to my husband. Like car-wheels let us speed to meet each other.
- 9 They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.  
Not me—go quickly, wanton, with another, and hasten like a chariot-wheel to meet him.
- 10 May Sūrya's eye with days and nights endow him, and ever may his light spread out before him.  
In heaven and earth the kindred pair commingle.  
On Yami be the unbrotherly act of Yama.
- 11 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.  
Not me, O fair one—seek another husband, and make thine arm a pillow for thy consort.

7 *Of Varuṇa and Mitra*: as the moral Governors of the world. *To tempt them*: the meaning of *vīchya* is uncertain. The St. P. Lexicon explains it by 'deceitfully.' 'What sayest thou, who punishest men with hell?'—Wilson. Prof. Ludwig takes it to be an irregular indefinite participle of *vyach*, to embrace: when thou hast embraced the (other) men.

8 Yami speaks. *Like car-wheels let us speed*: the words are difficult, and this is not the exact meaning. Cf. Solomon's Song, VI. 12: 'Or ever I was aware, my soul made me like the chariots of Ammi-nadib'; or, according to the Septuagint: 'There I will give thee my breasts; my soul knew not; it made me the chariots of Aminadab.'

9 Yama replies. *Sentinels of Gods*: recording angels who observe and report the actions of men. Cf. A. V. IV. 16. 4, and note.

10 Yami speaks. Her meaning is: if there be any guilt let me take it on myself, and let not Yama's life be shortened by way of punishment. *The kindred pair*: Day and Night.

11 Yama replies. *Make thine arm a pillow*: Ludwig interprets differently. See his *Der Rigveda*, V. p. 512.





- 12 Is he a brother when no help is left her? Is she a sister when Destruction cometh?  
Forced by my love these many words I utter. Come near, and hold me in thy close embraces.
- 13 I am no help for thee, no refuge, Yami. I will not clasp and press thee to my bosom.  
This is abhorrent to my mind and spirit—a brother on the couch beside a sister.
- 14 I will not fold mine arms about thy body: they call it sin when one comes near a sister.  
Not me—prepare thy pleasure with another. Thy brother seeks not this from thee, O fair one.
- 15 Alas! thou art indeed a weakling, Yama. We find in thee no trace of heart or spirit.  
As round a tree the woodbine clings, another will cling about thee girt as with a girdle.
- 16 Embrace another, Yami. Let some other, even as the woodbine rings a tree, enfold thee.  
Win thou his heart and let him win thy fancy; so make with him a bond of blest alliance.
- 17 Three hymns the Sages have disposed in order, the many-formed, the fair, the all-beholding.  
These in one single world are placed and settled—the growing plants, the breezes, and the waters.

12 Yami speaks. *Destruction*: the utter extinction of the human race.

13 Yama replies. This and the following stanza are the expansion of one verse of the Rigveda hymn.

15 Yami speaks. *Woodbine*: cf. A. V. VI. 8. 1.

16 Yama replies. Sâyana's interpretation of the original hymn, which in many places obscure and difficult, differs, in many places from that which I have adopted, and Wilson's Translation should be consulted for the views of the great Indian Commentator and the Pandits of his time. The hymn has been transliterated, translated, and annotated by Muir, O. S. Texts, V. 288—291, and translated by Geldner and Kaegi in their *Siebzig Lieder des Rigveda*. Ludwig's translation and commentary, and *Der Vedische Mythos des Yama* by J. Khni (Strassburg, 1890) should be consulted.

17 *The Sages*: the Fathers, to whose power many natural phenomena and many blessings enjoyed by men are referred.

- 18 The Bull hath yielded for the Bull the milk of heaven: inviolable is the Son of Aditi.  
According to his wisdom Varuṇa knoweth all: he halloweth, the holy, times for sacrifice.
- 19 Gandharvi spake. May she, the Lady of the Flood amid the river's roaring leave my heart untouched.  
May Aditi accomplish all that we desire, and may our eldest Brother tell us this as chief.
- 20 Yea, even this blessed Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,  
Since they as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Priest.
- 21 And the fleet Falcon brought for sacrifice from afar this flowing drop most excellent and passing wise,  
Then when the Âryan tribes chose as invoking Priest Agni the wonder-worker, and the hymn rose up.

18 Stanzas 18—26 constitute, with occasional variations, the eleventh hymn of Book X. of the Rigveda, the subject being the origin and institution of sacrifice which was first established by Agni under the authority of Varuṇa. *The Bull*: or, the strong; the mighty Soma. *For the Bull*: for mighty Varuṇa. *The milk of heaven*: the divine Soma juice, to be used at sacrifice. *The Son of Aditi*: the great Âditya, Varuṇa. *According to his wisdom*: *yâthâ dhiyâ*: the two words being taken together as an adverbial phrase. *Knoweth all*: See A. V. IV. 16. According to Sâyana it is Agni who milks the stream of prosperity from heaven for the worshipper or institutor of the sacrifice. I have generally followed Prof. Fischel's interpretation (*Vedische Studien*, I. pp. 188, 189) of stanzas 18—22.

19 *Gandharvi*: said to be the daughter of Surabhi one of the daughters of Dakṣa, and the mother of the race of horses. Here she appears to be an Apsaras or water-nymph, haunting the banks of rivers and practising the seductive arts of a siren. The meaning appears to be: let no disturbing influence unsettle my devout thoughts. *Our eldest Brother*: Varuṇa, regarded as the founder of society united by common religious observances.

20 The poet regards the coming of the dawn as a proof that the sacrifice is successful. *Since they*: the human priests.

21 *The fleet Falcon*: Agni in the form of lightning. *The flowing drop*: Soma. See A. V. VI. 48. 1, note.



- 22 Still art thou kind to him who feeds thee as with grass,  
and skilled in sacrifice offers thee holy gifts,  
When thou having received the sage's strengthening  
food with lauds, after long toil comest with many  
more.
- 23 Urge thou thy Parents, as a lover, to delight: the  
lovely One desires and craves it from his heart.  
As Priest he calls aloud, as Warrior shows his skill,  
as Asura tries his strength, and with the hymn is  
stirred.
- 24 Far famed is he, the mortal man, O Agni thou Son  
of Strength, who hath obtained thy favour.  
He, gathering power, borne onward by his horses,  
makes his days lovely in his might and splendour.
- 25 Hear us, O Agni, in the great assembly: harness  
thy rapid car, the car of Amrit.  
Bring Heaven and Earth, the Deities' Parents, hither:  
stay with us here, nor from the Gods be absent.
- 26 When, holy Agni, the divine assembly, the holy  
synod mid the Gods, is gathered,  
And when thou, godlike One, dealest forth treasures,  
vouchsafe us too our portion of the riches.
- 27 Agni hath looked upon the van of Mornings, and on  
the days the earliest Jâtavedas.  
After the Dawns, after their rays of brightness,  
Sûrya hath entered into earth and heaven.

22 *Thou*: Agni. *As with grass*: 'as pasture satisfies (the herds).'  
Wilson. *With many more*: bringing many other Gods to the sacrifice.

23 *As a lover*: woos his mistress. Agni is called upon to entreat  
his parents, Heaven and Earth, to reproduce him perpetually. *The  
lovely one*: Agni.

25 *In the great assembly*: 'in the dwelling common to the deities.'  
Wilson. *Rapid*: *dravîṣṭam*, taken by Śâyana with *amritasya* and  
explained by 'distilling the drink of Gods.'

27 The first pâda is taken from R. V. IV. 13. 1.

- 28 Agni hath looked against the van of Mornings,  
against the days the earliest Jâtavedas:  
In many a place against the beams of Sûrya, against  
the heavens and earth hath he extended.
- 29 Heaven and Earth, first by everlasting Order, speak-  
ers of truth, are near enough to hear us,  
When the God, urging men to worship, sitteth as  
Priest, assuming all his vital vigour.
- 30 As God comprising Gods by Law eternal, bear, as  
the chief who knoweth, our oblation,  
Smoke-bannered with the fuel, radiant, joyous, better  
to praise and worship, Priest for ever.
- 31 I praise your work that ye may make me prosper:  
hear, Heaven and Earth, twain worlds that drop  
with fatness!  
While days and Gods go to the world of spirits, here  
let the Parents with sweet mead refresh us,
- 32 When the Cow's nectar wins the God completely,  
men here below are heaven's and earth's sustainers.  
All the Gods came to this thy heavenly Yajus,  
which from the motley Pair milked oil and water.

29 Stanzas 29—35 and half of 36 are taken from R. V. X. 12. 1—8.  
*First*: most exalted as well as most ancient. *The God*: Agni. *As  
Priest*: as Hotar; sacrificing, or invoking priest.

30 *Better to praise*: more skillful than human priests in praising  
the Gods.

31 *Days and Gods*: in the R. V. hymn, nights and days. *World  
of spirits*: *dravîṣṭim*; 'ins jenseits.'—Ludwig.

32 This stanza is very obscure. The meaning appears to be that,  
by possessing the Amrit, ambrosia, or nectar contained in the milk of  
the sacrificial cow and in the Soma juice which wins and captivates  
Agni, men are enabled to offer acceptable sacrifices to the Gods, and  
thus to support the heavens and earth. *Heavenly Yajus*: divine  
sacrificial prayer or formula. But *divyam* by its position in the verse  
seems rather to belong to *ghṛitām*, butter or sacrificial oil. *Motley  
Pair*: *śat*; many-coloured heaven and earth. 'When the self-aggre-  
gated ambrosia of the divine Agni is generated from his radiance, then  
the products of it sustain both heaven and earth, all the worshippers



- 33 Hath the King seized us? How have we offended against his holy Ordinance? Who knoweth? For even Mitra mid the Gods is angry. There are both song and wealth for those who come not.
- 34 'Tis hard to understand the Immortal's nature, where she who is akin becomes a stranger. Guard ceaselessly, great Agni, him who ponders Yama's name easy to be comprehended.
- 35 They in the synod where the Gods rejoice them, where they are seated in Vivasvan's dwelling. Have given the Moon his beams, the Sun his splendour: the two unweariedly maintain their brightness.
- 36 The counsel which the Gods meet to consider, their secret plan, of that we have no knowledge. There let God Savitar, Aditi, and Mitra proclaim to Varuna that we are sinless.
- 37 Companions, let us learn a prayer to Iudra whom the thunder arms, To glorify your bold and most heroic Friend.
- 38 For thou by slaying Vritra art the Vritra-slayer, famed for might. Thou, Hero, in rich gifts surpassest wealthy chiefs.

glorify this thy oblation, the celestial nutritious water which thy white radiance milks forth.'—Wilson. According to Sâyana, the products of it are the plants and trees which spring from the *amrita* or rain which rewards the oblations of men, and the *visve devâh* of the text are *sarve stotârah*, all the worshippers. Some meaning is apparent in this paraphrase, but it cannot be extracted from the words of the text.

33 *The King*: Varuna. *Even Mitra*: we must have committed some great sin, for even Mitra, the Friend, the gracious God, is wroth with us. *Wealth*: rich offerings. *For those who come not*: for the Gods who will not yet come to receive our worship and oblations.

34 The second half of the first line is repeated from line 1 of stanza 2, but its application here is not obvious. See Ludwig, *Der Rigveda*, IV. p. 405.

35 *Vivasvan's dwelling*: heaven, the abode of the Sun.

37 This and the following stanza are taken from R. V. IV. 24. 1. 2.

- 39 O'er the broad land thou goest like a Stega: here on vast earth let breezes blow upon us. Here hath our dear Friend Varuna, united, like Agni in the wood, shot forth his splendour.
- 40 Sing praise to him the chariot-borne, the famous, Sovran of men, the dread and strong destroyer. O Rudra, praised, be gracious to the singer: let thy darts spare us and smite down another.
- 41 The pious call Sarasvatî, they' worship Sarasvatî while sacrifice proceedeth. The virtuous call Sarasvatî to hear them. Sarasvatî send bliss to him who giveth!
- 42 Sarasvatî is called on by the Fathers who come right forward to our solemn worship. Seated upon this sacred grass rejoice you. Give thou us strengthening food that brings no sickness.
- 43 Sarasvatî, who comest with the Fathers, joying in hymns, O Goddess, and oblations, Give plenteous wealth to this the sacrificer, a portion, worth a thousand, of refreshment.
- 44 May they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma. May they who have attained to life, the Fathers, righteous and gentle, aid us when we call them.

39 *Stega*: said to be a certain biting or stinging insect. According to Sâyana, 'the aggregation of rays, the Sun.' Prof. Ludwig suggests that the ploughshare may be meant, which turns up the soil and exposes it to the influence of the sun. *Varuna*: here, apparently, representing the Sun whose rays penetrate even the thick wood. Cf. R. V. V. 48. 5, where Sâyana explains *âvrasvâh* as an adjective = *tamod-rakâh*, darkness-repelling, and an epithet of Agni.

40 Taken, with variations, from R. V. II. 33. 11.

41 This and the two following stanzas are taken, with variations, from R. V. X. 17. 7—9.

42 *Rejoice you*: the Fathers are included in the invitation.

44 This and the two following stanzas are taken from R. V. X. 15. 1, 3. 2. *Ascend*: rise to higher rank; obtain the best oblation, according to Sâyana. *Lowest, highest, midmost*: the Fathers being classified in heaven according to their degrees of merit acquired on earth.



- 45 I have attained the gracious-minded Fathers, I have gained son and progeny from Vishṇu. They who enjoy pressed juices with oblation, seated on sacred grass, come oftenest hither.
- 46 Now be this homage offered to the Fathers, to those who passed of old and those who followed, Those who have rested in the earthly region, and those who dwell among the happy races.
- 47 Mātali prospers there with Kavyas, Yama with Angiras' sons, Bṛihaspati with singers, Exalters of the Gods, by Gods exalted, aid us those Fathers in our invocations!
- 48 Yea, this is good to taste and full of sweetness, verily it is strong and rich in flavour. No one may conquer Indra in the battle when he hath drunken of the draught we offer.
- 49 Honour the King with your oblations, Yama, Vivasvān's son, who gathers men together, Even him who travelled o'er the mighty rivers, who searches out and shows the path to many.

45 *Son and progeny*: the meaning appears to be, as suggested by Prof. Ludwig, that the speaker has discharged his obligation to the Fathers by begetting a son through the favour of Vishṇu (Vishṇur yonim kalpayatu: R. V. X. 184. 1). Still *vikrāmaṅgam* is an unintelligible expression in this connexion. Another explanation, says Prof. Ludwig, would be to take *náptum* as fire and *vikrāmaṅgam* *Vishṇuh* [Vishṇu's striding forth] as the Sun. Prof. Grassmann translates: 'die Kinder und den höchsten Schritt des Vishṇu'; the children and the highest step of Vishṇu.

46 *The earthly region*: the firmament or mid-air nearest to the earth. *The happy races*: of the Gods.

47 *Mātali*: a divine being, identified by the Commentators on the R. V. with Indra whose charioteer was Mātali. *Kavyas*: a class of Manas, the spirits of a pious race of ancient time. *Angiras' sons*: the Angirases, the typical first sacrificers. *Singers*: or Rikvans; a class of spirits or deities who attend Bṛihaspati and sing his praises. The stanza is taken from R. V. X. 14. 3.

48 *This*: Soma juice, prepared for the sacrifice which is to be performed. The stanza is taken from R. V. VI. 47. 1.

49 This and the following stanza are taken from R. V. X. 14. 1, 2. *Mighty rivers*: that flow between the earth and the home of the Departed.

- 50 Yama first found for us the road to travel: this pasture never can be taken from us. Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.
- 51 Fathers who sit on sacred grass, come, help us: these offerings have we made for you; accept them. So come to us with most auspicious favour: bestow on us unailing health and plenty.
- 52 Bowing their bended knees and seated southward let all accept this sacrifice with favour. Punish us not for any sin, O Fathers, which we through human frailty have committed.
- 53 Tvashṭar prepares the bridal for his daughter: therefore the whole of this our world assembles. But Yama's mother, spouse of great Vivasvān, vanished as she was carried to her dwelling.
- 54 Go forth, go forth upon the homeward pathways whither our sires of old have gone before us. Then shalt thou look on both the Kings enjoying their sacred food, God Varuṇa and Yama.
- 55 Go hence, depart ye, fly in all directions. This world for him the Fathers have provided.

50 *Pasture*: or dwelling.

51 Taken from R. V. X. 15. 4.

52 Taken, with a variation, from R. V. X. 15. 6. *Southward*: or on my right hand.

53 This stanza, which appears to have been inserted merely on account of the mention of Yama, is taken from R. V. X. 17. 1. The first line is found with an important variation in A. V. III. 31. 5. *Tvashṭar*: often regarded as an agent in natural phenomena. *His daughter*: Saranyū, the misty cloud (see stanza 4); or perhaps the dawn. *Yama's mother*: Saranyū. *Vanished*: or was stolen away. For the legend which has been formed out of the obscure hints contained in this and the following stanza of the original hymn, see Wilson's Translation and Muir, O. S. Texts, V. p. 228.

54 This stanza, taken from R. V. X. 14. 7, is addressed to the spirit of the man whose funeral rites are being celebrated.

55 According to Śāyana, this stanza, taken from R. V. X. 14. 9, is addressed to the Piśāchas and other evil spirits that haunt the place of cremation. *This world*: the home of the Departed.





- Yama bestow upon this man a dwelling adorned with days and beams of light and waters.
- 56 We set thee down with yearning, and with yearning we enkindle thee,  
Yearning, bring yearning Fathers nigh to eat the food of sacrifice.
- 57 We, splendid men, deposit thee, we, splendid men, enkindle thee.  
Splendid, bring splendid Fathers nigh to eat the sacrificial food.
- 58 Our Fathers are Angirases, Navagvas, Atharvans, Bhrigus, who deserve the Soma.  
May these, the holy, look on us with favour; may we enjoy their gracious loving-kindness.
- 59 Come, Yama, with Angirases, the holy; rejoice thee here with children of Virûpa,  
Seated on sacred grass at this oblation: I call Vivasvân too, thy father, hither.
- 60 Come, seat thee on this bed of grass, O Yama, accordant with Angirases and Fathers.  
Let texts recited by the sages bring thee. O King, let this oblation make thee joyful.
- 61 He hath gone hence and risen on high mounting heaven's ridges by that path  
Whereon the sons of Angiras, the conquerors of earth, went up.

56 *Thes*: Agni; the fire. The stanza is taken from R. V. X. 16. 12.

58 This and the two following stanzas are taken from R. V. X. 14. 6, 5,

4. *Navagvas*: the Nine; a mythical priestly race. See A. V. XIV. 1. 56.

59 *Children of Virûpa*: the Vairûpas, a sub-division of the Angirases.

60 *Angirases and Fathers*: or, perhaps, Angirases our Fathers.

61 *He*: the spirit of the dead man.

A full and excellent account of the Fathers, whose worship and sacrificial commemorations are still regarded as the most sacred and most binding of religious duties, will be found in Prof. Max Müller's *India, What can it Teach us!* pp. 219—242, edition of 1892. For a detailed account of Indian funeral rites, see Colebrooke's 'Miscellaneous Essays' republished from Vol. V. of the *Asiatic Researches*, von Both's article in the *Journal of the German Oriental Society*, IV. 426, and Prof. Max Müller's paper in the same *Journal*, Vol. IX.

## HYMN II.

- FOR Yama Soma juice flows clear, to Yama is oblation paid.  
To Yama sacrifice prepared, and heralded by Agni, goes.
- 2 Offer to Yama sacrifice most sweet in savour and draw near.  
Bow down before the Rishis of the olden time, the ancient ones who made the path.
- 3 Offer to Yama, to the King, butter and milk in sacrifice.  
So may he grant that we may live long days of life mid living men.
- 4 Burn him not up, nor quite consume him, Agni.  
Let not his body or his skin be scattered.  
O Jâtavedas, when thou hast matured him, then send him on his way unto the Fathers.
- 5 When thou hast made him ready, Jâtavedas, then do thou give him over to the Fathers.  
When he attains unto the life that waits him he will obey the Deities' commandment.
- 6 With the three jars Brihat alone makes pure the six wide-spreading realms.  
The Gâyatri, the Trishţup, all metres in Yama are contained.

A funeral hymn composed mainly of verses from the Rîgveda.

1 The first three stanzas, addressed to the priests who officiate at the ceremony, are taken, with variations, from R. V. X. 14. 13, 15, 14.

2 *Who made the path*: who have gone before us to the other world.

4 This and the following stanza are taken from R. V. X. 16. 1, 2. They are to be recited, with 7, 8, 9, 10, while the body is being partially consumed on the funeral pile.

6 This stanza, which is unintelligible to me, is taken from R. V. X. 14. 16. *Six wide-spreading realms*: or six expanses; the four cardinal points, and the spaces above and below. According to Sâyana, the six earths, or the six substances, viz. heaven, earth, water, plants, the sun, and truth or reality. *Three jars*: Trikadrukas or three Soma reservoirs. According to Ludwig, 'on the Trikadruga days,' three days of the Abhiplava ceremony. *All metres*: that is, all sacrificial rites.



- 7 The Sun receive thine eye, the wind thy spirit; go, as thy merit is, to earth or heaven.  
Go, if it be thy lot, unto the waters; go, make thy home in plants with all thy members.
- 8 Thy portion is the goat: with heat consume him: let thy fierce flame, thy glowing splendour, burn him. With thine auspicious forms, O Jātavedas, bear this man to the region of the pious.
- 9 Let all thy rapid flames, O Jātavedas, wherewith thou fillest heaven and earth's mid-region, Follow the goat as he goes on, united: then with the others, most auspicious, aid us.
- 10 Away, O Agni, to the Fathers send him who, offered in thee, goes with our oblations. Wearing new life let him approach his offspring, and splendid, be invested with a body.

7 Taken from R. V. X. 16. 3. *The Sun receive thine eye, the wind thy spirit*: let like return to like. Cf. A. V. V. 9. 7; VIII. 2. 3.

8 Taken from R. V. X. 16. 4. *Thy portion is the goat: with heat consume him*: or, enkindle with thine heat his unborn portion. The goat (*qāḍ*) is identified, mystically, with the unborn (*ajāḍ*) or immortal spirit, and in sacrificial hymns the two meanings are sometimes difficult to distinguish. See A. V. IX. 5. 16, and Muir's note, O. S. Texts, V. p. 304. From a passage in the Taittiriya-Āraṇyaka cited by Ludwig, *Der Rigveda*, V. p. 422, it would appear that in this place the sacrificial animal is intended: 'sovil wird richtig sein, das ajāḍ das tier bezeichnet.' According to this interpretation Agni is entreated to content himself with consuming the sacrificial goat, and to convey the spirit of the departed, uninjured, to its home. The goat, was sacred to Agni; and a goatkin was laid under the corpse on the funeral pile.

9 *The goat*: or, the soul, according to the alternative explanation. *United*: referring to the flames. *The others*: flames of domestic and sacrificial fire.

10 Taken, with two variants, from R. V. X. 16. 5. *His offspring*: *śāśah*; etymologically, *relict*. 'Geschlecht.'—Grassman. Muir (O. S. Texts, V. p. 299) translates *śāśah* in this passage by '(his) remains'; M. Müller similarly by 'die alte Hülle,' the old garb or cover; and Ludwig by 'bleibsel.' The word, which does not recur in the A. V., has the meaning of son or children in all the passages of the R. V. in which it is found: I. 93. 4; V. 12. 6; V. 70. 45; VI. 27. 4, 5; VII. 1. 12; VII. 4. 7. The departed spirit is prayed to revisit, with other Fathers, the children whom he has left on earth. Cf. stanzas 28, 30, and 60.

- 11 Run and outspeed the two dogs, Saramā's offspring, brindled, four-eyed, upon thy happy pathway.  
Draw nigh then to the gracious-minded Fathers who take their pleasure in the feast with Yama.
- 12 And those two dogs of thine, Yama, the watchers, four-eyed who look on men and guard the pathway—  
Entrust this man, O King, to their protection, and with prosperity and health endow him.
- 13 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people.  
May they restore to us a fair existence here and to-day that we may see the sunlight.
- 14 For some the Soma juice runs clear, some sit by sacrificial oil.  
To those for whom the meath flows forth, even to those let him depart.
- 15 Let him, O Yama, go to those Rishis austere, of Fervour born,  
First followers of Law, the sons of Law, upholders of the Law.
- 16 Invincible through Fervour, they who by their Fervour went to heaven,

11 This and the two following stanzas are taken from R. V. X. 14. 10—12. *Dogs*: See A. V. V. 30. 6. M. Müller and Ludwig take *tābhyam* here as an ablative: Surround him, guard him from these twain, O Sovran. *Saramā*: the hound of Indra, mother of Yama's dogs. See R. V. I. 62. 3; A. V. IX. 4. 16.

14 This stanza and the three following are taken from R. V. X. 154. 1, 4, 2, 3.

*To those let him depart*: let the spirit of the dead go to the realm of the Blessed, to the Fathers who receive offerings of Soma juice and clarified butter. *Meath*: according to Śāyana, honey, which is offered to the spirits of their ancestors by students of the Atharva-veda, Soma juice and *gṛītam* or clarified butter (sacrificial oil) being offered, respectively, by students of the Sāmaveda and Yajurveda.

15 *Fervour*: *tāpas*; literally, warmth, heat; religious fervour, asceticism, austerity, self-denial and abstracted meditation: *Of Fervour born*, meaning those whose element is such devotion.



- Who practised great austerity,—even to those let him depart.
- 17 The heroes who contend in war and boldly cast their lives away,  
Or who give guerdon thousandfold,—even to those let him depart.
- 18 Let him, O Yama, go to those Rishis austere, of Fervour born,  
Skilled in a thousand ways and means, the sages who protect the Sun.
- 19 Be pleasant unto him, O Earth, thornless and lulling him to rest.  
Vouchsafe him shelter broad and sure.
- 20 In the free amplitude of earth take roomy space to lodge thee in.  
Let all oblations which in life thou paidest drop thee honey now.
- 21 Hither I call thy spirit with my spirit. Come thou, delighted, to these dwelling-places.  
Unite thee with the Fathers and with Yama : strong and delicious be the winds that fan thee.
- 22 Floating in water, bringing streams, let Maruts carry thee aloft,  
And causing coolness by their rush sprinkle thee with their falling rain.
- 23 I have recalled thy life to life, to being, power, and energy.  
Let thy soul go unto its own : so to the Fathers hasten thou.
- 24 Let not thy soul be left behind : here let not aught of thee remain,  
Of spirit, body, members, sap.

19 This stanza is adapted, with variations, from R. V. I. 22. 15 which is not originally a funeral verse. *O Earth* : the collected remnants of bones and ashes were buried in an urn. Cf. stanza 59.

- 25 Let not a tree oppress thee, nor Earth the great Goddess weigh thee down.  
Among the Fathers find thy home, and thrive mid those whom Yama rules.
- 26 Each parted member, severed from thy body, thy vital breaths that in the wind have vanished,  
With all of these, piece after piece, shall Fathers who dwell together meet and reunite thee.
- 27 Him have the living banished from their houses : remove him to a distance from the hamlet.  
Yama's observant messenger was Mrityu : he hath despatched men's lives unto the Fathers.
- 28 Those Dasyus who, not eating our oblations, come with friends' faces mingled with the Fathers,  
Those who wear gross, those who wear subtle bodies,—from this our sacrifice let Agni blast them.
- 29 Bringing delight, prolonging our existence, here let our own, the Fathers, dwell together.  
Coming with sacrifice may we assist them, living long lives through many autumn seasons.
- 30 Now by this cow I bring thee, by the boiled rice set in milk for thee,  
Be the supporter of the folk left here without a livelihood.
- 31 Prolong the pleasant Dawn enriched with horses—  
or bearing us anew beyond the darkness.  
Adjudged to die be he, the man who slew thee : this portion let him find, and not another.

27 *Mrityu* : Death, the minister and messenger of the King of the Departed. *Unto the Fathers* : brought them from the Fathers, according to Hillebrandt (*Vedische Mythologie*, I. 510).

28 *Dasyus* : barbarians and fiends who artfully mingle with the holy company.

30 Addressed to the spirit that has just passed away to heaven. *Cow* : that supplies the milk required for the oblation.



- 32 Yama is higher-and Vivasvân lower : nothing whatever do I see above him.  
This sacrifice of mine is based on Yama. Vivasvân spread the atmosphere about us.
- 33 From mortal men they hid the immortal Lady, made one like her and gave her to Vivasvân.  
Saranyâ brought to him the Aşvin brothers, and then deserted both twinned pairs of children.
- 34 Bring thou the Fathers one and all, Agni, to eat the sacrifice,  
The buried, and the cast away, those burnt with fire, and those exposed.
- 35 Those, whether flames have burnt or not consumed them, who in the midst of heaven enjoy oblations—  
Let them, when thou dost know them, Jâtavedas, accept with sacred food the axe and worship.
- 36 Burn gently, Agni, burn not up the body with too fervent heat.  
Let all thy force and fury be expended on the woods and earth.
- 37 I give this place to him who hath come hither and now is mine, to be a home to rest in :  
This was the thought of Yama when he answered :  
This man is mine. Let him come here to riches.

33 The stanza, which has no connexion with the subject of the hymn, is taken from R. V. X. 17. 2. *They*: the Gods. *The immortal Lady*: Saranyâ, daughter of Tvashţar and wife of Vivasvân, mother of Yama and Yami and the twin Aşvins. For the legend referred to, see Muir, O. S. Texts, V. 228.

34 *Cast away*: *páropitá*; abandoned at death to be devoured by carnivorous beasts and birds. *Exposed*: *iddhitá*; cast out by their kindred in extreme old age to die of hunger, as appears to have been the case with Praskaṇva (R. V. Váikhilya, 3. 2). This custom was sanctioned by the Old German law, and according to Strabo was followed by Iranians, Bactrians, and Massagetæ. See Zimmer, *Altindisches Leben*, p. 328.

35 *The air*: with which sacrificial victims were slaughtered.

- 38 This date we settle once for all, that it may ne'er be fixt again. A hundred autumns; not before.
- 39 This date we order, etc.
- 40 This date we limit, etc.
- 41 This date we measure, etc.
- 42 This date we mete out, etc.
- 43 This date we stablish, etc.
- 44 This date we mete and measure out, that it may ne'er be fixt again. A hundred autumns; not before.
- 45 The period I have measured—come to heaven. I would my life were long—  
Not to be measured out again; a hundred autumns, not before.
- 46 Inbreath and outbreath, breath diffused, life, sight to look upon the Sun—  
Seek by a straight unwinding path the Fathers whom King Yama rules.
- 47 Unmarried men who toiled and have departed, the childless, having left their foes behind them,  
Have found on high the world whereto they mounted, reflecting on the ridge of vaulted heaven.
- 48 The lowest is the Watery heaven, Pilumatî the middlemost;  
The third and highest, that wherein the Fathers dwell, is called Pradyaus.
- 49 The Fathers of our Father, his Grandfathers, those who have entered into air's wide region,  
Those who inhabit earth or dwell in heaven, these Fathers will we worship with oblation.

38 *Hundred autumns*: regarded as the natural duration of human life.

48 *Pilumatî*: meaning, apparently, blossoming with the Pilu tree (the *Careya Arborea*, or, according to others, the *Salvadora Persica*). *Pradyaus*: *div* or *dyaus*, heaven, + *prá*, pro or *præ*; the eminently bright heaven; the heaven of heavens. Cf. A. V. IV. 14. 3.

49 Apparently the great-grandfathers are in heaven, the grandfathers in the sky, and the fathers on the earth. See M. Müller, *India*, What can it Teach us? p. 223.





- 50 Thou seest now, and ne'er again shalt look upon, the Sun in heaven.  
Cover him as a mother draws her skirt about her son, O Earth!
- 51 This once, and at no other time hereafter in a lengthened life:  
Cover him, as a wife, O Earth, covers her husband with her robe!
- 52 Round thee auspiciously I wrap the vesture of our Mother Earth:  
Be bliss among the living mine, oblation mid the Fathers thine!
- 53 Ye have prepared, pathmakers, Agni-Soma, a fair world for the Gods to be their treasure.  
Go to that world and send us Pūshan hither to bear us on the paths the goat hath trodden.
- 54 Guard of the world, whose cattle ne'er are injured, may Pūshan bear thee hence, for he hath knowledge.  
May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.
- 55 Lord of all life, let Ayu guard thee, Pūshan convey thee forward on the distant pathway.  
May Savitar the God conduct thee thither where dwell the pious who have gone before thee.
- 56 For thee I yoke these carriers twain to bear thee to the spirit world,  
Hasten with them to Yama's home and join his gathered companies.

50 *Cover him*: cover the injured remains of the corpse.

53 *The goat hath trodden*: *ajydnaih*; see above stanzas 8, 9. The St. Petersburg Lexicon suggests *ajydnaih*, leading straight to the goal. Most Mss. have *ajydnaih*, which is meaningless.

54 This and the following stanza are taken from R. V. X. 17. 34. *He hath knowledge*: being the guide and guardian of all travellers.

55 *Ayu*: according to Śāyana, Vāyu is intended, the letter *v* being elided. Life of full vitality and duration is probably meant: 'die volle lebensdauer.'—Ludwig.

56 *These carriers*: Pūshan and Savitar.

- 57 This is the robe that first was wrapped about thee:  
cast off the robe thou worest here among us.  
Go, knowing, to the meed of virtuous action, thy many gifts bestowed upon the friendless.
- 58 Mail thee with flesh against the flames of Agni:  
encompass thee about with fat and marrow;  
So will the bold One eager to attack thee with fierce glow fail to girdle and consume thee.
- 59 From his dead hand I take the staff he carried, together with his lore and strength and splendour.  
There art thou, there; and here with good men round us may we o'ercome all enemies and foemen.
- 60 From his dead hand I take the bow he carried, together with his power and strength and splendour.  
Having collected wealth and ample treasure, come hither to the world of living beings.

58 Taken from R. V. X. 16. 7. *Flesh*: literally cows, here standing for sacrificial animals in general, and meaning especially the omentum of the victim with which the head and mouth of the dead were covered before cremation. *Fat and marrow*: the kidneys of the slaughtered animal were placed in the hands of the corpse. See Āṅvalāyana-Gṛihya-Sūtra, IV. 3. 20, 21.

59 Taken, with a variation, from R. V. X. 18. 9.

60 *Bow*: this stanza is to be recited only when the deceased was a Kshatriya or man of the princely and military order. *Come hither*: to protect and aid us who are left on earth.

Stanzas 9, 20—59 (with a few exceptions) which are not taken from the Rigveda, have been translated by Ludwig, *Der Rigveda*. III. pp. 483—484. Much information on the subject of the hymn will be found in Zimmer's *Altindisches Leben*, pp. 400—407; and further details in Colebrooke's *Miscellaneous Essays*, and in Prof. Max Müller's paper 'On Sepulture and Sacrificial Customs in the Veda' (*Ueber Todtenbestattung und Opfergebräuche in Veda*, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. IX, 1856).



## HYMN III.

- CHOOSING her husband's world, O man, this woman  
lays herself down beside thy lifeless body,  
Preserving faithfully the ancient custom. Bestow  
upon her here both wealth and offspring.
- 2 Rise, come unto the world of life, O woman: come,  
he is lifeless by whose side thou liest.  
Wifehood with this thy husband was thy portion,  
who took thy hand and wooed thee as a lover.
- 3 I looked and saw the youthful dame escorted, the  
living to the dead: I saw them bear her.  
When she with blinding darkness was enveloped,  
then did I turn her back and lead her homeward.
- 4 Knowing the world of living beings, Aghnyâ! tread-  
ing the path of Gods which lies before thee,  
This is thy husband: joyfully receive him and let  
him mount into the world of Svarga.

A funeral hymn, composed partly of verses from the Rigveda.

1 Addressed to the spirit of the dead man. *Choosing her husband's world*: the widow is, or is supposed to be, ready to follow her husband, but is dissuaded by her friends. *The ancient custom*: followed, there is reason to believe, by the Aryan immigrants in the earliest times, but not generally observed when these funeral hymns were composed. Old Northern poetry contains many instances of the observance of this 'ancient custom.' Nanna was burnt with Baldr; Brynhild gave orders that she should be burnt with Sigurd; Gunnhild slew herself when Asmund died; and Gudrun was reproached with having survived her husband. See Zimmer, *Altindisches Leben*, pp. 329—331. *Here*: the widow is to remain in the world of life and be rewarded for her show of affection.

2 Taken from R. V. X. 18. 8. The verse is spoken by the husband's brother, a foster-son or an old family servant, who makes the widow leave the body of the dead. See *Āvalāyana-Gṛihya-Sitra*, iv. 2.

3 *To the dead*: *mṛtibhayaḥ*, as given in Whitney's Index Verborum, instead of *ṛtibhayaḥ* of the MSS. and the text. If the latter reading be retained, the meaning may perhaps be, as Ludwig suggests, 'to the fire.' *Blinding darkness*: her head was probably covered with a thick veil as she was carried on her husband's bier to the funeral pile. The speaker is probably, the brother-in-law, who in some cases marries the widow. Cf. 'Who brings you homeward as the widow bedward draws her husband's brother, as the bride attracts the groom?' (R. V. X. 40. 2).

4 *Aghnyâ*: literally, Cow. *Husband*: literally, lord of the herd; bull.

- 5 The speed of rivers craving heaven and cane, thou,  
Agni, art the waters' gall.
- 6 Cool, Agni, and again refresh the spot which thou  
hast scorched and burnt.  
Here let the water-lily grow, and tender grass and  
leafy plant.
- 7 Here is one light for thee, another yonder: enter  
the third and be therewith united.  
Uniting with a body be thou lovely, dear to the Gods  
in their sublimest mansion.
- 8 Rise up, advance, run forward: make thy dwelling  
in water that shall be thy place to rest in.  
There dwelling in accordance with the Fathers de-  
light thyself with Soma and libations.
- 9 Prepare thy body: speed thou on thy journey: let  
not thy limbs, thy frame be left behind thee.  
Follow to its repose thy resting spirit: go to what-  
ever spot of earth thou lovest.
- 10 With splendour may the Fathers, meet for Soma,  
with mead and fatness may the Gods anoint me,  
Lead me on farther to extended vision, and prosper  
me through life of long duration.
- 11 May Agni balm me thoroughly with splendour;  
may Vishnu touch my lips with understanding.

5 *Craving heaven and cane*: eagerly consuming the dry bamboos and flaming up to the sky.

6 The stanza is taken, with a slight variation, from R. V. X. 16, 13. *Water-lily*: *kyḍimbā* or *kyḍimbā*; some kind of aquatic plant. *Tender grass*: *śaṅḍadāruḍ*; probably the same as the *paṅḍadāruḍ* of the R. V. verse, a variety of *dāru* grass (*Panicum Dactylon*).

7 Taken, with a variation, from R. V. X. 56. 1. The spirit of the dead is addressed. *One light*: the fire of the funeral pile. *Another*: in the firmament. *The third*: the light in the highest heaven above the firmament. *A body*: a renewed body after cremation. *Mansion*: *sudhāsṭha*. The R. V. has *janītre*, birth-place.

8 *In water*: above the firmament.

9 *Of earth*: in its most comprehensive sense, including the air above it.



- May all the Deities vouchsafe me riches, and pleasant Waters purify and cleanse me.
- 12 Mitra and Varuṇa have stood about me. Ādityas, Sacrificial Posts exalt me !  
May Indra balm my hands with strength and splendour. A long, long life may Savitar vouchsafe me.
- 13 Worship with sacrificial gift King Yama, Vivasvān's son who gathers men together,  
Yama who was the first to die of mortals, the first who travelled to the world before us.
- 14 Depart, O Fathers, and again come hither : this sacrifice of yours is balméd with sweetness.  
Enrich us here with gift of great possessions ; grant blessed wealth with ample store of heroes.
- 15 Kaṇva, Kakshivān, Puruṃdha, Agastya, Syāvāśva, Sobhari, and Archanānas,  
This Viśvāmitra, Jamadagni, Atri, Kasyapa, Vāmadeva be our helpers !
- 16 Vasishṭha, Jamadagni, Viśvāmitra, Gotama, Vāmadeva, Bharadvāja !  
Atri hath won your favour with our homage. Gracious to us be ye praiseworthy Fathers.
- 17 They, making for themselves a new existence, wash off defilement in the brazen vessel.  
May we be fragrant in our houses, ever increasing in our children and our riches.

12 *Sacrificial Posts* : or splinters from the stake used for sacrificial purposes, and endowed with supernatural powers.

13 *Yama* : see XVIII. 1, first note. *Of mortals* : the Gods were originally subject to death.

15 *Sobhari* : a Rishi of the family of Kaṇva and seer of hymns 19—22 of Book VIII. of the R̥gveda. *Archanānas* : a Rishi mentioned in R. V. V. 64. 7. The rest of the names in this and the following stanza are well known and have occurred before in the A. V. *This Viśvāmitra* : supposed to be specially present at the ceremony.

17 *In the brazen vessel* : *kaṣṭh* apparently = *kāṣṭha* ; the word is not found elsewhere.

- 18 They balm him, balm him over, balm him thoroughly, caress the mighty power and balm it with the mead.  
They seize the flying steer at the stream's breathing-place : cleansing with gold they grasp the animal herein.
- 19 Fathers, be glorious in yourselves, and follow all that is glad in you and meet for Soma.  
Give ear and listen, swiftly-moving Sages, benevolent, invoked in our assembly.
- 20 Atris, Angirases, Navagvas, givers of liberal gifts, continual sacrificers,  
Devout and pious, granting guerdon freely, sit on this holy grass and be ye joyful.
- 21 As in the days of old our ancient Fathers, speeding the work of sacred worship, Agni !  
Sought pure light and devotion, singing praises, they cleft the ground and made red Dawns apparent.
- 22 Gods, doing holy acts, devout, resplendent, smelting like ore their human generation,  
Brightening Agni and exalting Indra, they came encompassing the stall of cattle.

18 Taken from R. V. IX. 86. 43. The stanza refers to the purification and preparation of the Soma juice which is to be used in sacrifice to the Fathers. *The flying steer* : the potent Soma as it flows. *With gold* : a piece of gold was tied to the ring-finger of the officiating priest as a symbol of truth. See Śatapatha-Brāhmaṇa, III. 3. 2. 2. *The animal* : Soma regarded as a sacrificial victim. *Breathing-place* : where the water seems to stand still for a moment to recover breath.

21 This stanza, 22, 23, and half of 24 are taken, with variations, from R. V. IV. 2. 16—19. *Cleft the ground* : burst open the cave, that is, the thick cloud, in which the Dawns were imprisoned.

22 *Gods* : the godlike Angirases. *Smelting like ore* : purifying their humanity, as ore is freed from dross by smelting. *Stall of cattle* : the enclosure that confined the cows, the days or bright rays of light that had been stolen away by the demons of darkness.



- 23 Strong One! he marked them, and the Gods before them, like herds of cattle in a foodful pasture. There men moaned forth their strong desires, to strengthen even the true, the nearest One, the living.
- 24 We have worked for thee, we have toiled and laboured: bright Dawns have shed their light upon our worship. All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.
- 25 From eastward Indra, Lord of Maruts, guard me, as in her arms Earth guards the heaven above us! Those who give room, who made the paths, we worship, you, mid the Gods, who share the gifts we offer.
- 26 Dhâtar with Nirriti save me from southward, etc. (as in stanza 25).
- 27 From westward Aditi with Âdityas save me! etc.
- 28 From westward with the All-Gods save me Soma! etc.
- 29 May the strong firm Sustainer bear thee upright, as Savitar bears light above the heaven. Those who give room, who made the paths, we worship, you, mid the Gods, who share the gifts we offer.
- 30 Toward the eastward region I supply thee, before thou goest homeward, with oblation, as in her arms, etc. (as in stanza 25).
- 31 Toward the southern region, etc.

23 *Strong One!*: O mighty Agni. *He marked them*: Indra saw the kine or imprisoned days. *The Gods before them*: the divine Angirases standing in front of the cave. *The true, the nearest one, the living*: Agni appears to be meant.

24 The second half of this stanza is taken from R. V. II. 23. 19. *With heroes*: with brave sons about us to give us confidence.

25 *Those*: the Fathers. *Room*: freedom and comfort. *Made the paths*: prepared and showed us the way to heaven.

- 32 Toward the western region, etc.
- 33 Toward the northern region, etc.
- 34 Toward the steadfast region, etc.
- 35 Toward the upmost region I supply thee, before thou goest homeward, with oblation, as in her arms Earth bears the heaven above us. Those who give room, who made the paths, we worship, you, mid the Gods, who share the gifts we offer.
- 36 Thou art the Bull, Supporter, and Upholder,
- 37 Who purifiest wind and mead and water.
- 38 From this side and from that let both assist me. As, speeding, ye have come like two twin sisters, Religious-hearted votaries brought you forward. Knowing your several places be ye seated.
- 39 Sit near, sit very near beside our Soma: for you I fit the ancient prayer with homage. The praise-song, like a chieftain on his pathway, spreads far and wide. Let all Immortals hear it.
- 40 Three paces hath the stake gone up, and followed her, the four-footed, with devout observance. He with the Syllable copies the praise-song: he thoroughly purifies at Order's centre.

36 *Thou*: Agni.

38 This and the three following stanzas are taken, with variations and transpositions, from R. V. X. 13. 1—4. *Ye have come*: the verse is addressed to the two deified carts or barrows, called Havirdhânas or oblation-holders, on which the Soma plants are brought to be pressed.

40 The stanza as it stands in the text is unintelligible. Prof Ludwig (Der Rigveda, V. p. 334) suggests *yâpo* instead of *vâpô* or *vâpô*. The *three paces*, *stages* or *padas* may, he thinks, mean the threefold aim and object of the sacrificial stake, namely the sacred duty which it performs, the lightning which it resembles (*vajro vai yâpâh*), and perhaps the institutor of the sacrifice in his sanctified and unassailable form which it represents. *Her, the four-footed*: perhaps the *vedi* or altar, representing the earth. *This: etlâ*; Prof. Ludwig suggests that heaven is intended, the counterpart of the *prapava* or Sacred Syllable *om*, as the altar is of the earth. See the corresponding stanza in the Rigveda





- 41 Chose he then, death for Gods to be their portion?  
Why chose he not for men a life eternal?  
Bṛihaspati span sacrifice, the Ṛishi; and Yama yielded up his own dear body.
- 42 Thou, Agni Jātavedas, when entreated, didst bear our offerings, having made them fragrant,  
And give them to the Fathers who consumed them with Svadhā. Eat, thou God, the gifts we bring thee.
- 43 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblation.  
Grant to your sons a portion of that treasure, and, present, give them energy, O Fathers.
- 44 Fathers whom Agni's flames have tasted, come ye nigh: in perfect order take ye each your proper place.  
Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.

(X. 13. 3.) which is equally obscure and appears to be inexplicable. It is paraphrased by Prof. Wilson, following Śāyana, as follows: 'I make the five stages of the sacrifice ascend; I take four steps by pious observances: with the sacred syllable I perfect this (adoration); I purify (the Soma) on the navel of the sacrifice.' The *five stages* are, according to Śāyana, the five elements of the sacrifice, grain, Soma, cows, the Puroḥiṣa cake, and clarified butter. The *four steps* are the metres most commonly used.

41 The Gods are not subject to death, and immortality in another world awaits mankind. The Gods owe their eternal life to Bṛihaspati identified with Agni (cf. A. V. II. 1. 5; III. 22. 3; IV. 14. 1), and men to Yama, who died to show them the way to heaven. See Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Ṛigveda-forschung*, pp. 110 sqq.

42 Taken from R. V. X. 15. 12. *With Svadhā*: with the sacrificial exclamation Svadhā addressed to the manes, or with their own allotted portion.

43 This and the four following stanzas are taken, with slight variations, from R. V. X. 15. 7, 11, 5, 8, 9. *Lapped in the bosom of the purple Mornings*: 'Seated in the proximity of the radiant flames (of the altar).—Wilson. The feminine adjective *arushidam* (purpurearum or fubraram) stands without a substantiv. The Fathers are addressed.

- 45 May they, the Fathers who deserve the Soma, invited to their favourite oblations  
Laid on the sacred grass, come nigh and listen. May they be gracious unto us and bless us.
- 46 Our Father's Fathers and their sires before them who came, most noble, to the Soma banquet,  
With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.
- 47 Come to us, Agni, with the gracious Fathers who dwell in glowing light, the very Sages,  
Who thirsted mid the Gods, who hasten hither, oblation-winners, theme of singers' praises.
- 48 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God-adorers,  
Eaters and drinkers of oblation, truthful, who travel with the Deities and Indra.
- 49 Betake thee to the lap of Earth, our mother, of Earth far-spreading, very kind and gracious.  
May she, wool-soft unto the guerdon-giver, guard thee in front upon the distant pathway.
- 50 Heave thyself, Earth, nor press him downward heavily: afford him easy access, pleasant to approach.  
Cover him as a mother wraps her skirt about her child, O Earth!
- 51 Now let the heaving earth be free from motion: yea, let a thousand clods remain above him.  
Be they to him a home distilling fatness: here let them ever be his place of refuge.
- 52 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.  
The Fathers firmly fix this pillar here for thee; and there let Yama make thee an abiding-place.

49 This and the three following stanzas, to be recited during the burial of the remains of the corpse, are taken, with variations, from R. V. X. 18. 10—13. *Guerdon-giver*: the liberal rewarder of the priests.  
52 *Pillar*: a mound or pile of clods raised on the place of interment.



- 52 Forbear, O Agni, to upset this chalice: the Gods and they who merit Soma love it.  
This cup, yea this which serves the Gods to drink from,—in this let the Immortals take their pleasure.
- 54 The chalice brimming o'er which erst Atharvan offered to Indra, Lord of wealth and treasure, Indu therein sets draught of virtuous action, and ever purifies himself within it.
- 55 What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,  
May Agni who devoureth all things heal it, and Soma who hath passed into the Brāhmanas.
- 56 The plants of earth are rich in milk, and rich in milk is this my milk.  
With all the milky essence of the Waters let them make me clean.
- 57 Let these unwidowed dames with goodly husbands adorn themselves with fragrant balm and unguent.  
Decked with fair jewels, tearless, free from trouble, first let the dames go up to where he lieth.
- 58 Meet Yama, meet the Fathers, meet the merit of virtuous action in the loftiest heaven.  
Leave sin and evil, seek anew thy dwelling: so bright with glory let him join his body.

53 Taken from R. V. X. 16. 8. *This chalice*: which holds the libation.

54 *Indu*: Soma.

55 Taken from R. V. X. 16. 6. *The dark bird*: the raven or crow.

56 Taken from R. V. X. 17, 14. *Rich in milk*: full of sap, vigour, vital and vivifying power. *My milk*: or, strength. The R. V. stanza has *vāchāḥ*, speech or prayer.

57 Taken from R. V. X. 18. 7.

58 From R. V. X. 14. 8. *Merit*: acquired by the performance of prescribed sacrifices and voluntary good works, and stored up in heaven to await the arrival of the spirits of the pious.

- 59 Our Father's Fathers and their sires before them,  
they who have entered into air's wide region,  
For them shall self-resplendent Asuntī form bodies  
now according to her pleasure.
- 60 Let the hoar-frost be sweet to thee, sweetly on thee  
the rain descend!  
O full of coolness, thou cool Plant, full of fresh moisture,  
freshening Herb,  
Bless us in waters, female Frog: calm and allay this  
Agni here.
- 61 Vivasvān make us free from fear and peril, good rescuer,  
quick-pouring, bounteous giver!  
Many in number be these present heroes! Increase  
of wealth be mine in kine and horses!
- 62 In immortality Vivasvān set us! Go from us Death,  
come to us life eternal!  
To good old age may he protect these people: let not  
their spirits pass away to Yama.
- 63 The Sage of Fathers, guardian of devotions who holds  
thee up with might in air's mid-region,—  
Praise him, ye Viśvāmitras, with oblation. To lengthened  
life shall he, this Yama, lead us.
- 64 Mount and ascend to highest heaven, O Rishis: be  
ye not afraid.

59 Cf. R. V. X. 15. 14. *Asuntī*: apparently a deity presiding over funerals (see R. V. X. 59. 5, 6). The word may be a name of Yama, or may mean 'guide to (spirit) life,' or 'way to (spirit) life.' See Muir, O. S. Texts, V. 297, and Bergaigne, La Religion Védique, I. p. 96.

60 The second and third lines are taken, with variations, from R. V. X. 16. 14, following in that hymn and closely connected with stanza 6 of this hymn. 'After the fire has consumed the corpse, water is poured upon it to extinguish it. Then furthermore certain water-plants are put there. In addition to these a frog—here a female, elsewhere a male—is put upon the place where the fire has burned. These, as representatives of life in the waters, are symbolically supposed both to prevent and to extinguish fire.'—Bloomfield. See full Excursus on the subject in Contributions to the Interpretation of the Veda, Second Series. Baltimore: 1890.

63 *The Sage of Fathers*: Yama.



- Soma-drinkers, to you is paid this Soma-lover's sacrifice. We have attained the loftiest light.
- 65 Agni is shining forth with lofty banner : the Bull is bellowing to earth and heaven.  
From the sky's limit even hath he stretched near us : the Steer hath waxen in the waters' bosom.
- 66 They gaze on thee with longing in their spirit, as on an eagle that is mounting skyward ;  
On thee with wings of gold, Varuna's envoy, the Bird that hasteth to the home of Yama.
- 67 O Indra, bring us wisdom as a sire gives wisdom to his sons.  
Guide us, O much-invoked in this our way : may we still living look upon the Sun.
- 68 Let these which Gods have held for thee, the beakers covered o'er with cake,  
Be full of sacred food for thee, distilling fatness, rich in mead.
- 69 Grains which for thee I scatter, mixt with Sesamum, as holy food,—  
May they for thee be excellent and potent : King Yama look on them as thine with favour !
- 70 O Tree, give back again this man who is deposited on thee,  
That he may dwell in Yama's home addressing the assemblies there.

65 Taken, with variations, from R. V. X. 8. 1. *Lofty banner* : the lightning. *Waters' bosom* : the depth of the firmament.

66 Taken from R. V. X. 123. 6. *Thee* : Agni identified with the Sun. The original hymn is addressed to Vena, apparently the Sun as he rises in the mist and cloud of the morning. *To the home of Yama* : to the place where he sets and disappears.

67 Taken from R. V. VII. 32. 16.

68 *Gods* : the priests. *Thee* : the spirit of the dead.

70 *Tree* : the wood of the funeral pile.

The stanzas that are not taken from the Rigveda have been translated by Ludwig, *Der Rigveda*, III. 484—487.

- 71 Seize hold, O Jâtavedas ; let thy flame be full of fervent heat.  
Consume his body : to the world of pious ones transport this man.
- 72 To those, thy Fathers who have passed away at first and afterward,  
Let the full brook of butter run, o'erflowing with a hundred streams.
- 73 Mount to this life, removing all defilement : here thine own kindred shine with lofty splendour.  
Depart thou ; be not left behind : go forward, first of those here, unto the world of Fathers.

## HYMN IV.

- Rise to your mother, flames of Jâtavedas ! I send you up by paths which Fathers traverse.  
With headlong speed the Oblation-bearer bore our gifts : toil ye, and place the offerer where the righteous dwell.
- 2 The Seasons, Deities, form and order Worship, butter, cake, ladles, sacrificial weapons.  
Tread thou God-travelled paths whereby the righteous, payers of sacrifices, go to Svarga.
- 3 Carefully look on Sacrifice's pathway whereon the Angirases, the righteous, travel.  
By those same pathways go thou up to Svarga where the Âdityas take their fill of sweetness. There make thy home in the third vault of heaven.

A funeral hymn, composed partly of verses from the Rigveda.

1 *To your mother* : to heaven from which ye originally came. The three fires used in the ceremony are addressed ; the Âhavantya fire placed to the south-east of the funeral pile, the Gârhapatya to the north-west, and the Dakshina to the south-west. *Toil ye* : in consuming the corpse.

2 *Thou* : the spirit of the dead.

3 *Sweetness* : or, honey, in the form of libations.



- 4 Three eagles in the region's roar are standing high on heaven's ridge in their appointed station. The worlds of Svarga shall, filled full of Amrit, yield food and power to him who sacrificeth.
- 5 Upabhrit established air, Juhú the heaven, Dhruvá supported earth securely founded. As meed, the Svarga worlds, o'erspread with fatness, shall yield the sacrificer all his wishes.
- 6 Dhruvá, ascend thou earth the all-sustainer: go thou, O Upabhrit, to air's mid-region. Juhú, go skyward with the sacrificer; go, and with Sruva as thy calf beside thee drain all the swelling unreluctant quarters.
- 7 They ford the mighty rivers by the pathway which they who sacrifice, the righteous, travel. There they gave room unto the sacrificer when they made regions and existing creatures.
- 8 The Angirases' pathway is the eastern Agni, the Adityas' pathway is the Gárhapatya:

4 The meaning of the first line is obscure. *Roar*: or, noise; Ludwig doubtfully suggests that *madyi* may be used as a locative here. No sense can be extracted from the word as a dual.

5 The Upabhrit, Juhú, and Dhruvá are offering-spoons or ladles, each about a cubit long and made of a different kind of holy wood, the Dhruvá having the largest bowl, used for pouring libations of clarified butter into the fire.

6 *Earth*: including here the air immediately above the earth. Cf. stanza 48. *Sruva*: a dipping-spoon or small ladle used for conveying the butter from the pot into one of the larger ladles. All these ladles, as well as the rest of his sacrificial implements, are deposited with the dead man on the funeral pile. The Upabhrit is put into his left hand, the Juhú into his right, the Dhruvá upon his chest, and the Sruva (broken in two if there is only one) on the sides of his nose.

7 *They ford the mighty rivers*: the spirits cross the great streams that flow between their own home and the world of men. Cf. XVIII. 1. 49. *When they made regions*: the ancient Rishis are often spoken of as *śáśa-írítáḥ* or World-creators. See VI. 33. 5, and stanza 11 of this hymn.

8 *The eastern Agni*: the original domestic fire. *Gárhapatya*: the householder's western sacred fire. *Southerns*: the Fathers or Ancestral Spirits who come from the south, the abode of Yama. Cf. stanza 46.

- The southward Agni is the way of Southerns. To Agni's greatness whom the prayer divideth go powerful, unscathed, with all thy members.
- 9 Eastward let east fire happily consume thee, and westward happily the Gárhapatya. Burn southern fire, thine armour and protection: from air's mid-region from the north and centre, on all sides, Agni, guard thou him from horror.
- 10 Do ye, with your most kindly forms, O Agni, waft, turned to rapid steeds whose ribs bear burthens, The sacrificer to the world of Svarga where with the Gods they banquet and are joyful.
- 11 Happily from the rear burn this man, Agni, happily from before, above, and under. One, triply parted, Játavedas, place him happily in the world that holds the righteous.
- 12 Happily lit, let fires, each Játavedas, seize on Prajápati's appointed victim. Let them not cast it down while here they cook it.
- 13 Sacrifice, duly offered, comes preparing the sacrificer for the world of Svarga. Let all the fires, each Játavedas, welcome Prajápati's completely offered victim. Let them not cast it down while here they cook it.
- 14 Fain to fly up from the sky's ridge to heaven, the worshipper hath mounted visible Agni. Lucid from out the mist to him, the pious, gleams the God-travelled path that leads to Svarga.

9 *Whom the prayer divideth*: who is really one, but arranged in different places for sacrificial purposes by the devotion of worshippers.

10 *Ye... O Agni*: one deity in sundry places; 'one, triply parted' of the next stanza.

14 *The worshipper*: the dead man, who has in his life-time offered the prescribed sacrifices.





- 15 On thy right hand let Indra be thy Brahman, Brihaspati Adhvaryu, Agni Hotar.  
This ordered sacrifice goes offered thither whither presented gifts have gone aforetime.
- 16 Enriched with cake and milk here let the Charu rest.  
World-makers, makers of the path, we worship you of the Gods who here partake oblations.
- 17 Enriched with cake and curds, etc. (as in stanza 16).
- 18 Enriched with cake and drops, etc.
- 19 Enriched with cake and butter, etc.
- 20 Enriched with cake and flesh, etc.
- 21 Enriched with cake and food, etc.
- 22 Enriched with cake and mead, etc.
- 23 Enriched with cake and juice, etc.
- 24 Here, mixt with cake and water rest the Charu !  
World-makers, makers of the path, we worship those Gods of you who here partake oblations.
- 25 Let these which Gods have held for thee, these beakers covered o'er with cake,  
Be full of sacred food for thee, distilling fatness, rich in mead.
- 26 Grains which for thee I scatter, mixt with Sesamum, as holy food,—  
May they for thee be excellent and potent. King Yama look on them as thine with favour !
- 27 More immortality !
- 28 On all the earth, to heaven, the drop descended, on this place and on that which was before it.

16 *Charu*: a sacrificial caldron or pot. The word means also an oblation of rice boiled in milk, an Odana. *World-makers*: creative Rishis. See stanza 7. The second line is repeated from XVIII. 3. 25.

25 This and the following stanza are repeated from XVIII. 3. 68, 69. *Gods*: priests.

28 Taken, with variations, from R. V. X. 17. 11. The stanza is hardly intelligible. *The drop* is apparently the Soma, and not, as

- I offer up, throughout the seven oblations, the drop which still to one same place is moving.
- 29 Those who observe men look on wealth as Vāyu with countless streams, and as light-finding Arka ;  
Those drain out Guerdon sprung from seven mothers, who satisfy and evermore give presents.
- 30 They for their weal drain out the cask, the beaker four-holed, the milch-cow Idā full of sweetness.  
Injure not, Agni, in the loftiest heaven Aditi heightening strength among the people.
- 31 On thee doth Savitar the God bestow this vesture for thy wear.  
Clothe thee herein, and find meet robe in Yama's realm to cover thee.
- 32 The grains of corn have now become a cow, the Sesamum her calf.  
He in the realm of Yama lives on her the inexhaustible.

elsewhere alternatively explained, Āditya or the Sun. The R. V. reading of the first line is simpler: 'Through days of earliest date the drop descended, etc.' that is, Soma, which originally came from heaven has been available for sacrifice at all times and in all places.

29 Taken, with variations, from R. V. X. 107. 4. *Those who observe mankind*: the Maghavans, wealthy nobles and eminent householders who do not consider the cost of sacrifice, but regard it as an occasion that enables them to show their liberality and to gain the favour of Vāyu the Wind-God who brings countless showers of seasonable rain, or of the Sun who sends the light and generative warmth. *Sprung from seven mothers*: originating in, and accompanying, seven forms of sacrifice; or regulated by the seven priests.

30 *The cask, the beaker*: metaphorical expressions for the spring and source of abundance. *Four-holed*: as representing the udder of the cow of plenty. *Idā*: representing the comfort and blessings which spring from sacrifice. The legend of Idā as daughter of Manu is told at length in Śatapatha-Brāhmaṇa, I. 8. 1. 1—29. *Heightening strength*: die stolzend gedelhn verleiht [flessen liest] den leuten.—Ludwig.

31 This and the three following stanzas are addressed to the spirit of the dead. *This vesture*: the skin of the animal sacrificed at the ceremony.

32 *The grains*: see stanza 26.



- 33 Let these become thy milch-kine, man! supplying all thy heart's desires.  
There, speckled, white, like-hued and various-coloured, with calves of Sesamum let them stand beside thee.
- 34 Let the green grains become thy white and speckled, the dusky corns become thy ruddy milch-kine.  
Let those with calves of Sesamum for ever yield strength to him and never flinch from milking.
- 35 I offer in Vaisvânara this oblation, thousandfold spring that pours a hundred streamlets.  
This with a swelling flow supports the Father, supports grandfathers and their sires before them.
- 36 Beside the spring with hundred, thousand currents, expanding on the summit of the water,  
Exhaustless, yielding strength, never reluctant, the Fathers with their sacred food are seated.
- 37 This pile of wood, collected, heaped together, regard it, O ye kinsmen, and come near it.  
To immortality this mortal goeth: prepare a home for him, all ye his kindred.
- 38 Be here, even here, acquiring wealth, here be thou thought, here be thou strength.  
Be stronger here in manly power, life-giver, never beaten back.
- 39 Giving the son and grandson satisfaction, let these the present Waters full of sweetness,  
Pouring forth food and Amrit for the Fathers, refresh both these and those, the Goddess Waters.
- 40 Waters, send Agni forward to the Fathers: let them accept the sacrifice I offer.  
May they who follow Vigour that abideth there send us down wealth with full store of heroes.

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37 *Kinsmen*: spirits of the dead man's ancestors.

38 *Be here*: as one of the Fathers, revisit and be present among those whom thou hast left on earth.

- 41 Lover of butter, deathless, him, Oblation-bearer, they inflame.  
He knoweth well the treasured stores gone to the Fathers, far away.
- 42 The mingled draught, the mess of rice, the flesh which I present to thee,  
May these be full of food for thee, distilling fatness, rich in sweets.
- 43 Grains which for thee I scatter, mixt with Sesamum, as sacred food,  
May these for thee be excellent and potent. King Yama look on them, as thine, with favour.
- 44 This is the ancient, this the recent pathway, by which thy sires of olden time departed.  
They who first travelled it, and they who followed, convey thee to the world where dwell the righteous.
- 45 The pious call Sarasvatî: they worship Sarasvatî while sacrifice proceedeth.  
The righteous doers of good deeds invoke her: Sarasvatî send bliss to him who giveth!
- 46 Approaching on the south our solemn worship, the Fathers call Sarasvatî to hear them.  
Sit on this holy grass and be ye joyful: give thou us strengthening food that brings no sickness.
- 47 Sarasvatî, who camest with them, joying in hymns and food, O Goddess, with the Fathers,  
Here give the Sacrificer growth of riches, a portion, worth a thousand, of refreshment.
- 48 As Pṛithivî rests on earth, so do I seat thee. May the God Dhâtar lengthen our existence.

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41 *They inflame*: men kindle Agni.

43 Repeated from XVIII. 3. 69.

45 This stanza and the two following are taken, with variations and transpositions, from R. V. X. 17. 7—9.

48 *Pṛithivî*: (earth) meaning here the air immediately above it. Cf. Stanza 6 and VII. 18. 1, note. *He who parts is turn*: the spirit of the man who goes at his appointed time to the other world.



- For you may he who parts in turn find treasures, but let the Dead remain among the Fathers.
- 49 Depart ye two: wipe ye away whatever omens of evil fortune here have told you.  
Go from this man, both Steers, to him who wills it: ye are my joys here by the giver's Fathers.
- 50 From a good quarter have we gained this guerdon, gift of this man, strength-giving, plenteous milker. Bringing in youth old age unto the living, may she bear these together to the Fathers.
- 51 I bring this clipped grass hither for the Fathers: grass living, higher, for the Gods I scatter.  
Mount this, O man, as victim: let the Fathers recognize thee when thou hast travelled yonder.
- 52 Set on this grass thou hast become a victim. Fathers shall know thee yonder when they meet thee.  
Gather thy body, limb by limb, together: I by the power of prayer arrange thy members.
- 53 The royal Parpa is the caldrons' cover: strength have we gained, force, power, and might, and vigour,  
Bestowing length of life upon the living, for long existence through a hundred autumns.
- 54 The share of vigour which gave this man being, the stone won lordship over foods that nourish.  
Hymn this with your oblations, Visvāmitras: may he, may Yama, lengthen our existence.

49 *Depart ye two*: the performer of the ceremony addresses the bullocks which he now yokes to the cart which is to take him home. The second line is obscure.

50 *Guerdon*: sacrificial fees in the shape of a milch-cow. *Bear these men together*: transport them in due time.

51 *Clipped grass*: sacrificial grass, duly trimmed, as the ritual requires.

53 *Parpa*: the wood of the Palāsa, as the tree was afterwards called; the *Butea Frondosa*. The ladle called *Juhā* and the covers of some sacrificial vessels were made of this wood.

54 *The stone*: representing Yama.—Ludwig.

- 55 As the Five Races of mankind for Yama set apart a house,  
Even so I set a house apart that greater numbers may be mine.
- 56 Take thou and wear this piece of gold, the gold thy father used to wear.  
Wipe tenderly the right hand of thy sire who goes away to heaven.
- 57 To all, the living and the dead, all that are born, the worshipful,  
Let the full brook of fatness run, o'erflowing, with a stream of mead.
- 58 Far-seeing he flows on, the Bull, the Lord of hymns, promoter of the Sun, of Days, of Dawns, of Heaven.  
Breath of the rivers, he hath roared into the jars, and through his wisdom entered into Indra's heart.
- 59 Let thy bright smoke envelop thee, spread forth, O Bright One, in the sky,  
For, Purifier, like the Sun thou shinest with thy radiant glow.
- 60 Indu is moving forth to Indra's destined place, and slights not as a friend the promise of his friend.  
Thou, Soma, comest nigh as bridegroom meets the bride, reaching the beaker by a course of hundred paths.

55 The meaning of the second line is not clear. Ludwig would read *te* for *me* and divide *dhātrayaḥ* into *dhātṛ śyaḥ*: 'that earth may be as iron unto thee.'

56 Addressed to the son of the dead.

58 Taken, with variations, from R. V. IX. 86. 19. *The Bull*: the mighty Soma.

59 Taken, with a variation, from R. V. VI. 2. 6. Addressed to Agni.

60 Taken, with variations, from R. V. IX. 86. 16. *Of his friend*: Indra. *Hundred paths*: through the interstices of the woollen filter through which the juice is strained.



- 61 Well have they eaten and rejoiced: their dear ones have they shaken off.  
Sages, self-luminous, have praised: we who are youngest supplicate.
- 62 Come hither, Fathers, who deserve the Soma, by the deep pathways which the Fathers travel.  
Bestow upon us life and store of children, and favour us with increase of our riches.
- 63 Depart, O Fathers, ye who merit Soma, by the deep pathways which the Fathers travel;  
But in a month, rich in fair sons and heroes, come back into our homes to eat oblation.
- 64 If Agni Jâtavedas, as he bore you hence to the Fathers' world, hath left one single  
Limb of your bodies, here do I restore it. Fathers, rejoice in heaven with all your members!
- 65 Meet for men's praises, Agni Jâtavedas was sent as envoy when the day was closing.  
Thou gavest to the Fathers with oblation. They ate: eat, God, our offered sacrifices.
- 66 Here hast thou left thy heart; O man, as sisters leave their little pet. Do thou, O Earth, envelop him.
- 67 Bright be to thee those worlds where dwell the Fathers! I seat thee in that sphere which they inhabit.

61 Taken, with variations, from R. V. I. 82. 2. *They*: the Fathers. *Their dear ones*: their living kinsmen. The stanza is slightly out of place here, and should come after the offerings to the Manes.

62 *Deep*: far away in the interior of the lower heaven.

63 *In a month*: to attend the Pindapitriyajña or great monthly Ancestral Sacrifice.

64 *With all your members*: Cf. XI. 3. 32, 49.

66 *Their little pet*: *kâkusalam*; explained in the St. Petersburg Lexicon as probably a fond name for a little child. The word (which, as a Ludwig observes, has a syllable too much for the metre) does not occur elsewhere and is suspicious here.

- 68 Thou art the grass whereon our Fathers seat them.
- 69 Loosen, O Varuna, the bond that binds us; loosen the bond above, between, and under.  
Then under thy protection, O Âditya, may we be sinless and restored to freedom.
- 70 From all those bonds, O Varuna, release us, where-with a man is bound at length and cross-wise.  
Then may we live a hundred autumn seasons guarded by thee, O King, by thee protected.
- 71 To Agni, bearer of oblation to the Manes, be Hail! and homage!
- 72 To Soma connected with the Fathers Hail! and homage!
- 73 To the Fathers connected with Soma Hail! and homage!
- 74 To Yama connected with the Fathers Hail! and homage!
- 75 To thee, O Great-grandfather, and those with thee be this cry of Hail!
- 76 To thee, Grandfather, and to those with thee be this cry of Hail!
- 77 To thee, O Father, be this cry of Hail!
- 78 Hail to the Fathers who inhabit earth!
- 79 Hail to the Fathers who inhabit the firmament!
- 80 Hail to the Fathers who dwell in heaven!
- 81 Hail, Fathers, to your energy! Hail, Fathers, to your sap!
- 82 Hail Fathers, to your wrath! Hail, Fathers, to your ardour!
- 83 Hail, Fathers, to what is awful! Hail to what is terrible in you!

69 Taken from R. V. I. 24. 15.

71 The verses 71—74 and 76—87 are non-metrical.





- 84 Hail, Fathers, to all that is propitious! Hail to all that is pleasant in you!
- 85 Homage to you, Fathers! Hail to you, Fathers!
- 86 All Fathers who are here, the Fathers here are you; let them follow you. May ye be the most excellent of these.
- 87 All living fathers who are here are we here: let them follow us,  
May we be the most excellent of these.
- 88 Bright Agni, we will kindle thee, rich in thy splendour, fading not,  
So that this glorious fuel may send forth to heaven its light for thee. Bring food to those who sing thy praise.
- 89 Within the waters runs the Moon, the strong-winged Eagle soars in heaven.  
Ye Lightnings with your golden wheels, men find not your abiding-place. Hear this my call, O Heaven and Earth.

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88 The stanza is taken from R. V. V. 6. 4.

89 Taken from R. V. I. 105. 1. The original hymn is said to be an address to the Visvedevas by the Rishi Trita who had been cast into a well or pit. *Waters*: of the ocean of air. *The strong-winged Eagle*: the Sun.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 488. A full account of these ancient funeral ceremonies will be found in the *Āśvalāyana-Gṛihya-Sūtra*, IV. 1—7 (*Sacred Books of the East*, XXIX. pp. 236 sqq). See M. Müller's *India, What can it Teach us?* pp. 219—228.

An excellent translation and explanation of this Book will be found in Dr. Albrecht Weber's *Vedische Beiträge*.









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