

Rig-Veda Sanhita

A Collection of

**ANCIENT HINDU HYMNS
OF THE RIG-VEDA**

**The Oldest Authority on the Religious and Social
INSTITUTIONS OF THE HINDUS**

**Vol. III
The Third Ashtaka**

TRANSLATED FROM THE ORIGINAL SANSKRIT

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INTRODUCTION.

As the third volume of the printed text finishes the third and fourth *Ashtakas*, and commences the fifth I have thought it advisable to publish, on the present occasion, the translation of the third and fourth *Ashtakas*, completing one half of the entire *Rig-Veda*.

The third *Ashtaka* comprehends the conclusion of the third *Mandala*, the fourth, and the commencement of the fifth: the rest of the fifth, and five of the six sections of the sixth *Mandala*, are comprised in the fourth *Ashtaka*.

It was remarked in the Introduction to the first *Ashtaka*, that the fifth *Mandala* was ascribed to ĀTRI and his sons, who were of rather equivocal nomenclature: this will be confirmed by the actual translation: and if the authorship of the *Súktas* be rightly defined, ĀTRI must have had a large family, as the names exceed forty, besides groups, as *Prayaswats*, *Gaupáyanas*, *Laupáyanas*, and *Vasúyus*, each consisting of an indefinite number: several of the names, as PRATIKSHATRA, PRATIRATHA, PRATIBHÁNU, PRATIPRA-BHA, are of evident fabrication: we have also, in ARCHANÁNAS and SYÁVÁŚWA, father and son, who could not both have been *sons* of ĀTRI: there is likewise the

unusual occurrence of a female author of a *Súkta*, the lady VIṢWAVÁRA. The common epithet of these persons, *Atreya*, does not, however, necessarily imply a son or daughter of ATRI, and may be interpreted descendant or disciple: the latter is rendered most probable, as the list includes three *Rájás* among the *Rishis*, or TRYARUNA, TRASADASYU, and AṢWAMEDHA, who are the joint authors of a *Súkta* (p. 272): to one of them, TRASADASYU, a preceding *Súkta* also is ascribed. In all probability, however, there is little or no authority for the authorship of the *Súktas* of this *Mandala*, and their ascription to individuals is as arbitrary and unreal as that of any other portion, whether termed *Ashtaka* or *Mandala*.

Of the hundred and twenty-one *Súktas* of the third *Ashtaka*, those addressed to AGNI, either alone, or associated with some other deity, are forty-four; those to INDRA, singly or with others, forty-eight; making together ninety-two: of the rest, five are addressed to the VIṢWADEVAS, five to the ASWINS, five to the *Ribhus*, three to *Dadhikrá*, three to USHAS, two to SAVITRI, and one each to the *Yúpa*, or sacrificial post, to the *Ápris*, to MITRA, to the *Syena* or Hawk, to Heaven and Earth, to VÁYU, and to *Kshetrapati*, or, the lord of the field, and the implements of agriculture.

The fourth *Ashtaka* comprehends one hundred and forty *Súktas*, of which AGNI and INDRA have a large proportion, although rather less considerable than in the third: the former is the deity of thirty six *Súktas*, the latter, singly or in association with others, of forty-six, together eighty-two: of the remainder, the VIṢWADEVAS have twelve *Súktas* dedicated

to them, rather a larger number than usual, besides which, five other hymns are addressed to various divinities, much the same as the VIṢVADEVAS: twelve *Súktas* have the MARUTS for deities, and eleven MITRA and VARUNA conjointly, which is something unusual: the ASWINS have six *Súktas*; PÚSHAN four; the Dawn and SAVITRI two each; and PARJANYA, PRITHIVI, VARUNA, SARASWATÍ, and the *Cows*, have one each.

With very few exceptions, there is little of novel interest in the *Súktas* of these two divisions, as regards their mythological bearings: the same attributes are ascribed to the same divinities and the same legends are repeated, which have occurred in the preceding *Ashtakas*; the legendary exploits being sometimes, however, transferred to different actors, as in the case of the death of VRITRA being ascribed to AGNI, instead of, as usual, to INDRA, (p. 21, v. 4.); and again, where DADHYANCH, the son of ATHARVAN, is said to have kindled the slayer of VRITRA, the destroyer of the cities of the *Asuras*, the exploits of INDRA are obviously assigned to AGNI, (p. 410, v. 14.): the observation made in the Introduction to the translation of the second *Ashtaka* may be here repeated, that the *Súktas* addressed to the principal divinities, especially to AGNI and INDRA, in these two divisions, deal more in general solicitation and panegyric, and are less rich in legend, than the *Súktas* of the first *Ashtaka*, with very rare, though not altogether unimportant exceptions.

In the hymns addressed to AGNI the same attributes and allusions occur that are found in preceding *Súktas*, and enumerated in the Introduction to the first volume. We have perhaps more distinctly asserted

his character of creator of the universe, (p. 8, v. 5., p. 17, v. 4., p. 120, v. 15.), and in his universality, as intimated in one hymn with more than ordinary mysticism (pp. 28, 29, v. 7, 8. and note), we have the rudiments probably of the pantheistic notion, which, as the word *Vedānta* imports, are based upon the Veda: the identification of AGNI with other divinities, his being INDRA, VṚITRA, VARUṆA, ARYAMAN, RUDRA, is of the same tendency, (p. 237, v. 1.).

In like manner the attributes and exploits of INDRA, his slaying of VṚITRA, his recovery of the stolen cattle, his destruction of various *Asuras*, and of their cities, and his patronage of individual princes have all been told before, in general more fully: his drinking of the *Soma* juice is the subject of very many uninteresting stanzas, and most of the hymns of which he is the hero suggest little that is of additional value. In the sixteenth hymn of the first section of the fourth *Ashtaka* some novel circumstances are narrated of the *Asura* NAMUCHI: mention has been made of him in the first and second sections, but here, for the first time, it is said of him, that he sends an army of women against INDRA, as if a nation of amazons were alluded to: the passage, however, is obscure, and the explanation imperfect (p. 279, v. 9.).

In the sixth *Sūkta* of the fifth section of the third *Ashtaka* there is also some additional legend which may be suspected of a historical bearing, however exaggerated, when it is related that INDRA was followed by a large host, thousands, in his attack upon the *Asura* KUYAVA; and that, on another occasion, he destroyed fifty thousand *Krishnas*, or dark-complexioned *Rákshasas*, according to the scholiast: one infe-

rence from these numbers is, that the *Rishis* of the time of the Veda were not unfamiliar with the levy of numerous bodies of combatants; and another, which is more important, is the probability that by *Asuras* and *Rákshasas*, nothing more is meant than hostile tribes or nations: the mortal *Rájás*, KUTSA, RIJISWAN, SUDÁS, and others, in whose defence or for whose benefit these adversaries are demolished, could scarcely have waged war with superhuman beings, could scarcely have incurred their enmity, except in their character of disturbers of sacrifices offered to the gods, meaning thereby, very possibly, the yet unconverted races of India opposed to Brahmanical rites: that we are to look upon them as principally if not exclusively human beings is most consistent with their being engaged in contests with human princes; and the identity is further established by the appellation of *Dasyu* being assigned to the *Asura*, ŚAMBARA, (p. 444, v. 4. n.)

Like AGNI, INDRA is identified with various persons and divinities; and in one hymn it is intimated that he is the only real object of adoration, to whom oever else it may be nominally addressed, taking whatever manifestation he pleases, whether that of AGNI, VISUNU, or RUDRA (p. 473, v. 18.): he is also represented in the same hymn as of a capricious temperament, neglecting those who serve him, and favouring those who pay him no adoration (p. 473, v. 17.); a notion somewhat at variance with a doctrine previously inculcated, that the ceremonial worship of INDRA is able to atone for the most atrocious crimes (p. 289, n.)

The *Súktas* addressed to the other deities propitiated in the third and fourth *Ashtakas* are for the most part mere repetitions of those which have been given

in the first and second: one of the two dedicated in the third Book to SAVITRĪ (S. IX. 3rd Adhy. 3rd Asht. p. 110.) contains the verse that constitutes an essential part of the daily prayers of the Brahmans, and is especially known as *the Gáyatrī*: the commentators admit some variety of interpretation, but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship, and that it is still employed by the unphilosophical Hindus with merely that signification: later notions, and especially those of the *Vedānta*, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or BRAHM.

The hymns addressed to *Dadhikrá*, or *Dadhikrávan*, contemplate the sun under the type of a horse, and in one of them (p. 199) occurs a stanza known as the *Hansavatí Rich*, in which, under various appellations, the sun is considered to be identified with the supreme Spirit, or *Parabrahma*, although it may be questionable how far the terms bore originally the significations which commentators have subsequently assigned them.

In the third *Ashtaka* are two *Súktas*, of which the *Syena*, the hawk or kite, is said to be the deity of part of one, and of the whole of the other: the style of the hymns is rather mystical, and one interpretation identifies the bird with the supreme Spirit: the general tenor, however, merely alludes to a legend told in the *Aitareya Bráhmaṇa*, as mentioned in a note (p. 71), of the *Soma*-plant having been brought from heaven by the *Gáyatrī*, the metre personified, in the form of a hawk; a possible allegory connecting

the use of hymns in the *Gáyatrí* measure with the early or original offering of the *Soma* libation at the worship of the gods.

Another novel *Súkta* in the third *Ashtaka* has for its object the sanctification of the lord of the field, and of the implements of agriculture: the spirit of mysticism identifies them with divinities, as AGNI, INDRA, VÁYU, but whether the terms be understood literally or typically, the inference will be the same; the great importance attached by the Hindús of the Vaidik era to the operations of agriculture, and the fitness of the means used by them in the cultivation of the land. Of the hymn that follows this it is not easy to understand the purport, but it is chiefly in the praise of clarified butter, or *Ghí*, and may connect the labours of the herdsman with those of the plough: a *Súkta* addressed to the *Cows* (p. 439) may be regarded as of a similar class, but it contains nothing peculiarly characteristic: the short hymn to *Prithivi*, the Earth (p. 374), might be classed with the agricultural, but it is very general and unmeaning.

In the two *Ashtakas* the VIŠWADEVAS are the divinities of seventeen *Súktas*, or, if we add the five addressed to various deities, who are, however, much the same as the VIŠWADEVAS, twenty: they are for the most part the same deities as occur in their individual capacities elsewhere, AGNI, INDRA, VARUṆA, ADITI, the *Adityas*, the MARUTS, and offer only their usual properties and allusions: some of the hymns deal in mysticism, and are accordingly obscure; and scattered through them are references to circumstances of general interest, but for the most part they add little to what has been elsewhere described. The same may be said

of the *Sūktas* to the MARUTS, the AŚVINS, the RIBHUS, whose attributes and exploits are mere repetitions of what has gone before: the *Sūktas* dedicated to PÚSHAN more explicitly describe him as the guardian of roads and protector of travellers, indicating an interchange of domicile and intercourse of traffic that could prevail only amongst a people advanced some way in civilization: PÚSHAN appears also in a new character as the patron of conjurors (p. 495), especially of those who discover stolen goods, an order of professors still familiar to the people of India.

A solitary passage, and one of which the commentator has given no satisfactory explanation, raises the number of the deities to an extent which is wholly incompatible with the ordinary enumeration: it is said at the close of the ninth *Sūkta* of the first chapter of the third *Ashtaka*, (p. 7) that three thousand three hundred and thirty-nine deities, *devas*, have done homage to AGNI, and appointed him their ministrant priest. SĀYAṆA refers for the confirmation of this statement to the *Bṛihad Aranyaka*, where something of the kind is found, but which cannot be regarded as authority for the text of the *Veda*: the ordinary enumeration of the classes of the subordinate divinities makes them but thirty-three, and the *Veda* is cited as the authority for this enumeration as repeated in the *Purānas*: *Vishnu Pur.*, p. 123, note.

Although the texts of the *Rig-Veda*, more or less detached, are extensively employed in the ritual of the Brahmans, yet the allusions to ceremonial offices are very rare, and not always very explicit: of course commendations of the offering of the juice of the *Soma* plant are constantly repeated, and its effects upon those

who drink it, especially INDRA, are described in the usual exaggerated strain : there is also occasionally a palpable confusion of attributes with those of the moon, arising out of identity of name (p. 453). Clarified butter, or *Ghí* is also not unfrequently named or alluded to ; and in one instance we have a hymn to the *Yúpa*, or post to which the victim is fastened, as typical of the *Vanaspati*, the lord of the wood, the tree out of which it has been fabricated. The practice of animal sacrifices on an extensive scale is affirmed in two places, in one of which (p. 276) it is said, that three hundred buffaloes have been offered to INDRA as a burnt-offering, and in the other (p. 410) it is prayed that one hundred may be so offered : the phrase in both passages is, dressing or cooking, (root, *pach*) ; so that the offering, like that of other nations of antiquity, was no doubt partaken of by those presenting the holocaust : another *Súkta* (p. 22) is considered by the scholiast as appropriate to an animal sacrifice, as it repeatedly specifies the presentation of the marrow or fat from the interior of the victim to AGNI.

There is scarcely any indication of doctrinal or philosophical speculation, no allusion to the later notions of the several schools, except those expressions above noticed suggestive of the identity of all gods and of all beings ; nor is there any hint of the metempsychosis, or of the doctrine which is intimately allied to it, of the repeated renovation of the world : on the contrary, there is one remarkable passage which denies this elsewhere unquestioned proposition. It is there emphatically affirmed that the heaven and the earth were generated but once, as was the milk of PRISNI, or the nourishment of the winds, that is to

say, the rain; and that nothing similar was successively produced. (p. 481, v. 22.).

Various intimations are given, although less frequent or decisive than in the preceding *Ashtakas*, of the social condition of the Hindús of the Vaidik period: they confirm the conclusions previously drawn of the advanced state of civilization: cities are repeatedly mentioned, and although, as the objects of INDRA'S hostility, they may be considered as cities in the clouds, the residences of the *Asuras*, yet the notion of such aggregations of any class of beings could alone have been suggested by actual observation, and the idea of cities in heaven could have been derived only from familiarity with similar assemblages upon earth: but, as above intimated, it is probable that by *Asuras* we are to understand, at least occasionally, the anti-voidik people of India, and that theirs are the cities destroyed. It is also to be observed, that the cities are destroyed on behalf or in defence of mortal princes, who could scarcely have beleaguered celestial towns, even with INDRA'S assistance: indeed, in one instance (p. 173) it is said that, having destroyed ninety and nine out of the hundred cities of the *Asura*, ŠAMBARA, INDRA left the hundredth habitable for his protegé, DIVODÁSA, a terrestrial monarch, to whom a metropolis in the firmament would have been of questionable advantage.

That the cities of those days consisted, to a great extent, of mud and mat hovels is very possible: they do so still: *Benares, Agra, Delhi*, even *Calcutta*, present numerous constructions of the very humblest class: but that they consisted of these exclusively is

contradicted in several places. In one passage (p. 180), the cities of ŚAMBARA that have been overturned are said to have consisted of stone: in another (p. 470), the same cities are indicated by the appellative *dehyāh*, the plastered, intimating the use of lime, mortar, or stucco: in another, we have specified a structure with a thousand columns, which, whether a palace or a temple, must have been something very different from a cottage; and again (p. 288), a supplication is put up for a large habitation, which could not be intended for a hut: cities with buildings of some pretence must obviously have been no rarities to the authors of the hymns of the *Rig-Veda*.

Notice has already been taken of the large scale upon which, even allowing for exaggeration, wars must have been carried on: a similar passage occurs (p. 180), in which it is said that INDRA, for the sake of DABHĪTI, destroyed thirty thousand *Dāsas*, slaves, or anti-*vaidiks*: the scholiast says *Rákshasas* and others, but the text has only *dāsa*, and DABHĪTI is a mortal. It is not, however, only with *Dāsas* and *Dasyus* that we find hostilities prevail, and the *Āryas* seem to have been equally at variance amongst themselves. INDRA is said, in one passage, to have slain two of their leaders on the *Saryu* river (p. 179), and in another to have destroyed alike both *Āryas* and *Dāsas* (p. 446): there seems, indeed, to have been considerable animosity prevailing amongst the people, and the gods are not unfrequently solicited to protect the worshipper against his own neighbours and relations. That the religion or the government did not always feel secure may be inferred from a passage in which INDRA is requested to protect the

worshipper not only in war, but in peace, or amongst or against the people (p. 455).

Of progress in the useful arts we have, as before, occasional exemplifications. The practice of agriculture has already been noticed: the art of weaving is very particularly mentioned (p. 386), although in connexion with some mystical reference to creation or sacrifice: the sharpening of the edge of iron weapons makes it likely that steel is intended; and there is nothing surprising in this, as Indian steel was known to the Persians in the days of Ctesias: the melting of metallic substances was practised (p. 386), very possibly of gold, for golden ornaments, golden cuirasses, are repeatedly mentioned: it might be thought that even coins were current, for amongst the presents made to the *Rishi* of a *Súkta* ten purses are specified (p. 474): the term *kosayih* may be interpreted, however, bags or chests, and they may have contained only a certain weight of precious metal.

The same familiarity with the sea that has been previously commented on occasionally occurs, with sufficient explicitness to leave no doubt of the meaning of the text: thus, in one place the rivers are said to rush to the ocean eager to mix with it (p. 59); and again, the rivers disappear in the ocean (p. 221), where also it is said that those desirous of profit are engaged in traversing the ocean, clearly indicating maritime traffic: the *Maruts*, or personified winds, are said to toss the clouds like ships, or as the scholiast amplifies a rather elliptical phrase, as the ocean tosses ships: in another place (p. 425), although the particular expressions may be equivocal, yet it is undeniable that the passage is intended to convey the

crossing of the ocean by certain individuals under the guidance of INDRA.

There are one or two curious passages relating to the laws of inheritance, and of simple contract, or buying and selling: they may not be very precise or altogether intelligible, yet they are sufficiently so to shew that legislative enactments were in existence, and that, with respect to these two subjects, the law was essentially the same as that which is laid down in the reputed writings of ancient legislators, and, to a certain extent, is still in force. A son, by virtue of holy acts, that is, it may be inferred, the worship of the *manes*, although not so specified, is the heir, to the exclusion of a daughter, as she, by marriage, conveys the property into a different family: she is, however, to be enriched with gifts, upon her marriage, it may be supposed by way of dower: in default of a direct male heir, the son of a daughter is to perform the rites, and consequently inherit the property; but this applies only to the son of an *appointed* daughter,¹ who, according to all the oldest authorities, was considered equal to a son; and the term used in the passage in question evidently comprehends this stipulation or appointment: the *Sásadvalni* is the transferrer of his daughter to another family, under agreement or stipulation, and thereby proceeds to, or establishes, the affiliation of a grandson; or as the scholiast, no doubt quite correctly, states it, the father stipulates, I will give you

¹ "The son of an appointed daughter is equal to the son of the body: he shall inherit as a son the estate of his father and of his maternal grandfather, who leaves no male issue." *Devala*: see *Colebrooke's Digest*, 3. 161., and other texts. *Ibid.*

my daughter, who has no brothers, on condition that the son who may be begotten on her may be my son also: now this, although ancient law, is a refinement upon the rules of inheritance, and is an unquestionable evidence of advanced civilization.

The law, that if a person have sold a commodity for less than its value, and repents of having done so, he cannot reclaim the commodity sold, from the buyer, is apparently the law of the present day, though there be some difference of opinion: what has been sold, it is said, at a low price by an idiot, or one inebriate or insane, may be resumed compulsorily, if need be, from the buyer; but it is then reasonably inferred, that if it be sold for a low price by a man sound of mind, the sale is valid: this is so far qualified, that if the sale have been made by mistake it may be cancelled; and in general, rescission of the sale or purchase of things not perishable is allowable within ten days, at the will of either of the parties: this is considered by Mill (*History of India*, vol. i. p. 232) as altogether incompatible with an age in which the divisions and refinements of industry have multiplied the number of exchanges: and he would therefore have looked upon the law, as it is laid down in the text of the *Veda*, making a sale and purchase, once concluded, unalterable, as a proof of an advanced era in the interchange of marketable commodities.

So far, therefore, the allusions to the social condition of the Hindús are in harmony with those that have been previously noticed; and the same may be said of the references made to the tracts occupied by them, which were in the north-west and west of India, from the Punjab to the mouths of the Indus, their outlet to

the ocean: we have the *Yamuná* mentioned once, the Ganges once: the *Sarasvatí* is often named in both her characters as a goddess and a river, and the *Drishadvatí*, is in one place associated with her as in *Manu*, along with another river not met with elsewhere, the *Apayá*: the *Vipása* and *Satudrí*, or *Beyah* and *Satlaj*, are interlocutors in a *Súkta* with the *Rishi Viswámitra*, in which he entreats them to allow him to ford them with his attendants and waggons, being bound to the north-west, as he states, to collect the *Soma* plant. Other rivers are named, as the *Rasá*, *Anitabhá*, *Kubhá* (p. 330), *Purushni*, and the *Hariyupíyá*, or *Yaryavatí*, the positions of which are no longer known, but which were probably in the west, and were feeders of the Indus. On the eastern bank of the *Hariyupíyá* dwelt a people called *Vrichívats*, or *Várasikhas*, who were subjugated, with the aid of *INDRA*, by the *Rajas ABHYÁVARTTIN* and *PRASTOKA*, (p. 438), and who we may suppose, therefore, not to have been *Hindús*.¹ A people called *Rusumas*, inhabiting, it is said, a country so called, must have been an orthodox race, presenting valuable gifts to the *Rishi* of a *Súkta* in which their liberality is eulogised (p. 288): on the other hand it seems to be intimated, that the *Hindúism* of the *Vedas* had not

¹ According to the story, as told in the *Níti Manjarí*, from the *Bṛihad devatá*, *Abhyávarrtin*, the son of *Chayamána*, and *Prastoha*, the son of *Srinjaya*, having been defeated by the *Várisikhas*, applied to the *Rishi*, *Bharadvája*, to procure his intercession with *Indra* for his aid: the *Rishi* complied with their request, and praised *Indra* with the *Súhta* which is given, propitiated by which the deity came to the assistance of the princes, and destroyed the *Várisikhas*.

spread into South Bahar, when it is asked, what do the cattle for thee (INDRA), among the *Kíkatas* (p. 86), *Kíkata* being the ordinary appellation of that province; and it is not incompatible with the apparent limitation of the Hindús in the time of the Vedas to the western countries, that their religion had not extended so far into the interior, especially into a country which is still partly covered by forest, and inhabited by barbarous tribes. Besides the rivers and races thus named, and for the most part peculiar to the Veda, we have a number of names of Rajas which are not met with elsewhere (pp. 272, 288, 439): the intermarriage of royal and saintly races, of which the *Puránas* afford examples, is of Vaidik authority, and is curiously illustrated by the story of ŚYÁVÁŚWA (p. 344).

A few legends of an interesting description occur in the *Ashtakas* now translated: thus, in the third (p. 83), we have a hymn of some length by VISWÁMITRA, which is usually regarded as authority for the existence of a violent feud between the author and the *Rishi* VASISHTHA, and their respective descendants, and to be the vehicle of such an imprecation upon the latter, that Brahmans, who profess to belong to the *gotra*, the traditional family or school of VASISHTHA, will not read or transcribe the passages: the cause of quarrel is not alluded to in the Veda, but it is repeatedly detailed, with some variations, in the heroic poems and *Puránas*. The oldest form of the legend is, no doubt, that of the *Rámáyana*, repeated in the *Mahábhárata*, *Ádi Parva*, where VIŚWÁMITRA, whilst yet in his original or *Kshatriya* character, attempts to carry off by violence the all-bestowing cow from the hermitage of VASISHTHA, typifying, no doubt, a quarrel between

the Brahmanical and Kshatriya races for the dominion of the all-yielding earth; in which, however, it is very remarkable that the forces summoned to take the part of the Brahman are all foreigners, *Śakas, Yavanas, Pahnavaś,* and *Mlechchhas,* or unconverted tribes, as *Dráviras, Paundras, Kirátas.* VISWÁMITRA afterwards, by the force of penance, becoming a Brahman, appears in the *Rámáyana,* and in the dramas thence derived, on very friendly terms with VASISHTHA, as the Purohita or family priest of DAŚARATHA, but in the *Mohábhárata Adi Parva,* vol. 1. p. 243, and *Śalya Parva,* vol. 3. p. 361, we have repeated incidents of offence given, especially by VIŚWÁMITRA by which VASISHTHA is reduced to despair, and endeavours in vain to destroy himself. Some of these circumstances are subsequently alluded to.

Another legend worthy of notice is that of VÁMADEVA, who, whilst yet unborn, insists on coming into existence by his mother's side, an incident that may have been suggestive of the subsequent similarly marvellous birth of BUDDHA. Another incident adverted to is that of VÁMADEVA having, when hungry, cooked for his food the entrails of a dog, a circumstance repeated in the tenth book of MANU. Several allusions seem to indicate that the followers of the Vedas were not very scrupulous as to the articles of their diet: it appears, for instance, that the flesh of the wild cattle was allowable, (p. 163); and, in one passage, even that of the cow is said to be the best of food (p. 453).

The story of the Raja TRYARUNA, his Purohit, and the boy over whom the latter drives the former's car, involves a legal argument, which is amongst the subtle-

ties of Hindú legislation: See Law Questions, *Balantyne's Synopsis of Science*, vol. 1. p. x: the consequence, however, the cessation of the use of fire, is more remarkable, intimating possibly a sort of interdict, during which the performance of burnt-sacrifices was suspended: the story is rather obscurely narrated. We may advert to one more legend, as it is more particularly given by MANU (10. 107.): the Veda merely states the fact that BHARADWÁJA, the *Rishi*, accepted presents from a person named BRIBU: in MANU and in the *Níti Manjarí* he is said to have been a carpenter or woodcutter; and in both these authorities the moral of the story is the legality of the acceptance of presents from persons of inferior caste, by Brahmans in time of distress: the latter qualification was probably unknown in the days of the Veda, when questions of impurity, whether of food or of caste, had not come to be entertained.

At the same time it may be doubted whether there are not in these two portions of the *Rig-Veda*, some intimation of the institution of caste, although not yet fully developed: the five classes, which sometimes signify different orders of created beings, can, in one or two passages, apply to human beings alone; whether to the four usual distinctions with the *Nishada* for the fifth is not explicitly asserted in the text, although it is so understood by the commentator. The designation of *Bráhmaṇa* not unfrequently occurs, although its specific application may be questionable: in one passage (p. 203) we have the term *Kshatriya*, as the immediate dependant upon a Raja: *Viś*, meaning people in general, offers the rudiments of *Vaiśya*, although not precisely the same word; we

have not, however, met anywhere with the term *Śúdra*, although the thing may be intended by the words *Dása* and *Dásít*, slave and serviles : the absence of the appropriate appellation is, however, a reasonable argument against the recognition of the order to which it belongs; and it must be admitted that the indications of the four recognised castes are imperfect and inconclusive.

Whatever may be the case with the specification of caste, however, the same entire abstinence that has been heretofore observed from all allusion to the objects of worship consecrated by the *Puráṇas* and *Tantras* continues to prevail in the two additional sections now translated; and the personified triad of divine attributes, BRAHMÁ, VISHṆU, ŚIVA, in their capacities of creator, preserver, destroyer, with the popular forms of the two latter *Krishṇa* and the *Linga*, and all the manifestations of the bride of MAHÁDEVA, continue to be utterly unknown to the primitive texts of the religion of the Hindús.

H. H. WILSON.

LONDON, 30th April, 1857.

RIG-VEDA SANHITA.

THIRD ASHTAKA.

FIRST ADHYÁYA.

MAṆḌALA III. (*continued*).

ANUVÁKA I. (*continued*).

SÚKTA VII. (VII)

The deity is AGNI; the *Rishi* is VIṢWÁMITRA; the metre is *Trishṭubh*.

1. The (rays) of the blackbacked, all-sustaining (AGNI)¹ have arisen, and pervaded the parents (earth and heaven) and the flowing rivers;² the surrounding parents co-operate with him, and bestow long life for the sake of assiduous worship.

2 The sky-traversing steeds of the showerer (of benefits) are the milch kine³ (of AGNI); as he attains

¹ *Śitipriṣṭhasya dháseh*; Agni is understood, so is *raṣmaya*, rays, according to *Sáyana*: he explains *dhási* by *sarvasya dhárayitri*.

² *Sapta vánih* the commentator explains by *sarpanaswabhává nadih*; otherwise *sapta* might be thought to mean seven, its more usual acceptation.

³ *Dhenavah*; but *Sáyana* considers it as an adjective equivalent to *prínayitryah*, propitiators, pleasers.

the divine (rivers), bearers of sweet (water.) One sacred sound glorifies thee (AGNI), who art desirous of repose, pacifying (thy flames) in the abode of the water (the firmament).

3. Their lord has mounted on his well-trained mares; the sagacious selector of treasures, the black-backed, many-limbed (AGNI) has granted them a place of rest for the cherishing of (their) rapid speed.¹

4. The flowing (rivers) invigorating him, bear along the great son of TWASHTRI, the undecaying upholder (of the world), radiant with various forms in the vicinity (of the firmament): AGNI is associated with heaven and earth, as (a husband with) one only wife.²

5. Men comprehend the service of the uninjurable showerer (of benefits), and exult in the commands of the mighty (AGNI): their frequent and earnest hymns of praise, bright and radiant, are illuminating heaven.

6. Verily (men) bring great delight to AGNI by glorifying aloud the mighty parents (heaven and earth), when the shedder of rain approximates his own radiance to the worshipper, (wherewith) to invest the night

7. Seven sages with five ministring priests³ attend

¹ *Atasasya dhāseh* is explained *satatagamanasya poshanārtham*, for the sake of cherishing of the perpetual going.

² We have in the text nothing more than *Ehām iva*, like one, the pronoun being feminine. The commentator adds, *yathā pumān ekām praviṣati*, as a man cohabits with one woman.

³ *Adhvaryubhih panchabhih sapta viprah;* this excludes, according to the scholiast, the *Udgātri* and his class.

the station that is prepared for the rapid (AGNI): the undecaying divine (sages), with their faces to the east, sprinkling (the libations), rejoice as they celebrate the worship of the gods.

8. I propitiate the two first divine offerers of sacrifice; the seven (priests) rejoice with the libation; the illustrious celebrators of holy worship, reciting (his) praises, have called AGNI the true (object) of every rite.

9. Divine invoker of the gods, the vast and wide-spreading rays shed (moisture) for thee, the mighty, the victorious, the wonderful, the showerer (of benefits): do thou who art all-knowing, joy-bestowing, bring hither the great gods, and heaven and earth.

10. Ever-moving (AGNI) may the mornings rise for us, abounding with oblations, with pious prayers, and with auspicious signs, and conferring wealth; and do thou, with the might of thy (diffusive flame), consume all sin on behalf of thy respectable (worshipper):

11. Grant, AGNI, to the offerer of the oblation, earth the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons, and may thy good-will ever be productive of benefits to us.¹

¹ This verse is the burden of several *Súktas* in the preceding *Ashtaka*, see vol. ii. pp. 323, 334, 336. *Sáyana* rather varies his interpretation in some respects upon this recurrence of the verse: thus he translates in the former, *Ilá*, by *Bhúmi*, earth: here he calls her a female divinity in the form of a cow, *gorúpám devatám*, and he connects *vijárá* with *anumati*, good-will, explaining it *abandhyá*, may it be not barren, productive: see Introduction, vol. ii. p. xxvi.

ŚUKTA VIII. (VIII.)

The deity is considered to be the *Yúpa*, or sacrificial post, diversified as single or as many: the *Viṣwadevas* are the deities of the eighth stanza; the *Rishi* is VIṢWÁMITRA; the metre of the third and seventh verses is *Anushtubh*; of the rest, *Trishtubh*.

1. *Vanaspati*,¹ the devout anoint thee with sacred butter at the sacrifice; and whether thou standest erect, or thine abode be on the lap of this thy mother (earth), grant us riches.

2. Standing on the east of the kindled (fire), dispensing food (as the source) of undecaying (health) and excellent progeny, keeping off our enemy at a distance, stand up for great auspiciousness.

3. Be exalted, VANASPATI, upon this sacred spot of earth, being measured with careful measurement, and bestow food upon the offerer of the sacrifice.

4. Well clad and hung with wreaths comes the youthful (pillar): most excellent it is as soon as generated: steadfast and wise venerators of the gods, meditating piously in their minds, raise it up.

5. Born (in the forest), and beautified in the sacrifice celebrated by men, it is (again) engendered for the sanctification of the days (of sacred rites): steadfast, active, and intelligent (priests) consecrate it with intelligence, and the devout worshipper recites its praise

¹ *Vanaspati*, lit. forest lord, is here said to mean the post of wood to which the victim is tied: the verse is quoted in the *Aitareya Brúhmaṇa*, II. 2, and is similarly expounded in the *Nirukta*, 8, 18.

6. May those (posts) which devout men have cut down, or which, VANASPATI, the axe has trimmed, may they standing resplendent with all their parts (entire) bestow upon us wealth with progeny.

7. May those posts which have been cut down upon the earth, and which have been fabricated by the priests, those which are the accomplishers of the sacrifice, convey our acceptable (offering) to the gods.

8. May the leaders of the rite, the divine *Ādityas*. *Rudras*, *Vasus*, Heaven and Earth, the Earth, the firmament, well pleased, protect our sacrifice: let them raise aloft the standard of the ceremony.

9. Arrayed in bright (garments), entire (in their parts), these pillars ranging in rows like swans, have come to us erected by pious sages on the east (of the fire); they proceed resplendent on the path of the gods.

10. Entire in all parts and girded with rings, they appear upon the earth like the horns of horned cattle; hearing (their praises) by the priests: may they protect us in battles.

11. VANASPATI mount up with a hundred branches, that we may mount with a thousand, thou whom the sharpened hatchet has brought for great auspiciousness.

SŪKTA IX. (IX.)

The deity is AGNI; the *Rishi* VIṢVĀMITRA; the metre *Bṛihatī*.
except in the last verse, in which it is *Trishtubh*.

1. We thy mortal friends have recourse for our protection to thee, the divine, the grandson of the waters, the auspicious, the resplendent, the accessible, the sinless.

2. Desirous as thou art of the forests since thou hast repaired to the maternal waters, AGNI, thy tarrying so far away is not to be endured; (in a moment) thou art here with us.¹

3. Thou wishest exceedingly to convey satisfaction (to thy worshipper) and art thereto well-disposed; of those in whose friendship thou art cherished, some precede whilst others sit around.²

4. The benignant and long-lived deities have discovered thee, AGNI, when required to go against their constant and assembled foes, hidden in the waters like a lion (in a cave.)

5. MÁTARISWAN therefore brought for the gods from afar, AGNI, hiding of himself, and generated by attrition, as (a father brings back) a fugitive (son).³

6. Bearer of oblations, men apprehend thee (thus concealed) for the service of the gods, and that thou, youngest (of the deities) and friendly to mankind, mayst recompense by thy acts all their pious rites.

7. Auspicious is thy worship for it prospers the

¹ That is, according to the scholiast, although not yet kindled, yet as soon as the attrition of the touchwood takes place *Agni* appears.

² According to *Sáyana* allusion is made to the sixteen priests, of whom the *Adhwaryu* and eleven others take an active part in the ceremonial, whilst the *Udgátri* and other three are sitting by, engaged in the recital of the prayers and hymns.

³ The text has only *sarivánsam iva*, like one going; the scholiast supplies the father and son; or it might be thought to indicate master and slave.

ignorant (worshipper), wherefore animals¹ reverence thee, AGNI, kindled in the beginning of the night.

8. Offer oblations to the object of holy sacrifice, the brilliant purifier, who is dormant (in fuel): worship quietly the pervader (of the rite), the messenger (of the gods), the rapid, the ancient deity who is entitled to laudation.

9. Three thousand three hundred and thirty-nine divinities have worshipped AGNI:² they have sprinkled him with melted butter; they have spread for him the sacred grass; and have seated him upon it as their ministrant priest.

SÚKTA X. (X).

The deity and *Rishi* as before: the metre is *Ushnih*.

1. Thee, the king of men; AGNI, the divine: prudent mortals kindle thee at the sacrifice.

¹ *Pāśāvah*: according to the comment, bipeds as well as quadrupeds.

² *Sāyaṇa* quotes the *Bṛihad Āraṇyaka* for this enumeration, *Adhyāya* v. *Bráhmaṇṇa*, p. 642, but that work gives apparently 3333, or according to the gloss of *Ananda giri* 3336, but in the following verses the number is as usual specified as thirty-three; the eight *Vasus*, eleven *Rudras*, and twelve *Ādityās*, with *Indra* and *Prajápati*: the verse occurs in the *Yajush*, xxxiii. 7, where *Mahídharma* explains part of the increase by multiplying the thirty-three by ten for the *gaṇas* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by *Brahmá*, *Vishṇu*, and *Rudra*, and again by their *Śaktis*; *navaiva anháś-trivridhá syur-devánám daśa-aiṅ-ganaih, te Brahmá Vishṇu Rudránám śaktínám varna-*

2. They praise thee as the priest, the invoker (of the gods) at sacrifices: shine forth the protector of the pious rite in thine own abode.

3. He verily who presents oblations to thee, the knower of all things, he acquires (AGNI) excellent progeny: he prospers.

4. May (AGNI), the banner of sacrifices, offering oblations on the part of the worshipper through (the ministry of) the seven officiating priests, come hither with the gods.

5. Offer to the ministring AGNI as if to the Creator (of the world), the great praise recited of old, for the sake of animating the energies of the pious (worshippers).¹

6. May our hymns exalt AGNI, so that he may be born more worthy of praise, and may become manifest for (the purpose of bestowing) abundant food and riches.

7. AGNI, thou art to be especially worshipped at the sacrifice: worship the gods (on behalf of) the devout (worshipper): thou shinest the invoker (of the gods) the exhilarator (of the pious) overcoming thy foes.²

8. Do thou, our purifier, light up for us a brilliant progeny: be ever nigh to those who praise thee for their well being.

9. The wise, intelligent, and vigilant (worshippers) kindle thee, such as thou (hast been described), the

bhedatáh iti te cha 333, 333, 333, etávanto bhavanti, the explanation is not very clear.

¹ Sâma-Veda, I. 98.

² Sâma-Veda, I. 100.

bearer of oblations, the immortal, generated by strength.¹

SŪKTA XI. (XI.)

The deity and *Rishi* as before; the metre is *Gāyatrī*.

1. AGNI, the invoker of the gods, the minister (of the gods), the supervisor of the sacrifice, understands the solemn rite in its due course.

2. That AGNI, who is the bearer of oblations, the immortal, the desirer (of offerings), the messenger (of the gods), and is the receiver of sacrificial viands, is associated with understanding.²

3. AGNI, the ancient banner of sacrifice, knows (all things) through understanding: his radiance traverses (the darkness).³

4. The gods have made AGNI, who is the son of strength, the eternally-renowned, the knower of all that is born, the bearer (of oblations).

5. AGNI, the preceptor of human beings,⁴ (ever)

¹ *Sahovridham*, produced by the strength required for attrition

² *Dhiyā samṛinvati*, that is, according to *Sāyaṇa*, *Agni* is fully aware of the objects of the ceremony, and a wish is implied that he may communicate similar knowledge to its performers, *tān tādrik prajñārvitān karotu: Mahādhara* understands it somewhat differently in form, though the same in substance, as, through knowledge *Agni* associates with the gods, for the purpose of conveying the oblations to them.—*Yajush*, XXII. 16.

³ *Artham hyasya tarāṇi*, his meaning or object is crossing, or that which crosses; his light or radiance is the end or object of *Agni*, which passes over or through, darkness understood.

⁴ *Viṣām Mānushīnām*, according to *Sāyaṇa*, means, men the descendants of *Manu*, *Manor jātānām*.

alert, the vehicle of their offerings, is ever new, is unsusceptible of harm.

6. Agni, the most liberal contributor of food, is able to resist all assailants unharmed, the nourisher of the gods.

7. From AGNI of purifying radiance the mortal presenter (of offerings) obtains by his conveyance (of them to the gods) abundant viands and a dwelling.¹

8. May we, endowed with intelligence, obtain all good things by our praises of AGNI, to whom all is known.

9. May we obtain, AGNI, all precious things (as booty) in battles, since the gods are concentrated in thee.

SÚKTA XII. (XII.)

The deities are INDRA and AGNI; the *Rishi* and metre as before.

1. INDRA and AGNI come to this acceptable libation, (brought) by our praises² from heaven, and induced by (our) devotion to drink of it.

¹ This and the two preceding occur in the *Sáma Veda*, II. 906—908.

² *Gírbhir nabho varenyam; sambhajaníyam somam prati asmadyábhíh stutirúpábhír, vágbhir, áhutaú : nabho, nabhasah swargasthánád áyatam* : called by our praises, come you two from the place of *Swarga* to this enjoyable Soma, is *Sáyana's* explanation: the verse occurs both in the *Sáma-Veda*, II. 19. and *Yajur-Veda*, VII. 31: *Mahídharma* tries to give a different sense to *Nabha*, which he identifies with *Áditya*, and conjectures a comparison understood, as, come to the *Soma* which is like the desirable sun, or it may mean, he says, those dwelling in heaven: *Nabhah stháh* the gods: Come to the *Soma* that is sought for by the gods.

2. INDRA and AGNI, the conscious sacrifice associated with the worshipper¹ proceeds to you: (summoned) by this (invocation), drink the libation.

3. Urged by the energy of the sacrifice, I have recourse to INDRA and AGNI, the protectors of the pious: may they be satiated with the *Soma* here presented.

4. I invoke INDRA and AGNI, the discomfitters of foes, the destroyers of *Vṛitra*, the victorious, the invincible, the bestowers of most abundant food.²

5. The reciters of prayers, the repeaters of praise, who are skilled in sacred song, worship you both: I have recourse to INDRA and AGNI for food.³

6. INDRA and AGNI, with one united effort you overthrew ninety cities ruled over by (your) foes.⁴

7. INDRA and AGNI, the pious ministers, are present at our holy rite, according to the ways of worship.⁵

8. INDRA and AGNI, in you, vigour and food are abiding together, and therefore in you is deposited the dispensing of water.⁶

¹ *Jarituh sachá yajno jigáti chetanaḥ*; the expression is rather obscure: *yajna* and *chetana* are both applied by *Sáyana* to the *Soma*, as the material of the sacrifice, *yajna-sáadhanam*, and the animator or giver of consciousness to the organs of perception; *indriyánám chetayitá*, and the co-operator with the worshipper in obtaining heaven or other benefits—*jarituh sachá swargá-dīphalaprāptau saháyo bhūtah*: this and the next stanza occur in the *Sána*, II. 20, 21: Professor Benfey has understood it differently.

² *Sána-Veda*, II. 1052.

³ *Ibid.*, II. 925, 1053.

⁴ *Ibid.*, II. 926, 1054.: *Dása-patnīḥ purah*, cities of which *Dásas* were the lords; probably the same as *Dasyus*, infidels, enemies of the gods.

⁵ *Sána-Veda*, II. 927, 1044.

⁶ *Ibid.*, II. 928, 1045.

9. INDRA and AGNI, illuminators of heaven, be ever graced (with victory) in battles, for such thy prowess proclaims.¹

ANUVÁKA II

SÚKTA I. (XIII.)

The deity is AGNI; the *Rishi* is RISHABHA, a son of VIŚWÁ-MITRA; the metre *Anushtubh*.

1. (Priests) utter devout (praises) to this your divine AGNI, that so glorified he may come to us with the gods, and sit down on the sacrificial grass.

2. The observer of truth, of whom (are) heaven and earth, and whose vigour the protecting (deities) assist: him, the offerers of oblations adore, and those desirous of riches (have recourse) to him for protection.

3. He, the sage, is the director of those (who sacrifice), he is (the regulator) of sacrifices: worship him your (benefactor), the donor, who is the bestower of wealth.

4. May that AGNI bestow upon us prosperous dwellings for our maintenance, so that from him infinite wealth, whether it may be in heaven or from earth, or in the waters (may come to us).

5. The devout kindle (the fire) with his wealth-obtaining rites, (to worship) the radiant, unpreceded AGNI, the invoker (of the gods), the protector of men.

6. Perfect our prayer, Invoker of the gods, as well

¹ *Sáma-Veda*, II. 1043: all the verses of this *Súkta* are found in the *Sáma-Veda* in different places.

as our hymns: AGNI, who increasest with the winds and art the giver of thousands, augment our felicity.

7. Grant us indeed, AGNI, wealth (that may be counted) by thousands, and comprising offspring, nourishment, brilliant treasure,¹ and vigour, and be infinite and inexhaustible.

SÚKTA II. (XIV.)

The deity and *Rishi* as before; the metre is *Trishtubh*.

1. The invoker (of the gods), the exhilarator (of his worshippers), the true, the offerer of sacrifice, the most wise, the creator, is present at our sacred rites. AGNI, the son of strength, whose chariot is the lightning, whose hair is flame, manifests his glory on the earth.

2. I utter to thee the words of adoration, be pleased by them, observer of truth: endowed with strength, (they are addressed) to thee who art the expounder (of sacred rites): wise (as thou art) bring (hither) the wise: object of sacrifice, sit down in the midst upon the sacred grass for our protection.

3. May the food-bestowing day and night hasten to thee whilst thou, AGNI, meetest them on the paths of the wind: since (the priests) ever worship thee preceding (them)² with oblations, whilst they (united)

¹ *Puṣṭimat*, *dyumat*: the first, according to the comment, implies cattle from whose milk and the like, support is derived; the second intends the precious metals and jewels.

² *Púrvyam*—the scholiast explains *sáyam prátaḥ kálayoh púrvyam*, that is, AGNI is worshipped at dawn before the day, and in the evening before the night.

like the pole (and the yoke of a waggon), abide successively in our dwelling.

4. Vigorous AGNI, to thee MITRA and VARUNA, and all the *Maruts*, offer praise; since, son of strength, thou standest a sun,¹ shedding (thy) rays with lustre on mankind.

5. With uplifted hands,² approaching thee with reverence, we present to thee to-day our oblation:³ do thou, who art wise, worship the gods with most devout mind and with unwearied praise.

6. From thee, verily, son of strength, many and various benefactions and various kinds of food devolve upon the devout (worshipper): do thou grant us, AGNI, infinite wealth, and (a son) observant of truth, with speech devoid of guile.

7. Divine (AGNI), mighty and omniscient, these (are the offerings) which we mortals present to thee in the sacrifice: do thou be cognizant of every respectable worshipper,⁴ and partake, immortal, of all (his offerings) on this occasion.

¹ *Tishtáh súrya*: the latter is variously explained by the scholiast as, *su*, good, and *arya*, master; or as, urger, impeller, *preraka*, or vigour, energy, *viryya*.

² *Yajur-Veda*, xviii. 75: *Mahídhara* explains *Uttána-hastáh*, with open hands, not niggardly.

³ *Kámam*: both commentators consider this synonymous here with oblation, *puródásádihavis*, as that which is desirable to the gods, *hamaníyam*.

⁴ *Viśvasya surathasya bodhi*: the scholiast explains the verb, know that I am his protector, *gopáyitá bhavámi-iti budhyaswa*: *Suratha* is literally one who has a good chariot, and is so rendered in the commentary *sobhanayánopetasya*.

SÚKTA III. (XV.)

The deity is AGNI; the *Rishi* is UTKÍLA of the *Kata gotra*, or family; the metre is *Trishtubh*.

1. Radiant with great glory, repel the hostile *Rákshasas* and *Piṣáchas*:¹ may I be in (the enjoyment) of the favour of the great (AGNI), the giver of prosperity, and in the service of (him who is) easily invoked.

2. Consider thyself our protector at the breaking of the dawn to-day and when the sun has risen:² AGNI, who art engendered with (embodied) form,³ be pleased with my constant praise, as a father (is pleased with) his son.⁴

3. Showerer (of benefits), beholder of men, radiant amidst darkness, shine, AGNI, with abundant (rays) in due order: granter of dwellings, conduct us (to good), keep off all ill, and youngest (of all the gods), gratify our desires for wealth.

4. AGNI, who art irresistible and the showerer (of

¹ *Dwisho rakshaso amiváh*: *Sáyana* explains *amiva* either as an epithet of the *Rákshasas*, free from sickness, vigorous, strong; or it may be a synonyme of *Piṣáchika*, as hovering about the sacrifice in order to interrupt it: *Mahádhara, Yajur-Veda*, II. 49., gives it the sense of *vyádhi*, sickness, keep off diseases, *vyádhánscha bádhaswa*.

² Some, says the Scholiast, perform the worship of fire before sun-rise, some after the sun has risen.

³ *Tanwá sujátah*, well-born with a body, that is, with flames; or it may mean self-born, *swayambhú*, according to the comment.

⁴ *Janmeva tanayam, yathá pita putram sevate, janma*, being put for *janaka*.

benefits), consume victorious all the cities (of the foe), and (all their) precious things: (do thou), the duly worshipped, the knower of all that is born, (be for us) the conductor of the first great preserving sacrifice.¹

5. Destroyer (of the world), do thou who art endowed with intelligence and radiant, celebrate many faultless sacred rites in honour of the gods, and restraining (thy impatience), convey to them like a waggon our (sacrificial) food: illumine (with thy rays) the beautiful heaven and earth.

6 Be propitious, showerer (of benefits); grant (abundant) food, AGNI; (make) heaven and earth yield us milk: divine (AGNI), associated with the gods, shining with bright radiance, let not the ill-will of any mortal prevail against us.

7. Grant, AGNI, to the offerer of the oblation, earth the giver of cattle the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, AGNI, be productive of good unto us.²

SÚKTA IV. (XVI.)

The deity and *Rishi* are the same; the metre of the odd verses is *Bṛihati*; of the even, *Sato-bṛihati*.

1. This AGNI, is the lord of heroism and of great good fortune; he is the lord of wealth comprising pro-

¹ Of the *Jyotishtoma*, which, according to another text, is the first and most important of sacrifices.

² See above, *Súkta* VII. p. 3, v. 11.

geny and cattle; he is the lord of the slayers of VRITRA.¹

2. *Maruts*, leaders (of rites), associate with this augmenter (of our prosperity), in whom (abide) riches contributing to felicity, ye who (are victorious) over (your) enemies in battle, who daily humble (your) foes.

3. Do thou, opulent AGNI, showerer (of benefits), prosper us with riches comprising vigour, numerous progeny, health, and happiness.

4. He who is the maker pervades all worlds; he the enduring maker (of all) bears our offerings to the gods: he is present with the devout (worshippers) and amidst the heroism and the devotions of men.

5. Consign us not, AGNI, to malignity; (doom) us not to the absence of posterity; nor, son of strength, to the want of cattle, nor to reproach: drive away (all) animosities.

6. Auspicious AGNI, bestow (upon us) at the rite, food (the source of) happiness and renown.

SŪKTA V. (XVII.)

The deity is AGNI; the *Rishi* is KATA the Son of VṠṠWĀ-MITRA; the metre *Trishtubh*.

1. The righteous (AGNI)² when first kindled on the several (altars) the object of adoration by all, whose hair is flame, and who is cleansed with butter, the

¹ *Vṛitrahathánám iše*, but *Vṛitra* may here imply an enemy, or iniquity, as by another text, *twayi samarpítaharmanám asmákam tvat prasádát pápakshayo bhavati*, through thy favour is the destruction of the sins of us whose good works have been delivered to thee: also *Sáma-Veda*, i. 60.

² *Prathamánudharmá*: *dharmá* may be considered as a synonyme of *Agni*; or the construction may be *anudharma*, according to law or religion.

purifier, the worthily-worshipped, is sprinkled with oblations for the worship of the gods.

2. As thou didst offer the burnt-offering, AGNI, (on behalf of) earth; as thou, JÁTAVEDAS, who art cognizant (of sacred rites, didst offer sacrifice on behalf) of heaven; so with this oblation worship the gods, and perfect this rite to-day (as thou didst) that of MANU.¹

3. Three are thy existences JÁTAVEDAS;² three, AGNI, are thy parent dawns:³ with them offer the oblation of the gods, and knowing (his wishes) be the bestower of happiness on the institutor of the sacrifice.

4. JÁTAVEDAS, we venerate thee, glorifying the brilliant, beautiful, adorable AGNI: the gods have made thee their messenger, the disinterested bearer of oblations, the centre of ambrosia.

5. He is the most diligent offerer of worship who is the presenter of oblations before thou art, and who in two places (the middling and the best) seated with the sacrificial food is (the source of) happiness (to the worshippers): do thou, cognizant (of the objects of devotion), officiate in accordance with his piety, and thus render our rite acceptable to the gods.⁴

¹ See NEVE on the Deluge.

² *Trinyáyúnshi*, three lives, as supported by butter, by fuel, and by the *Soma* plant.

³ *Tisra ájánirushasah*: *Ájáni* may mean sisters, or mothers: the dawns personified as the parents or sisters of AGNI, as prior or subsequent to the lighting of the sacrificial fire in early morning; why "three" does not appear, unless the three diurnal fires are alluded to: as sisters, a text is quoted by *Sáyana* assigning them separate offices; *Prajám ehá rakshaty-úrjam ehá, ráshtram ehá rakshati*, one preserves the people, one vigour, one the kingdom.

⁴ This stanza is rather obscure.

SÚKTA VI. (XVIII.)

The deity, *Ṛishi*; and metre as before.

1. Be favourably disposed, AGNI, on approaching us (at this rite); be the fulfiller (of our objects) like a friend (to a friend) or parents (to a child): since men are the grievous oppressors of men, do thou consume the foes who come against us.

2. Vex thoroughly, AGNI, our assailing enemies, disappoint the purpose of the adversary who offers not worship: giver of dwellings, who art cognizant (of sacred rites), vex those who have no thought (of pious acts) so that thy undecaying, all-pervading (rays), may ever abide.

3. Desirous (of wealth) I offer to thee, AGNI, an oblation with butter and with fuel for thy speed and invigoration, praising thee with a holy prayer as much as I am able: (I propitiate thee) that thou mayst render this praise resplendent with infinite treasure.

4. Rise up, son of strength, with (thy) splendour when hymned, and bestow abundant food and wealth, AGNI, upon the descendants of VIṢVÁMITRA¹ celebrating thy praise; and grant them exemption from sickness and danger: Encourager of pious works (AGNI), we repeatedly sprinkle thy substance (with milk and butter).

5. Liberal donor (of riches) bestow upon us the most precious of treasures, for therefore is it, AGNI, that thou art kindled: thou hast arms promptly stretched forth, whose (radiant) forms (bestow) wealth on the dwelling of thy fortunate adorer.

¹ *Viṣvámítreshu* on the *Viṣvámíttras*, or the plural may be used honorifically in the sense of the singular.

SÚKTA VII. (XIX.)

The deity and metre as before; the *Rishi* is GÁTHIN, a son of VIṢWÁMITRA.

1. I have recourse in this sacrifice to AGNI, the invoker and praiser (of the gods), the intelligent, the all-knowing, the unbeguiled; may he, the adorable, sacrifice for us to the gods, (and) accept the precious (offerings) we make for food and riches.

2. Reverencing the gods, I place before thee, AGNI, the brilliant oblation-yielding, food-bestowing, butter-charged (offering); mayst thou (propitiated) by the presented wealth, sanctify (this) sacrifice by your circumambulation.

3. He who is protected, AGNI, by thee, becomes endowed with a most luminous mind: bestow upon him excellent progeny: may we ever be under the power of thee, who art the willing dispenser of riches: glorifying thee (may we be) the receptacles of wealth.

4. The ministring priests have concentered in thee, AGNI, who art divine, many hosts (of flames); do thou bring hither the gods, youngest (of the deities), that thou mayst worship to-day the divine effulgence.

5. Inasmuch as the attendant divine (priests) anoint thee as the invoker of the gods to offer worship in the sacrifice, therefore do thou assent to be our protector on this occasion, and grant abundant food to our descendants.

SÚKTA VIII. (XX.)

The *Viṣwadevas* are the deities of the first and last stanzas; AGNI the deity of the rest; the *Rishi* and metre as before.

1. The bearer (of the oblation) invokes with praises at the break of day, AGNI, the dawn, the

AṢWINS, and *Dadhikrá*: may the resplendent divinities, desirous of our sacrifice, hear in unison (the invocation).

2. AGNI, born of sacrifice, three are thy viands;² three thine abiding places;³ three the tongues satisfying (the gods):⁴ three verily are thy forms,⁵ acceptable to the deities, and with them never heedless (of our wishes), be propitious to our praises.

3. Divine AGNI, knowing all that exists and distributor of food, many are the names of thee,⁶ who art immortal, satisfier of all men, friend of the suppliant, the gods have deposited in thee whatever are the delusions of the deluding (*Rákshasas*).⁷

4. The divine AGNI is the guide of devout men, as the sun is the regulator of the seasons: may he, the observer of truth, the slayer of *VṚITRA*, the ancient, the omniscient, convey his adorer (safe) over all difficulties.

5. I invoke to this rite, *Dadhikrá*, AGNI, the divine USHAS, *BRIHASPATI*, the divine SAVITRI, the AṢWINS, MITRA and VARUṆA, BHAGA, the *Vasus*, the *Rudras*, and *Ádityas*.

¹ This ordinarily means a horse: in this place, according to *Sáyana*, it implies a certain divinity, *Kaṣchid-devah*.

² Butter, fuel, and the *Soma*.

³ Three altars, or the three daily sacrifices, or the three worlds.

⁴ The three fires, *Gárlapatya*, *Áhavaníya*, and *Dakshina*.

⁵ The three fires termed *Pávaka*, *Pavamána*, and *Śuchi*.

⁶ *Bhúriṇi náma*, for *námáni*: the commentator explains the substantive by *tejánsi*, splendours.

⁷ Therefore Agni is able to counteract their devices for disturbing sacrifices.

SÚKTA (IX.) XXI.

The deity is AGNI; the *Rishi*, GÁTHIN; the metre of the first and fourth verses is *Trishtubh*; of the second and third *Anustubh*; and of the fifth *Sato-brihati*.

1. Convey our sacrifice, JÁTAVEDAS, to the immortals, and do thou accept these oblations: AGNI, invoker (of the gods), seated (on the altar) first partake of the drops¹ of the marrow and of the butter.

2. The drops of the marrow charged with butter fall, purifier, to thee, at thine own rite, for the food of the gods: therefore grant us excellent affluence.

3. The drops (of marrow) dripping with butter are offered, AGNI, to thee who art wise: thou the most excellent *Rishi* art kindled: be the protector of the sacrifice.

4. Irrepressible and powerful AGNI, the drops of marrow and of butter distil for thee; therefore do thou, who art praised by sages, come with great splendour, and be pleased, ever intelligent AGNI, with our oblations.

5. We present to thee the densest marrow that has been extracted for thee from the interior (of the victim):² granter of dwellings, the drops fall for thee upon the skin: distribute them amongst the gods.

¹ *Stokáh*, commonly meaning any small portion, is explained throughout by *vindavah*, drops: the hymn, according to *Sáyana*, is proper to animal sacrifices, *paṣu-yágam*.

² *Ojishtham te madhyato meda udbhrítam*; the *medas* or *vapá* is described as the fatty matter that lubricates the abdomen like coagulated butter: it is evidently the same that is described in the Old Testament as "the fat that covereth the inwards, and all the fat that is upon the inwards." *Levit.* iv. 9, &c.

SÚKTA X. (XXII.)

Five fires¹ are the deities; the *Rishi* as before; the metre of the fourth stanza is *Anushtubh*; of the rest *Trishtubh*.

1. This is that AGNI in whom INDRA, desirous (of the oblation), placed the effused *Soma* for (his own) belly:² thou art praised by us, JÁTAVEDAS, enjoying the sacrificial food of many sorts like a rapid courser (enjoying many pleasures in battle).³

2. Adorable AGNI, thy radiance that is in the heaven, on the earth, in the plants, in the waters, and wherewith thou overspreadest the firmament,⁴ that, is shining and resplendent, overlooking man (vast as) the, ocean.⁵

¹ *Panchachítirúpyá agnayo devatá*, each verse it is said being separately recited as the *Adhvaryu* constructs a pit or an altar, *ishtaka*, for collecting *chayana* or *chiti*, a sacrificial fire: the hymn occurs in the same order in the *Yajush*, XII. 47, 51.

² *Dadhe jathare, svadure dadhára*; but the verb is also applied to *yasmin*, the fire in which the *Soma* was placed.

³ *Sahasrinam vájam atyam na saptim sasavan*, enjoying a thousand-fold food like a quick-going horse: like a horse that enjoys various properties in battle, is *Sáyana*'s explanation, *sahasram nánárúpatám yuddhe yo bhajati sa sahasrí, tam asvomiwa*; which does not much illustrate the comparison: *Mahádhara* gives the words an entirely different sense: *Sahasrinam*, he attaches to *somam*, worthy or fit for a thousand libations, *somam sahasrárham*; *atyam* and *saptim* to *vájam*, food, exhilarating, *madaharam*, and satisfying, *triptikaram*: *na*, meaning 'now,' *samprati*.

⁴ *Agni*, severally, as the sun, as sacrificial fire, as the fire that is illuminated by attrition from wood, as submarine fire and as wind.

⁵ *Tvesha sa bhánur arnavo nrichaksháh*, is explained by *Sáyana*, *díptimán eva bhásamano nrinám drashítá samudravan mahán*, shining verily and resplendent the beholder of men great like the ocean: *Mahádhara* does not differ materially but explains *arnavah* by *arjáná*, *udakáni yatra santi*, the place

3. Thou movest, AGNI, to the vapour in heaven;¹ thou congregatest the divinities who are the vital airs² (of the body); thou animatest the waters in the bright region above the sun,³ as well as those that are in the firmament beneath.

4. May the benignant fires termed *puríshyas*,⁴ together with the instruments⁵ (that have dug the pits in which they are placed) combined, accept the sacrifice (and grant us) salutary and abundant food.

5. Grant, AGNI, to the offerer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons

where the waters are: after this verse the priest adds, *idriso yaste bhánus, tam eveshatakárúpam upadadhámi*, such being thy lustre, I place it in the form of the *Ishtaka*.

¹ That is, in the form of smoke.

² *Deván úchishe dhishnyá ye: Mahídharma* agrees with *Sáyana* in explaining *dhishnyá* by *práná*, or the *devas* presiding over the vital airs, *prákrábhimánino deváh: úchishe* the latter renders, *samavetán karoshi*.

³ *Rochane parastát súryasya: Rochana* is said to be the loka or region where the fiery radiance burns, *Rochano námáyam loko yatra ágneyam jyotis tapati*, above the sun, *súryasyoparishtád*.

⁴ *Puríshyasó agnyah: Sáyana* explains the term, *sikhatá sammisráh*, mixed with sand: *Mahídharma*, *paśubhyo hitáh*, good for animals: *Purísham* occurs in the *Nirukta* amongst the synonymes of water, and is elsewhere explained as that which pleases or which fills—NIR. II. 22.

⁵ *Právanēbhīh sajosasah*, the first, *Sáyana* explains, *mṛtikhanasádhanabhūṣāir abhryádībhīh; abhrya* and others, which are the implements for digging the earth: *Mahídharma* explains it by *manási*, minds, being pleased in mind, *manasá prítīyuktáh*: his interpretation, however, seems to rest on a fancied etymology, *pra-prakarshēṇa vananti-sambhajanti vishayán*, what especially apprehend objects of sense.

and grandsons, and may thy favour, AGNI, be productive of good unto us.¹

SÚKTA XI. (XXIII.)

The deity is AGNI; the *Rishis* are DEVASRAVAS, and DEVAVÁTA, sons of *Bharata*; the metre is *Trishṭubh*, except in the third stanza, where it is *Sato-brihatí*.

1. Churned (by the friction of the sticks), duly placed in the sacrificial chamber, the young and sage leader of the rite, JÁTAVEDAS, the imperishable AGNI, (blazing) amidst consuming forests, grants us on this occasion ambrosial (food).

2. The two sons of BHARATA, DEVASRAVAS and DEVAVÁTA, have churned the very powerful and wealth-bestowing AGNI: look upon us, AGNI, with vast riches, and be the bringer of food (to us) every day.

3. The ten fingers have generated this ancient (AGNI): praise, DEVASRAVAS, this well-born, beloved (son) of his parents,² generated by DEVAVÁTA, AGNI, who is the servant of men.

4. I place thee in an excellent spot of earth³ on an auspicious day of days: do thou, AGNI, shine on the frequented⁴ (banks) of the *Drishadvatí*, *Ápayá*, and *Saraswatí*, rivers.

¹ *Súhta* VII. v. 11.

² The two pieces of stick that have been rubbed together by *Devaváta*.

³ *Prithivya iláyáspade*, in the foot-mark of the earth in the form of a cow, according to *Sāyana*, that is, on the northern altar.

⁴ *Mánushí*, relating to man or to *Manu*, is said to imply *manushyasancháravishaye tīre*, on a bank, a place frequented by men; the *Drishadvatí* and *Saraswatí* rivers are well known; the *Ápayá* has not occurred before.

5. Grant, AGNI, to the offerer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may thy favour, AGNI, be productive of good unto us.

SÚKTA XII. (XXIV.)

The deity is AGNI; the *Rishi* VIṢWÁMITRA; the metre of the first verse is *Anushṭubh*; of the rest, *Gáyatrí*.

1. Repel, AGNI, (hostile) hosts; drive away (all) assailants: insuperable, foe-surpassing, give food to the institutor of this sacrifice.¹

2. AGNI (who art) immortal and who art gratified by oblations, thou art kindled upon the altar: be pleased by this our sacrifice.

3. AGNI, son of strength, vigilant (in the exercise of)² thy energy, take thy seat when invoked on the sacred grass (strewn at) my (sacrifice).

4. AGNI, with all the divine fires, respect the praises of those who in (their) sacrifices are (thy especial) worshippers.

5. Grant, AGNI, ample wealth and progeny to the donor (of the oblation): make us prosperous, possessed of offspring.

SÚKTA XIII. (XXV.)

The deity is AGNI, as before, but INDRA is also included in the fourth verse: the *Rishi* is VIṢWÁMITRA; the metre *Viráj*.

1. AGNI, who art omniscient, and the discriminator (of acts), thou art the son of heaven or the son of

¹ *Yajur-Veda*, IX. 37.

² *Dyumnena jágrive*, is explained *svatejasá sarvadá jágaranopeta*, always endowed with his vigilance by own lustre or energy, *loka rakshártham*, for the preservation of the world.

earth : do thou who art intelligent worship severally the gods on this occasion.

2. The wise AGNI bestows faculties (securing prosperity and descendants); adorning (the world with lustre) he gives (sacrificial food) to the immortals: AGNI, (to whom) many oblations (are offered), bring hither to us the gods.

3. AGNI, the unbewildered, the ruler (of the world), the radiant, associated with vigour and food, illumines the divine immortal parents of all things, heaven and earth.

4. AGNI, do thou and INDRA, gods disdaining not (our rite), come to the sacrifice in the dwelling of the offerer of the libation to drink the *Soma* juice.

5. AGNI, son of strength, JÁTAVEDAS the eternal, traversing the inhabited regions with thy protection, thou art kindled in the dwelling of the waters.¹

SÚKTA XIV. (XXVI.)

The deity of the first triplet is VAIṢWÁNARA; of the second, AGNI, with the *Maruts*; of the two next stanzas, AGNI or *Parabrahma*; of the ninth, VIṢWÁMITRA himself, who is the *Rishi* of all the stanzas except the seventh, which is supposed to be uttered by *Brahma*, or *Agni* identified with divine spirit; the metre of the two first triplets is *Jagatí*, of the rest *Trishṭubh*.

1. We of the race of *Kusika* offering oblations, desirous of wealth, having contemplated him in our minds, invoke with praises the divine VAIṢWÁNARA, the observer of truth,² the cognizant of heaven, the

¹ That is as lightning in the firmament.

² *Anushatya*, from *anu* and *satya*: in this and similar compounds which are of frequent recurrence, the notion, at least according to the Scholiast, is not that of observing truth in the

bountiful, the charioteer, the frequenter (of sacrifices).

2. We invoke thee for our own protection and for the devotions of mankind, the radiant AGNI, VAIŠWÁNARA, the illuminator of the firmament, the adorable lord of sacred rites,¹ the wise, the hearer (of supplications), the guest (of man), the quick-moving.

3. VAIŠWÁNARA is kindled in every age by the *Kuṣikas* as a neighing foal (is nourished) by its mother: may that AGNI, vigilant amongst the immortals, give us wealth with excellent offspring and good horses.

4. May the swift fires combined with the vigorous winds proceed to the pure (region of the water), uniting the drops (of rain): the *Maruts* irresistible, all-knowing, agitate the copious-shedding clouds.

5. The fire-beautified, all-agitating *Maruts*: we seek their fierce radiance for protection: they, the sons of RUDRA, the bountiful *Maruts*, whose form is the rain, are loud like roaring lions.

6. We solicit the might of the *Maruts*, the irradiation of AGNI with solemn prayers in every assembly and company (of worshippers); those *Maruts* who have party-coloured steeds, who are dispensers of un-failing wealth, firm (of purpose), and frequenters of sacrifices.

7. I, AGNI, am by birth endowed with knowledge

abstract, but of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

¹ BṚHASPATI, explained here *Bṛihato yajnasya patim*, the lord of the great sacrifice; *tatpálakatayá sváminam*, lord through protecting it.

of all that exists :¹ clarified butter is my eye: ambrosia is my mouth: I am the living breath of three-fold nature, the measure of the firmament, eternal warmth: I am also the oblation.²

8. AGNI, thoroughly comprehending the light that is to be understood by the heart, has purified himself (by the three) purifying (forms); he has made himself most excellent treasure by (these) self-manifesta-

¹ *Agni asmi janmaná játavedá*; or it may mean, I, *Agni*, am by birth *Játavedas*.

² This is a somewhat mystical description of the universality of AGNI in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air, and the sun, presiding over earth, mid heaven, and heaven: the eye of *Agni* is the light of all, which light is fed by oblations of butter: ambrosia is the reward of pious acts or enjoyment of heaven and the like, which is procurable through oblations to fire, as if through his mouth or countenance, *amṛitam me ásan*: *arhastridhátuh*; *arha* is explained *jagatsrashítá práṇah*, world-creating vital air, which, becoming threefold, is *Váyu*, in the firmament, *Agni*, on earth, and *Aditya* as the source of eternal warmth and life. *Sáyana* furnishes another and more simple illustration of some of the phraseology, or, as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛita* he explains also by *prabhá*, light, light is in my countenance: *tridhátu* he refers to the three vital airs termed *prána*, *apána*, and *vyána*: the identity with the air and the sun is similarly explained: the verse occurs in the *Yajush* xviii. 66, where *Mahidhara* interprets it differently: according to him, it is the *yajamánu* who identifies himself with *Agni*, saying, I am by birth, *Agni*, or of the form of *Agni*, *Agni-rúpa*, the lord of all that is born, the sacrifice (*arha*), the three vedas, the measure of the water, the eternal sun: *ghee* is the eye; that is, I behold the offerer of *ghee* on the fire; I convert the oblation that is put into my mouth into ambrosia: thus there is no duality between *Agni* and the individual, *evamátmanyagnyadwaitam*.

tions, and has thence contemplated heaven and earth.¹

9. Heaven and earth be kind to that sage² who is as it were a many-channelled and inexhaustible stream (of knowledge); the parent (of his disciples), the col- later of holy texts, rejoicing on the lap of his parents, whose words are truth.

SÚKTA XV. (XXVII.)

The deity is AGNI, or of the first verse, RĪTU, or the personified season; VIṢVÁMITRA, is the *Rishi*; the metre is *Gáyátrī*.

1. The months, the half months, (the gods) who are the receivers of oblations, with the butter-yielding kine, preside over your rite:³ the sacrificer, desirous of prosper-ty, worships the gods.

¹ Having by self-contemplation recognised his identity with the three manifestations, *Agni*, *Váyu*, and *Áditya*, he comes to know his identity with the universe, as by the text, *átmani vignáte sarvam ídam vignátam bhavati*, the self being known, all this (universe) is known.

² That is, *Viṣvámitra* himself: in consequence of his discovery that *Vaisvánara* is *Para-brahma* the supreme spirit: as it would be scarcely decorous to say so much in his own commendation this stanza may be ascribed to *Brahma*.

³ *Pra vo vájá abhidyavo havishmanto ghrítáchyá*: the scholiast explains *vájá* by *másáh*, months, and *abhidyavah* by *arddhamásáh*, half months; *havishmanta*, literally, having the *havis* or oblation of butter, he considers an epithet of *deváh*, gods, upon the authority of the *Taittiríya*; but they also explain it by *paśavah*, animals yielding milk, of which the *havis* is made, in which the *Vájasaneyis* concur: *Ghrítáchi* he renders *Gau*, but the *Vájasaneya* is quoted for its meaning, *Sruk*, a ladle: there is no verb, but *pra* is regarded as implying *prabhavanti*, all these preside over your sacrificing: the explanation of *Sáyana* is that of the *Taittiríya Bráhmaṇa*, but the line is obscure, the words in the senses given are unusual, and the whole is elliptical.

2. I worship with praise the wise AGNI, the accomplisher of sacrifice, the possessor of happiness, the repository of wealth.

3. May we offering oblations effect the detention of thee who art divine (until the completion of the rite), and may we (thereby) overcome all animosities.¹

4. We solicit that AGNI, who is being kindled at the sacrifice, the purifier, the adorable, whose hair is flame.

5. AGNI, the bright-shining, the immortal, the cleanser with clarified butter, the fitly-invoked, the bearer of the oblation in the sacrifice.

6. The exorcisers² (of the demons), lifting up their ladles, and offering sacrifice, have called upon AGNI by this ceremony for their protection.

7. The offerer of the oblation, the divine, immortal, AGNI, comes first (at the ceremony) directing solemnities by his experience.³

8. The mighty AGNI is placed (foremost by the gods) in battle; he is brought forward reverently at holy rites; for he is the sage fulfiller of the sacrifice.

9. He who has been made by the sacred rite, the choice (of the worshipper), who comprehends (within himself) the germ of all creatures, and whom the daughter of DAKSHA (receives) as the parent of the world).⁴

¹ *Dveshánsi*, hatreds: *Sáyana* proposes *pápani*, sins.

² *Sabádah*, repelling the disturbers of sacred rites by repeating the *mantra* or charm for their destruction, is *Sáyana's* explanation, *rakshoghnumantrochchármena tadvishayabádah*.

³ *Máyayá*, usually illusion or guile: it is here explained *harmavishayajñanam*, knowledge of the objects of sacred rites.

⁴ *Dakshasya pitaram taná* is explained by *Sáyana* as

10. AGNI, strength-engendered, Iṛá¹ (the daughter) of DAKSHA has sustained thee, the desirable, the resplendent, and longing (for the oblation).

11. The wise (priests) performers (of the ceremony) kindle with oblations for the due celebration of the rite, AGNI, the regulator (of all), the sender of the rain.

12. I adore at this sacrifice AGNI the grandson of (sacrificial) food,² shining above in the firmament, the creation of the wise.³

13. AGNI, who is to be worshipped with praise and with prostration, the dispeller of darkness, the beautiful, the showerer (of benefits) is kindled.

14. The offerers of oblations glorify that AGNI who is the showerer (of benefits) and is the bearer of the offerings to the gods as a horse (bears his rider to his home).

15. Showerer (of benefits) we profusely offering

dahshasya prajāpater tanayá, the daughter of the *Prajápati Daksha*; that is, the earth, here identified with the altar, *vedírúpá*: she sustains, *dhárayati*, understood, him, *Agni*, the protector or father of the world, *sarvasya jagatah pálaham dhárayati*: this and the two preceding stanzas occur in the *Sáman* II. 827, 829.

¹ As before, earth or the altar.

² *Ūrjjo napátam*, or the son of the oblation, as blazing when fed by butter and the like; or the descent may be differently accounted for, from the oblation proceeds *Áditya*, and from *Áditya*, *Agni*.

³ *Kavikratum*, of whom, *karayah* the wise, that is the *adhvaryu*, and the rest, are the makers, *karitárah*, by their rubbing the sticks to evolve flame.

(oblations) kindle thee, mighty and resplendent AGNI, who art the sender of showers.¹

SÚKTA XVI. (XXVIII.)

The deity and *Rishi* are as before; the metre of the third stanza is *Ushnih*; of the fourth *Trishtubh*; of the fifth *Jagati*; of the rest *Gayatrí*.

1. AGNI, by whom all is known, who rewardest pious acts with wealth, accept our cakes offered with butter at the morning worship.

2. The cakes and butter are dressed, AGNI, and verily prepared for thee: accept them youngest (of the gods).

3. Eat, AGNI, the cakes and butter offered as the day disappears: thou, son of strength, art stationed (by us) at the sacrifice.

4. Wise JÁTAVEDAS accept the cakes and butter offered in this sacrifice at the mid-day rite; prudent (worshippers), withhold not at solemn ceremonies the portion of thee who art mighty.

5. Be pleased, AGNI, son of strength, with the cakes and butter offered at the third (daily sacrifice), and do thou (propitiated) by praise convey the precious imperishable and awakening (oblation)² to the immortal gods.

6. AGNI who art JÁTAVEDAS and art thriving upon

¹ The scholiast cites *Manu* III. 76, for this property of *Agni*: "the offering that is sacrificed with fire proceeds entirely to the sun, from the sun is generated rain, and from rain food; from thence mankind."

² *Jágrivim*: according to the scholiast the *Soma* juice offered at dawn is termed *Jágrivi*, the sleep-dispelling, *svapnanivárahah*, but here we are at the third or evening worship.

oblations, accept the cakes and butter as the day disappears.

SÚKTA XVII. (XXIX).

The deity is AGNI, except in the fifth verse, where the officiating priest is supposed to take his place; the *Rishi* is *Viswámitra*: the metre of the first, fourth, tenth, and twelfth stanzas, is *Anushtubh*; of the eighth, eleventh, fourteenth, and fifteenth, *Jagatí*, and of the rest *Trishubh*.

1. This, the apparatus of attrition is ready;¹ the generation (of the flame) is ready; take up this (stick) the protectress of mankind, and let us churn the fire as has been done of old.

2. JÁTAVEDAS has been deposited in the two sticks as the embryo is deposited in pregnant women: AGNI is to be adored day by day by vigilant men laden with oblations.

3. Let the intelligent priest place the lower of the sticks with the face upwards, the upper (with the surface) downwards, so that quickly impregnated it may generate the showerer (of benefits) AGNI: then the bright blazing son of ILÁ² whose light dissipates the darkness is born of the wood of attrition.

4. AGNI who art JÁTAVEDAS, we place thee upon the earth in the centre, in the place of ILÁ,³ for the purpose of receiving the oblation.

¹ *Astídam adhimanthanam asti prajananam kṛitam*: *Adhimanthana* is the stick, the string, and the like placed upon the two pieces of wood to assist in their attrition: *Prajananam* may have its general sense of begetting, or it denotes a tuft of dry grass used to catch and communicate the flame. *Sáma-Veda*, I. 79.

² The fire of the Altar.

³ *Iláyaspadé nábhá prithivyáh adhi*; that is, in the middle of the northern altar: this and the preceding occur in the *Yajush*, xxxiv. 14, 15: the passage is also quoted in the *Aitareya Bráhmaṇa*, *Panch. I. Adhy. 5*, and similarly explained in the commentary.

5. Conductors of the rite, produce by attrition the far-seeing, single-minded, intelligent, immortal, radiant-limbed AGNI: generate him, leaders (of the solemnity), in the first place the chief standard of the sacrifice, who is the source of felicity.

6. When they rub (the sticks) with their arms the radiant AGNI bursts forth from the wood like a fleet courser, and like the many-coloured car of the *Aświns* unresisted in its course, AGNI spreads wide around consuming stones and trees.

7. As soon as born AGNI, shines intelligent, swift-moving, skilled in rites, praised by the wise, and liberal in gifts; (and it is he) whom the gods have held as the bearer of oblations at sacrifices, adorable and all knowing.

8. Offerer of oblations sit down in thine own sphere,¹ for thou art cognizant (of holy acts), and station the institutor of the ceremony in the chief place of the sacred rite:² cherisher of the gods, worship the gods, AGNI, and bestow abundant food on the founder of the sacrifice.

9. Produce, friends, smoke,³ the showerer (of benefits); indefatigable persist in the contest with (AGNI):

¹ *Sáyana* explains *sve loke* by *uttaravedyáḥ nábhau* on the centre of the north altar: *Mahádhara, Yajur-Veda*, xi. 35. says, *krishnáḥjine* on the hide of the black antelope.

² *Sádayá yajnam sukṛitasya yonau; yajna*, according to *Sáyana*, is put for the *yajamána*, *yajnasya kartáram*, who is to be stationed *uttamaloké*, in the best place, or that which enjoys the fruit of the holy rite, *sukṛitajanyopabhogasya stháne*: *Mahádhara* says, *sukṛita yonih* means the *krishnáḥjina*, the black antelope-hide.

³ *Krinota dhúmam*, produce fire, by metonymy.

the heroic AGNI is able to encounter hosts, and by him the gods overcome their foes.

10. This in every season, AGNI, is thy place,¹ whence, as soon as generated, thou hast ever shone: knowing that to be so, AGNI, there abide, and thrive by our praises.

11. When (existing) as an embryo (in the wood), AGNI is called *Tanúnápát* ;² when he is generated (he is called) the Asura-destroying *Narásansa* ; when he has displayed (his energy) in the material firmament, *Mátariṣwan* ;³ and the creation of the wind is in his rapid motion.

12. AGNI, who art pronounced by reverential attrition, and deposited with reverential care, and who art far-seeing, render our rites (exempt from defects), and worship the gods (on behalf) of the devout worshipper.

13. Mortals have begotten the immortals, the undecaying (AGNI), the devourer of oblations, the conveyance (by which they cross over sin), the ten sister fingers intertwined proclaim him born as if it was a male (infant).⁴

¹ *Sáyana* says this alludes to the *Araṇi*, the stick of *velasa* or *aṣwattha*, or other trees: *Mahádhara*, *Yajur-Veda*, III. 14, explains it the *Gárhapatya*, or household fire: he renders the concluding phrase also differently, give us increase of riches.

² He who does not consume the persons of the worshippers *yashirínám tanuh*, *ṣarírāṇi na pátayati*, *na dahati*, or it may have the meaning previously given, the grandson of the waters.

³ Who breathes, *ṣwasiti*, in the maternal atmosphere, *mátari*.

⁴ When the priests and assistants behold the flame break forth they clap their hands and make sounds of rejoicing, like the parents of a new-born son.

14. AGNI, who has seven ministering priests, shines eternally: when he has blazed upon the bosom and lap of his mother (earth), he is vociferous (with delight): day by day he never slumbers after he is born from the interior of the (spark) emitting wood.

15. The *Kusikas*, the first-born of Brahmá, armed against enemies like the energies of the *Maruts*, comprehend the universe: they have uttered the prayer accompanied by the oblation: they have one by one lighted AGNI in this dwelling.

16. AGNI, offerer of oblations, cognizant of rites, inasmuch as we have recourse to thee to-day in this progressing sacrifice, therefore do thou steadily convey (the offering to the gods), or tranquilly be at rest, and knowing (the purport of our acts), and wise (in all respects), approach (and accept) the *Soma* libation.

ADHYÁYA II.

ANUVÁKA III.

SÚKTA I. (XXX.)

The deity is INDRA; the *Rishi* VIṢWÁMITRA; the metre
Trishtubh

1. The bearers of the libations desire thee; thy friends pour forth the *Soma* juice; they offer copious oblations: (supported by thee) they endure patiently the calumny of men, for who is so renowned as thou art.

2. Master of tawny steeds, the remotest regions are not remote for thee: then come quickly with thy horses: to thee, the steady showerer (of benefits),

these sacrifices are presented; the stones (for bruising the *Somu*) are ready, as the fire is being kindled.

3. Showerer (of benefits, who art) INDRA, the wearer of the helmet,¹ the professor of opulence, the conveyer (of men beyond evil),² the leader of the numerous troop (of the *Maruts*), the achiever of many great deeds, the devastator of hostile (regions), the terror of thy foes, where are those heroic deeds (which thou hast performed) against the mortal (*Asuras*) when opposed (by them in battle).

4. Thou alone casting down the firmly-footed (*Asuras*) proceedest, destroying the *Vritras*, and obedient to thy command the heaven and earth and the mountains stood as if immoveable.

5. Thou alone, when invoked by many, and the slayer of VṚITRA by thy prowess, didst say firmly (to the gods), fear not! INDRA, endowed with opulence, vast is thy grasp, wherewith thou hast seized these unbounded regions, heaven and earth.

6. Let (thy car), INDRA, drawn by thy horses (rush) downwards (upon the *Asuras*); let thy destroying thunder-bolt fall upon thine enemies; slay those that assail in front or in rear, or that fly (from the combat): make the universe (the abode of) truth; (let such power) be concentrated in thee.

7. The man to whom thou grantest, lord of power, (thy good will), enjoys unprecedented domestic (pro-

¹ *Susipra*, in more than one previous passage, has been explained, having a handsome nose or chin, for which *Sáyana* here also quotes the *Nirukta*, VI. 17, but he proposes a new meaning, *ṣirastrāṇam* a guard of the head, a helmet.

² *Tarutra* may also be rendered, he by whom the gods surpass or defeat the *Asuras*.

sperity): INDRA, who art invoked by many, thy auspicious favour, which is obtained by oblations,¹ is the giver of unbounded wealth.

8. INDRA, who art invoked by many, grind to dust the reviling malevolent VṚITRA opposing thee, dwelling with the mother of the *Dánavas*, and increasing in might, until, having deprived him of hand and foot, thou hast destroyed him by thy strength.²

9. Thou hast fixed tranquil in its position the vast unbounded and wandering earth: the showerer (of benefits) has upheld the heaven and the firmament: let the waters engendered by thee here descend.

10. The heavy cloud,³ the receptacle of the water, dreading (thee) its destroyer, opened out before (thou hadst cast thy bolt); then INDRA made easily-tra-

¹ *Sunatirghritáchi*: the application of the epithet is not very obvious, that which goes to or obtains clarified butter, *havir anchati, prápnati*, but it is not applicable to any thing else in the hemistich.

² *Sahadánum kshiyantam sampinak kunárum*: this is the usual allegory of the destruction of the cloud, but several of the terms admit of different renderings: *Sahadánu*, with those proceeding from *Danu*, as in a former passage, vol. ii. p. 87; or it may mean, united with the *Dánavas*, or, according to *Mahídharma, Yajur-Veda*, xviii. 69, it may be simply *sahau* from *sahas*, strength: *kshiyantam*, according to *Sáyana*, is *bádhmánam*, rain-opposing: *Mahídharma* explains it *nikaṭavartmánam*, being near to: *Kunáru* may be a proper name, that of an *Asura*, a noisy one, *kvananaśilam*, or evil-speaking, *durrachavadanam*, or, according to *Yaska*, *paríkvanaṇa*, loud-sounding: *Sáyana* also gives us another interpretation; crush the increasing cloud shedding water, *sahadánum udakadánopetam*; abiding in the sky, *kshiyantam, ákúse nivasantam*; and thundering, *kunárum, garjantam*.

³ *Alátriṇo balah*, the first is explained, a cloud, and the

versed paths for the waters to issue, and desirable and loud sounding they proceeded to the (waters of the earth)¹ invoked of many.

11. INDRA alone has filled the two, both earth and heaven mutually combined, and abounding with wealth: do thou, hero, mounted in thy car, come with thy harnessed horses from the firmament, impatient to be near us.

12. SÚRYA harms not the quarters (of the horizon),² set open daily (for his journey), the progeny of HAR-YAŚWA:³ when he has traversed the roads (he is to travel), then he lets loose his horses, for such is his office.

13. All men are anxious to behold the great and variegated host (of the solar rays) at the issuing of the dawn after the night has been displaced; and when the morning has come, they recognise the many great and glorious acts of INDRA.

14. A great light has been shed upon the rivers: the cow yet immature grazes, charged with the ripe (milk), for INDRA has placed in the cow all this collected sweetness for food.

15. INDRA be firm, for there are obstructors of (thy) path: secure to the worshipper and his friends

second, that which by its abundance of water is able to do mischief: the verse is similarly explained by *Yásha*, *Nir*, VI, 2, but the construction and phraseology both make it somewhat obscure.

¹ *Právan puruhútam, vanirdhamantih* is explained *vananí-yáh śabdāyamānas-tá ápah puruhútam bahubhirákhútam pártihvam udakam abhyágachchan*, as in the text.

² *Disah sūryo na mināti na hīṅsati*, he does not injure.

³ *Indrá*, or he with the tawny horses.

(the means of completing) the sacrifice: mortal¹ enemies bearing bows, armed with mischievous weapons, and coming with evil intent, must be destroyed (by thee).

16. The sound (of thy bolt) has been heard by the approaching foes: hurl upon them the consuming thunderbolt, cut them up by the root, oppose, *MAGHAVAN*, overcome, slay the *Rákshasas*, complete (the sacrifice).

17. Pluck up the *Rákshasas*, *INDRA*, by the root; cut asunder the middle blight the summit: to whatever remote (regions) thou hast driven the sinner, cast upon the enemy of the *Veda*² thy consuming weapon.

18. Regulator (of the world provide us) with horses for our welfare, and when thou art seated near to us may we become mighty, enjoying abundant food, and ample riches, and may there be to us wealth accompanied by progeny.

19. Bring to us, *INDRA*, splendid affluence: we rely on the bounty of thee who art fond of giving: our desire is as insatiable as the fire of the ocean: appease it, lord of infinite riches.

20. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us re-

¹ *Martyásah*: *Sáyana* explains it here, *Márayitárah*, killers, murderers.

² *Brahma dwishe*: *Sáyana* renders it *bráhmaṇadweshakárinē*, or him who entertains hatred against the *bráhmaṇ*; but *brahma* may mean the prayer of the *Vedas*, or the *Vedas*, which is here the more likely meaning, or at least the religion or ritual of the followers of the *Veda*.

nowned: the wise *Kuṣikas*, desirous of heaven, offer praise to thee, INDRA, with pious (prayers).

21. INDRA, lord of cattle, (divide the clouds and send us) rain, whence nutritious food may come to us: showerer (of benefits), thou art spread through the sky, and powerful through truth: MAGHAVÁN consider thyself as our protector.

22. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA II. (XXXI.)

The deity and *Rishi* are the same, or the latter may be another *Viśvámitra* the son of *Ishíratha*, of the family of *Kuṣika*; the metre is *Trishtubh*.

1. The sonless father,¹ regulating (the contract), refers to his grandson, (the son) of his daughter, and relying on the efficiency of the rite, honours (his son-in-law) with valuable gifts: the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind.

2. (A son) born of the body,² does not transfer (paternal) wealth to a sister: he has made (her) the

¹ *Śásadvahnih*: the latter is said to be the father of a daughter only, not of a son, because he conveys away (*vahati*, *prápayati*) his property through his married daughter into another family: *śásad*, *śásti*, he stipulates, that his daughter's son, his grandson, *duhitur naptiyam*, shall be his son, a mode of affiliation recognised by law; and, relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied.

² *Tánvoh*, same as *tanújah*; *na jámaye rihttham aráih*, if there be a son the inheritance does not go to the sister, *jámaye*, *bhaginyai*.

receptacle of the embryo of the husband :¹ if the parents procreate children (of either sex),² one is the performer of holy acts, the other is to be enriched (with gifts).³

3. For the worship of the resplendent (INDRA), AGNI, glowing with flame, has begotten mighty sons: great was the germ, and great was their birth, and great was their efficacy, for the worship of HARYAṢWA.

4. The victorious (*Muruts*) associated (with INDRA when contending with VṚITRA) perceived a great light issuing from the darkness. The dawns recognising him (as the sun) arose, and INDRA was the sole sovereign of the rays (of light).

5. The seven intelligent sages (the *Angirasas*) having ascertained that (the cows) were concealed in the strong (cavern), propitiated (INDRA) by mental devotion: they recovered them all by the path of sacrifice; for INDRA, knowing (their pious acts), and offering them homage, entered (the cave).

6. When *Saramá* discovered the broken (entrance) of the mountain, then INDRA made great and ample

¹ And by so doing he makes her *sanskritá*,—he secures for her one of the essential purificatory rites.

² *Yadi mātaro janayanti vahniṃ*: here *vahni* is explained offspring, or rather, male offspring, a son, whilst *avahni* is said to mean a daughter; but it may imply both, as having been borne by the wife, and the context requires this meaning; for the one, the son, as the performer of obsequial and other rites, is the heir, whilst the other is *ṛindhan*, *ṛiddhyamāná*, to be increased or made wealthy, with dresses, ornaments, and the like.

³ These two verses, if rightly interpreted, are wholly unconnected with the subject of the *Súkta*, and come in without any apparent object: they are very obscure, and are only made

(provision) for her young, as previously (promised): then the sure-footed (animal), first recognising their lowing, proceeded, and came to the presence of the imperishable kine.¹

7. The most sage (INDRA), desirous of the friendship of the (*Angirasas*), went to the cave, and the mountain yielded its contents to the valiant (deity), aided by the youthful *Maruts*, equally wishing (to conciliate the sages): the destroyer (of the *Asuras*) recovered (the cattle), and immediately ANGIRAS became his worshipper.

8. May he who is the type of all that is excellent, the anticipator (of his foes), he who knows all that is born, who destroys ŚUSHŪNA, the far-seeing,² the restorer of cattle, may he, a friend coming from heaven, honouring us as his friends, be free from all reproach.³

9. The *Angirasas*, with minds intent on their cattle, sat down (to worship INDRA) with hymns, fol-

somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to *Sáyana*, his explanations being based on those of *Yásha*. *Nir.*, III. 4—6.

¹ See vol. i. p. 16: the verse occurs also *Yajur-Veda*, xxxiii. 59, where the commentator gives, besides the usual legendary illustration, a different and more mystical interpretation, explaining *saramá* by *vách*, speech, that in which the gods *saharamante*, delight together: the other phrases are explained not very distinctly, to the same purport.

² *Padavíh*, *kavitama*, most wise or far-seeing as to the past, from *pada*, an object, and *víh*, who knows.

³ *Munchanniravadyát*, always, *nitaram*, be free, *munchatu*—from such a fault as that of the nature of the death of *Vṛitra*: *Vṛitrabadha rūpád-doshát*; but this is a *Pauranik* notion, *Vṛitra*, according to the *Puránas*, being a *Brahman*, and by killing him *Indra* was guilty of the heinous sin of *Brahmahatvá*.

lowing the road to immortality : great was this their perseverance, by which they sought for months to accomplish (their ends).

10. Contemplating their own (cattle) giving milk to their former progeny (the *Angirasas*) were delighted ; their shouts spread through heaven and earth ; they replaced the recovered kine in their places, and stationed guards over the cows.

11. INDRA, the slayer of VṚITRA, let loose the milch kine, assisted by the *Maruts*, born for his aid, and entitled to praises and oblations, and the excellent (cows) contributing abundantly to sacred offerings, and yielding the butter of libation, milked for him sweet (sacrificial) food.

12. They (the *Angirasas*) performing pious acts made for their protector a spacious and splendid abode which they celebrated : seated (at the sacrifice) and supporting with the pillar (of the firmament) the parents (of all things heaven and earth), they established the rapid INDRA on high (in heaven).

13. Inasmuch as our devout praise has appointed a thriving ruler for the regulation of heaven and earth, to whom faultless and appropriate commendations (are due), therefore are all the energies of INDRA spontaneously exerted.

14. I wish, INDRA, for thy friendship, and (the exercise of) thy powers : many horses come to the slayer of VṚITRA : we offer to thee, sage, great praise and oblations : consider thyself, MAGHAVĀN as our protector.¹

15. Wide fields, vast treasure, (spacious) pastures,

¹ *Sama-Veda*, I, v. 21.

has the much-knowing (INDRA) bestowed upon his friends: the radiant INDRA with the leaders (of rites, the *Maruts*) generated the sun, the dawn, the earth, and fire.

16. This lowly-minded INDRA has created the wide-spread, commingled, all-delighting waters; and they, purifying the sweet (libations) with the sage purifiers,¹ and being benevolent (to all), proceed with (the revolutions) of days and nights.²

17. The two adorable (alternations of) day and night,³ upholding (all things) by the might of the sun,⁴ successively revolve: thy sincere and acceptable friends (the *Maruts*) are ready to encounter (thy foes) and maintain thy greatness.

18. Slayer of VRITRA, do thou, who art long lived, the showerer (of benefits), the giver of food, be the lord of our true praises, repairing (to the sacrifice), come to us great, with great, friendly, and auspicious protections.

19. Worshipping him with reverence, like an *Angiras*, I make the ancient (INDRA) renovate to accept

¹ *Kavibhik pavitraih*: according to the commentator, the sages, who are as it were the filters or purifiers of the *Soma* libation are the divinities, *Agni*, *Váyu*, and *Súrya*.

² *Dyubhir-hinvantyaktubhíh*, they go with days and nights: according to the scholiast, they regulate by day and night the respective functions of all the world: *rátridivam sarvam jagat sna swa vyáparapravaṇam kurvanti*, they make the whole world diligent in its respective functions by night and day.

³ The text has *Ubhe krishṇe*, both the blacks, meaning, the scholiast affirms, *ahorátre*, day and night.

⁴ *Súryasya mahaná*; the commentator identifies *Súrya* with *Indra*, the impeller, *preraka*, of the world.

the oblation: destroy the many impious oppressors (of thy worshippers), and bestow upon us, MAGHAVÁN, thine own (wealth) for our acceptance.

20. Thy purifying waters have been spread abroad: fill their beds for our welfare: riding on thy car, defend us from the malevolent, and make us quickly the conquerors of cattle.

21. INDRA, the slayer of VṚITRA, the lord of herds, has discovered the cattle, and by his radiant effulgence driven away the black (*Asuras*), and indicating with veracity (to the *Angirasas*) the honest (kine), he shut the gate upon all their own cattle.¹

22. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.²

SŪKTA III. (XXXII.)

The deity, *Rishi*, and metre the same.

1. INDRA, lord of the *Soma*, drink this *Soma* juice which is grateful to thee at noon-day sacrifice; MAGHAVÁN, partaker of the spiritless *Soma*,³ unyoke thy horses, and, filling their jaws (with fodder), exhilarate them at this ceremony.

2. INDRA, drink the *Soma* juice mixed with milk,

¹ *Duraścha viṣṭvá avriṇod apa sváh*; that is, according to *Sáyana*, having placed the cattle in the cow-pens, he covered or closed the doors: *vijaḡe gáh sthápáyitvá táni dvárány-áchchháditáván*.

² Many of the verses in this hymn are of more than usual obscurity.

³ *Rijishin*, possessing *rijisham*, *gatasáram Somam*, *Soma* having lost its strength.

with butter-milk, or fresh :¹ we offer it for thy exhilaration, associated with the devout² company of the *Maruts* and the *Rudras*: drink it till thou art satisfied.

3. These are the *Maruts*, INDRA, who, worshipping thy prowess, augment thy withering force (by their aid): attended by the *Rudras*, drink, wielder of the thunderbolt, and handsome-chinned, at the noon-day sacrifice.

4. Those were the *Maruts* who were the strength of INDRA, and gently encouraged him; animated by whom he pierced the vital part of VṚITRA, fancying himself invulnerable.

5. Phased with the sacrifice, as if it was that of MANU, drink, INDRA, the *Soma* juice, for the sake of perpetual vigour: come, lord of the tawny steeds, with the adorable *Maruts*, and with the traversers (of the air): send down the waters (of the firmament) to (blend with) the waters of the earth.³

6. Inasmuch as thou hast slain with active strife the slumbering, darkling, water-investing VṚITRA, thou hast let forth the bright waters like horses (rushing) into battle.

¹ *Gavásiram*, *manthinam*, *sukram*: the first has occurred before; the second is explained, *manthasanyuktam*, mixed with butter-milk; and the last, *abhinavam*, new or fresh; or they may mean *sukrámanthigrahe varttamánam*, being in the vessel of acid butter-milk.

² *Brahmakritá*, *Indrastotram kurvánena*, making the praise of Indra.

³ *Apó arná sisarshi*; *antarikshasthitányudakáni pártihiványudakáni prápaya*, cause the waters staying in mid-air to reach, or become those of, earth: the notion has occurred before.

7. Therefore we sacrifice with reverence to the vast and mighty INDRA, who is adorable, undecaying, young; whose magnitude the unbounded heaven and earth have not measured, nor can measure.

8. All the gods cannot detract from the many glorious exploits, and pious works of INDRA: he who has upheld earth, and heaven, and the firmament, and who, the performer of great deeds, has engendered the sun and the dawn.

9. Doer of no wrong, such was thy true greatness, that as soon as born, thou hast quaffed the *Soma* juice: neither the heavens, nor days, nor months, nor years, resist the force of thee who art mighty.

10. As soon as born in the highest heaven, thou hast quaffed, INDRA, the *Soma* juice for thy exhilaration; and when thou hadst pervaded the heaven and earth, thou becamest the primary artificer (of creation).

11. INDRA, from whom many are born; thou who art vigorous hast slain AHI, enveloping the slumbering water, and confiding in his prowess: yet the heaven apprehended not thy greatness as thou remainedst concealing the earth by one of (thy) flames.¹

12. This our sacrifice, INDRA, is thy augmentation, for the rite in which the *Soma* is effused is acceptable to thee: do thou who art deserving of worship protect the worshipper by (the efficacy of) the worship, and may this sacrifice strengthen thy thunderbolt for the slaying of AHI.

¹ *Anyayā sphigya kshām avasthā*, is explained, *ekatarayā katyā bhūmim arachchhādya tishthasi*: the meaning is not very clear.

13. The worshipper, by his conservatory sacrifice, has made INDRA present: may I bring him to my presence to obtain new wealth, him who has been exalted by praises, whether ancient, mediæval, or recent.

14. When the thought of glorifying INDRA entered my mind, then I gave birth (to his praises): may I laud him before encountering distant (evil) days, whereby he may guide us beyond sin; for those on both sides of us invoke him, as (those on either bank of a river hail) a passenger in a boat.

15. The vase is filled for him (with *Soma*); welcome INDRA: I pour it out for thee to drink, as a water-carrier (pours water) from his bag: may the grateful *Soma* juice flow in reverence round INDRA for his exhilaration.

16. Invoked of many, the deep ocean arrests thee not, nor do the accompanying mountains (stay thee); and therefore, summoned by thy friends, thou hast repressed the strong flame abiding in the abyss.¹

17. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SŪKTA IV. (XXXIII.)

As this hymn consists of a dialogue between *Visvámitra* and the rivers *Vipás* and *Šutudrí*,² they are considered to be

¹ *Driḍham chid arujo gavyam úrvam*, is interpreted by *Sáyana*, *prabalam api avatevarttamánam úrvánalam samyagabhánkshih*, thou hast entirely broken the strong (*úrva*) fire abiding in the deep.

² According to the legend cited by *Sáyana*, given also by

respectively the *Rishis* of the verses ascribed to either; the divinity is INDRA; the metre is *Trishtubh*, except in the last verse, in which it is *Anushtubh*.

1. Rushing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins contending (with each other in speed), like two fair mother cows (hastening) to caress (their calves), the *Vipás* and *Sutudrí*,¹ flow rapidly with (united) waters.

2. Impelled by INDRA, soliciting (his commands), you go to the ocean like charioteers (to their goal): flowing together, and swelling with (your) waves, bright (rivers), one of you proceeds to the other.

3. I repaired to the most maternal river; I went to the wide auspicious *Vipás*, flowing together to a common receptacle, like parent cows (hastening to) caress the calf.

4. The rivers speak] Fertilizing (the land) with this (our) current, we are flowing to the receptacle which has been appointed by the deity (INDRA): the course appointed for our going (permits) not of delay: of what is the sage desirous, that he addresses the rivers?

5. VIṢVÁMITRA speaks] Rivers charged with water, rest a moment from your course at my request,

Yásha. Nir. II. 24, *Viṣvámitra*, the family priest of *Sudás*, the son of *Piyavana*, having gained much wealth in his service, was returning with it home, when his road brought him to the confluence of the *Vipás* and *Sutudrí*: in order to make them fordable, he addressed to them the first stanzas of this hymn, to which they replied, and allowed him and his followers to cross.

¹ The modern *Beyah* and *Sattaj*, the former of which falls into the latter: the more usual reading of the ancient Sanscrit names are *Vipásá* and *Satudrá*.

who go to gather the *Soma* (plant):¹ I, the son of *Kuṣika*, desirous of protection, address with earnest prayer especially the river before me.²

6. The rivers speak] INDRA, the wielder of the thunderbolt, dug our channels when he slew AHI the blocker up of rivers:³ the divine and well-handed SAVITRI⁴ has led us (on our path), and obedient to his commands we flow (as) ample (streams).

7. VIṢVÁMITRA speaks] Ever is that heroic exploit of INDRA to be celebrated when he cut AHI to pieces, and with his thunderbolt destroyed the surrounding (obstructors of the rain), whence the waters proceed in the direction they desire.

8. The rivers speak] Praiser of INDRA, forget not this speech, nor the words that (thou hast addressed to us) for future ages (to reverence): celebrator (of holy rites), be favourable to us in solemn prayers; treat us not after the (arrogant fashion) of men: salutation be to thee!

9. VIṢVÁMITRA speaks] Listen, sister (streams), kindly to him who praises you; who has come from afar with a waggon and chariot:⁵ bow down lowly; become easily fordable; remain, rivers, lower than the axle (of the wheel) with your currents.

¹ *Me vachase somyáyu*, to my speech importing the *Soma*, i.e. according to the scholiast, the object of my address is, that having crossed over, I may go to gather the *Soma* plant: *Yásha* agrees with *Sáyana* in the interpretation of this stanza, *Nir.* II. 25.

² That is, the *Sutudrí*.

³ The cloud imprisoning the water of the rains.

⁴ *Sáyana* considers *Savitri* as an epithet of INDRA, the impeller or animator of the world, *Savitá sarvasya jagatah prerahah*: the *Nirukta* has a similar explanation, II. 26.

10. The rivers speak] Hymner, we hear thy words, that thou hast come from afar with a waggon and a chariot: we bow down before thee: like a woman nursing (her child), like a maiden bending to embrace a man, (so will we do) for thee.¹

11. VIṢVÁMITRA speaks] Since, rivers, (you have allowed me to cross), so may the *Bharatas*² pass over (your united stream): may the troop desiring to cross the water, permitted (by you), and impelled by INDRA, pass; then let the course appointed for your going (be resumed): I have recourse to the favour of you who are worthy of adoration.

12. The *Bharatas* seeking cattle passed over: the sage enjoyed the favour of the rivers: streams dispensing food, productive of wealth, spread abundance, fill (your beds), flow swiftly.

13. Let your waves (rivers) so flow that the pin³

these words, *śakatena rathena cha*, by a cart and a carriage: the *anas*, a cart or waggon, or truck, would be for the conveyance of the *Soma* plant.

¹ *Te* is repeated at the end of the line without any apparent connexion, according to the scholiast it is repeated out of respect, *te iti punaruktir-ádaráram*.

² The *Bharatas* are said to be of the same race as *Viśvámitra*; *Bharatakulajá madhyáh sarve*; but possibly nothing more is meant than those who were the bearers of *Viśvámitra's* goods and chattels; for his connexion with the *Bharatas* is somewhat remote: besides which their family priest was *Vaśiṣṭha*. *Mahábhárata Ádi Parva*, v. 3734: it is also to be observed that the word in the text is *Bharata*, whilst the name of the race is most correctly *Bhárata*, with the first vowel long, although the short vowel is also allowable by the rules of derivation.

³ *Śamyá*, *yugakílá*: the commentator explains it also as the ropes that are fastened to the ends of the yoke, the traces, *yugyakaṭapársuádisamlagná rajjavah*, but he renders *yoktráni*,

of the yoke may be above (their) waters: leave the traces full, and may (the two streams), exempt from misfortune or defect, and uncensured, exhibit no (present) increase.¹

SÚKTA V. (XXXIV.)

INDRA is the deity; the *Rishi* is *Viṣwámitra*; the metre *Trishtubh*.

1. INDRA, the destroyer of cities, possessed of wealth, manifesting (his greatness), merciless to his enemies, has overspread the day with his radiance: attracted by prayer, increasing in bulk, and armed with many weapons,² he has delighted both heaven and earth.

2. Decorating thee, I address sincere prayers to thee who art adorable and mighty, for the sake of (obtaining) food: thou, INDRA, art the precéder of men³ the descendants of MANU, and of the descendants of the gods.

3. INDRA, of glorious deeds, destroyed VṚITRA: resistless in combat, he has overcome the deceivers resolved to consume him: he slew the mutilated (demon lurking) in the woods, and made manifest

which. immediately occurs, in the same manner, and that is more properly the traces.)

¹ *Má ś́inam ávatám*: *Sáyana* explains *ś́inam* by *sam-ṛiddhim*, increase, referring, most probably, merely to the present moment—meaning, may the rivers not so rise as to prevent his passage; otherwise it might be thought to convey a wish that the rivers might never suffer any diminution, taking *ś́inam* in the sense of *ś́umyam*, emptiness. Professor Roth has translated this *Súkta*, in his *Litteratur des Veda*, p. 101: there are of course differences of interpretation between us, especially when he corrects both *Sáyana* and *Yásha*, as in v. 5.

² *Bhúridáttra*: *dáttra*, from *do*, to cut, is explained a weapon.

³ *Púrvayávacá*, *agrato gantá*, the goer before: there is no other explanation.

the (stolen) kine (that had been hidden) in the night.

4. INDRA, the giver of *Swarga*, generating the days, has subdued victorious with the eager (*Angirasas*) the hostile hosts, and illumining for man the banner of the days,¹ he obtained light for the great conflict.

5. INDRA entered the confiding hostile (hosts) like a man distributing many (gifts) to (his) leaders: he has animated these dawns for the worshipper, and heightened their bright radiance (by his own).

6. They celebrate many great and glorious exploits of this mighty INDRA: he crushed the strong by his strength, and, of overpowering prowess, he overcame the *Dasyus* by delusions.

7. Lord of the virtuous, fulfiller of the wishes of men, he gave to the gods² the wealth (that had been won) in fierce battle, and therefore far-seeing sages glorify those his exploits with praises in the dwelling of the worshipper.³

8. Devout worshippers propitiate INDRA, the victorious, the excellent, the bestower of strength, the enjoyer of heaven and the divine waters, and who was the giver of the earth and heaven and this (firmament to their inhabitants).

9. He gave horses, he gave also the sun, and INDRA gave also the many-nourishing cow: he gave golden

¹ *Prárochayan hetum ahnám*, lighting up, according to the comment, *súrya*, or the sun.

² *Devebhyaḥ*: *Sáyana* explains it *stotrebhyaḥ*, to the praises or worshippers.

³ *Vivaswatah sadane*: *vivaswatah* is here explained, of whom dwelling, *vasatah*, where various (*vi*) religious rites are performed.

treasure, and having destroyed the *Dasyus*, he protected the *Arya* tribe.¹

10. INDRA bestowed plants and days, he gave trees and the firmament, he divided the cloud, he scattered opponents, he was the tamer of adversaries.

11. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA VI. (XXXV.)

The deity, *Rishi*, and metre as before.

1. Stay, INDRA, having yoked the horses to the car, as VÁYU stops when he has put to his steeds, and come to our presence: solicited by us to drink of the (*Soma*) beverage, which with reverence we offer for thy exhilaration.

2. I harness for thee, who art invoked by many, the swift gliding horses to the shafts of the car, that they may bear INDRA to this sacrifice that is prepared with all (that is required).

3. Showerer (of benefits), giver of food, guide hither thy vigorous horses, defending (us) against foes, and protect (thy worshippers): here unharness the bay steeds, and give them fodder, and do thou eat daily suitable food.²

4. I harness with prayer thy horses, who are to be harnessed with prayer, who are allies and swift-

¹ *Áryam varṇam*: *Sáyana* considers this as implying only the best tribe, or order, *uttamam varṇam*, or the three first castes collectively.

² *Sadrishir-addhi dhánáh*, eat suitable grains, that is, according to the scholiast, fried barley, *bhrishṭayaván*.

paced in battle: arise, and, all-knowing INDRA, mounting on thy firm and easy chariot, come to the libation.

5. Let not other sacrifices attract thy vigorous and smooth backed-steeds: disregarding others, come perpetually hither, that we may propitiate thee sufficiently with effused *Soma* libations.

6. This *Soma* libation is for thee: come down, and, well disposed, drink of it unceasingly: seated on the sacred grass at this sacrifice, take, INDRA, this (libation) into your belly.¹

7. The sacred grass is strewn for thee; the *Soma* juice, INDRA, is poured forth; the grain wherewith to feed thy horses is prepared; the oblations are offered to thee abiding on the sacred grass, who art praised of many, and (art) the showerer (of benefits), attended by the *Maruts*.

8. The leaders (of the ceremony) have prepared for thee, INDRA, this (libation), sweetened with milk, the stones, the water: beautiful INDRA, who art favourably disposed, and who art wise, knowing well (the worship) that is according to thy peculiar paths,² come and drink of this libation.

9. Associated, INDRA, with those *Maruts* with whom thou hast shared in the libation, who encouraged thee (in battle), and are thy attendant troop, drink, desirous (of the beverage), the *Soma* juice, along with them, with the tongue of AGNI.

10. Adorable INDRA, drink of the effused libation,

¹ *Yajur-Veda*, xxvi. 23.

² *Prajánan pathyá anu swáh*, that is, according to the scholiast, rightly apprehending the praises which are due or peculiar, and which are offered with the rites enjoined by the Vedas.

either by thine own effort, or through the tongue of AGNI; drink it, ŚAKRA, offered by the hand of the *Adhwaryu*, or accept the presentation of the oblation (from the hand) of the *Hotri*.

11. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SŪKTA VII. (XXXVI.)

Deity, *Rishi*, and metre as before.

1. INDRA, who art constantly seeking (association) with your allies (the *Maruts*) accept this, our offering, (made) for the grant (from thee of riches); for thou art one who grows with augmenting energies, through reiterated libations, and hast been renowned for glorious deeds.

2. To INDRA have libations been presented in the days of old, whereby he hath become illustrious, the regulator of time, the granter of desires:¹ accept, INDRA, these prescribed (offerings), and drink of this auspicious (beverage), expressed by the stones.²

¹ *Ribhūr yebhīh, vrishaparvā viháyáh*, with which (libations) he is *Ribhu*, or, as the scholiast explains it, *dīptah*, enlightened; also *vrishaparvā*, or he on whom the rainy season, and other divisions of time, *parvāni*, depend; or, in fact, time itself, *kálat-makah*; and *vīhayá*, who abandons or resigns to those who ask any thing, that which they desire: the two first, *Ribhu*, and *Vrishaparvā*, may also be considered as proper names or appellations of INDRA.

² *Vrīshadhútasya vrīshṇah*, shew the usual predilection for, *vrīsh*, showering, raining: the literal acceptance of these terms would be of rain-shaken rainer, but the second is explained,

3. Drink, INDRA, and thrive: thine are these (present) libations, as were the primitive libations: do thou, who art adorable, drink to day the recent libations, as thou drankest those of old.

4. The great INDRA, the victorious in battle, the defier of foes: his fierce strength and resolute vigour are exerted: verily the earth does not contain him, neither (does the heaven), when the *Soma* libations exhilarate the lord of the tawny steeds.

5. The mighty, fierce, auspicious INDRA, the showerer (of benefits), augments (in power) as he is animated for heroic (acts) by praise: his cattle are generated givers of food: many are his donations.¹

6. As the rivers pursue their course, the waters rush to the ocean, like the drivers of cars (to a goal), so the vast INDRA (hastens) from his dwelling (in the firmament), when the humble *Soma* libation propitiates him.²

7. As the rivers are solicitous (to mix) with the ocean, so (are the priests) bearing the efficient libation

the *Soma*, that bestows *su arga*, and such other benefits, and the first *grāvabhīr-abhishutam*, juice expressed by the stones used for the purpose; the same idea of their being showerers, or bestowers of blessings, suggesting this appellation of them.

¹ *Dakshinā asya pūrvāh*: according to *Sāyana* these are both epithets of *gāvah*; *bahvyas-tā gāvo dakshināh prajāyante*, those many cows, givers (of milk and the like) are born; but *dakshinā* more usually means the fee or present to Brahmans or priests at sacrifices.

² According to the scholiast, the comparison is to this effect, as small rivers and scanty waters contribute to the vast ocean, so the *Soma* juice, however insignificant, contributes to the gratification of the great INDRA.

to INDRA: holding in their hands they milk the *Soma* plant, and purify the sweet juices (as they fall) in drops through the purifying filters.

8. The stomach of INDRA (is) as capacious (a receptacle) of *Soma*, as a lake,¹ for he has partaken of it at many sacrifices; and inasmuch as he has eaten the first (sacrificial) viands, he has been the slayer of VṚITRA, and has shared the *Soma* (with the gods).

9. Quickly, INDRA, bring (wealth); let no one impede thee, for we know thee to be the lord of wealth, of all treasures: and since, INDRA, thy greatness is munificence, therefore, lord of the tawny steeds, grant us (riches).

10. Opulent INDRA, receiver of the spiritless *Soma* juice, give to us riches in universally desired quantity; grant us to live a hundred years; bestow upon us, INDRA with the handsome chin, numerous posterity.

11. We invoke for our protection the opulent INDRA, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SŪKTA VIII. (XXXVII.)

Deity and *Rishi* as before, the metre is *Gáyatri*, except in the last verse, in which it is *Anushtubh*.

1. We excite thee, INDRA, to exert the strength that destroys VṚITRA, and overpowers hostile armies.

2. May (thy) praisers, INDRA, who art worshipped in a hundred rites,² direct thy mind and thine eyes towards us.

¹ *Hradá iva kukshayah somadhánáh*; bellies, *udaráni*, is used in the plural, to intimate capaciousness for holding the *Soma*.

² *Satakratu* is a name of *Indra*, or it may be used as an epithet,

3. We recite, INDRA, who art worshipped in a hundred rites, (thy many) names in all our hymns for strength to resist our foes.

4. We repeat the praise of the many-lauded INDRA, the supporter of man, invested with a hundred glories.

5. I invoke thee, INDRA, who art invoked of many for the slaying of VṚITRA, and the granting of food (as the spoil) of battle.

6. Be victorious, INDRA, in battles: we solicit thee, object of many rites, to destroy VṚITRA.

7. Overcome, INDRA, those who are adverse to us in riches, in battle, in hostile hosts, in strength.

8. Drink, INDRA, object of many rites, for our preservation, the most invigorating, fame-conferring, sleep-dispelling,¹ *Soma* juice.

9. INDRA, object of many rites, I regard the organs of sense that exist in the five races (of beings dependent) on thee, as thine.

10. May the abundant (sacrificial) food (we offer) reach thee, INDRA: grant us wealth that may not easily be surpassed: we augment thy vigour (by our offerings).

11. Come to us ŚAKRA, whether from afar or nigh; whatever, INDRA, wielder of the thunder-bolt, be thy region, come from thence hither.

SÚKTA IX. (XXXVIII.)

The deity is INDRA, associated in the last six verses with VARUṆA; the *Rishi* is PRAJÁPATI son of VIŚVÁMITRA, or

he to whom a hundred (*i.e.* many) sacrifices are offered, or by whom many great acts are performed.

¹ According to *Sáyana*, drinking the *Soma* is preventive of sleep, *pítah somah swapnaniváraka*.

the son of VÁCH of the race of VIṢWÁMITRA, either or both : or it may be VIṢWÁMITRA alone : the metre is *Trishṭubh*.

1. Repeat (to INDRA) pious praise, as a carpenter (planes the wood), and engaging (zealously in sacred rites), as a quick horse bearing well his burthen:¹ endowed with intelligence, and reflecting upon the future acts acceptable (to INDRA), I desire to behold the sages (who have gone to heaven).²

2. Ask of the lords (of earth, the holy teachers), the birth of those deified sages, who with well-governed minds, and diligent in sacred rites, fabricated the heavens: and may these propitiatory (praises), augmenting (thy power) and rapid as the wind, reach thee at this solemn rite.

3. Comprehending hidden (mysteries) here on earth, they have, through their power, made manifest (the things of) heaven and earth; they have set limits to them by their elements;³ they connected them both

¹ The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse.

² *Abhipriyáni marmṛisat paráni havin ichchhāmi sandriṣe* : the meaning is not very obvious, and the coherence still less so, although we have the additional aid of the explanation of the passage in the *Aitareya Bráhmaṇa*, vi. 20: *priyáni* is said by *Sáyana* to be *Indrasya priyatamáni*, and *paráni* to imply *uttamáni*, best and most dear to INDRA, *karmáni*, acts; or *paráni* may mean the acts to be done on subsequent days, *uttareśhvahassu kriyamáni*: *havi*, which is usually explained *hránta darśi*, a seer of the past, is said to mean here a holy person who, for his assiduous devotion, has attained deification, *yah púrvam anushṭīthayajnáḍ devabhúyam agamat*; so the *Bráhmaṇa*, *ye vai tena Rīshayah púrve pretás-te vai kavayah*.

³ *Sam mátrábhīr mamire*, is explained, *mátrábhīh rodas-*

mutually united, wide spread and vast, and fixed the intermediate (firmament) to sustain them.

4. They all ornamented (INDRA) standing (in his car); and, clothed in beauty, he proceeds self-radiant: wonderful are the acts of that showerer (of benefits), the influencer (of consciences),¹ who omniform, presides over the ambrosial (waters).

5. The showerer (of benefits), the preceptor and elder (of the gods), generated (the waters): they are the abundant allayers of his thirst: sovereign INDRA and VARUṆA, grandsons of heaven, you possess the wealth (that is to be acquired) by the rites of the splendid sacrifice.

6. Royal INDRA and VARUṆA, embellish the three universal sacrifices (and make them) full (of all requisites) for this celebration: thou hast gone to the rite, for I have beheld in my mind, at this solemnity, the *Gandharbas* with hair (waving) in the wind.²

7. Those who, for (the sake of) the showerer (of benefits), milk the agreeable (produce) of the milch cow, (who is known) by (many) names, they invested

yaṁ iyattajā parichchhinne chakruh, with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent.

¹ The text has only *asurasya*: the comment explains it by *prarakasya antaryāmitayā*, impeller, from being in the inner spirit.

² *Gandharbhān vāyukesān*; the *Gandharbas*, according to the scholiast, are the guardians of the *Soma*, *Somarakhakān*: he quotes the *Taittirīyahās* for the specification of similar beings, although the particular name is not given: *Swānabhṛājān, bambhāre, hasta, suhasta, kṛisānah, ete vah somakrayanās, tān rakshadhvam ma vo dabhan*.

with the diversified strength (of the *Asuras*) and practising delusive art, have deposited their own nature in him.¹

8. No one (distinguishes) my golden lustre from that of this SAVITRI,² in which (lustre) he has taken refuge: gratified by pious praise, he cherishes the all-fostering heaven and earth as a woman cherishes her offspring.

9. You two secure the great felicity of the ancient (worshipper), that which is happiness in heaven: do you (therefore) be ever about us: all those who exercise illusion,³ contemplate the manifold exploits of the everlasting and blandly-speaking INDRA.

10. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

¹ This stanza is singularly obscure, and is very imperfectly explained by the commentators.

² *Aśya savitur nakir me : Savitri*, according to the scholiast, here means INDRA, *sarvasya jagato antaryāmitayā prerayitur Indrasya*, of INDRA the impeller, through his being the internal pervader of the whole world: this verse is little less unintelligible than the preceding.

³ *Viṣṇve māyīnah*, the scholiast explains, *sarve devāh*, all the gods: *māyā* sometimes signifies wisdom, intelligence, so that it might be rendered also the wise: in the ordinary sense of *māyā* it may mean all the deceivers, or *Asuras*: the whole of this Sūkta is very obscure.

ANUVÁKA IV.

SŪKTA I. (XXXIX.)

The deity, *Rishi*, and metre the same.

1. The praise that is prompted by the heart, and is uttered by the reciters of sacred hymns, proceeds to the presence of the lord, and is his awakener when repeated at the sacrifice: be cognizant INDRA, of this praise, which is born for thee.

2. That praise which is begotten before (the dawn) of day is the awakener of INDRA, when repeated at the (morning) sacrifice: auspicious and clothed in white raiment¹ is this our ancient and paternal hymn.²

3. The parent of twins (the dawn), has brought forth the twin (*Aṣwins*) on this occasion, (in the praise of whom) the tip of my tongue remains tremulous: they two, the dispersers of darkness, combine, assuming bodies as a pair (of twins) at the origin of the day.³

4. There are no revilers amongst men of those who were our progenitors and combatants for (the recovery of) the cattle; for the mighty INDRA, the achiever of great deeds, liberated for them the numerous herds.

5. A friend, accompanied by the faithful friends who had celebrated the nine months'⁴ rite, and track-

¹ *Bhadrá vastráni arjuná vasána-vách*: speech auspicious, wearing white garments, that is, *tejánsi*, according to the scholiast, splendours, energies.

² *Pitryá dhíh, pitrikramágatá stutí*, praise come in the succession of progenitors.

³ The *Aṣwins* are especially worshipped at the morning ceremony.

⁴ The *Angirásas*.

ing the cows upon their knees, and in like manner accompanied by those ten who had accomplished the ten months' rite,¹ INDRA made manifest the true (light of the sun) (theretofore) dwelling in (the) darkness (of the cave).

6. INDRA discovered the sweet milk secreted in the milch-cow, and thereupon, brought forth (from their concealment) the herd (of cattle) having feet and having hoofs: munificent (in gifts), he held in his right hand that which had been hidden in the cavern, which was concealed in the waters.²

7. The discriminating (INDRA) has separated the light from the darkness: may we, removed afar from evil, be ever in security: INDRA, drinker of the *Soma* juice, who art nourished by the beverage, be pleased with these praises of thy worshipper who is the discomfiter of his foes.

8. May light be spread throughout heaven and earth for (the promotion of the) sacrifice: may we be far removed from exceeding ill: *Vasus*, who are to be rendered present (by pious praise), bestow increasing affluence upon the man who is liberal of gifts.

9. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

¹ *Navagváh* and *Dasagváh*: see vol. I. p. 167, and note.

² That is, he delivered the rains from their imprisonment in the clouds of the firmament.

ADHYÁYA III.

ANUVÁKA IV. CONTINUED.

SÚKTA II. (XL.)

The deity and *Rishi* as before, the metre is *Gáyatri*.¹

1. We invoke thee, INDRA,¹ showerer (of benefits), to the effused libation: do thou drink of the exhilarating beverage.

2. INDRA, the praised of many, accept the effused *Soma* juice, the conferrer of knowledge: drink; imbibe² the satisfactory draught.

3. INDRA, lord of men, who art praised (by the devout) and aided by the gods, perfect this our sacrifice in which the oblation is offered (to thee).

4. INDRA, lord of the virtuous, these effused *Soma* juices, exhilarating and brilliant, proceed to thy abode.³

5. Receive, INDRA, into thy stomach this excellent

¹ The commentary here gives various etymologies of the name INDRA, taken from *Yásha* and the *Taittiríya áraṇyaka*, viz. he who sports (*ramate*) in the *Soma* juice (*indu*); or he who shows this (*idam*) universe; or he who divides (*driṣáti*), or gives (*dadáti*), or takes (*dadháti*), or causes to worship (*dárayati*), or possesses (*dhárayati*) spirituous liquor (*irám*), or who runs or passes (*úravati*) the *Soma* juice (*indau*); or kindles or animates (*inddhe*) living beings; or he who beholds the pure spirit, or *Brahma*, which is this (*idam*) universe: the grammarians derive it from *idi* to rule with the affix *ran*.

² *Vṛishaswa*, sprinkle, shower, that is, into the stomach, so that it may not, according to the scholiast, descend below the stomach.

³ *Kshayam tava: kshaya*, an abode, here means *Indra's*, belly, *jāṭhara*.

effused libation, these bright (drops) abide with thee in heaven.

6. INDRA, who art glorified with praise, drink this our libation, for thou art sprinkled with the drops of the exhilarating (draught); the (sacrificial) food is verily purified by thee.

7. The brilliant and imperishable (*Soma* juice), offered by the worshipper, encompasses INDRA: having drank of the libation, he increases (in vigour).

8. Slayer of VṚITRA, whether from nigh or from afar, come to us, accept these our praises.

9. Whether thou art called from nigh or from afar, or from mid space, come hither, INDRA, from thence.

SÚKTA III. (XLI).

The deity, *Rishi*, and metre as before.

1. INDRA wielder of the thunderbolt, come to me with thy horses, when invoked to drink the *Soma* at our (sacrifice).

2. The invoking priest is seated at the proper season; the sacred grass woven together has been spread; the stones are placed in contact for the morning (libation).

3. Bearer of prayers,¹ these prayers are offered (by us): sit down on the sacred grass: partake, hero, of the oblation.

4. Slayer of VṚITRA, INDRA, who art gratified by praise, be pleased with these our praises and prayers at our (daily) sacrifices.

¹ *Brahmaváháh, stotrāṇi vahati*, who bears or receives praises; or it may mean *brahmaṇá stotreṇa prápyate*, who is attained by praise or prayer.

5. Our praises caress the mighty INDRA, the drinker of the *Soma* juice, as cows lick their calves.

6. Be exhilarated bodily (by drinking) of the libation which we offer for the sake of ample wealth: expose not thine adorer to reproach.

7. Devoted,¹ INDRA, to thee, and offering oblations, we glorify thee, giver of dwellings: do thou be favourably disposed to us.

8. Lover of horses, INDRA, loosen not your steeds whilst far from us, but come (with them) to our presence: enjoyer of the offering, be exhilarated at this sacrifice.

9. May thy long-maned and sleek-coated steeds bring thee down in thy easy chariot to sit upon the sacred grass.

SŪKṬA IV. (XLII.)

The deity, *Rishi*, and metre as before.

1. Come, INDRA, to this our effused *Soma* juice mixed with milk and curds, with thy horses (yoked to thy car), which is favourably disposed to us.

2. Come, INDRA, to the exhilarating (*Soma*) expressed by the stones, and poured upon the sacred grass: drink of it to satiety, for there is plenty.

3. May my praises, addressed from hence and in this manner, attain INDRA, to bring him hither to drink the *Soma* juice.

4. We invoke INDRA to this rite with prayers to

¹ *Twáyavah*, from *twam* thou with *kyach* aff., converting it to *Twáyu*: so, presently, *asmayuh*, devoted or inclined to us: these are not infrequent *vaiddik* forms, but do not occur elsewhere.

drink the *Soma* juice: may he, repeatedly invoked, come hither.

5. INDRA, these *Soma* juices are poured out: take them, ŚATAKRATU, into thy stomach: thou who art rich in (abundant) food.

6. Far-seeing INDRA, we know thee to be victorious and winner of wealth in battles; therefore we ask of thee riches.

7. Having come (to our rite) drink, INDRA, this our (libation), effused by the stones, and mixed with milk and curds, and with barley.

8. I offer to thee, INDRA, this *Somā* juice for thy drinking, to be taken into its proper receptacle: may it delight thy heart.

9. Descendants of *Kuṣa*, desirous of protection, we invoke thee, INDRA, who art of old, to drink of the libation..

SÚKTA V. (XLIII.)

The deity and *Rishi* are the same, the metre is *Trishtubh*.

1. Descend to us riding in thy car, for verily thine is this ancient libation: unharness thy beloved and friendly (horses) near to the sacred grass, for these offerers of the oblation present it to thee.

2. Passing by multitudes, come hither, noble INDRA, with thy steeds, (to receive) our benedictions; for these praises, INDRA, composed by the devout, invoke thee, propitiating thy friendship.

3. Divine INDRA, come quickly with thy steeds, and well pleased, to our food-augmenting sacrifice: offering (sacred) food with butter, I invoke thee verily with praises in the chamber of the sweet libations.

4. May these two vigorous friendly burthen-bearing and well-limbed steeds convey thee hither, where, INDRA, approving of the ceremony (in which the offering) is parched grain, may hear as a friend the praises of his friend (the worshipper.)

5. Possessor of wealth, accept of the spirit-less *Soma* juice; make, me the protector, or rather a monarch of men;¹ make me verily a holy sage, a drinker of the libation; make me verily the possessor of imperishable wealth.

6. May thy mighty horses, INDRA, harnessed (in thy car), and alike exhilarated (by the beverage), bring thee to our presence, for they are the destroyers (of the foes) of the showerer (of benefits), and kindly rubbed by his hand they traverse, going quickly, the regions of the sky, making them as it were twofold.²

7. Drink, INDRA, of the bountiful (libation) expressed by the beneficent (stones); that which the falcon³ has borne to thee desiring it, in whose exhilaration thou castest down (opposing) men, in whose exhilaration thou hast set open the clouds.

8. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the

¹ *Kuvid mām gopām karase janasya kuvid rájánam* : *kuvid* is here explained by *api*, surely, verily.

² *Pra ye dvitá diva rinjanti*; *sarvá diṣo dvitá, dvidham, yathá bhavati tathá prakarshena sádhayanti*, they especially make all the quarters of the horizon double, so that it (the sky) becomes two-fold: such is *Sáyana's* explanation: what it means exactly it is difficult to comprehend.

³ This alludes to a legend briefly told in the *Aitareya Brahmana*, Panchika III. Adhyáya 13, and which is amplified by the scholiast on that work: the *Soma* plant grew formerly, it is

food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SŪKTA VI. (XLIV.)

The deity and *Rishi* as before, the metre is *Brihatti*.

1. May this desirable and gratifying *Soma* expressed by the stones, be, INDRA, for thee: ascend the verdant chariot, and with thy tawny (steeds) come to us.¹

2. Desiring (the *Soma*), thou honourest the dawn; desiring the *Soma*, thou hast lighted up the sun; knowing and discriminating (all our wishes), lord of the tawny steeds, thou augmentest upon us all (sorts of) prosperity.

3. INDRA has upheld the yellow-rayed heaven; the verdant tinted earth; there is abundant pasture (for

said, only in heaven: the *Rishis* and the gods considered how it might be brought down to earth, and desired the *Chhandasas*, the metres of the Vedas, to bring it: changing themselves to birds (*Suparnas*), they undertook the office: the only one who succeeded, however, was the *Gáyatri*, in the shape of a hawk (*syentí*), and she was wounded by an arrow shot by one of the *Somapálas*, or *Gandharbas*, the guardians of the *Soma*, thence termed *Somabhrájas*, which cut off a nail of her left foot: the ichor from the wound became the *vasá* or adeps of the burnt-offering: other metamorphoses are detailed.

¹ The main purport of this hymn seems to be to ring the changes on the derivatives of the root *hri*, to take, as in a former one it was upon those of the root *vri*sh, to shower: thus we have *haryatah*, taking, captivating, desirable; *harit*, the stone that bruises the *Soma* plant; also, *Indra's* horses in the dual or plural, *harí*, *harayah*: again, *harit*, green, *haryaswah*, he who has the horses called *hari*: *haridháyasam*, yellow rayed, *harivanpasam*, green-coloured, and so on, in every one of the five verses.

his steeds) in the two azure spheres of heaven and earth, between which HARI travels.

4. The azure-coloured showerer (of benefits), illumines as soon as born, the whole luminous region : the lord of the tawny steeds holds in his hands the yellow weapon, the destroying thunderbolt.

5. INDRA has uncovered the desirable white-coloured, fast-flowing *Soma*, effused by the expressing stones, and overlaid with the shining (milk and other liquids), in like manner as when, borne by his tawny steeds, he rescued the cattle.¹

SŪKTA VII. (XLV.)

The deity, *Rishi*, and metre are the same.

1. Come, INDRA, with thy exulting peacock-haired² steeds; let no persons detain thee, as (fowlers) throwing snares catch a bird : pass them by (quickly) as (travellers cross) a desert.³

2. The devourer of VRITRA, the fracturer of the cloud, the sender of the waters, the demolisher of cities, INDRA, the destroyer of powerful enemies, has mounted his chariot to urge his horses to our presence.

3. Thou cherishest the celebrator of the pious rite as (thou fillest) the deep seas (with water); or as a careful herdsman (cherishes) the cows : (thou im-

¹ *Sāyana* cites another text in support of *Indra's* discovering or uncovering the hidden *Soma*, in which, however, the act is ascribed to *Púshan*, see vol. i. p. 57, v. 14.

² *Mayúva-romabhik*, with hair like the feathers of the peacock.

³ The verse occurs twice in the *Sáma-Veda*, I. 246; v. 1068; once in the *Yajush*, xx. 53 : *Mahídharma* agrees with *Sāyana* in the interpretation.

bibest the *Soma*) as cows (obtain) fodder, (and the juices flow into thee) as rivulets flow into a lake.¹

4. Grant us riches, securing (us against foes), as a father bestows) his portion on (a son) arrived at maturity: send down upon us, INDRA, wealth adequate (to our desires), as a crook brings down the ripe fruit from a tree.

5. Thou art possessed of opulence, INDRA; thou art the lord of heaven, auspicious and renowned: mayest thou who art adored of many, increasing in vigour, be to us a most (bountiful bestower) of food.

SÚKTA VIII. (XLVI.)

The deity and *Rishi* are the same; the metre is *Trishtubh*.

1. Vast are the energies of thee, INDRA, the warrior, (the showerer of benefits), the lord of wealth, the fierce; who art (both) young and old; the overcomer of foes, the undecaying, the wielder of the thunder-bolt, and who art mighty and renowned.

2. Adorable and powerful INDRA, thou art great and magnificent, overcoming adversaries by thy prowess: thou alone art lord of all the world: do thou war (upon our enemies), and give safe dwellings to men.

3. The resplendent and every way unlimited INDRA, drinking the spirit-less *Soma* juice, far surpasses the elements, (far exceeds) the gods in power: he is more

¹ The verse is unintelligible without some such filling up of the several ellipses as the scholiast suggests: we may say, however, of it, as of many other passages, with Professor Benfey, doch bleibt die wendung dunkel: *Sama-Veda*, II. 1070: the same has also the preceding verse, II. 1069.

vast than heaven and earth, or the wide-spread spacious firmament.

4. The *Soma* juices daily poured out enter into the vast and profound INDRA, fierce from his birth, all pervading, the protector of the pious (worshippers), as rivers flow into the sea.

5. Which *Soma*, INDRA, the heaven and earth contain for thee, as a mother contains the embryo: showerer (of benefits), the priests pour it out for thee, they purify it for thy drinking.

SÚKTA IX. (XLVII.)

The deity, *Rishi*, and metre are the same.

1. INDRA, attended by the *Maruts*, the showerer (of benefits), drink the *Soma* offered after the other presentations, for thine exhilaration for battle: take into thy belly the (full) wave of the inebriating (*Soma*), for thou art lord of libations from the days of old.¹

2. INDRA, hero, rejoicing with and accompanied by the host of *Maruts*, drink the *Soma*, for thou art the slayer of VṚITRA, the sage; subdue our enemies, drive away the malevolent,² make us safe on every side from peril.

¹ *Yajur-Veda*, VII. 38: there is a slight variety of reading, *pratipat* for *pradivat*, which *Mahádhara* renders the first and other lunar days or *tithis*, until the full moon, during which offerings of *Soma* are daily presented: *Yásha* agrees with the *Rich. Nir.* IV. 8.

² *Apanudasva mridhañ* may also mean, drive away all those who are engaged in battle, *i.e.* enemies; or keep off from us battles; *mridh*, meaning war, battle, *sangráma*; the *Yajush* has this verse also, VII. 37, and *Mahádhara* explains it to the same purport.

3. Drinker of the *Soma* in season, drink with thy divine friends the *Maruts* the *Soma* that is presented by us; those *Maruts* whose aid you have enjoyed (in battle), and who, following thee, have given thee the strength whereby thou hast slain VṚITĒA.

4. They who encouraged thee, MAGHAVAN, to slay AHI, who (aided thee) in the conflict with ŚAMBARA, and in the recovery of the cattle, and who, possessed of wisdom, contribute verily to thy exhilaration, with them, the troop of the *Maruts*, do thou INDRA, drink the *Soma*.

5. We invoke to this sacrifice for present protection INDRA, the chief of the *Maruts*, the showerer (of benefits); augmenting (in glory), overcoming many foes, divine regulator (of good and ill), the subduer of all (enemies), the fierce, the bestower of strength.

SŪKTA X. (XLVIII.)

Deity, *Rishi*, and metre as before.

1. May the showerer (of rain), who, as soon as born, is the object of affection, protect the offerer of the effused libation: drink at will, INDRA, before (the other gods), of the pure *Soma* juice mixed with milk.

2. On the day on which thou wast born, thou didst drink at will the mountain-abiding nectar of this *Soma* plant, for thy youthful parent mother (ADITI), in the dwelling of thy great sire (KAṢYAPA), gave it to thee before she gave the breast.

3. Approaching his mother he asked for food, and beheld the acrid *Soma* upon her bosom: eager he proceeds, dislodging the adversaries (of the gods); and, putting forth manifold (energy), he performed great (deeds).

4. Fierce, rapid in assault, of overpowering strength, he made his form obedient to his will:¹ having overcome TWASṬṚI by his innate (vigour), and carried off the *Soma* juice, he drank it (deposited) in the ladles.

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SŪKTA XI. (XLIX.)

Deity, *Rishi*, and metre as before.

1. I glorify the mighty INDRA, in whom all men, drinking the *Soma* juice, obtain their wishes; whom the powerful (heaven and earth) and the gods begot, the doer of great deeds, the slayer of the *Vṛitras*, who was fashioned by VIBHU (the creator).²

2. Whom, when borne by his steeds, foremost and eminent in battles, breaking in two the (hostile host), no one ever surpasses: supreme in sway, attended by his faithful *Maruts*, and hastening to combat, he has destroyed with foe-withering (energies) the existence of the *Dasyu*.

3. Vigorous, rushing through (hostile hosts), like a war-horse, he has pervaded heaven and earth, sending down rain: he is to be worshipped with oblations at the solemn (rite) like BHAGA: he is as

¹ So according to another text, *Sūkta* III. 8, *rūpam rūpam*, *Maghavan bobhavīti*, *Maghavan* is repeatedly of various forms: he can take what form the will.

² *Vībhvatasṭam*: the scholiast explains it, appointed by *Brahmā* for the government of the world, *jagadūdhīpatye Brahmanā sthāpitam*.

the father of those who adore (him): he is beautiful, worthy of invocation, the bestower of food.

4. The upholder of heaven and of the firmament, the wind, like a chariot traversing the upper (region)¹ accompanied by the *Vasus*; the clother of the night (with gloom), the parent of the sun, the distributor of the portion (allotted to the pious), like the words (of the wealthy appropriating to all) the food.

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA XII. (L.)

The deity, *Rishi*, and metre as before.

1. May INDRA drink the libation; he of whom is the *Soma*, having come to the sacrifice; he who is the repeller (of adversaries), the showerer (of benefits), the lord of the *Maruts*; may he, the wide-pervading, be pleased with these (sacrificial) viands: may the oblation be adequate to the wants of his body.

2. I yoke (to thy car), to bring thee quickly, thy two docile horses, whose speed thou hast of old employed: may thy horses, handsome INDRA, bring thee hither, and drink promptly of this well-effused agreeable libation.

¹ The construction here makes the sense very doubtful: *prish-tah úrdhvo ratho na váyur vasubhír nityutván*: it would seem as if INDRA was also designated here as *váyu*; the *Vasus* are said to be the *Maruts*: besides the explanation followed in the text, *Sáyana* has another, as, *Váyu*, having the *Niyuts* for his steeds, moves like a chariot on high, so does INDRA, accompanied by the *Maruts*.

3. His adorers support with cattle, INDRA, who is willing to bestow upon them their desires, and ready to come to the sacrifice, for the sake of obtaining eminent prosperity and prolonged life: acceptor of the spirit-less *Soma*, who art the drinker of the *Soma* juice, and art exhilarated (by the draught), grant to us freely cattle in abundance.

4. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kusikas*, desirous of heaven, offer praise to thee, INDRA, with pious (prayers).

5. We invoke for our protection the opulent INDRA, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

SÚKTA XIII. (LI.)

The deity and *Rishi* are the same; the metre of the three first verses is *Jagati*, of the three last *Gáyatrí*, of the rest *Trishṭubh*.

1. Let abundant praises celebrate INDRA, the stay of man, the possessor of opulence, the adorable, prospering with increase, the invoked of many, the immortal, who is daily to be propitiated with sacred hymns.¹

2. My praises constantly propitiate INDRA, the object of many rites, the sender of rain, attended by the *Maruts*, the leader (of all), the giver of food, the destroyer of cities, the swift (in combat), the prompt (dispenser) of waters, the distributor of riches, the subduer of foes, the conferrer of heaven.

¹ *Sama-Veda*, i. 374.

3. INDRA, the enfeebler (of adversaries), is praised as a mine of wealth;¹ he is propitiated by righteous commendations; he is gratified in the dwelling of the offerer of oblations: glorify INDRA, the conqueror, the destroyer of his enemies.

4. The priests glorify thee, heroic leader of men, with praises and with prayers: INDRA, the author of many delusions, exerts himself for (the acquirement of) strength: he from of old is the lord of this (oblation).

5. Many are his prohibitions² (against evil enjoined) to men: many are the treasures that the earth enshrines: for INDRA the heavens, the plants, the waters, men and priests, preserve their riches.

6. To thee, INDRA, (the pious) address prayers, and praises, and sacrifices: accept them, lord of horses: giver of dwellings, friend (of man), who art the pervader (of all things), partake of this present oblation, and grant food to the worshippers.

¹ *Akare vasoh*, or, according to *Sáyaṇa*, he is praised to procure his aid in battle, which, when successful, is the source of wealth or booty; *Ákiryate yuddhártham dhanam atra ityá-karo yuddham*, he is celebrated for the sake of war, for therein is wealth, therefore *ákara* is the same as *yuddha*: or *vasoh jaráyitri* may be put together, weakener of the foe, *vasu* here meaning enemy.

² *Púrvir asya nishshidho marttyeshu* is explained *nánápraháráni anuśásanáni*, various-kinds of commands or regulations: a similar phrase in a former passage, Vol. I. p. 26, verse v., *púrunishshidha*, has been rendered, repeller of many foes: there is no material incompatibility, the latter being a compound epithet, and the substantive in both cases being derived from *shidh* to succeed, to go, with the preposition *nir*, out, *ex*, to exclude, to prohibit.

7. INDRA, accompanied by the *Maruts*, drink the *Soma* at this ceremony as thou hast drunk of the libation of the son of SARYÁTI:¹ thy far-seeing and devout worshippers, being in security,² adore thee through their offerings.

8. Do thou, INDRA, who art gratified by the beverage, drink the *Soma* that has been effused by us, together with thy friends, the *Maruts*, at this ceremony: thou who art invoked of many, and whom all the gods equipped as soon as born for the great battle (with the *Asuras*).

9. *Maruts*, this is your friend for sending of the waters: they (the *Maruts*), the givers of strength, have yielded INDRA gratification: may the devourer of VRITRA drink with them the libation offered by the worshipper in his own abode.

10. Lord of riches, entitled to praise, this libation has been effused agreeably to (our) strength: do thou drink of it quickly.³

11. Invigorate thy body with the *Soma* that has been poured out as food for thee: may it exhilarate thee, delighting in the *Soma* draught.⁴

12. May this libation, INDRA, penetrate to thy flanks; may it, (aided) by prayer, reach thy head;

¹ See vol. I. p. 139, verse 12.

² *Tava śarman á vivásanti*, they worship thee in the security, or unassailable place, dependent on, or protected by thee, *tava-sambandhini śarmani nirbádhashtáne sthitáh*: *Mahádhara, Yajur-Veda*, VII. 35, explains *śarman* either by *sukha nimitte* for the sake of happiness, or *yajnagríha*, the chamber of sacrifice.

³ *Sama-Veda* I. 165 and II. 87.

⁴ *Sáma-Veda* II. 88—89.

may it spread, hero, through thy arms, (that they may distribute) wealth.

SÚKTA XIV. (LII.)

The deity and *Rishi* are the same; the metre of the first four verses is *Gáyatrí*, of the sixth *Jagati*, of the fifth, seventh, and eighth *Trishtubh*.

1. Accept, INDRA, at our morning sacrifice, this libation, combined with fresh barley, with parched grain and curds, and with cakes, and sanctified by holy prayer.¹

2. Accept, INDRA, the prepared cakes and butter; eat them eagerly; the oblations flow for thee.

3. Eat, INDRA, our (offered) cakes and butter; derive enjoyment from our praises, as a lover from his mistress.²

4. INDRA, renowned of old, accept our cakes and butter, offered at dawn; for great are thy deeds.

5. Partake, INDRA, of the barley and the delicious cakes and butter of the mid-day sacrifice, when thy zealous worshipper, hastening to adore thee, and eager as a bull, is present, and celebrates (thee) with hymns.

6. INDRA, who art praised of many, accept readily from our friend of barley, and cakes, and butter, offered at the third (or evening) sacrifice: laden with sacrificial viands, we approach with praises to thee, sage INDRA, who art accompanied by the *Ribhus* and by VÁJA.

7. We have prepared the parched grain and curds for thee, associated with PÚSHAN; the fried barley for

¹ *Yajur-Veda*, xx. 29: *Sáma-Veda*, i. 210.

² *Vadhúyur iva-yoshanám*, as one fond of women, a libertine, enjoys a youthful female.

thee, lord of the tawny horses, associated with thy steeds: attended by the troop of *Maruts*, eat the cakes: hero, who art wise, and the slayer of *VṚITRA*, drink the libation.

8. Offer to him quickly (priests) the fried barley: offer to the most heroic of leaders the cakes and butter: may the like offerings, victorious *INDRA*, presented to thee daily, augment thy vigour for the drinking of the *Soma* juice.

SÚKTA XV. (LIII.)

INDRA and *PARVATA* are the deities, the *Rishi* is, as before, *VIṢVÁMITRA*: the metre of the tenth and sixteenth verses is *Jagatí*; of the thirteenth *Gáyatrí*; of the twelfth, twentieth, and twenty-second *Anuṣṭubh*; of the eighteenth *Bṛihatí*; of the twenty-third *Trishṭubh*.

1. *INDRA* and *PARVATA*, bring hither, in a spacious car, delightful viands (generative of) good progeny: partake, deities, of the oblations (offered) at (our) sacrifices, and, gratified by the (sacrificial) food, be elevated by our praises.¹

2. Tarry awhile contentedly, *MAGHAVAN*, (at our rite): go not away; for I offer to thee (the libation) of the copiously-effused *Soma*: powerful *INDRA*, I lay hold of the skirts (of thy robe) with sweet-flavoured commendations, as a son (clings to the garment) of a father.

3. *Adhvaryu*, let us two offer praise: do thou concur with me:² let us address pleasing praise to

¹ *Sama-Veda*, I. 338.

² *Prati me gríñhi*; the *Hotri* is supposed to speak to the *Adhvaryu* to direct their joint performance of some part of the ceremony

INDRA: sit down, INDRA, on the sacred grass (prepared by) the institutor of the rite; and may our commendations be most acceptable to INDRA.

4. A man's wife, MAGHAVAN, is his dwelling; verily she is his place of birth:¹ thither let thy horses, harnessed (to thy car), convey thee: we prepare the *Soma* juice at the fit season; may AGNI come as our messenger before thee.

5. Depart, MAGHAVAN: come INDRA: both ways,² protector,³ there is a motive for thee, whether it be standing in thy vast chariot, or liberating thy neighing steed.

6. When thou hast drunk the *Soma*, then, INDRA, go home: an auspicious life (abides) pleasantly in thy dwelling: in either (case) there is the standing in thy car or liberating the steeds for provender.

¹ *Jáyá id astam sed u yonih*, the apropos of this is not very evident: *astam* the commentator explains by *griham*, and he quotes the *Smṛiti* for the identity of house and housewife, *grihiní griham uchyaite iti smṛiteh*: the notion that a man is born of his wife evidently originates in the fanciful etymology of *Jáyá*, a wife, from *jan*, to be born, as it is first found in the *Bráhmana*.

Tasyám punar nuvo bhútwá dasame mási jáyate,

Tad jáyá jáyá bhavati, yad asyám jáyate punah.

Again, in her being renewed (as a son) he is born in the tenth month,

And a wife therefore becomes *jáyá*, because he is again born in her:

from this, passing probably through the *Sútras*, we have the same in *Manu* ix. 18,

Patér-bharyám sampravísya garbho bhútnaha jáyate

Jáyáyás-taddhi jáyáyatwam yad asyám jáyate punah.

² *Ubhayatrá te artham*, according to the scholiast, *Indra's* wife awaits his return, the *Soma* libation invites his stay.

³ *Bhrátar*, lit. brother, but here explained *poshaka*, nourisher.

7. These sacrificers are the (*Bhojas*), of whom the diversified *Angirasas* (are the priests):¹ and the heroic sons of the expeller (of the foes of the gods) from heaven,² bestowing riches upon VIṢWÁMITRA at the sacrifice of a thousand (victims),³ prolong (his) life.

8. MAGHAVAN becomes repeatedly (manifest) in various forms, practising delusions with respect to his own peculiar person; and invoked by his appropriate prayers, he comes in a moment from heaven to the three (daily rites), and, although observant of seasons, is the drinker (of the *Soma*) irrespective of season.

9. The great *Rishi* the generator of the gods,⁴ the attracted by the deities, the overlooker of the leaders (at holy rites), VIṢWÁMITRA arrested the watery stream⁵ when he sacrificed for SUDÁS; INDRA, with the *Kuṣikas* was pleased.⁶

10. Sages and saints, overlookers of the leaders (of sacred rites), *Kuṣikas*, when the *Soma* is expressed

¹ The text is merely *Ime Bhojá angiraso virúpá*: the scholiast explains the former, *Kshatriya* descendants of *Ṣudás*: *Saudásáh kshatriya, yágam kurvánah*, instituting the sacrifice at which the latter, *Medhátithi*, and the rest of the race of *Angiras*, were their *Yájakas*, or officiating priests.

² *Rudra*: his sons are the *Maruts*.

³ *Sahasrasave*, according to the comment, the *aṣwamedha*.

⁴ *Devajáh* is explained by *Sáyana*, the generator of radiances or energies, *tejasám janayitri*: the compound is not *devajá* god-born, nor was *Viṣwámitra* of divine parentage: *Deva-jíta*, which follows, is explained *taistejobhir-ákrishṭa*, drawn or attracted by those energies.

⁵ *Astabhnát sindhum arṇavam*: he is said to have stopped the current of the confluence of the *Vipásá* and *Ṣatudrí* rivers.

⁶ *Apriyáyata kuṣikebhir Indra*: *Sayanu* explains this, *Kuṣikagotrotpannair-rishibhik saha*, with the *Rishis* of the race of *Kuṣika*, or it might be rendered, pleased by the *Kuṣikas*.

with stones at the sacrifice, then exhilarating (the gods) with praises, sing the holy strain (aloud) like (screaming) swans, and, together with the gods, drink the sweet juice of the *Soma*.

11. Approach, *Kuṣikas*, the steed of SUDÁS ; animate (him), and let him loose to (win) riches (for the raja) ; for the king (of the gods) has slain VṚITRA in the East, in the West, in the North, therefore let (SUDÁS) worship him in the best (regions) of the earth.

12. I have made INDRA glorified¹ by these two, heaven and earth, and this prayer of VIṢVÁMITRA protects the race of *Bhárata*.²

13. The *Viṣvámित्रas* have addressed the prayer to INDRA, the wielder of the thunderbolt; may he therefore render us very opulent.³

14. What do the cattle for thee among the *Kíkatas*;⁴

¹ *Indram atushtavam*: the verb is the third preterite of the causal, I have caused to be praised ; or if taken in place of the present tense by *Vaidik* licence, it may be, according to the commentator, I praise *Indra*, abiding between heaven and earth, *i.e.* in the firmament.

² The verses to this, from verse 9, inclusive, are translated by Professor Roth: *Liter. und Gesch. der Veda*. 105.

³ The *Bháratas*, or descendants of *Bharata*, are in one sense the descendants of *Viṣvámित्रa*, *Bharata* being the son of *Ṣakuntalá*, the daughter of the sage. *Mahá. Ádi P.*: the same authority, however, makes *Vasishtha* the family priest of the *Bháratas*, and their restorer to dominion from which they had been expelled by the *Panchálas*.—*Ibid.* 3735.

⁴ The *Kíkatas* are said by *Sáyana*, following *Yásha*, *Nir.* VI. 32, to be countries inhabited by *Anáryas*, people who do not perform worship, who are infidels, *nástikas*: *Kíkata* is usually identified with South Balar, shewing, apparently, that *Vaidik* Hinduism had not reached the province when this was said ; or

they yield no milk to mix with the *Soma*, they need not the vessel (for the libation);¹ bring them to us: (bring also) the wealth of the son of the usurer,² and give us, MAGHAVAN, (the possessions) of the low branches (of the community).³

15. The daughter of SŪRYA given by JAMADAGNI,⁴ gliding everywhere and dissipating ignorance, has emitted a mighty (sound),⁵ and has diffused ambrosial imperishable food amongst the gods.⁶

16. May she, gliding everywhere, quickly bring us food (suited) to the five races of men:⁷ may she, the

asserted that the *Buddhists* were here alluded to, if it were not wholly incompatible with all received notions of the earlier date of the *Vedas*.

¹ *Na tapanti gharmanī*: *Yāska* explains the last *harmyam*, a house; but *Sāyana* calls it a vessel termed *Mahāvira*, used at the rite called *Pragrihya*, *pragrihyākhyakarmopayuktam mahāvīrapātram*, which the cattle do not warm by yielding their milk to it.

² *Abhara pramagandasya vedas*: *maganda* is explained by both scholiasts, *kuśīdin*, or usurer, one who says to himself, the money that goes from me will come back doubled, and *pra*, prefixed, is equivalent to a patronymic.

³ *Naichazākhām*, that which belongs to a low (*nicha*) branch, or class (*sākhū*); the posterity born of *Śūdras* and the like.

⁴ *Jamadagni-dattā*, according to *Sāyana*, may mean, given by the *Rishis*, those who maintain a blazing *jamat-jwalat*, fire, *Agni*; a sense confirmed by the use of the plural in the next verse; the daughter of *Sūrya*, so given, is said to be speech, or its personification, *vāk-devatā*.

⁵ The sound of thunder or the like in the sky.

⁶ As the prayer or exclamation which accompanies the burnt offering.

⁷ *Pāñchajanyāsu hrishṭishu*: here, therefore, the five dis-

daughter of the sun¹ whom the grey-haired JAMADAGNIS gave to me, (be) the bestower of new life.²

17. May the horses³ be steady, the axle be strong, the pole be not defective, the yoke not be rotten; may INDRA preserve the two yoke-pins from decay: car with uninjured felloes, be ready for us.⁴

18. Give strength, INDRA, to our bodies; give strength to our vehicles; (give) strength to our sons and grandsons; that they may live (long); for thou art the giver of strength.

19. Fix firmly the substance of the *khayar* (axle), give solidity to the *ṣiṣu* (floor) of the car:⁵ strong axle, strongly fixed by us, be strong; cast us not from out of our conveyance.

20. May this lord of the forest⁶ never desert us nor do us harm: may we travel prosperously home

functions are restricted to human beings, confirming the scholiast's notion that the four castes and barbarians are intended.

¹ *Pakshyá*, the daughter of *Paksha*: *pakshanirváhakasya*, the distributor of the parts (of the year?), that is, *súryasya*, of the sun.

² *Navyam áyur dadháná*, having new life or food: the scholiast adds, *mama kurváná bhavatu*.

³ *Gávau-gachchhata, iti, gávau aṣwau*: *gáva* implies, those who go, or, in this place, horses.

⁴ *Viṣvámitra*, says the commentator, being about to depart from the sacrifice of *Sudás*, invokes good fortune for his conveyance.

⁵ *Khadirasya sáram* is the text, the essence of the *khadira*, *mimosa catechu*, of which the scholiast says the bolt of the axle is made, whilst the *Ṣiṣapá*, *Dalbergia-sisu*, furnishes wood for the floor: these are still timber-trees in common use.

⁶ *Vanapati*, that is, here, the timber of which the car is made.

until the stopping (of the car), until the unharnessing (of the steeds).

21. INDRA, hero, possessor of wealth, protect us this day against our foes with many and excellent defences: may the vile wretch who hates us fall (before us); may the breath of life depart from him whom we hate.

22. As (the tree) suffers pain from the axe, as the *Smal* flower is (easily) cut off, as the injured cauldron leaking scatters foam, so may mine enemy perish.¹

23. Men, (the might) of the destroyer is not known to you: regarding him as a mere animal, they lead him away desirous (silently to complete his devotions): the wise condescend not to turn the foolish into ridicule, they do not lead the ass before the horse.²

¹ The construction is elliptical: the ellipse is supplied by the scholiast, as the tree is cut down by the axe, so may the enemy be cut down: as one cuts off without difficulty the flower of the *Simbala*, so may he be destroyed: as the cauldron (*ukhā*) when struck (*prahatā*), and thence leaking (*yeshant*, *sravantī*), scatters foam or breath from its mouth, so (*dvēshtā madīya*, *mantrasāmarthyena prahata san*, *phenam mukhād udgiratu*) may that hater, struck by the power of my prayer, vomit foam from his mouth.

² According to *Sāyana* the passage alludes to a legend of *Viśvāmitra* having been seized and bound by the followers of *Vasishtha*, when observing a vow of silence these were his reflections on the occasion; disparaging the rivalry of *Vasishtha* with himself, as if between an ass and a horse: some of the terms are unusual; *sāyakasya*, commonly, of an arrow, is explained agreeably to its etymology from *so*, to destroy, *arasāna-kārinah*, of the finisher or destroyer, that is, of *Viśvāmitra*: *Lodham nayantī*, they lead the sage, deriving *lodha* from *lub-dham*, desirous that his penance might not be frustrated, *tapasah kshayo mā bhūd iti*, *lobhena tūshṇīm sthitam Rishim paṣum manyamāna*, thinking the *Rishi* silent through his desire, to be

24. These sons of BHARATA,¹ INDRA, understand severance (from the *Vásisht̥has*), not association (with them); they urge their steeds (against them) as against a constant foe; they bear a stout bow (for their destruction) in battle.²

an animal, *i.e.* stupid. *Yáska* interprets the phrase in the same manner, *Lubdham ṛishim nayanti paṣum manyamánáh*, they take away the desiring *Rishi*, thinking him an animal: in the second half the words are also of unusual application: *na avá-jinam vājina hásayanti*: *Sáyana* derives *vājina* from *vách*, speed, with *ina* affix, and interprets it *sarvajna*, all-knowing; the contrary, *avājina*, by *múrkha*, a fool.

¹ The sons of *Bharata* are the descendants of *Viṣwámitra* whose enmity to the race of *Vasishtha* is here decidedly expressed: this and the preceding stanzas are regarded as imprecations denounced by *Viṣwámitra* against *Vasishtha*, with whom he had quarrelled on account of his disciple the Raja *Suddás*.

² The *Anukramaniká* observes the last verses of this hymn have the sense of imprecations: they are inimical to the *Vásisht̥has*, and the *Vásisht̥has* hear them not; *antyá abhiṣápar-thas tá vásisht̥hadweshinyoh na vásisht̥háh sṛiṇwanti*: the commentator on the Index cites this verse of the *Bṛihad-devatá* in confirmation: *ṣatadhá bhidyate murddhá kirtanena ṣrutena vá, teshám báláh pramíyante tasmát tá tu na kirttayet*, the head is split a hundred times by reciting or listening to them, and his children perish; therefore let not a man repeat them: the commentator on the *Nirukta*, when he comes to the passage, *lodham ṛishim nayanti*, passes it by without animadversion, expressly because he says the verses are inimical to the *Vásisht̥has*, and he is of the race of *Vasishtha*, of the *Kapishthala* branch, *Sá Vásisht̥hadweshirik-ahamcha kápiṣthalo Vásisht̥hah, atas tá na nirbravími*: it is not unusual for transcribers to omit these passages altogether, as noticed by Professor Roth, and by Professor Müller: see the various readings of the latter, *Rig-Veda*, vol. II. Introduction, p. 56.

ANUVÁKA V.

SÚKTA I. (LIV.)

The deities are the *Viṣvadevas*; the *Rishi* is PRAJÁPATI, the son of either VIṢVÁMITRA or VĀCHI; the metre is *Trishtuḥh*.

1. They recite repeatedly this gratifying praise to the great product of sacrifice (AGNI): may he who (is endowed) with domestic radiance hear us: may the imperishable AGNI, (endowed) with divine radiance, hear us.

2. Knowing their greatness, offer worship to the vast heaven and to the earth: my desire, wishing (for felicity) proceeds¹ (to them), in whose praise the gods, desirous of adoration, delight together with their worshippers at the sacrifice.

3. Heaven and earth, may your truth be ever inviolable: be propitious to us for the due completion of the rite: this adoration (AGNI) is offered to heaven and earth: I worship (them) with (sacrificial) food; I solicit of them precious (wealth).

4. Heaven and earth, endowed with truth, they who are the ancient declarers of the truth, have obtained from you (what they desired); and so, earth, men cognizant (of the greatness of you both) have worshipped you for the sake of triumphing over (hostile) heroes in battle.

5. Who knows what is the truth, or who may here declare it? what is the proper path that leads to the gods? their inferior abiding places are beheld,² as

¹ *Kāma me ichchan charati*, lit. my desire wishing goes, or exists: the scholiast adds to *ichchan*, *sarvān bhogān*, all enjoyments, but this does not make the expression more definite.

² As the constellations.

are those which (are situated) in superior mysterious rites.¹

6. The far-seeing beholder of mankind (the sun), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the waters (the firmament), both concurring in community (of function),² although they occupy various dwellings, like the diversified nests of a bird.

7. Common (in function),³ disjoined, of distant termination, they remain vigilant in a permanent station: being, as it were, sisters, and ever young: they therefore address each other by twin appellations.⁴

8. These two⁵ keep all born things discrete, and, although comprehending the great divinities, are not distressed: all moving and stationary beings rest upon one (basis), whether animals, or birds, or creatures of various kinds.

9. I consider at present the eternal and ancient sisterhood to us of thee, our great protectress and progenitrix,⁶ within whose vast and separated path thy eulogists, the gods, travel in their chariots.

¹ In the latter case they are made known, it is said, by the Veda.

² In the interchange of moisture.

³ Heaven and earth are the personifications here alluded to.

⁴ *Ádu brúvâte mithunáni náma*: heaven and earth are designated together by *urví* and other duplicate terms; *urvyádibhírdwandwanámabhir*, *dyáváprithivyávuchyéte*.

⁵ Heaven and earth keep all that is born distinct or separate, by furnishing interval or space, *avakásapradánena*.

⁶ *Mahah pítur janitur, jámi tan nah* is explained *mahatyáh pálayitryáh janayis gástara*, of thee, that is, of the heaven; *jámi* is put for *jámitwam*, or *bhaginítwam*, sisterhood, the condition of a

10. I repeat this hymn, heaven and earth, to you ; and may the soft-bellied, fire-tongued MITRA, royal VARUNA, the youthful ÁDITYAS, all cognizant of the past, and proclaiming (their own acts),¹ hear it.

11. The golden-handed, soft-tongued SAVITRI is descending from heaven (to be present) thrice (daily) at the sacrifice: accept, SAVITRI, the praise (recited by) the worshippers, and thereupon grant to us all our desires.

12. May the divine TWASHTRI, the able artificer, the dextrous-handed, the possessor of wealth, the observer of truth, bestow upon us those things (which are necessary) for our preservation: RIBHUS, associated with PÚSHAN, make us joyful, as they (the priests), with uplifted stones, prepare the sacred libation.

13. May the *Maruts*, whose cars are the lightning, who are armed with spears, resplendent, destroyers of foes, from whom the waters proceed, (who are) unresting and adorable, and may SARASWATÍ hear (my prayer); and may you (*Maruts*), speedy in your liberality, bestow (upon us) riches and good offspring.

14. May (our) praises and prayers, the causes of good fortune, attain at this sacrifice VISHNÚ, the object of many rites: he, the wide-stepping; whose commands the many-blending regions of space, the generators (of all beings), do not disobey.

relative or sister: this will not allow of *pitrí* and *janitrí* being rendered father and progenitor, else we have had *Dyus*, heaven, which is here addressed, characterized by these attributes: see vol. II. p. 138, v. 33.

¹ *Paparthánáh* is explained as in the text, *swáni swáni karmáni prathayantah*.

15. INDRA, invested with all energies, has filled both heaven and earth with his greatness: do thou, who art the destroyer of cities, the slayer of VṚITRA, the leader of a conquering host, collect cattle and bestow them abundantly upon us.

16. NÁSĀTYAS, my protectors, inquirers (after the wishes) of your kinsman, beautiful is your cognate appellation of AṢWINS: be to us the liberal donors of riches: do you, who are irresistible, protect the offerer (of the oblation) with unblameable (defences).

17. Sages acquainted with the past, excellent is that beautiful appellation¹ under which you have both become gods in (the sphere of) INDRA: do thou, INDRA, the invoked of many, a friend, (associated) with the beloved RĪBIHUS, shape this prayer for our benefit.

18. May ARYAMAN, ADITI, the adorable (gods), and the unimpeded functions of VARUṆA (protect) us: keep us from (following) the course unpropitious to offspring,² and may our dwelling be abundant in progeny and cattle.

19. May the messenger of the gods, engendered in many places, everywhere proclaim us void of offence: may earth and heaven, the waters, the sun, and the vast firmament, with the constellations, hear us.

¹ *Cháru náma* may be explained agreeable or acceptable act or devotion, *náma karma namanam vá, cháru, manoharam*; by which the *Aswins* attained deification, *yena deratwam prápuṣtha*; but in the preceding verse we have the similar phrase, *sajátwam cháru náma*, explained *sajáte bhavem hamaníyam*, desirable cognate appellation.

² *Yugota no anapatyáni gantoh*: *anapatyáni* is explained *putránam ahítáni karmáni tan mángát prithoh kuruta*.

20. May the (divine) showerers (of benefits), the deities of the mountains, and those abiding in fixed habitations,¹ propitiated by the sacrificial food, hear us: may ADITI, with the *Ādityas*, hear us: may the *Maruts* grant us auspicious felicity.

21. May our path ever be easy of going, and provided with food: sprinkle, gods, the plants with sweet water: (safe) in thy friendship, AGNI, may my fortune never be impaired, but may I occupy a dwelling (abounding) with riches and ample food.

22. Taste (AGNI) the oblations; make manifest (for us) abundant food: measure out the viands before us: thou overcomest all those (who are) our enemies in conflict: favourably inclined towards us lighten up all our (ceremonies) day by day.

SÚKTA II. (LV)

The deities are the *Viṣvadevas*; the *Rīshi* is PRAJÁPATI; the metre *Trishtubh*.

1. When the preceding dawns appear the great imperishable (light) is engendered in the (firmament the) sphere of the waters, and then the worshipper is alert to perform the rites (due to) the gods, for great and unequalled is the might of the gods.²

4. Let not the gods, AGNI, now do us harm, nor the ancient progenitors, who have come to know the

¹ *Dhruvāśhemásuh, niśchalusthánáh*, those of fixed places: it may be, perhaps, an epithet of the preceding *parcatásuh*.

² *Mahād-devānīm a-urātvaṃ eham* is the burden of this and the following stanzas: *asuratvam* is the abstract from *asura*; explained strong, powerful, *prábala*, from *asyati*, who or what throws or impels all things or beings, *asyati, kshīpati sarrán*: the abstract is *prábalyam* or *aīṣwaryam*, might or sovereignty: *ekam*, one, is explained *mukhyam*, chief.

degree (of divinity); nor the manifester of light between the two ancient dwellings (earth and heaven, the sun); for great and unequalled is the might of the gods.

3. Variously do my manifold desires alight: present at the solemnity, I recite ancient (hymns): when the fire is kindled we speak indeed the truth, for great and unequalled is the might of the gods.

4. The universal sovereign¹ is conveyed to many directions: he sleeps in the places of repose: he is connected with the forests: one mother (heaven) nourishes the child; the other (earth) gives him a dwelling: great and unequalled is the might of the gods.

5. Existing in ancient plants,² abiding afterwards in new, he enters into the young (herbs) as soon as they are produced: unimpregnated they become pregnant and bear fruit: great and unequalled is the might of the gods.

6. The child of two mothers sleeps in the west, but (in the morning) the single infant proceeds unobstructed (through the sky): these are the functions of MITRA and VARUṆA:³ great and unequalled is the might of the gods.

7. The child of two mothers, the invoker of the gods at sacrifices, the universal sovereign, proceeds thence forward (in the sky): the root (of all), he abides (in the houses of the pious): the reciters of pleasant (words) offer him agreeable (praises): great

¹ *Samáno rájá* may imply either *Agni* or the *Soma*.

² Said either of *Agni* or the sun.

³ *Mitra* presiding over the day, *Varuṇa* over the night, but both being forms of one *Agni*.

and unequalled is the might of the gods.

8. All (creatures) approaching too near his confines are beheld with their faces turned away as (an enemy) flies from a combatant: obvious (to all), he penetrates the water for its destruction: great and unequalled is the might of the gods.

9. In those (plants) the aged messenger (of the gods) constantly abides: mighty, he passes with the radiant (sun) through the regions of space; assuming various forms, he looks (complacently) upon us: great and unequalled is the might of the gods.

10. Pervading and protecting (all), possessing grateful and immortal radiance, he preserves the supreme path (of the rains), for AGNI knows all these worlds: great and unequalled is the might of the gods.

11. The twin pair (day and night) adopt various forms: one of them shines brightly, the other is black: twin sisters are they, one black and the other white: great and unequalled is the might of the gods.

12. Where the mother and the daughter, two productive milch kine, unite, they nourish each other:¹ I worship them both in (the firmament), the dwelling of the waters: great and unequalled is the might of the gods.

13. Licking the calf of the other, one of them lows aloud: the milch cow offers her udder for the one that is without moisture (the earth), and she (the earth) is refreshed by the milk of the rain:² great and unequalled is the might of the gods.

¹ Earth and heaven by the interchange of moisture.

² This is rather obscurely expressed: the calf is said to be *Agni*; the cow with milk is the sky, whose udder is the cloud,

14. The earth¹ wears bodies of many forms: she abides on high² cherishing her year and a half old (calf):³ knowing the abode of the truth⁴ (the sun), I offer worship: great and unequalled is the might of the gods.

15. Like two (distinguishing) impressions, they (day and night) are placed visible in the midst (between heaven and earth), one hidden, one manifest: the path (of both) is common, and that is universal (for good and evil): great and unequalled is the might of the gods.

16. May the milch kine⁵ without their young, abiding (in the heaven), and though un milked, yet yielding milk, and ever fresh and youthful, be shaken (so as to perform their functions): great and unequalled is the might of the gods.

17. When the showerer roars in other (regions) he sends down the rain upon a different herd,⁶ for he

whence the rain of which the earth is in want descends; *Ṛitasya sá payasá pinvatelá*, is also explained *Jalavarjitá prithivy-áditasyodakena siktá bhavati varshakále*, the earth without water is sprinkled by the water of the sun in the rainy season.

¹ The text has *Padyá*, which *Sáyana* explains *Bhúmi*, deriving it from *pad*, or foot, the earth, according to a text of the 10th Maṇḍala, having been created from the feet of the Creator: the 10th Maṇḍala, however, is of questionable authority.

² On the altar.

³ *Tryavim*, *sárdhasamvatsaravayasko vatsah*, a calf a year and a half old; *i. e.* the sun of that period, or it may apply to the sun, as the protector (*avik*) of the three (*tri*) worlds.

⁴ *Ṛitasya sadman*, *Satyabhútasýádityasya sthánam*, the place of the sun, who is one with the truth.

⁵ Either the regions of space or the clouds.

⁶ *Anyasmin yúthe*, a herd, or troop, of regions, according to

is the victor, the auspicious, the sovereign: great and unequalled is the might of the gods.

18. We proclaim, people, the wealth of the hero, (INDRA), in horses; the gods know his (affluence); six, or five and five, harnessed to his car, convey him;¹ great and unequalled is the might of the gods.

19. The divine TWASHṬRI the impeller (of all), the multiform, has begotten and nourished a numerous progeny, for all these worlds are of him: great and unequalled is the might of the gods.

20. He has filled the two vast receptacles² (heaven and earth) united (with creatures): they are both penetrated by his lustre: the hero spoiling the treasures (of the foe) is renowned: great and unequalled is the might of the gods.

21. Our king, the nourisher of all, abides (in the firmament) nearest to this earth like a benevolent friend: the valiant (*Maruts*) precede him (when abroad), and dwell in his mansion: great and unequalled is the might of the gods.

22. The plants, INDRA, come to perfection by thee; from thee the waters (flow); earth bears her treasures for thee: may we, thy friends, be sharers of these blessings: great and unequalled is the might of the gods.

¹ *Sholhá yuktáh pañchapanchá vahanti*, that is, either the six seasons of the year, or, by combining the cold and dewy seasons, five: these are figuratively *Indra's* horses.

² *Chambrau*, the two vessels in which gods and men eat, *chamanty adanty anajor decamanushyáh*: this would imply vessels or ladles, but the scholiast also proposes, the two that are eaten or enjoyed by living beings; that is, heaven and earth.

ADHYÁYA IV.

ANUVÁKA V. CONTINUED.

SÚKTA III. (LVI.)

The deities are the *Viṣvadevas*; the *Rishi* is *Prajápati*; the metre *Trishṭubh*.

1. Neither the deceptive nor the resolute interrupt the primitive and permanent operations of the gods, nor do the innocuous heaven and earth (interrupt them), nor are the mountains standing (on the earth) to be bowed down.¹

2. One stationary (year) sustains six burthens (in the seasons); the (solar) rays spread through that true and extensive (term); three revolving spheres are severally above, two of which are placed in secret, and one is visible.²

3. The three-breasted,³ the showerer (of rain,) the omniform, the three-uddered, the parent of multiform progeny, the possessor of magnitude, followed by three hosts (the year), advances, the vigorous impregnator of the perpetual plants.

4. (The year) is awake, the path in the vicinity of

¹ The condition of all created things in earth and heaven, and the elevation of the mountains, are the work of the gods, and no one can make them otherwise.

² Heaven and the firmament are not wholly discernible, earth is.

³ That is, as subsequently specified, the year, personified: the number three, repeatedly mentioned, is said to apply to the seasons of the year, reduced from the usual number of six to three, the hot, rainy, and cold, by merging into them, severally, the vernal, autumnal, and dewy.

those (plants): I call upon the beautiful name of the *Ádityas*;¹ the divine waters wandering severally (now) give it delight, and (now) depart from it.²

5. Rivers, the dwelling-places of the intelligent gods are thrice three:³ the measurer of the three (worlds)⁴ is the sovereign at sacrifices: three female (divinities)⁵ of the waters charged with the rains descend from heaven at the thrice (repeated) solemnity.

6. SAVITRI, descended from heaven, bestow upon us blessings thrice every day: BHAGA, saviour, grant us thrice a day riches of three elements:⁶ *Dhishaná*⁷ enable us to acquire (wealth).

7. May SAVITRI bestow upon us wealth at the (three periods) of the day, for the well-handed MITRA and VARUNA, the waters, the vast heaven and earth, solicit precious things from the liberality of SAVITRI.

8. Three are the excellent uninjurable bright regions,⁸ three scions of the powerful (year) are shining;⁹ practisers of truth, quick moving, of sur-

¹ That is, according to the scholiast, upon the months over which the twelve *Ádityas* preside.

² During the four months of the year when the rains fall the rivers are filled; during the other eight they are more or less dried up.

³ Each of the three Lokas has three divisions: this is a piece of information addressed to the rivers, *Sindhavah* being in the vocative case.

⁴ The sun or the year.

⁵ The scholiast says they are *Ilá*, *Saraswatí*, and *Bhárati*.

⁶ *Tridhátu ráyas*, cattle, gold, and gems.

⁷ The goddess of speech.

⁸ Heaven, earth, firmament.

⁹ *Agni*, *Váyu*, and *Súrya*, according to *Sáyaṇa*: the text calls them *asurasya vírá*: *asurah* is explained *kálátmá samvat sara*, the year, identical with time; *tasya putráh*, its sons.

passing radiance : may the deities be present thrice daily at the sacrifice.

SŪKTA IV. (LVII.)

The deities, *Rishi*, and metre as before.

1. May the discriminating INDRA apprehend my glorification (of the gods), which is (free) as a milch cow, grazing alone, without a cowherd, one who is readily milked, yielding abundant nourishment, and of whom AGNI and INDRA (and we). are the commanders.

2. INDRA and PŪŠAN, the showerers (of benefits), and the happy-handed ASWINS, well affected towards us, have milked the (cloud) reposing in heaven ; wherefore, *Vasus*, universal deities, sporting on this (altar), may I here obtain the happiness derived from you.

3. The plants that desire for the showerer (INDRA) the power (of sending rain) appreciate, when manifest, the embryo (blossom) deposited in him : the kine desirous of reward come to the presence of the calf, invested with many forms.¹

4. I glorify with praise the beautiful heaven and earth, taking in hand the stones (to express the libation) at the sacrifice, as these thy graceful, adorable, and many-blessing rays (AGNI) mount up for the good of man.

5. With thy wide-spreading tongue, AGNI, sweet and intelligent, which is renowned amongst the gods, bring hither all the adorable deities for our protection, and give them to drink of the sweet (libations).

¹ The vegetable world, as characterized by rice, barley, wild rice, and the like ; *vr̥h̥īyavanivárádi-phala lakshanam, putram, tanayam, vatsam iva.*

6. Divine AGNI, giver of dwellings, knower of all that exists, extend to us that benevolence which, unshared by others, cherishes us like the showers of the rain-cloud: that kindness which is beneficent for all mankind.

SŪKTA V. (LVIII.)

The deities are the *Aṣvins*; the *Rishi* and metre as before.

1. The milch-cow (the dawn) yields the desired milk to the ancient (AGNI); the son of the south¹ passes within (the firmament); the bright-houred (day) brings the illuminative (sun): the praiser awakes (to glorify) the AṢWINS preceding the dawn.

2. The well-yoked (horses) bear you both in your truth-(preserving car): the offerings proceed towards you as (children to their parents): discard from us the disposition of the niggard: we have made ready for you our offering: come to our presence.

3. DASRAS, with well-yoked horses and well-constructed car, hear this praise of the worshipper, for have not the ancient sages declared you, AṢWINS, to be most ready to come to the aid of the destitute.

4. If you regard (my prayer), come with your quick steeds: all men, AṢWINS, invoke you: to you they offer the sweet (*Soma*) juice mixed with milk, as friends (give gifts to friends): the sun is in advance, (therefore come to the rite).

5. Eclipsing (by your splendour) many regions, AṢWINS, (come hither); loud praise awaits you opulent (AṢWINS) amongst men: come to this rite by the

¹ *Dakshináyāh putrah*; that is, *Ushasah putrah Sūrya*, the sun, the son of the dawn.

paths traversed by the gods: here, DASRAS, are ample stores of the exhilarating juices.¹

6. Your ancient friendship is desirable and auspicious; your wealth, leaders (of rites), is in the family of JAHNU:² renewing that auspicious friendship, may we, your associates, delight you with the sweet (*Soma* juice)

7. AṢWINS, endowed with power, ever young, in whom is no untruth, unwearied, munificent, accepters (of libations), drink with VĀYU and your steeds, rejoicing together, of the *Soma* libation offered at the close of day.

8. AṢWINS, abundant (sacrificial) viands are presented to you, and blameless worshippers (salute you), with praises: your water-shedding car, attracted by the sacrificers, quickly compasses earth and heaven.

9. AṢWINS, this most sweet *Soma* is mixed; drink it: come to (our) dwelling: your car, repeatedly bestowing wealth, is coming to the appointed place³ of the offerer of the libation.

SŪKTA VI. (LIX.)

The deity is MITRA; the *Rishi*, VIṢWÁMITRA; the metre of the first five verses is *Trishtubh*, of the last four *Gáyatrí*.

1. MITRA,⁴ when praised, animates men to exer-

¹ *Nidhayo madhúnám*: according to *Sáyana*, *nídhí* is here a kind of vessel, *pátraviṣeshah*.

² *Yuvor dravinam Jahnavyám*: the latter is derived from *Jahnu*, and is explained merely by *Jahnukulajáyám*, in her born in the race of *Jahnu*: it might imply the Ganges, *Jáhnavi*, if we had reason to suppose the legend of her origin from *Jahnu* was known to the Vedas: of course it was familiar to *Sáyana*.

³ *Nishkrítam*, according to *Yásha*, *Nir. XII. 7*, is the place of agreement, *nir ityeshah samityetasya stháne*: it may be rendered by *griha*, house.

⁴ MITRA is said here to signify the sun, he who is measured

tion: INDRA sustains both the earth and heaven: MITRA looks upon men with unclosing eyes: offer to MITRA the oblations of clarified butter.

2. May that mortal enjoy abundance, MITRA, who presents thee, ÁDITYA, (with offerings) at the sacred rite; protected by thee he is not harmed; he is not overcome by any one; sin reaches him not, either from afar or nigh.

3. May we, exempt from disease, rejoicing in (abundant) food, roaming free¹ over the wide (expanse) of the earth, diligent in the worship of ÁDITYA, ever be in the good favour of MITRA.

4. This MITRA has been engendered adorable and to be served, the sovereign (over all), endowed with vigour, the creator (of the universe); may we ever be in the good favour, in the auspicious approbation, of this adorable (ÁDITYA).

5. The great ÁDITYA, the animator of men to exertion, is to be approached with reverence: he is the giver of happiness to him who praises him: offer with fire the acceptable libation to that most glorifiable MITRA.

6. Desirable food and most renowned wealth² are (the gifts) of the divine MITRA, the supporter of man.

or appreciated (*míyate*) by all, and who preserves (*tráyate*) the world, by bestowing rain: much the same rendering of the text is given by *Yásha*, *Nir.* x. 22.

¹ *Mitajnavah*; *mitajánukhá*, with measured knees, literally; which *Sáyana* explains, *yathá hámam sarvatragachchhantah*, going everywhere at pleasure.

² *Yajush* II. 62: *Mahádhara* renders *avah* by its more usual sense of protection, not as *Sáyana*, *annam*, food; and *dyumnam*, which the latter renders by *dhanam*, wealth, the former makes

7. The renowned MITRA, who by his might presides over heaven, is he who presides over the earth by (the gift of) food.

8. The five classes of men have repaired to the victorious MITRA, for he supports all the gods.

9. MITRA is he who amongst gods and men bestows food as the reward of pious acts upon the man who has prepared (for him) the lopped sacred grass.

SÚKTA VII. (LX.)

The deities of the first four verses are the RĪBHUS, of the three last INDRA; the *Rīshi* is VIṢWÁMITRA; the metre *Jagatī*.

1. Your connexion¹ (with the consequences of acts) RĪBHUS is here (acknowledged) by the minds of all: desiring their share (of the sacrifice), oh men, they have come with a knowledge (of their claims) to these (rites): the sons of SUDHANWAN, with the devices by which they are victorious over foes, you have accepted the share of the sacrifice.²

either fame or food, *yaṣo annam vá*: the epithet *sánasi*, which *Sáyana* makes *sarvaih sambhajaníyam*, *Mahidhara* explains, *sanátanam*, eternal, upon the authority of *Yáska*, who includes it, he says, among the synonymes of *purána*, old: it is not, however, found there, *Nigh.* III. 27.

¹ *Vo bandhutá* might mean, your affinity or friendship, but the scholiast explains it, they who connect acts with their fruits, *badhnanti phala na karmáni*.

² *Yajñiyam bhéyam ánaṣa*: *Sáyana* here explains the verb as if it were in the second pers. plur. of the reduplicate preterite, *yáyam ryáptáh stha*, you have pervaded, the Veda conjugating *aṣ* in the *Parasmaipada*, instead of *Átmanepada*, as is usual: so in the third stanza we have *samánaṣuk* instead of *samánaṣire*: the passage has been cited in a former page vol. I. p. 49, note, and is there somewhat incorrectly translated: in *Súkta* 101, v. 6, we have *yajñiyam bhéyam áitana* explained also *prápnuta*, obtain: see the hymns to the Rībhus in the first volume p. 45, and second volume, p. 107: also Grammar, 2nd Ed. p. 241.

2. With those faculties by which you have divided the ladles; with that intelligence wherewith you have covered the (dead) cow with skin; with that will by which you have fabricated the two horses (of INDRA); with those (means), RĪBHUS, you have attained divinity.

3. The RĪBHUS, the performers of (good) works, the grandsons of a man, have attained the friendship of INDRA: they have perpetuated (existence):¹ the sons of SUDHANWAN have attained immortality: performers of pious acts influencing (the result), through their devotion (they have attained divinity) by their works.²

4. Go with INDRA in his chariot when the libation is poured out, and be (welcomed) with honour by the (worshipper) desiring (your favour): RĪBHUS, sons of SUDHANWAN, bestowers (of the rewards of pious acts) your virtuous deeds, your great faculties, are not to be measured.

5. INDRA, along with the food-bestowing RĪBHUS, accept with both hands the (cup of the) effused *Soma* libation: excited MAGHAVAN, by worship, rejoice with the human sons of SUDHANWAN in the dwelling of the donor (of the offering).

6. INDRA, the praised of many, associated with RĪBHU, and with VĀJA, exult with ŚACHI,³ at this our sacrifice: these self-revolving (days) are devoted to thee, as well as the ceremonies (addressed) to the gods, and the virtuous acts of man.

¹ *Dadhavire*, as in the former case *adhāravanta*, vol. I. p. 49, has no accusative: the scholiast, as before, supplies *prāṇān*, vitality, meaning immortal life, as follows.

² See also vol. I. p. 284.

³ Or *Śachi* may mean *harman*, act, rite.

7. INDRA, with the food-bestowing RIBHUS rewarding (worship) with food,¹ come hither to (receive) the reverential praise of the adorer, with a hundred quick-going steeds, the indications (of the *Maruts*): come to the burnt offering of the sacrifice, yielding a thousand blessings to the sacrificer.

SŪKTA VIII. (LXI.)

The deity is USHAS, the dawn; the *Rishi* as before; the metre *Trishtubh*.

1. Affluent USHAS, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds thee, (and worships) with (sacrificial) food: divine USHAS, adored by all, who (though) ancient art (still) young, the object of manifold worship, thou art present at the recurring (morning) rite.

2. USHAS, who art divine and immortal, mounted in a golden chariot, do thou shine radiant, causing to be heard the sounds of truth:² may thy vigorous and well-trained horses bring thee, who art golden-haired, (hither).

3. USHAS, who spreadest over all the regions, thou abidest on high, the ensign of the immortal (sun), purposing to travel the same road, repeatedly turn back ever new, (revolving) like a wheel.

4. The opulent USHAS, the bride of the far-darting

¹ *Ribhubhir vájibhir vájayan*, implies a quibble upon the word *vája*; which is the name of one of the *Ribhus*, put for all, but means, in its more usual sense, food.

² *Súnṛitá irayantí*: the phrase has occurred before, vol. I. p. 299, v. 12., where it is rendered, awakener of pleasant voices, in the sense explained note p. 297, the dawn exciting or awakening the true or agreeable cries of beasts and birds.

(sun), throwing off (darkness) like a garment, proceeds: diffusing her own (lustre), auspicious, promoting sacred acts, she is renowned to the ends of the heaven and of the earth.

5. Offer, with your prostrations, due praise to the divine USHAS, shining upon you: the repository of sweetness¹ manifests her brightness aloft in the sky, and, radiant and lovely, lights the regions.²

6. The possessor of truth is recognised in the sky by her rays: the possessor of wealth has taken a marvellous station in earth and heaven: AGNI, soliciting alms of the radiant advancing USHAS, thou obtainest thy desired treasure (of oblations).³

7. The showerer (of rain, the sun), urging on the dawn, at the root of the truthful (day)⁴ hast pervaded the vast heaven and earth: the mighty USHAS, the golden light, as it were, of MITRA and VARUṆA, diffuses her lustre in different directions.

SŪKTA IX. (LXII.)

This hymn is divided into six *Trichas* or triplets, the deities of which are severally, INDRA and VARUṆA, BRJHASPATI, PÚSHAN, SAVITRI, SOMA, and MITRA and VARUṆA: VISWÁMITRA is the *Rishi*, or, according to some, the last triplet is ascribed to JAMADAGNI: the metre of the three first stanzas is *Trishtubh*, of the rest *Gáyatri*.

1. INDRA and VARUṆA, may these people who are

¹ *Madhudhá* rather puzzles the scholiast: *madhu* may mean, he says, sweet words of praise, *madhuráni stutilahshanáni vákyáni*, or simply praise, *stoma*; or, without referring to its etymology, it may be a name of *Ushas*: *dhá* is that which has or holds.

² As in S. 49, v. 4. of the first *Ashtaka*.

³ That is, the sacrificial fire is kindled at dawn.

⁴ *Ritasya, satyabhútasya*: it is identified with truth as the season of the performance of religious rites.

relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary); for where is that reputation (you enjoy) on account that you bestow sustenance on your friends.

2. Most diligent (in pious rites) this (your worshipper), INDRA and VARUṆA, desirous of wealth, incessantly invokes you for protection: associated with the *Maruts*, with heaven and earth, hear my invocation.

3. May there be to us, INDRA and VARUṆA, such wealth (as we covet): may there be, *Maruts*, to us wealth (of cattle) and numerous descendants: may the delightful (wives of the gods)¹ shelter us with dwellings: may HOTRÁ and BHÁRATÍ (enrich) us with gifts.

4. BRĪHASPATI, friend of all the gods, accept our oblations: grant precious treasures to the offerer.

5. Adore the pure BRĪHASPATI at sacrifices with hymns: I solicit of him unsurpassable strength.

6. The showerer (of benefits) on men, the omniform, the irreproachable, the excellent BRĪHASPATI.

7. Divine, resplendent, PÚSHAN, this, thy most recent laudation, is uttered by us to thee.

8. Be pleased by this my praise, and incline to this food-supplicating laudation as an uxorious (husband) to his wife.

9. May that PÚSHAN, who looks upon all the worlds, who thoroughly contemplates them, be our protector.

10. We meditate on that desirable light of the divine SAVITRI, who influences our pious rites.²

¹ The text has only *Varútrih*: the scholiast explains it *sarvaiḥ sambhajaniyá*, *devapatnyah*, to be admired by all; the wives of the gods; which agrees with the specification of the two goddesses that follows.

² This is the celebrated verse of the Vedas which forms part

11. Desirous of food, we solicit with praise, of the divine SAVITRI, the gift of affluence.

12. Devout and wise men, impelled by intelligence,

of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation: he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat (*Works*, 8vo. vol. xiii. p. 367): the text has merely *Tat savitur varenyam bhargo devasya dhímahi, dhiyo yo nahprachodáyát*: the last member may be also rendered, who may animate or enlighten our intellects: the verse occurs in the *Yajush*, III. 35, and in the *Sáman*, II. 8, 12: both commentators are agreed to understand by *Savitri*, the soul, as one with the soul of the world, *Brahma*, but various meanings are also given: thus, *Sáyana* has, we meditate on the light which is one with *Brahma*, his own light, which, from its consuming influence on ignorance and its consequences, is termed *Bhargas*, and is that which is desirable, from its being to be known or worshipped by all (*varenyam*) the property of the supreme being, (*parameswara*), the creator of the world, and the animator, impeller, or urger (*savitri*), through the internally abiding spirit (*antaryámi*) of all creatures: again, *yah*, although masculine, may, by Vaidik licence, be the relative to the neuter noun *bhargas*, that light which animates all (*dhíyah*) acts, (*harmáni*), or illumines all understandings (*buddhíh*): again, *devasya savituh* may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavitur*, and *bhargas* may be understood as the sphere or orb of light, the consumer of sins, *pápanóm tápakam tejo-maṇḍalam*: again, *bhargas* may be interpreted, food, and the prayer may only implore the sun to provide sustenance, *tasya prasádád annádilahshanam phalam dhímahi, tasya údhárabhutá bhavema*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him: *Mahidhara*, in his comment on the same text in the *Yajush*, notices similar varieties of interpretation.

adore the divine SAVITĪ with sacrifices and sacred hymns.

13. *Soma*, knowing the right path, proceeds (by it): he goes to the excellent seat of the gods, the place of sacrifice.

14. May *Soma* grant to us and to (our) biped and quadruped animals, wholesome food.

15. May *Soma*, prolonging our lives and overcoming our adversaries, sit down in our place of sacrifice.

16. MITRA and VARUṆA, sprinkle our cow stalls with butter; performers of good works, (sprinkle) the worlds with honey.¹

17. Performers of pure rites, glorified by many, exalted by adoration, (celebrated) by prolonged praises, you reign by the greatness of (your) strength.

18. Glorified by JAMADAGNI, sit down in the place of sacrifice (the altar); drink, augmenters (of the reward) of sacrifice, the *Soma* libation.²

¹ *Ghṛitair gavyútim ukshatam, madhvá rajánsi; gavyúti* is explained either *gavám márgam*, or *gonivásasthánam*, and the prayer implies, according to the scholiast, give us cows abounding in milk: the verse occurs in the *Yajur* and *Sáma-Vedas*: the commentator on the former explains *Gavyúti* either the path or sacrifice, or a field, and, in the latter case, explains, *ghṛitaih* pure water, sprinkle our pastures with rain: Mr. Stevenson accordingly renders it, irrigate the pasture lands with showers, and refresh with waters the two worlds.

² These two last verses occur also in the *Sama-Veda* II. 14, 15: as the author of the hymn is *Viṣvámitra*, the scholiast proposes another interpretation of *Jamadagniná*, as an epithet of *Viṣvámitra*, he by whom the fire has been kindled: see former note, *Súkta* liii. v. 15.

ADHYĀYA IV. (CONTINUED).

MAṆḌALA IV.

ANUVĀKA I.

SŪKTA I.

The deity is AGNI, or, it may be, VARUṆA in the second, third, and fourth stanzas: the *Rishi* is VĀMADEVA: the metre of the first verse is *Ashṭi*; of the second, *Atijagati*; of the third, *Dhṛiti*; and *Trishṭubh* of the rest.

1. Since the emulous gods ever excite thee,¹ AGNI, who art a deity swift of motion, (to contest), therefore do (thy worshippers) urge thee by their devotions (to bring the deities to their sacrifices): adorable AGNI, they (the deities), have generated thee, immortal, divine, all-wise, as the present divinity among men: they have generated thee as the all-present and all-wise deity.²

2. Bring to the presence of the worshippers, AGNI, thy brother VARUNA, as a participator of the sacrifice, with a willing mind, the elder participator of the sacrifice; the ruler of the water, the *Āditya*, the supporter of men, the sovereign venerated by mankind.

3. Friendly and beautiful (AGNI), bring thy friend (VARUNA) to our presence, as two strong horses

¹ *Samanyavo devasas tvām nyerire: samanyavah* is explained by the scholiast, *spardhamānah*, vieing with.

² We have in this and the next stanza the same device that has occurred in the 127th and following *Sūktas* of the first *Maṇḍala*, vol. II. p. 19, which are written in the same long and complex metre, the repetition at the end of the line of the three or four preceding words: thus we have here, *ādevam janata prachetasam, viṣvam ādevam janata prachetasam*, with the sense partially modified in the repetition, at least according to the scholiast.

convey the swift chariot along the road to its goal: thou receivest, AGNI, the gratifying (oblation) together with VARUṆA, and with the all-illumining *Maruts*: grant, brilliant AGNI, happiness to our sons and grandsons; grant, beautiful AGNI, happiness to ourselves.

4. Mayest thou, AGNI, who art wise, avert from us the wrath of the divine VARUṆA: do thou, who art the most frequent sacrificer, the most diligent bearer (of oblations), the most resplendent, liberate us from all animosities.

5. Do thou, AGNI, our preserver, be most nigh to us with thy protection at the breaking of this dawn: deprecate VARUṆA for us,¹ and, propitiated (by our praise), feed upon the grateful (oblation), and be to us of auspicious invocation.

6. The glance of this auspicious deity, directed towards men, is most excellent, most wonderful, acceptable (to all), as the pure warm butter (from the milk) of the cow (is acceptable) to the deity; as the gift of a milch-cow (is to a man).

7. These are the supreme, true, and desirable births of this divine AGNI,² invested (with radiance) in the unbounded (firmament): pure, bright, radiant lord (of all), may he come (to our) sacrifice.

8. The messenger, the invoker (of the gods), riding

¹ *Ava yāhshva no Varuṇam*: *Sūyam* explains the verb by *vināśaya*, destroy, and the object is *Varuṇa kṛitam*, that which has been done by *Varuṇa*, as disease inflicted by him, such as dropsy; or the term may imply *pāpam*, sin: this and the preceding occur, *Yajush*, XXI. 3, 4.

² As *Agni*, *Vāyu*, and *Sūrya*, or it may refer to the places of his manifestation, or earth, firmament, and heaven: see vol. I. p. 248, v. 3.

in a golden chariot with a tongue of flame, he frequents all the chambers (of sacrifice); drawn by red horses, embodied, resplendent, always agreeable, as a dwelling well supplied with food.

9. Associated with sacrifice, and knowing those men (who are engaged in good works), they lead him with the strong cord (of praise): he, the divine AGNI, fulfilling (all desires), abides in the dwelling of this mortal, and obtains fellowship in his wealth.

10. May that wise AGNI conduct us to that wealth which is desired by the devout; he whom all the immortals have created for (the performance of) sacred rites; of whom heaven is the parent and progenitor, and whom (the priests) verily sprinkle (with oblations).

11. He is first engendered in the habitations (of the sacrificers; then upon his station, (the altar), the base of the vast firmament; without feet, without head, concealing his extremities, combining with smoke in the nest of the rain-cloud.

12. Radiance has first proceeded to thee, (AGNI), who art glorified by praise, in the womb of the water, in the nest of the rain-cloud: the seven attached (priests) have engendered (praise) to the showerer (of benefits), who is desirable, ever young, embodied, and resplendent.

13. In this world our mortal forefathers¹ departed after instituting the sacred rite, when, calling upon the dawn, they extricated the milk-yielding kine, concealed among the rocks in the darkness (of the cave).

¹ The *Angirases*: the purport of this and the next verse is obviously the attribution of the origin of fire-worship to *Angiras* and his followers.

14. Rending the rocks, they worshipped (AGNI), and other (sages) taught everywhere their (acts): unprovided with the means of (extricating) the cattle, they glorified the author of success, whence they found the light, and were thus enabled (to worship him) with holy ceremonies.

15. Devoted (to AGNI), those leaders (of sacred rites), with minds intent upon (recovering) the cattle, forced open, by (the power) of divine prayer, the obstructing, compact, solid mountain confining the cows, a cow-pen full of kine.

16. They first have comprehended the name of the kine,¹ knowing the thrice seven excellent (forms) of the maternal (rhythm);² then they glorified the conscious dawns, and the purple dawn appeared with the radiance of the sun.

17. The scattered darkness was destroyed; the firmament glowed with radiance; the lustre of the divine dawn arose: then the sun stood above the undecaying mountains, beholding all that was right or wrong among mankind.

18. Thereupon awaking, the (*Angirasas*) beheld (the cattle set free), and seized upon the precious treasures: the universal gods then came to all (their) dwellings: MITRA and VARUṆA may your truth be (kept) to him who worships (you).

¹ *Te manvata prathamam náma dhenoh*: according to *Sáyana*, *dhenoh* may mean *vách*, speech, and with *náma*, *stutisúdhakam śabdamátram*, mere sound as the means of praise: it may also have its ordinary sense, the passage referring to the ancient nomenclature of cattle, as uttered by the *Angirasas*, as *Ehi, surabhi, guggulu, gandhiní*, &c.

² There are twenty-one metres of the Vedas.

19. May I glorify the present radiant AGNI, the invoker (of the gods), the supporter of the universe, most deserving of adoration, without milking the pure udder (of the cow), without the purified food of the *Soma* offered in libation.¹

20. May AGNI be the *Aditi*² of all those to whom sacrifice is offered; may he be the guest of all men: receiving the (sacrificial) food of the devout,³ may he, to whom all is known, be the bestower of felicity.

SÚKTA II. (II)

The deity and *Rishi* as before; the metre is *Trishtubh*.

1. He who has been placed immortal among the mortals,⁴ the observer of truth, a deity triumphant among gods, the invoker of the gods, the most diligent sacrificer, AGNI: he has been placed (upon the altar) to lighten (the ceremony) by his (lustre), and for the elevation of the worshipper, through oblations (in heaven).

2. AGNI, son of strength, generated to day at this our rite, as intermediate between both (gods and man) thou proceedest, the invoker (of the gods), harness-

¹ According to the scholiast, this implies that no offering is made to Agni on the occasion; praise alone is addressed to him.

² May he be the cherisher of the gods as if he were *Aditi* their mother; or *Aditi* may mean the earth, that is, their stay or support: *Mahídharma*, on this verse, *Yajur-Veda*, xxxiii. 16, explains it etymologically; without a defect, *yasya khaṇḍanam násti, adina*, not mean or base.

³ *Devánam ava ávriṇánah*, according to *Sayana*, is participating in the sacrificial food of the worshippers: *Mahídharma* explains it, delivering the oblations offered to the gods, *i. e.* through fire.

⁴ Or among mortal organs of sense, *Agni* being that of speech: agreeably to the text, *Agnir-vág-bhútvá mukham práviṣat*.

ing, graceful AGNI, thy robust, vigorous, and resplendent steeds.

3. I celebrate the ruddy, food-bestowing, water-shedding, and swifter-than-thought-going, steeds of him who is the truth: harnessing the brilliant pair (to thy chariot), thou passest between the deities of whom thou art, and human worshippers.¹

4. Possessed, AGNI, of good steeds, an excellent car, and abundant wealth, do thou, amidst these (worshippers) bring to the man who offers worthy oblations, ARYAMAN, VARUNA, MITRA, VISHNU, the *Maruts*, or the *Aświns*.

5. May the sacrifice, AGNI, be productive of cows, of sheep, of horses, and, celebrated by thy worshipper, aided by the priests, be ever uninterrupted: may it, mighty AGNI, be productive of food and progeny, long continued, affluent, wide based, and held in full assembly.²

6. Thou art the munificent recompenser³ of that man who, sweating (with toil), brings thee fuel, and for thy service causes his head to ache: protect him, AGNI, from every one that seeks to do him evil.

7. May a son, firm in (devotion) and liberal (in offerings), be born to him who presents (sacrificial) food to thee when needing food, who gives thee con-

¹ *Anáriyase yushmánschadeván víṣa á cha mártán*, thou goest between, you the gods, and men; you, is specified from *Agni's* being a divinity: he goes to men to receive the oblation, and to the gods, of whom he is one, to bear it to them.

² *Sabhávan*, in the presence of spectators, *upadrashtṛi sa-bhárápáyuktah*.

³ *Swataván páyuh* is explained, *dhanaván pálayitṛi*, wealthy preserver.

stantly the exhilarating (*Soma* juice), who welcomes thee as a guest, and devoutly kindles thee in his mansion.

8. Preserve from sin the liberal sacrificer who glorifies thee morning and evening, and, presenting oblations, does what is acceptable to thee in his own abode, like a horse with golden caparisons.¹

9. Let not him who makes offerings to thee, AGNI, who art immortal, who with uplifted ladle pours out oblations repeating thy praise, ever want riches, and let not the wickedness of a malevolent (foe) circumvent him.

10. May that prayer be agreeable to thee, AGNI, who art a gracious deity, (which is uttered) by the man with whose well-conducted sacrifice thou art well pleased, youngest (of the gods), of whose (rites) when worshipping thee may we be the promoters.

11. May the wise AGNI discriminate between virtue and vice, between (virtuous and wicked) men, as a (groom distinguishes between) the strong and weak backs (of horses):² enrich us with wealth accompanied

¹ *Aṣwo na sve dame hemyáván*, that is, according to the scholiast, *suvarṇa-nirmita-kakshyáván*, having a girth made of gold, applying the epithet to the horse, although separated by *své dame*, in his own house.

² This passage is elliptically and metaphorically expressed, *chittim*, *achittim*, *chinavadvi-vidván*, may the sage (*Agni*) distinguish that which is to be known, *chittim jñátavyam puṇyam*, or virtue, and *achittim achetanīyam*, not to be thought of, or *pápm*, sin; or *chittim* and *achittim* may be explained by *jñánam* and *ajnánam*, knowledge and ignorance: *ṁartán*, mortals or men, has no epithets; the scholiast supplies them: the comparison runs, *prishṭheva víta vṛjíná cha*, like backs bright, (*hántáni*) and ill-bearing (*durvaháni*); for the horses and the groom, (*aṣwapálu*), we are indebted to *Sáyana*.

by virtuous offspring : be bountiful to the liberal giver ; shun him who gives not.

12. The unreviled sages abiding in the dwellings of man have glorified the sage (AGNI) ; therefore, lord of sacrifice, thou mayest proceed with swift-moving feet to behold the admirable and marvellous deities.

13. Resplendent AGNI, youngest of the gods, the satisfier of (the desires of) men, who art easily to be conducted (to the altar), bestow joy-yielding and abundant wealth for his preservation upon the worshipper who praises and worships thee and offers thee libations.

14. Therefore, AGNI, when we labour for thee with hands and feet, and all our members, the pious performers of rites, (the *Angirasas*), exercise their arms in the work (of attrition), as wheelwrights fabricate a car.

15. May we seven priests first in order engender from the maternal dawn the worshippers of the creator (AGNI) ; may we *Angirasas* be the sons of heaven,¹ and, radiant, divide the wealth-containing mountain.²

¹ *Divasputrá angiraso bhavema*, or may we, the sons of heaven, be *Angirasas* ; or, according to the scholiast, *bhúti-mantah*, possessed of superior power : according to a text cited by the commentator, which, however, is not very explicit, the *Angirasas* are the sons of *Áditya*, *angirasám ádityaputratvam ámnáyate* : the text is *tasya yad retah prathamam udadlpyata tad asáu ádityo abhavat, ityupakramya ye angára úsans-te angiraso abhavan*, that which was his seed was first manifested as *Áditya*, thence, in succession, those which were the cinders became the *Angirasas* : see vol. I. p. 4.

² *Adrim rujema dhaninam*, may allude to the rock in which the cows were hidden, or *adri* may be rendered cloud (*megha*), by the disruption of which rain is made to fall.

16. Thus, AGNI, our excellent and ancient forefathers, celebrators of holy sacrifice, proceeded to (the region of) pure light,¹ and, reciting prayers and dispersing gloom, they made manifest the purple (kine).

17. Performers of good works, brilliant and devout, the praises of the gods have freed their birth from impurity, as (a smith heats) iron: exciting AGNI, elevating INDRA, and wandering about (in search), they have gone to the vast (hidden) herd of cattle.

18. Fierce (AGNI), when (INDRA) proclaimed the near presence of the herd of the kine of the divine (*Angirásas*) as a herd of cattle in a well stored stall,² the progeny of mortals were thereby enabled (to per-

¹ *Suchíd ayan dídhitim; díptam sthánam tejas chágachchhan: Mahídhará, Yajur, xix. 69*, explains this by *ravi maṇḍalam*, the orb of the sun, and gives a different interpretation to the last phrases; may we, dividing the rays of the sun, and piercing the earth (with sacrificial posts and the like), also proceed by the path of the gods, or to heaven: it is rather a bold interpretation, however, to convert *aparān*, the third plur. of the third preterite, into *aparriṇumá*, first plur. of the present with the sense of the potential: this and the three following verses occur in the *Atharva-Veda*, xviii. 3, 21, 24.

² *Ayútheva kshumati paṣwoh, akhyat devánám yaj-janimánti*, is, literally, like a herd in food-possessing animals, he has said of the gods that which birth is nigh: *junimá, Sáyana* interprets *go-sangham*, and makes out the rest as above; or he proposes an alternative, not more intelligible: the second half of the stanza is equally obscure as the first; *martánám chid urvasírakripran vridhe chid arya uparasya úyoh: urvasih* is rendered by *Sáyana, prajá*, progeny, as if it was the nominative, instead of being the accus. plural; and if so, there is no nom. to *akripran*, were made able: the word is remarkable, and is made more so by *Sáyana's* reference to *Yásha, Nir. v. 1*, where the word means, as usual, *Aṣṣarus*, and the etymology is *urvabhya aṣṇuta*, or *urubhyám aṣṇuta*, who pervades or proceeds from the thigh, conformably to the Pauranik legend of

form pious acts), and the master of the family rendered competent to (provide for) the increase of posterity and (the support of) dependants.

19. We have worshipped thee (AGNI), and have thereby become the performers of a good work, adoring the full and variously delighting AGNI, the beautiful lustre of the radiant divinity, when the brilliant dawns have arrayed (themselves) in light.

20. Creator, AGNI, we have repeated these thy praises to thee who art all-wise do thou accept them: blaze aloft; make us opulent: do thou who art worshipped by many bestow upon us ample wealth.

SŪKTA III. (III).

The deity, *Ṛishi*, and metre as before.

1. Secure AGNI, the king of sacrifice, the afflicter (of foes), the invoker (of the gods), the distributor of food through heaven and earth, the golden formed, for your protection, before (surprised by) sudden death.¹

2. This is the altar which we have decorated for thee, as a wife attached to her husband puts on elegant garments (to gratify him): maturer of good works, sit down in our presence invested (with radiance), while thy flames incline towards thee.

3. Repeat, oh priest, the praise, the prayer, to the attentive, the affable AGNI, the beholder of man, the giver of felicity, the divine, the immortal; to him whom the effuser of the libation, like the (bruising) stone, adores aloud.

her birth from the thigh of *Náráyaṇa*: see also the *Vikramorvasi* of *Kálidása*, which shews the legend to be of some antiquity.

¹ *Purá tanayītnor achittát*, lit. before the unconsciousness of the thunderbolt; implying, according to the scholiast, a state of unconsciousness, or death, as sudden as if the work of the thunderbolt.

4. Thou, AGNI, presidest over this our rite: do thou, who art cognizant of truth, and the author of good works, recognise this our adoration, whenever these exhilarating prayers (are addressed) to thee, whenever friendly relations with thee are (established) in our dwelling.

5. Why, AGNI, dost thou reproach us (for our sin) to VARUNA, why to the heaven? what is our offence? why repeat it to the bountiful MITRA, to earth, to ARYAMAN, or to BHAGA?

6. Why repeat it when exalted in holy ceremonies? why tell it to the mighty, benevolent, circumambient, truthful wind? why, AGNI, to earth, why to man-destroying RUDRA?¹

7. Why to the great and nutriment-conveying PÚSHAN? why to RUDRA, the object of worship, the giver of the oblation (to the gods)? why to the many-hymned VISHṆU? why tell our sin to the extensive year?²

8. Why tell it to the veracious company of the

¹ *Rudráya nri-ghne*, the man-slayer, *Rudra*; the scholiast says, of wicked men.

² *Śarave vrihatyai: śaruk, śarat, samvatsarah, or śaru*, may mean *nirṛiti*, the female personification of evil, who, by some unaccountable inadvertence, I have turned, in a former passage, into a male deity: see vol. I. p. 107, verse 6: *nirṛiti* does occur, however, in the masculine; as in the scholia on the *Taittiriya Yajush*, I. 2, 11: *nirṛitir yajnavijñāṭi rákshasah*, an evil spirit disturbing sacrifice. Cal. Ed. p. 405: and in the comment of *Bharatasena* on the word *nairṛita* in the *Amara kosha*, I. 1, 56, he gives *nirṛiti* as synonymous with *nairṛita*; *nirṛitir eva nairṛita iti vá*, citing the *Ratna kosha* in confirmation, *nairṛitas tu khasáputro rákshaso nirṛitis-cha sah, Nairṛita*, the son of *Khasá*, a *Rákshasa*, he is also *Nirṛiti*: in the passage of the first *Ashtaka* adverted to, the epithets are feminine, and the change of sex is unwarranted.

Maruts? why, even when asked, to the mighty sun? why repeat it to ADITI, or to the swift wind? fulfil, all-knowing JÁTAVEDAS, (the worship) of heaven.

9. I solicit, AGNI, the milk of the cow, essential for the sacrifice: yet immature, (she possesses) the sweet and ripe (fluid): black though she be, yet with her white nutritious milk she maintains mankind in existence.

10. The male AGNI, the showerer (of benefits), has been sprinkled by the genuine sustaining milk: the giver of food proceeds unswerving (from his course), and the sun, the shedder of rain, has milked the white (fluid) of the udder (of the firmament).¹

11. By the sacrifice, the *Angirases*, rending the mountain asunder, have thrown it open, and returned with the cows: the leaders (of holy rites) have arrived happily at the dawn, and the sun was manifest as AGNI was engendered.²

12. By sacrifice, AGNI, the divine rivers, immortal, unobstructed, continue perpetually to flow with sweet waters, like a horse that is being urged in his speed.

13. Go not ever, AGNI, to the sacrifice of any one who injures us; nor to that of a malevolent neighbour; nor to that of an (unnatural) relation: accept not the due (oblation) from an insincere brother: let us not derive enjoyment from the enemy of a friend.

14. AGNI, worthily worshipped, conservator, conciliated (by our offerings), protect us with thy protections: enlighten us: entirely extirpate our sin; overcome the great and exulting *Rákshasas*.

¹ *Duduhe priṣṇir-úthas*: *Priṣṇi* here, according to the comment, is a synonyme of *Súrya*.

² Alluding to the early morning sacrifice with fire, probably instituted by the *Angirases*.

15. Be propitiated, AGNI, by these hymns; accept, hero, these (sacrificial) viands (presented) with praises: be pleased, ANGIRAS, by our prayers: may the adoration addressed to the gods exalt thee.

16. AGNI, creator, to thee who art wise, acquainted with the past, I address, oh sage, these soliciting mysterious words, (these) ever-to-be-recited poems,¹ together with praises and prayers.

SÚKTA IV. (IV.)

The deity is AGNI, the *Rākshas*-slayer; the *Rishi* and metre as before.

1. Put forth thy strength, AGNI, as a fowler spreads a capacious snare: proceed like a king attended by his followers on his elephant:² thou art the scatterer (of thy foes): following the swift-moving host³ consume the *Rākshasas* with thy fiercest flames.

2. Thy swift and errant flames descend (on every side): fierce-shining with vigour consume (the foe):

¹ *Nivachaná (ni) kāvyāni*; *nītarān vaktavyāni, kavibhik kṛitāni*, those which are made by poets ever to be recited.

² *Rājévāmanān ibhena*: the latter (*ibha*) may mean fearless, (host understood) *gatabhāyena*, or, as usual, *hastinā*: *ama* has also different interpretations, a minister, for *amātya*, or *ama*, an associate; or sickness, inflicting it on the foe: the verse occurs in the *Nirukta*, VI. 13, and is explained as in the text; and again in the *Yajush*, XIII. 9, with, upon the whole, a similar explanation.

³ *Trishuvam anu prasitīm druvuvān* is explained by *Sāyana*, *kshiprajā manīm prakrishtām senīm unugachchhan*: *Yāsha* puts the two first into the third case, *trishvā anu prasitīyā*, but does not give any meaning to the latter: the first he explains quick: *Sāyana* also gives the reading, and explains the noun by *santatayā gatīyā*, with extended or continuous march: *Mahīdhara* gives *prasitī* the import it had in the first part of the verse, a net, a snare: this and the three following verses occur in the *Yajush*, XIII. 10, 13: the explanation occasionally slightly varies.

scatter, AGNI, with the ladle (of oblation), scorching flames, and sparks, and brands.

3. Do thou, who art most rapid, direct thy (flames) against opposing (rays),¹ and, unresisted, become the protector of this thy people against the calumiator who is remote or who is nigh: let no malevolent (foe) prevail against us (who are) thy worshippers.

4. Sharp-weaponed AGNI, rise up; spread wide (thy flames) against (the *Rákshasas*); entirely consume the foes: blazing AGNI, burn down him who acts as an enemy towards us² like a piece of dry timber.

5. Rise up, AGNI, chastise those who overpower us; manifest thy divine energies; slacken the strong (bow strings) of the malignant kings; destroy those (who are hostile), whether kindred or unallied.³

6. He experiences thy good favour, youngest (of the gods), who offers praise to thee, a Brahman, coming quickly (to bestow felicity):⁴ to him are all prosperous days and wealth (of cattle) and treasures: do thou, as the lord of sacrifice, shine upon his dwelling.⁵

¹ *Prati spašo visriju*: *spasah* is explained by *Sáyana*, *parabádhakán rasmír*, or he says it may mean *chúrán*, spies, sent to determine between true and false, *satyáñritavivekártham*; so *Mahádhara* interprets it, *pravidhín*, but he understands by it binders, prisoners, *bandhanakṛitah*.

² *Arátim chakre* may also mean who annuls or prevents our donation, one who makes a gift no gift.

³ *Jámim-ajámim*, *bandhum abandhum*; or it may mean whether formerly overcome or not: *Mahádhara* explains it *punaruktam apunaruktam*, repeated or not repeated; or *punah punastáditam atáditam*, repeatedly chastised or not chastised.

⁴ *Ivate brahmane*: we have no explanation^{of} the latter except *parivridhúya*, to the greatly augmented.

⁵ *Aryo vi duro abhidyant*, is also, as *Sáyana* observes, dif-

7. May the liberal man ever be prosperous who propitiates thee with constant oblations and praises: may all the days in his arduous life be prosperous, and may this (his) sacrifice be (productive of reward).

8. I reverence thy good favour, AGNI: may this reiterated and resounding hymn convey due praise to thy presence: may we be possessed of good horses and good cars,¹ that we may pay thee homage; and do thou daily bestow upon us riches.

9. May every one of his own accord diligently worship thee, shining in the (hall) morning and evening, every day: thus, sporting in our dwellings, (enjoying) the wealth of (hostile) man, may we with happy hearts worship thee.

10. Thou, AGNI, art the protector of him who, possessed of good horses and a golden car, approaches thee with a chariot laden with wealth: thou art the friend of him who gratifies thee by the due performance of hospitality to thee.

11. Invoker (of the gods), youngest (of the deities); possessed of excellent wisdom, through the alliance (with thee produced) by holy texts, which came to me from my father GOTAMA, I demolish the powerful (demons): do thou, who art the humbler (of foes), be cognizant of our praises.

12. All-wise AGNI, may thy protecting (rays), unslumbering, alert, propitious, unslothful, benignant, unwearied, co-operating, having taken their place (at this sacrifice), preserve us.

13. Those thy protecting (rays), AGNI, which, beholding (what had chanced), preserved the blind son of MAMATÁ from misfortune: ¹ he, knowing all things, cherished those benevolent (rays), ² and his enemies, intending to destroy him, wrought him no harm.

14. AGNI, who art freed from shame, by thee we are made opulent; by thee we are protected; may we, through thy guidance, attain abundant food: cherisher of truth, destroy both (sorts of calumniators), those who are nigh, those who are far off, and in due course fulfil (our desires).

15. May we propitiate thee, AGNI, by this fuel: accept the praise that is recited by us: consume the unadoring *Rákshasas*; thou who art to be honoured by (thy) friends, preserve us from the reproach of the oppressor and the reviler.

ADHYÁYA V.

MAÑÐALA IV. CONTINUED.

ANUVÁKA I. CONTINUED.

SÚKTA V. (V.)

The deity is AGNI as VAIṢVÁNARA; the *Rishi* VÁMADEVA; the metre *Trishtuḥ*.

1. How may we present rejoicing (fit offerings) to AGNI, the showerer (of benefits); to VAIṢVÁNARA, he, who bright with great lustre, sustains the heaven,

¹ Allusion is made, according to the commentator, to the well-known filthy legend of the birth of *Dirghatamas*, who, it is here said by *Sáyana*, recovered his sight by worshipping *Agni*.

² *Raraksha tán sukrīto viṣwavedas*: it is not very clear whether *viṣwavedas* applies to *Agni* or to *Dirghatamas*: *Sáyana*, by inserting *bhaván*, your honour, adopts the former, but it

with his entire vast and insupportable (bulk), as a pillar (sustains a roof).

2. Reproach not the divine (AGNI), who, accepting the oblation, has given this wealth to me, his mortal (worshipper) of mature (intellect); AGNI, who is wise, immortal, discriminating, (who is) VAISWÁNARA, chief conductor (of rites), the mighty.

3. May AGNI, filling both (the middling and most excellent condition),¹ bright shining, of manifold vigour, the showerer of (benefits), the possessor of affluence, (who comprehends) by (his) wisdom the mysterious sacred hymn, as (they track) the footsteps of a (missing) cow, reveal (the sense) to me.²

4. May the sharp-toothed AGNI, possessed of excellent wealth, consume with his fierce radiance those (adversaries) who injure the firm and valued glories of the sapient VARUNA and MITRA.

5. Like women who have no brethren, going (about from their own to their father's house), women adverse to their lords going astray, so the wicked, false (in thought), false (in speech),³ they give birth to this deep abyss (of hell).⁴

¹ *Dwiburhá*, is explained by the scholiast, *dwayor madhyamottamayoh s'hánuyoh parivridhah*.

² *Sáma-mahî-padam na goh apagúlham vividván agnir mahyam predu vachan manishá'n*: the detached position of several of these words makes the sense somewhat uncertain; *manishám*, the scholiast connects with *Sáma*, and explains it *jnátavyam*, what is to be known: *apagúlham atyantarahasyam* he would seem to attach to *padam*, but both renderings are perhaps questionable.

³ *Anritáh, mánasasatjarahitá; asatyáh, váchikasatjarahitáh*.

⁴ *Idam padam ajunatá gabhiram*, they engender this deep station, that is, according to *Sáyana*, *narakasthánam*.

6. Purifier, AGNĪ, bestow on me, not neglecting thy worship, this acceptable and vast (wealth), like a heavy load on a feeble (bearer), together with invigorating food; (wealth), secure, abundant, tangible, and consisting of the seven elements.¹

7. May our (self)-purifying praise, suited to his glory, and accompanied by worship, quickly attain to that omniform (VAIṢWÁNARA)² whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount, like the sun, above the immoveable heaven.³

8. What objection (can be offered) to this my assertion, that they affirm that the milk of the kine, which (the milkers) obtain like water, is placed in concealment (by VAIṢWÁNARA), and cherishes the excellent and valued expanse of the wide earth.

9. I recognise this adorable assemblage of the great (deities),⁴ which from of old the milk-shedding cow affects, shining above the region of water, (the firmament), in secret; swift gliding, swift moving.

10. Then, radiant in association with the parents, (heaven and earth), he is awakened (to drink) the agreeable secretion of the cow, and the tongue of the

¹ *Saptadhātu*, the scholiast says, means seven sorts of animals, agreeably to the text, *Sapta grámyáh paṣavah saptáranýáh*, seven tame, seven wild animals.

² *Vaiṣwánara* is here said to be understood in the sense of the sun, upon the authority of *Yáska*, or, according to different opinions, the word expresses *agni* as lightning, or *áditya*.

³ *Sasasya charman adhi priṣneh* the scholiast explains *swapata iva niśchalasya dyulohasya upari charaṇáya*, for going above the immoveable heaven like the sun.

⁴ *Mahámánikam*, the solar orb, according to the scholiast identified with *vaiṣwánara*, *súryamaṇḍalam vaiṣwánara*.

assiduous (performer of holy rites),¹ the resplendent showerer (of benefits), approaching the excellent station of the maternal (cow), seeks to drink the milk.

11. Interrogated with respect, I declare the truth, that this (wealth is acquired), JĀTAVEDAS, by the praise of thee: thou rulest over it, (over) all that (it may be), the wealth that is in heaven or on earth.

12. What is the value of this (wealth) to us? what is its advantage? inform us, JĀTAVEDAS, for thou knowest: (tell us) what is the best (course) for us on this secret path, so that we may follow unreproached the direct road.

13. What is the limit, what are the objects, which is the desirable (end) to which we rush like swift (chargers) to the battle? when for us will the divine dawns, the brides of the immortal (sun), overspread (the world) with light.

14. (Men are) not satisfied by unproductive, frivolous, inconclusive, scanty speech; then what, AGNI, do they here say to thee? devoid of the implements (of worship), let them suffer from distress.²

15. For the prosperity of this (institutor of the rite), the host (of the flames) of the kindled (AGNI), the showerer (of benefits), the giver of dwellings, has blazed in the hall (of sacrifice); clothed in radiance,

¹ The text has only *prayatasya*, which the commentator amplifies into *āhavanīyūdirupena niyatasya vaiśvānarasya*, of *vaiśvānara* active in the form of the *āhavanīya* fire and the rest.

² That is, if they pretend to worship *Agni* without the oblation, and other materials of a burnt offering, they cannot expect his favour.

beautiful in semblance, and glorified by many, he shines like a man with opulence.¹

SŪKTA VI. (VI.)

The deity is AGNI, the *Rishi* and metre as before.

1. AGNI, ministrant of the sacrifice, do thou who art entitled to worship, be above us in this offering to the gods; for thou prevailest over all that is desirable;² thou inspirest the praise of the worshipper.

2. The unperplexed, the sagacious, exhilarating AGNI, the ministrant priest, has been placed amongst men for (the celebration of) sacrifices: like the sun, he spreads light above, and props the smoke above the sky like a pillar.

3. The ladle filled (with butter) is prepared: prompt (in act), opulent (with the oblation), the multiplying (priest), conducting (the worship) of the gods, circumambulates (the fire): the newly-trimmed post is set up, the impending shining axe falls upon the victims.

4. When the sacred grass is strewn and the fire is kindled, the *Adhvaryu* rises, propitiating (the gods), and AGNI, the offerer of the oblation, ancient and multiplying (the offering,) thrice circumambulates (the victim) like a keeper of cattle.³

¹ *Kshitir-na ráyá*, like a *raja*, or the like, with wealth of cattle and treasure, *ráyáśwádiná dhanena rájádíriva*.

² *Viśvam abhyasi manma*: the last is interpreted by *Sáyaṇa*, *mananīyam śatrúṇám dhanam abhībhavasi*, thou conquerest the desirable wealth of foes.

³ The expression is not very clear, *Paryagnistrivishṭyeti*, *Agni* goes round, having thrice returned, *trir-āvṛitya paryeti*, or *trirhi paryagnih kṛiyate*, *Agni* is thrice made around, which would imply that the fire was thrice circumambulated: the next

5. AGNI, the sacrificer, the exhilarator, the sweet-spoken, the object of sacrifice, moving measuredly, circumambulates (the victim) of his own (accord); the bright (rays) of him (fed) with (sacrificial) food, spread around:¹ all the regions are alarmed when he blazes.

6. Bright-shining AGNI, beautiful and auspicious is the semblance of thee, who art terrible and wide-spreading, for (the nights) hide not thy splendour with darkness, nor do the malignant (spirits) inflict any injury on thy person.

7. Of whom, progenitor (of mankind), the benevolence is never checked; whose parents need not urge him to exertion;² so that the well-satisfied, purifying AGNI shines like a friend amongst men, the descendants of MANU.³

8. AGNI, whom the twice five sisters⁴ dwelling amongst men, the descendants of MANU, have engendered, like females, (awaking) him at dawn,⁵ feeding

stanza, however, clearly shews that it is *Agni* who goes round, either the altar or the victim: *Sáyana* says the latter, *parito gachchhati paśum*.

¹ *Asya vājino na śoká* may also be rendered *aśwá iva díptayo dravanti*, his rays spread fast like horses.

² *Na mātara pítara nú chid ishṭau*, nor mother and father, i. e. heaven and earth, are quickly powerful in urging him: *yasya preshane kshípram eva na prabhavatah*, is *Sáyana's* interpretation.

³ *Mánushishu vikshu*, may mean only human beings.

⁴ The fingers employed in producing fire by attrition.

⁵ *Usharbudham atharyo na dantam, striya iva ushasi budh-yamánam havishám bhakshakam*: there is no verb, unless *jñanan* is borrowed from the first half of the stanza: the meaning of *danta* may be also questionable.

on oblations, brilliant, of goodly aspect, and sharp as an axe.

9. Thy horses, AGNI, breathing foam, red-coloured, straight-going, well-paced, bright-shining, vigorous, well-membered, and of graceful form, are summoned to the worship of the gods.

10. Those, thy rays, AGNI, triumphant, wide-spreading, radiant, adorable, go like hawk-faced horses (to their goal), loud-sounding like the company of the *Maruts*.

11. Well-kindled AGNI, for thee the prayer has been composed:¹ may (the priest) propitiate (thee) by (his) praise: the (sacrificer) offers worship: bestow upon us manifold (wealth): desiring (riches), men sit down adoring AGNI, the invoker of the gods, the glorifier of mankind.

SÚKTA VII. (VII.)

The deity and *Rishi* as before; the metre of the first stanza is *Jagatī*, of the five following *Anushtubh*, and of the rest *Trishtubh*.

1. This invoker of the gods and minister of frequent worship, who is to be glorified at sacrifices, has been placed first (of the gods) by the performers of the rite:² the AGNI whom *APNAVÁNA* and other *Bhrigus*³

¹ *Ahári Brahma*, the prayer or praise has been made; rather unfavourable to the doctrine of the uncreated origin of the Veda.

² According to *Mahidhara*, *Yajur-Veda*, III. 15, the *Agni* here intended is the *Áhavaniya* which is kindled before the *Dakshina*.

³ *Apnaváno bhṛigavah*: according to *Sáyana*, *Apnavánah* is the name of a *Rishi* of the family of *Bhrigu*: *Mahidhara*

lighted in the woods for the sake of all men, marvelous (in his acts), and sovereign (over all).

2. When, AGNI, is the light of thee, bright-shining, to be manifested; for therefore have mortals accepted thee as to be worshipped amongst mankind.

3. Contemplating thee in every dwelling, truthful, intelligent, (brilliant with sparks) like the sky with stars, the perfecter of all sacrifices.

4. Men have brought, for the sake of all people, the swift messenger of the worshipper (to the gods),¹ who (rules) over all mankind, the manifest, the resplendent.²

5. They (the worshippers) have seated him in his due order, the invoker (of the gods), the intelligent, the agreeable, the purifyingly-radiant, the performer of frequent sacrifice, (brilliant) with seven flames.

6. Him, abiding in the maternal (waters) and in the woods, loved, yet unapproached,³ wonderful, hidden in a cave, endowed with knowledge, seeking (oblations) from any quarter.⁴

7. Whom, when they desist from slumber, the devout propitiate in the abode of water at every sacrifice: the mighty AGNI, to whom oblations are to be offered

makes it the plur. *aprávānāh*, and other *Rishis*, and the *Bhṛigu*: he says it may also mean *putravantah*, having sons, an epithet of the *Bhṛigu*.

¹ *Dūtām vivasvatah*: the second is explained *maṇuṣhyasya yajamānasya*, of the man, of the worshipper.

² *Bhṛiguvāṇam-bhṛigūpad-ācharantam*, going like *Bhṛigu*, that is, *dīpyamānam-ityartha*, shining, or being kindled.

³ *Vītam-kāntam*; *asritam*, *dāhabhayādvasevitam*, bright or beloved, not honoured or served, through fear of being burnt.

⁴ *Kūchid arthinam*: the first is for *kvachit*, anywhere, any how; seeking fuel, butter, &c., *samidājyādihaviḥ svīkṛvantam*.

with reverence, who, truthful always, accepts the sacrifice.

8. Thou who art all-knowing understandest the functions of a messenger (of the gods) at the sacrifice: well informed of both heaven and earth, and the intermediate (firmament), and a most intelligent, ancient, and amplifying envoy, thou goest up the ascents of heaven.

9. Dark is the path of thee who art bright; the light is before thee; thy moving radiance is the chief of (all luminous) bodies: when the present (worshippers) take up the germ (in the sticks of attrition) thou art speedily generated, and becomest indeed the messenger (of the sacrifice).

10. The light of the speedily-generated is visible, and when the wind fans the flame, he (AGNI) spreads his blazing tongue amongst the trees, and with his (glowing) teeth consumes the standing (fuel his) food.

11. When quickly, with rapid (radiance), he has carried off his food, the mighty AGNI makes (himself) the fleet messenger (of the worshipper); consuming (the fuel), he allies himself with the force of the wind, and as (a horseman) urges his fast steed, so the rapid going AGNI invigorates and urges (his flames).

SÚKTA VIII. (VIII.)

The deity and *Rishi* as before, the metre is *Gáyatri*.

1. I propitiate thee with praise, the messenger (of the gods), the omniscient, the bearer of oblations, the immortal, the chief sacrificer.¹

2. The mighty one knows how to bestow the (de-

¹ *Sama-Veda*, I. 12.

sired) wealth (upon the worshipper); he knows the ascents of heaven: may he bring the gods hither.

3. He, the divine (AGNI), knows how the gods are to be revered: to the sincere (worshipper) in his dwelling he gives the wealth that is desired.

4. He is the invoker (of the gods), comprehending the deity of (their) messenger; and, knowing the ascent of the sky, he travels between earth and heaven.

5. May we be they who propitiate AGNI with gifts of oblations, and who, cherishing him, feed him with fuel.

6. They are renowned for riches and for progeny, who, venerating AGNI, offer him oblations.

7. May riches, envied by many, devolve upon us day by day, and (abundant) food await us.

8. May the wise AGNI entirely obviate by his power the removable (ills) of men the descendants of MANU.¹

SŪKTA IX. (IX.)

The deity, *Rishi*, and metre as before.

1. AGNI, make us happy, for thou art mighty,² (thou) who comest to this devout man to sit down on the sacred grass.

2. May that AGNI, who is difficult to overcome, who is immortal, who is pre-eminent among men the descendants of MANU, become the messenger of all the gods.

¹ *Atikshipreṇa vidhyati*, is explained *kshepyānyevavināsayitum arhāni duritāni atisayena nāsayatu*, may he entirely destroy the evils which are capable of being destroyed.

² *Sāma-Veda*, I. 23: Professor Benfey's text reads, *Mahān asyaya ādevayum*: Professor Müller has *mahānāsi ya im-ā-de-vayum*.

3. He is conveyed into the sacrificial hall as the *Hotri* to be adored at sacrifices, or as the *Potri*¹ he sits down (on the sacred grass).

4. AGNI may be the officiating priest at the sacrifice,² or the master of the house in the sacrificial chamber, or he sits down as the *Brahman*.

5. Thou, who art the director (of the ceremonial),³ acceptest the oblations of devoutly-worshipping man the descendants of MANU.

6. Thou art willing (to fulfil) the office of messenger for the mortal whose oblations at the sacrifice thou art pleased to convey.

7. Be pleased by our sacrifice; (be pleased) ANGIRAS, by our offering: hear our invocation.

8. May thy inviolable car, whereby thou defendest⁴ the donors of oblations, be everywhere around us.

SÚKTA X. (X.)

The deity and *Rishi* as before, the metre is *Padapanhti*.

1. We celebrate thee to day, AGNI, who art like a horse (in conveying our burdens) with thy praises,

¹ Two of the sixteen priests are here named: the *Hotri* is the offerer of the oblation; the function of the *Potri* doubtful.

² *Uta gná agnir adhwara*: the meaning of *gná* is, usually, *devapatní*, a wife of a deity, agreeably to which, one rendering suggested by *Sáyana* is *agnir yáje devapatnir yajati*, *Agni* worships the wives of the gods at the sacrifice; or, as an alternative, *gná*, as equivalent to *gachchhan*, going, may designate the *adhvaryu*, who moves about at the ceremonial.

³ *Upavaktá*, the priest who pronounces the formulæ of sacrifice, or he may be the *Brahmá*, or the *Sadasyu*, directing what is to be done.

⁴ The verse occurs in the *Yajush*, III. 36.

conveying (our wishes to the gods), and (who art) like a benefactor, propitious and affectionate.¹

2. Be now the conveyer, AGNI, of our auspicious, powerful, efficacious, truthful, and great sacrifice.

3. AGNI, who like the sun art light, propitiated by these our hymns, come to our presence with all thy hosts (of radiance).²

4. Glorifying thee, AGNI, to day, with these our praises, may we offer thee (oblations): thy (flames), bright as those of the sun, roar aloud.

5. Thy lovely radiance, AGNI, whether by day or by night, shines upon (all objects) like an ornament (to give them) beauty.

6. Giver of sustenance, (AGNI), thy favour is free from fault, like clarified butter: thy pure and golden lustre shines like an ornament.

7. Truthful AGNI, verily thou removest from the mortal who institutes (thy) worship, whatever sin has been committed (by him) of old.

¹ *Yajush*, xv. 44: as the text is very elliptical, *Mahūdharma* has a somewhat different explanation: thus, of *aśvam na*, like a horse, he says it alludes to the *Áśvamedhiha* horse, as the priests celebrate him at the sacrifice: *Sáyana* explains the simile, *Agnī* is the bearer of oblations as a horse is of burthens, *boḍhāram aśvamiva tathā harisho ráhukam*: of the epithet of *stomaih*, or *ohaih*, both agree in deriving it from *vaha*, to bear, but one explains it bearing, or causing to acquire, fruit or reward; the other, causing to attain to *Indra* and the rest, *Indrádi prúpakaih*: *kratum na*, *Sáyana* renders *upahartāramiva*, like a benefactor; *Mahūdharma* explains it sacrifice, may we celebrate or augment that thy sacrifice, *Agni*, with praises, &c.: the verse occurs also *Sama-Veda*, I. 434, II. 1127.

² This and the preceding occur *Yajur-Veda*, xv. 45 and 46, and *Sáma-Veda*, II. 1128, 1129.

8. May our friendly and fraternal attentions to you deities prove fortunate; for such (attentions shewn) in every sacrifice (form) our security in the sphere (of the gods).¹

ANUVÁKA II.

SÚKTA I. (XI.)

The deity and *Rishi* as before, the metre is *Trishtubh*.

1. Powerful AGNI, thy auspicious radiance shines upon the proximity of the sun (by day,; thy bright and visible (lustre) is conspicuous by night,¹ as the bland and pleasing food (of sacrifice, the oblation) becomes manifest in thy form.

2. AGNI, who art engendered repeatedly, and glorified by sacrifice, set open heaven to him who offers thee adoration: resplendent (AGNI), bestow upon us that ample and acceptable (wealth), which, radiant (deity), thou, with all the gods, hast given (to other worshippers).

3. The offerings² (to the gods) are engendered, AGNI, of thee; from thee (proceed) praises; from thee effective prayers; from thee come a vigorous frame and wealth to the man who worships with sincerity and offers oblations.

¹ So *Sáyana* explains, *no nábhīh sadane; nábhī, bandhanam*, binding or fastening: *devánāin sthāne*, in the place of the gods, and *sasminnūdhan, sarvasmīn yajne*, in every sacrifice.

² That is, oblations are to be offered with fire both morning and evening.

² *Kávyá* for *hávyáni* is explained by *Sáyana*, acts in connection with fire, such as bringing the deities, conveying oblations and the like, or it may mean the functions of the *adhvaryu*; otherwise it might have been thought to refer to the *havya*, or offerings to the *Pitris* or manes.

4. From thee, who art vigorous, the conveyer of oblations, the vast, the granter of what is desired, is born (a son) of real strength; from thee comes wealth approved of by the gods, the source of happiness; from thee, AGNI, (is obtained) a swift unarrested horse.

5. Immortal AGNI, devout mortals worship with holy rites thee the first deity (of the gods), whose tongue exhilarates (them),¹ the dissipator of sin, the humiliator (of the demons),² the lord of the mansion, the unperplexed.

6. AGNI, son of strength, since thou protectest (thy worshippers), far (remove) from us all iniquity; far (remove from us) sin; far (from us) all evil thoughts; for prosperous is he of whom thou, who art radiant by night, promotest the well-being.

SÚKTA II. (XII.)

Deity, *Rishi*, and metre as before.

1. May he who with uplifted ladle kindles thee, and thrice every day presents to thee the (sacrificial) food, knowing thy glory, JÁTAVEDAS, to be invigorated by the act, surpass (all others) in riches.

2. He who, labouring diligently, brings thee fuel, honouring, AGNI, thy great glory; he who kindles thee in the evening and at dawn; he, prosperous and destroying his enemies, acquires riches³

¹ By taking as their mouth the oblation.

² *Damunasam* has various meanings: *rahshasám damanakarana manasupetam*, being intent on destroying the *Ráhshasas*, having a mind for taming, or a tamed or humble mind, a liberal or a domestic mind.

³ *Doshá śivah sahasoh suno yam deva á chit sachase swasti: Sáyana* refers *śivah* to *Agni*, as *śivakara*, making happy, but then there is no antecedent to *yam*, whom.

3. AGNI is the possessor of great strength,¹ of excellent food, of riches, the youngest (of the gods): abounding in sustenance, he gives to the mortal who worships him precious (wealth) according to (his devotion).

4. If, youngest (of the gods), with the inconsiderateness common to men, we have ever committed any offence against thee, make us free from the defects of earth;² efface entirely, AGNI, our offences.

5. Let not us, AGNI, who are thy friends, ever suffer harm from any great or comprehensive offence against either gods or men: bestow forgiveness upon our sons and grandsons, the reward of what has been well done.³

6. Adorable *Vasus*, in like manner as you have liberated the cow bound by the foot, so set us free entirely from sin; and may our existence, AGNI, be prolonged.

SÚKTA III. (XIII.)

The deity, *Rishi*, and metre as before; or the deities may be considered as those specified or alluded to in each stanza.

1. Favourably-minded, AGNI has manifested (his might) in regard to the wealth-bestowing procession of the resplendent dawns:⁴ proceed, AṢWINS, to the

¹ *Bṛihatāh kshatriyasya* is explained by the scholiast, *mahato balasya*.

² *Aditer anágān* is rendered by *Sáyaṇa*, *bhúmer anágasah, páparahitán*: in what sense the sins of earth, or against the earth, is to be understood, must be a matter of conjecture.

³ *Yachchha tokáya, tanayáya, sám yoh*: *sám* the scholiast explains by *páparúpodravanám śántim*, expiation or pacification of violences of the nature of sin, and *yoh, sukṛitotpáditam sukham*, happiness produced by what is done well.

⁴ This is apparently a mere paraphrastic announcement that the dawn having appeared the morning fire is to be lighted.

dwelling of the pious (worshipper): the divine sun rises with splendour.

2. The divine SAVITRI diffuses his light on high, dispersing the dew, and like a vigorous (bull) ardent for the cow: then VARUNA, and MITRA, and other (divinities), hasten to (fulfil)¹ their offices when they elevate the sun in the sky.

3. Seven great coursers convey that sun, whom the (deities), occupants of enduring mansions, and not heedless (of their offices), have formed for the driving away of darkness, (and who is) the animator of the whole world.

4. Divine (sun), thou proceedest with most powerful (horses), spreading thy web (of rays), and cutting down the black abode (of night): the tremulous rays of the sun throw off the darkness which is spread like a skin over the firmament.

5. This sun, not far removed, and unobstructed, whether (looking) downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky?

SÚKTA IV. (XVI.)

The deity or deities, the *Rishi*, and metre as before.

1. The resplendent AGNI, by whom all is known, has manifested (his might) in regard to the dawns

³ *Yat sūryam divy-árohanti* the scholiast explains, *yadā raśmayah sūryasya árohanam kárayanti*, when the rays of light cause the ascent of the sun, otherwise the nominative of the verb might be thought to be *Mitra*, *Varuṇa*, and the rest, *Mitra* being the deity presiding over the day, *Varuṇa* over the night.

radiant with lustre: far-going NÁSATYAS, come with your car to this our sacrifice.

2. The divine SAVITRĪ displays his banner on high, diffusing light through all worlds: contemplating (all things), the sun has filled heaven and earth and the firmament with his rays.

3. The great and intelligent dawn, variegated with (many-coloured) rays of purple tint, bringing opulence, has come with (her) lustre: the divine USHAS, arousing (the sleepers), proceeds with her well-harnessed car (to distribute) felicity.

4. May those robust and active horses bring you, (AŚWINS), hither at the breaking of the dawn, and may these *Soma* juices prepared, showerers (of benefits), for your drinking, exhilarate you at this (our sacrifice).

5. This sun, not far removed and unobstructed, whether looking downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky.¹

SÚKTA V. (XV.)

The deity of the first six stanzas is AGNI; of the two next SOMAKA; of the two last the AŚWINS; the *Rishi* is *Vámadeva*, the metre *Gáyatrī*.

1. AGNI, the invoker (of the gods), like a horse (that bears a burden), is brought to our sacrifice;² a deity adorable amongst deities.

¹ See the preceding hymn.

² *Parináyate* has, however, a technical import, implying a formal ceremonial, the bringing of the fire taken from the household fire wherewith to light the sacrificial fire, *váji san* being a horse; that is, whom they load as a horse bringing a load; *Agni* being brought to become the bearer of the oblation, *havir váhanah*.

2. AGNI, thrice (a day), comes to our sacrifice like a charioteer, bearing the sacrificial food to the gods.

3. The sage, AGNI, the lord of food, has encompassed the oblation,¹ giving precious things to the donor.

4. Radiant is this AGNI, the subduer of foes, who is kindled on the (altar) of the east as (he was kindled) for SRINJAYA² the son of DEVAVÁTA.

5. May the mortal who is strenuous (in worship) acquire authority over this AGNI, the sharp-rayed, the showerer (of benefits).

6. They diligently worship him daily who is like a horse (to convey oblations), who is liberal and resplendent as the son of heaven, (the sun).

7. When the prince, the son of SAHADEVA, promised (to present) me with two horses, I withdrew not when called before him;³

8. But immediately accepted those two excellent and well-trained horses from the prince, the son of SAHADEVA.

9. Divine AṢWINS, may this prince, SOMAKA, the son of SAHADEVA, your (worshipper), enjoy long life.

10. Divine AṢWINS do you two make the prince, the son of SAHADEVA, long-lived.

¹ *Yajur-Veda*, II. 35, *Sáma-Veda*, I. 30: the commentator on the latter interprets the verb *paryakramít* as taking the offerings for conveyance to the gods.

² A certain *Somayaji*: we have several princes of the name in the Purānas, but none distinguished by this patronymic: the *Srinjayas* are also a people in the west of India: *Vishnu P.* 193.

³ *Achhá na h́ta udaram* is explained, *abhimukhena kumárena h́ta san tavaṣavalabdhwa na nirgataván asmi*, being called by the present prince, I did not go forth without receiving the two horses.

SÚKTA VI. (XVI.)

The deity is INDRA; the *Rishi* as before; the metre is *Trishubh*.

1. May the truthful MAGHAVAN, the accepter of the spiritless *Soma*,¹ come to us; may his horses hasten to us: to him we offer this sacrifice, the very potent beverage: may he grant the fulfilment of our desires.

2. Hero, INDRA, set us free to-day to give thee exhilaration at this sacrifice, as (they let loose a horse) at the end of the road: may the worshipper, like UṢANAS, repeat an acceptable prayer to thee, the knower (of all things), the destroyer of the *Asuras*.

3. Like a sage (knowing) what is hidden, and fulfilling sacred rites, so the showerer (of benefits), quaffing copiously the effused (libation), exults (in the draught), and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception by day.²

4. When the vast luminous heaven manifested by the rays (of light) is displayed, then are (the deities) resplendent according to (their heavenly) abode: the chief of leaders, (INDRA),³ in his approach has scattered the thick glooms so that men may see.

5. INDRA, the accepter of the stale *Soma*, sustains infinite greatness, and has filled both heaven and earth by his magnitude: therefore has the vastness of him who has surpassed all the regions, exceeded (the world).

¹ *Rijishin*, poss. from *Rijisha-vigatasáraḥ somah*, the *Soma* of which the essence is gone.

² *Ajñanat sapta kárūn ahná chich-chakrur vayuná grīnantāḥ* is rather obscure: it is explained by the scholiast as in the text.

³ The scholiast says *Súrya*, but this can only be as identical with *Indra*, to whom the hymn is addressed.

6. Knowing all things profitable for men, SAKRA has, with his willing friends (the MARUTS), sent forth the waters, for they, with (loud) shouts, divided the clouds, and, desiring (to fulfil) their office, set open the pasturage of the cows (of the *Angirases*).

7. Thy protecting thunderbolt has slain VRITRA, obstructing the (issue of the waters), the conscious earth (co-operating) with (thee): valiant hero, preserver (of the regions), send down by thy strength the waters of the firmament.

8. Invoked of many, when thou hadst divided the cloud for (the escape of) the waters, *Saramá* appeared before thee; and thou, the bringer of abundant food, hast shewn us favour, dividing the clouds and glorified by the *Angirases*.

9. MAGHAVAN, who art honoured by men, thou hast repaired to the presence of the sage¹ for (the sake of) bestowing (upon him) wealth, and when soliciting (thee) in his need (for aid): defending (him) with thy protection, the guileful, impious *Dasyu* has been destroyed in the contest for the spoil.

10. With a mind resolved on killing the *Dasyu*, thou camest (to his dwelling), and KUTSA² was eager for thy friendship: now have you two alighted in his,

¹ The text has *haviṃ*, usually rendered *kránta darśi*, the seer of the past; but according to the commentator it is here a synonyme of *Kutsa*, as in the next stanza.

² A *Rájarshi*, the son, it is here said, of *Ruru*, also a royal saint: frequent mention of the name has occurred, see Index, vols. I. and II., but it is borne by different persons: *Kutsa*, the author of several *Súktas*, (vol. I. p. 26.), being termed the son of *Angiras*; whilst (ibid. p. 295.) we have a *Kutsa* son of *Arjuna*.

(INDRA'S), habitation, and, being entirely similar in form, the truthful woman has been perplexed (to discriminate between you).¹

11. Thou goest with KUTSA in the same chariot, determined to defend him; (thou who art) the tormentor (of foes), the lord of horses (of the speed) of the wind: on the same day wherein, yoking (to the car) the straight-going steeds, as if to receive food, the sage (KUTSA) has been enabled to cross over (the sea) of calamity.

12. For KUTSA, thou hast slain the unhappy ŚUSHŪNA,² and, in the forepart of the day, attended by thousands, (thou hast slain) KUYAVA³ with the thunderbolt: thou hast swiftly destroyed the *Dasyus*, and thou hast cut them to pieces in the battle, with the wheel (of the chariot of) the sun.⁴

13. Thou hast subjugated PIPRU and the mighty MRIGAYA⁵ for the sake of RIJISWAN the son of VIDATHIN;⁶ thou hast slain the fifty thousand KRISHNAS;⁷ and, as old age (destroys) life, thou hast demolished the cities (of SAMBARA).

14. While having (thy) person in the proximity of the sun, thy form becomes redolent of ambrosia,

¹ After the destruction of the enemies of *Kutsa*, *Indra* conveyed him to his palace, where *Śachi*, the wife of *Indra*, could not tell which was her husband as they were both exactly alike.

² Vol. I. 137, II. 169.

³ Vol. I. 267, 268.

⁴ Vol. II. p.p. 35, 169.

⁵ *Mrigaya* is said to be the name of an *Asura*: *Pipru* has frequently been named.

⁶ The names of *Rájas*.

⁷ Vol. I. 260: these are here also said to be *Rákshasas* of a black colour, *krishnavarnáni* *Rakshánsi*: the legend alluded to formerly specified but 10,000: here we have *pañchásat sahasrá*.

and thou art like the cervine elephant,¹ consuming the strength (of the strong), and art like a terrible lion when wielding thy weapons.

15. Relying (upon INDRA) for protection, and desirous of riches, (pious men) repair to him soliciting his presence in the sacrifice, as if in the battle; asking for food, celebrating his praise with hymns, for he is the refuge (of his worshippers), and resembles the grateful and lovely (goddess) of nutrition.²

16. Let us invoke that gracious INDRA who has made so many things good for man; who, bestowing enviable opulence, quickly brings acceptable food to a worshipper like me.

17. Hero, INDRA, when in any conflict of men the sharp thunderbolt falls in the midst (of them), and when, lord, there is a terrible battle, then the defender of our persons is made known.

18. Be thou the protector of the pious acts of VĀMADEVA; be thou in battle an unfailing friend: we come to thee, eminent in wisdom; mayst thou be ever benignant to thy praiser.

19. In every battle, MAGHAVAN, may we, along with those men who trust in thee and offer rich gifts, like those who are resplendent with riches, triumphing over their foes, glorify thee many nights and years.

20. Therefore we offer to the vigorous INDRA, the showerer (of benefits), holy adoration, that he may never withdraw his friendly (actions) from us, and

¹ *Mṛiga na hastī* is explained *gaja-visesha*, *mṛiga iva*, a sort of elephant like a deer: *quære* if the *Sivatherium* existed in the time of this *Sūkta*.

² The goddess *Lakshmi*.

that he may be our powerful protector, the defender of (our) persons, as the *Bhrigus* (fabricate) a car (for use).¹

21. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): Lord of horses, a new hymn has been made for thee:² may we, possessed of chariots, be ever delighted in (thy) praise.

SŪKTA VII. (XVII.)

The deity and *Rishi* as before; the metre is also the same, except in the fifteenth verse, in which it is *Virāt*.

1. Thou, INDRA, art mighty; the vast earth confesses to thee (thy) strength, as doth the heaven: thou hast slain VṚITRA by thy vigour, thou hast set free the rivers arrested by AHI.

2. At the birth of thee who art resplendent, trembled the heaven (and) trembled the earth through fear of thy wrath; the mighty clouds were confined; they destroyed (the distress of drought), spreading the waters over the dry places.

3. The subduer of foes, manifesting his energy and hurling his thunderbolt, shattered the mountain by his strength: he slew VṚITRA with the thunderbolt, exulting, and the waters whose obstructor was destroyed rushed forth with rapidity.

¹ *Bhrigavo na ratham* is all we have in the text: the scholiast explains the first *dīptās-takshāṇah*, bright or dexterous carpenters: the object of the comparison is not very obvious, but apparently it intends, that as a wheelwright makes a chariot for a special purpose, so the worshipper performs worship in order to secure *Indra's* favour.

² *Ahāri Brahma*: the phrase has occurred before, see *Sūkta* 6, verse 2.

4. Heaven, thy progenitor, conceived (I have obtained) a worthy son;¹ the maker of INDRA was the accomplisher of a most excellent work: he who begot the adorable (INDRA), armed with the thunderbolt, irremovable from his station, and endowed with greatness.

5. All men, praising the munificence of the divine MAGHAVAN, verily glorify him who alone casts down many, INDRA, the king of men, the adored of many.

6. Truly are all libations his; the inebriating draughts are truly most exhilarating to the mighty INDRA: truly art thou the lord of wealth, of (all sorts of) treasures: thou, INDRA, supportest all people by the gift (of riches).

7. (We praise) the slayer of many foes, the courageous, the discomfiter (of enemies), the great, the unbounded, the showerer (of benefits), the wielder of the bright thunderbolt, him who is the destroyer of VRITRA, the bestower of food, the giver of wealth, MAGHAVAN the possessor of riches.

9. This MAGHAVAN, who destroys assembled hosts, is he who is renowned as chief in battles: he brings the food which he bestows (upon the worshipper): may we be held dear in his friendship.

10. This (INDRA), is renowned, whether conquering or slaying (his foes), or whether in conflict he recovers the cattle: when INDRA truly entertains anger, all that is stationary or moveable is in fear of him.)

11. INDRA, the lord of opulence, who has overcome many (enemies), has completely won (their) cattle, (their) gold, (their) horses: chief leader by his ener-

¹ *Suvīras-te janitā manyata dyauh*: the commentator renders *dyau* by *dyōtamāna*, and considers *janitā* to imply *Prajāpati*.

gies, praised by these his worshippers, he is the distributor of riches, the bestower of wealth.

12. Some portion (of his strength) INDRA derives from his mother, some portion from his father: he who, though his progenitor,¹ has begotten (the world), and animates its vigour repeatedly, as the wind is driven by thundering clouds.²

13. Thou art the MAGHAVAN who makes one man destitute, another prosperous, who (scatters from his worshipper) the accumulated dust (of sin), the destroyer (of foes), like the heaven with the thunderbolt, MAGHAVAN conducts his worshipper to wealth.

14. He has hurled the wheel (of the chariot) of the sun, and has stopped ETASA going forth to (battle):³ the dark undulating cloud bedews him, (staying) at the root of radiance in the regions of its waters ;⁴

15. As the sacrificer (pours the oblation) at night upon the fire.⁵

16. May we (who are) wishing for cattle, for horses, for food, for wives, through his friendship induce INDRA, the showerer (of benefits), the giver of wives, the un-

¹ *Prajápati*, again, according to the scholiast.

² The simile is, however, applied to *Indra* by the scholiast in another sense; as the wind is impelled by thunder-clouds, so *Indra* is influenced by the hymns of the worshippers.

³ See vol. I. p. 106, vol II. pp. 35, 169.

⁴ In the *antariksha*, or firmament.

Asiknyám yajamano na hotá: the commentator considers *hotá* as put for *hotáram*, the nom. for the accus., and explains it the invoker, *Agni, áhvátáram agnim*: he supplies also the copulative, *sinchati somam*, he sprinkles the *Soma*; the stanza consists but of one *pada*, and is considered to refer to the preceding one.

wearied granter of protection, to come down, as a bucket (is lowered) into a well.

17. Be our preserver, thou who art looking (benevolently upon) all; a kinsman (to us); a supervisor (of all things), a bestower of felicity on those who are worthy (to offer) libations; a friend, a protector, a defender in the highest degree amongst defenders, a creator: (be thou, who bestowest) the world of heaven upon him who desires it, the giver to us of food.

18. Regard thyself as a protector of those who desire thy friendship; be a friend deserving of commendation: grant, INDRA, food to him who praises (thee): suffering difficulties, we make our supplications to thee, worshipping thee with these holy rites.

19. When INDRA, the possessor of opulence, is glorified, he singly destroys many unyielding foes: the worshipper is dear to him (who relies) on his protection, and neither gods nor men molest him.

20. The many-voiced INDRA, the possessor of opulence, the supporter of men, the irresistible, bestows upon us, when praised by us, assured (rewards): thou, (INDRA), art the king of men: grant to us abundantly that great fame which (is due) to (thy) worshipper.

21. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.¹

SÚKTA VIII. (XVIII.)

INDRA, ADITI, and VÁMADEVA are both the deities and *Rishis* of the *Súkta*, as it consists of a dialogue amongst them: the metre is *Trishtubh*.

1. INDRA speaks.] This is the old and recognised

¹ The same as the last verse of the preceding *Súkta*.

path by which all the gods are born; so, when full-grown, let him be born in the same manner; let him not cause the loss of this his mother.¹

2. VÁMADEVA speaks.] Let me not come forth by this path, for it is difficult (of issue): let me come forth obliquely from the side: many acts unperformed by others are to be accomplished by me: let me contend (in war) with one (enemy), in controversy with one opponent.

3. He, (INDRA), has asserted (that it will) cause the death of my mother: let me not proceed by the usual way, but proceed quickly, according (to my will: in the dwelling of TWASHṬRĪ INDRA drank the costly *Soma* from the vessels of the offerers.²

4. ADITI speaks.] What irregular act has he committed whom (I, his mother,) bore for a thousand months and for many years? there is no analogy between him and those who have been or will be born.³

¹ According to the legend recited by *Sáyana*, the *Rishi*, *Vámadeva*, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to *Aditi*, who thereupon came, with her son *Indra*, to expostulate with the *Rishi*: this is the subject of the *Súkta*: the interesting part of this absurd story is its accordance with the birth of *Sákya*, according to the Buddhists, who may possibly have borrowed the notion from the Veda.

² Here, *Sáyana* observes, *Vámadeva* vindicates his own wilfulness by the example of *Indra*, who came to *Twashṭri's* house uninvited, and, by force, drank the *Soma* prepared for other gods.

³ *Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

5. Deeming it disreputable (that he should be brought forth) in secret,¹ his mother endowed (INDRA) with (extraordinary) vigour: therefore, as soon as born he sprung up of his own accord, invested with splendour, and filled both heaven and earth.

6. These (rivers) flow murmuring as if, being filled with water, they were uttering sounds (of joy): ask them what is this they say;² what is the encompassing cloud that the waters break through?

7. What do the sacred expiatory strains declare to me?³ the waters receive the reproach of INDRA: my son has slain VṚITRA with the mighty thunderbolt: he has set those rivers free.

8. VÁMADEVA speaks.]⁴ Exulting, the youthful mother brought thee forth: exulting, KUSHAVÁ⁵ swallowed thee: exulting, the waters gave delight to the infant: INDRA, exulting, rose up by his strength.

¹ In the privacy of the lying-in chamber, unworthy of so great a divinity.

² That is, they are proclaiming the greatness of *Indra*, by which, and not by their own efforts, they have been extricated from the cloud.

³ *Kimu shvid asmaí nivido bhananti*; the *Nivids* are certain verses repeated at some sacrifices to *Indra* and the *Maruts* in their honour, and are tantamount to an acquittal of the charge imputed to *Indra*, and here anticipated by *Aditi* of brahmanicide, *Vṛitra* being a brahman: the crime was transferred to the waters in the shape of foam: these explanations are rather, perhaps, derived from the *Pauránik* developments of the original legends, imperfectly handed down.

⁴ The rest of the *Súkta* is by the *Rishi* in praise of *Indra*.

⁵ The commentator says a *Ráhshasi*, whom *Indra*, although at first swallowed by her, drove out of the lying-in chamber.

9. VYANSA,¹ exulting and striking (hard blows), smote thee, MAGHAVAN, upon the jaw; whereupon, being so smitten, thou provedst the stronger, and didst crush the head of the slave with the thunderbolt.

10. As a heifer bears a calf, his mother, (ADITI), bore INDRA, mature (in years), strong, irresistible, vigorous, energetic, invincible, (destined) to follow his own course, heedful of his person.

11. His mother inquired of the mighty INDRA, have these deities deserted thee, my son? then INDRA said, VISHNU, my friend, (if thou) purpose slaying VRITRA, exert thy greatest prowess.

12. Who has made thy mother a widow? who has sought to slay the sleeping and the waking? what deity has been more gracious than thou, since thou hast slain the father, having seized him by the foot?²

13. In extreme destitution I have cooked the entrails of a dog:³ I have not found a comforter among the gods: I have beheld my wife disrespected: then the falcon,⁴ (INDRA), has brought to me sweet water.

¹ The name of a *Ráhshasa* who also attempted to destroy the infant *Indra*.

² *Yat prákshínáh pitaram pádagrihya*: the particulars of this incident are not related by *Sáyana*, who contents himself with saying the allusions are variously explained by *Taittiriya*—*Taittiriya Sanhitá*, VI. I. III. 6.

³ So *Manu* has, *Vamadeva*, who well knew right and wrong, was by no means rendered impure, though desirous, when oppressed with hunger, of eating the flesh of dogs for the preservation of his life, x. 106: *ichchhan attum*, wishing to eat, might be considered equivocal, but the text here states *suná ánráñi peche*, I cooked the entrails of a dog.

⁴ That is, swift as a hawk, *syena vat-síghra gámíndrah*.

ADHYÁYA VI.

MANDALA IV. CONTINUED.

ANUVÁKA II. CONTINUED.

SÚKTA IX. (XIX.)

The deity is INDRA; the *Rishi* VANADEVA; the metre *Trishtubh*.

1. INDRA, wielder of the thunderbolt, all the protecting deities who are reverently invoked, and both the heaven and the earth, glorify thee who art verily one alone, mighty, vast, and pleasing of aspect, for the destruction of VRITRA.

2. As elders (send forth their young), so the gods have sent thee (against VRITRA): thence thou becamest, INDRA who art the abode of truth, the sovereign of the world: thou hast slain the slumbering AHI for (the release of) the water, and hast marked out (the channels of) the all delighting rivers.

3. On the day of full moon¹ thou hast slain with the thunderbolt the insatiable, unnerved, ignorant, unapprehending, slumbering AHI, obstructing the gliding-downward-flowing (streams).

4. INDRA, by his strength, has agitated the exhausted firmament, as wind, by its violent (gusts, agitates) the water: exulting in his strength, he has divided the solid (clouds), and has shattered the peaks of the mountains.

5. The MARUTS have hastened to thee like mothers to their young: like chariots they have rushed in along (with thee); thou, INDRA, hast satisfied the flowing streams; thou hast shattered the clouds: thou hast set free the obstructed rivers.

¹ *Aparvan* is the phrase of the text; explained *paurṇamúsyám*.

6. Thou hast made the vast, all-cherishing, and exuberant earth, delighted with (abundant) food, and tremulous water, for (the sake of) TURVÍTI and VAYYA:¹ thou hast made the rivers easy to be crossed.

7. INDRA has filled the youthful rivers, the parents of plenty, the corrodors (of their banks), like armies destructive (of their foes): he has inundated the dry lands, and (satisfied) the thirsty travellers: he has milked the barren cows whom the *Asuras* had become the lords of.²

8. Having slain VRITRA, he has liberated many mornings and years (that had been) swallowed up by darkness, and has set the rivers free: INDRA has released the imprisoned rivers, encompassed (by the cloud), to flow upon the earth.

9. Lord of horses, thou hast brought the son of AGRÚ³ from his dwelling, where he was being devoured by the ants:⁴ when extricated, although blind, he distinguished the serpent;⁵ and when he came forth the joints that had been sundered in the ant-hill were restrung.⁶

10. The sage, (VÁMADEVA), knowing, royal INDRA,

¹ See v. I., p. 149, 165.

² *Adhok staryo dansupatnih*, that is, he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the *Paṅgi*.

³ The commentator has only a certain female, *Agrú náma káchi*.

⁴ *Vamrībhīr-adānam, upajīhvīkābhīr-adyamānam*: *Sāyaṇa* evidently understands by *upajīhvīkā*, the white ant, as he explains, *nivesanāt, valmīkākhyāt sthānāt*: *valmīka* is the familiar term for a hillock thrown up by the insect.

⁵ *Ahīm*, explained *sarpam*: the presence of a snake in an ant-hill is still a popular notion.

⁶ The phraseology is partly doubtful: *ukhachhīt samaranta*

the ancient deeds of thee who art all-wise, has proclaimed the actions, such as thou hast performed them, generative of rain, self-evolved, and beneficial to man.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.¹

SÚKTA X. (XX).

The deity, *Rishi*, and metre as before.

1. May the illustrious INDRA, the granter of desires, come to us, whether from afar or nigh, for our protection: he who is the lord of men, armed with the thunderbolt, overcoming his foes in conflict and in combats, (attended) by the most illustrious (MARUTS).

2. May INDRA, looking down upon us, come with his steeds to our presence for our protection and enrichment: may the mighty thunderer, the possessor of wealth, (aiding us) in battle, be present at this our sacrifice.²

3. Thou, INDRA, placing us before thee, shalt receive this sacrifice, our holy offering; and as the huntsman (kills his game), may we, thy worshippers,

parva, *Sáyana* interprets it *valmīkakhyaýá ukháýás chhedakáni parváni samagachchanta*, the joints which had been relaxed or corroded by the insects of the *ukhá*, or ant-hill, were re-united by *Indra*.

¹ See p. 153.

² *Yajur-Veda*, xx. 48, 49: in the first, *Mahidhara* supplies *balaih* instead of *marudbhik* as the subst. to *ojishthebhik*; and in the second renders *vájasátau* for the sake of bestowing food.

holder of the thunderbolt, for the acquirement of riches through thee, be victorious in battle.

4. INDRA, the giver of food, be near to us, favourably disposed; and, anxious for our (good), drink of the effused, prepared, exhilarating *Soma*, and be pleased by the (sacrificial) food (offered) with the noon-day hymn.¹

5. Like a man boasting of his wife, I glorify that INDRA who is invoked of many, who is hymned by recent sages, (who is) like a tree with ripe fruit, like a victorious (warrior), skilful in arms.

6. He who is vast and self-sustained like a mountain, the radiant and formidable INDRA, born of old for the destruction (of the foes of the gods), the wielder of the ancient thunderbolt, charged with splendour, like a jar (filled) with water.

7. Of whom there is no opposer by (reason of) his birth, nor any destroyer of the wealth that accomplishes (pious works): powerful and resplendent (INDRA), the invoked of many, do thou who art the showerer (of benefits) bestow upon us riches.

8. Thou rulest over the riches and the dwellings of men; thou art the rescuer of the herd of cattle; thou art the giver of instruction, the smiter in battles, and the distributor of great heaps of riches.

9. By what wisdom is he who is most wise renowned? by that wherewith the mighty INDRA repeatedly does (great things): he is the especial effacer of the manifold sin of the worshipper, and bestows wealth upon his adorer.

¹ *Samandhasá mamañuh prishthyena : prishthyam* is termed the *mádhyanandinasavana udgátríbhírudgíyamánam stotram*.

10. Harm us not, but cherish us, INDRA: bestow upon us that abundant wealth which it is thine to give to the donor (of the oblation): praising thee, we celebrate thee at this sacred rite, which is new and excellent, and (at which the oblation) is proper to be presented.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

सुक्ता XI. (XXI.)

The deity, *Rishi*, and metre as before.

1. May INDRA come to us for our protection, and being praised (by us), may the mighty hero be exhilarated along with (us)¹ at this rite; he whose energies are many: may he, like the radiant sun,² recruit his own overpowering vigour.

2. Glorify the powerful leaders³ of that renowned and opulent (INDRA), whose victorious and protecting energy rules over men, like a universal sovereign entitled to veneration.

3. May INDRA, accompanied by the MARUTS, come quickly for our protection, from the heaven, from the earth, from the firmament, or from the waters; from

¹ *Mahádhara, Yajur-Veda, xx. 47*, says, with the gods, *devaih saha: Sáyana* has *asmábhik saha*.

² *Dyaúr na kshatram abhíbhúti pushyát: Mahádhara* connects the simile with what precedes, whose many exploits (are celebrated) like the heaven: he refers, also, *kshatram* to the sacrificer, may he, (*Indra*), cherish (our) strength.

³ *Vrishnyáni nrín, balabhútán netrín*, that is, the *Maruts*.

the sphere of the sun, from (any) distant region, from the abode of the rains.

4. We glorify, in solemn rites, this INDRA who rules over substantial, abundant riches; who by his prowess is victor over (hostile) hosts; who by his munificence brings excellent (wealth) to the presence (of his worshippers).

5. Let the invoking priest bring to our dwellings that (INDRA) who, firmly fixing the (world), returns food for (sacrificial food), and (utters) a voice enjoining (men) to worship:¹ he who is to be propitiated by praises, who is adored by many.

6. When the repeaters of (his) commendations, abiding in the dwelling of the worshipper,² approach INDRA³ with praise, may he who is our (great) sustainer in conflicts, whose wrath is difficult to be (appeased), become the ministering priest of the master of the house.

7. True it is that this might of the son of the protector of the world,⁴ the showerer (of benefits), affects for his advantage the offerer of praise: it (prevails) in the secret (thoughts)⁵ of the worshipper, and

¹ *Vácham janayan yajadhyai*; the speech of Indra is the thunder, the effect of which is to induce the *parcus deorum cultor et infrequens*, whether Roman or Hindu, *retrosum vela dare*.

² *Ausijasya*, from *usij*, a priest, one who employs priests.

³ *Adri* is the name in the text, a name, it is said, of Indra, from *dri* to divide, to tear, as foes.

⁴ *Bhárvarc*, is explained as the patronymic of *Bharvara*, which means *jagadbharttá*, the protector of the world, or *Prajápati*.

⁵ The text has only *guhá pra*, which *Sáyana* expands into *guhárúpa-hridaye prabhavati*: it, that is, the strength, *balam*, of Indra, prevails or presides over the heart, in the nature of secrecy or mystery.

in his dwelling, for (the accomplishment of his) pious acts, (the attainment of his) desires, and his delight.¹

8. Inasmuch as he has opened the doors of the cloud, and has supplied the rapid courses of the waters with (additional) torrents, so when the pious have recourse to INDRA for food, he finds (it) in the haunt of the *Gaura* and *Gavaya*.²

9. Thy auspicious hands, INDRA, are the doers of good deeds: thy two hands, INDRA, are the extenders of wealth to him who praises thee: what, INDRA, is this delay? why dost thou not exhilarate us? why art thou not delighted to make us gifts?

10. Thus (glorified), INDRA, who is faithful (to his word), the lord of wealth, the slayer of VṚITRA, bestows riches on man;³ so thou, the praised of many, give us riches for our pious acts, that I may eat of thy divine food.

¹ This verse is somewhat obscurely expressed: the purport, according to the scholiast, is, that the might of *Indra* always protects his worshipper, *Indrasya balam sarvadā yajamānam pālayati*.

² *Vidat gaurasya gavayasya gohe: vidat* here has no government, and *goha* for *griha*, a dwelling, is a strange term as applicable to the *Gaura* and *Gavaya* which *Sāyana* says, are two species of *mṛiga*, a deer, or any wild animal; but they are in fact two kinds of wild cattle, *Bos-gavæus*, or *Gavæus-frontalis*, and *Bibos gaurus*, or *B. cavifrons*, confounding the latter also with the *Bibos asil* of *Silhet*: the purport of the expression, according to the scholiast, is, that *Indra* obtains those two animals *tau dūau paśū labhate*, either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen.

³ *Varivah pūrave kah, manushyāya dhanam karoti*: it might be thought to refer to a descendant of *Puru*, but the first vowel of *Puru* is short.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever delighted in (thy) praise.

ANUVÁKA III.

SÚKTA I. (XXII.)

Deity, *Rishi*, and metre as before.

1. Since the great and mighty INDRA is propitiated by our (oblations), since he desires (them) from us, may he, the possessor of opulence, who comes wielding the thunderbolt by his strength, accept the (sacrificial) food, the hymn, the *Soma* libation, and the prayers.¹

2. The showerer (of benefits), casting with his hands the quadrangular bolt that causes rain, fierce, the chief of leaders, the achiever of (glorious) acts, is desirous of the prosperity of the investing *Parushñí*² (river), whose (bordering) districts he has frequented through regard.³

3. Who divine, most divine, as soon as born (was

¹ Alluding to the four-fold forms of offering worship, *Brahma*, *Stoma*, *Soma*, and *Uktha*: the first is said to be the cakes steeped in butter and the like offerings or oblations; the second, the praise that is recited aloud; the third, the libation of the *Soma* juice; and the fourth, the praise or prayer that is repeated silently or in a lower tone, not chaunted or sung.

² *Urñám parushñím* is explained *áhhádikám parvatám nadím*, the river having joints or bends covering—the comment does not say what.

³ The phraseology here is somewhat obscure, and the scholiast does not materially enlighten us: the text is, *yasyáh parváñi sakhyáya vivye*; lit., whose joints through friendship he has approached: *Sáyana* explains it, *yasyáh nadyáh bhinnán desán-sakhiharmane samvritaván*, the separate districts of which river he has, for the sake of friendly acts, covered or concealed.

endowed) with abundant viands, and great energies, holding in his arms the willing thunderbolt, and causing by his strength (both) heaven and earth to tremble.

4. All the high places, and the many low places, the heaven and the earth, trembled (through fear) of the mighty (INDRA) at his birth: the strong (INDRA) cherishes the parents of the moving (sun),¹ and the winds, like men, make a noise in their peregrination.

5. Of thee, INDRA, who art mighty, great are the deeds, and to be proclaimed at all sacrifices, inasmuch as, high-minded hero, thou, sustaining (the world), hast by thy strength slain AHI with the resistless thunderbolt.

6. Most powerful INDRA, all these, thy exploits, are verily true: (through fear of thee), the showerer (of benefits), the cows shed (milk) from their udders: then, benevolent-minded (INDRA), the rivers, fearing thee, flow with rapidity.

7. Then, INDRA, lord of horses, the divine sister (rivers) praise (thee) for thy protection when thou didst set them free to flow, after having been impeded (by VṚITRA) through a long confinement.

8. The exhilarating *Soma* juice has been expressed: now may the current flow to thee, and may the expiatory power of the illustrious utterer of praise be directed towards us, as the quick rider holds firmly the reins of the steed.²

¹ *Mátarā bharati goḥ*: the latter *Sáyana* explains *gantuh-súryasya*.

² The phraseology is very obscure in some parts: *śamī śaśa-mánasya śaktih* is explained by *Sáyana*, *śamanam stuvatah tuti karma*, but what this means, especially in connection with

9. Enduring INDRA, bestow upon us energies, excellent, superior, powerful: bring under subjection to us enemies deserving of death: demolish the weapon of the malevolent man.

10. Hear our praises, INDEA, and bestow upon us many kinds of food: fulfil all our desires, and know thyself, MAGHAVAN, to be to us the donor of cattle.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in (thy) praise.

SŪKTA II. (XXIII.)

Deity, *Rishi*, and metre as before; or the deity of the third, ninth, and tenth verses may be *Rita*.

1. In what manner may (any one) extol the mighty INDRA? at the sacrifice of what worshipper may he, propitiated, be present, drinking the sacrificial *Soma* beverage, desirous of the (sacred) food, and pleased (by the oblation)? the mighty INDRA is borne (to the rite) for the purpose of bestowing brilliant wealth.

2. What hero has enjoyed his fellowship (in battle)? who has been a sharer in his benevolent thoughts? when does any one appreciate his wonderful bounty? when is he (present) for the promotion of the prosperity of the man who glorifies and worships him?

3. How is it that INDRA hears (the worshipper) who invokes him? and, hearing, how does he know his necessities? what are his gifts of old; why have they termed him the fulfiller (of the desires) of him who offers praise?

what follows, *asmadryak śiśuchánasya yamyá*, it is difficult to say.

4. How does he who glorifies INDRA, and is diligent in his worship, although encountering opposition, obtain from him wealth? may the divine INDRA be the appreciator of my praises, when accepting the sacrificial food he is propitiated towards me.

5. When, in what manner, at the dawning of this morning, has the divine INDRA accepted the friendship of a mortal? when, and in what manner, (is) his friendship (manifested) to the friends who have spread out the desirable and suitable (offering) before him?

6. May we in any manner proclaim thy friendship for thy friends? when may (we make known) thy fraternal regard? the efforts of the well-looking INDRA are for the happiness of all: the wonderful form of the moving (INDRA) is, like the sun, ever wished for.

7. Resolving to kill the oppressing, malevolent (*Rákshasī*),¹ not acknowledging INDRA, he sharpened his sharp weapons for (her) destruction, and the fierce (INDRA), the canceller of debts, has kept afar the unknown dawns in which the debts (are to be paid).

8. Many are the waters of *Rita*:² the adoration of *Rita* destroys iniquities; the intelligent and brilliant

¹ *Jighānsan-druham, dhvarasam, anindrām*: the last of the three epithets determines the gender of the party, but we have no other clue: the scholiast supplies *Rákshasīm*: who she may be is nowhere intimated; but from what follows it may be thought to mean death, the debt of nature, the payment of what *Indra's* favour delays by prolonging life; but this is mere conjecture: the comment is of no avail.

² *Rita* ordinarily means sacrifice, or truth, or water: here it may apply, according to *Sāyana*, to *Indra*, or to *Aditya*, or to the three former personified as divinities: the following stanzas are a succession of changes on the word.

praise of *Rita* has opened the deaf (ears) of man.

9. Many are the stable, sustaining, delightful forms of the embodied *Rita*: by *Rita* are (the pious) expectant of food; by *Rita* have the kine entered into the sacrifice.¹

10. The (worshipper) subjecting *Rita* (to his will) verily enjoys *Rita*: the strength of *Rita* is (developed) with speed, and is desirous of (possessing) water:² to *Rita* belong the wide and profound heaven and earth: supreme milch kine, they yield their milk to *Rita*.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

SŪKTA III. (XXIV.)

Deity, *Rishi*, and metre as before.

1. What suitable praise may bring the son of strength, INDRA, before us, to give us wealth: the hero, the lord of cattle, is the donor, oh man, of the wealth of his adversaries to him who glorifies him.

2. He, INDRA, is to be invoked for the destruction of VṚITRA: he, the deservedly praised, is to be worshipped: the real donor of wealth, he, MAGHAVAN, gives wealth, (acquired) in battle, to the mortal who offers him prayer and libations.

¹ As presents made to the officiating priests; or the phrase may mean also, the rays of light have entered into the water, *gāva ritam āviveṣuk, rasmaya udakam āviveṣuk*.

² *Ritasya sushmas-turayā-u-gavyuh*: is rather enigmatic: the scholiast explains it as in the text, *sushmo, balam, turayas tūrnam-gavyuh-u-chārthé; jalakāmascha bhanati*.

3. Men verily call upon him in battle: the (devout) inflictors of austerity upon their persons¹ constitute him their preserver: when both (the worshipper and the priest) approach together the bountiful INDRA, men (succeed) in (obtaining) the gift of sons and grandsons.

4. Powerful INDRA, men variously dispersed, come mutually together to celebrate sacred rites for the sake of obtaining rain: when men who are combatants assemble in battle, there are some of them who rely upon INDRA.

5. Thereupon some verily worship the powerful (INDRA); thereupon one man prepares the buttered cake that he may offer it to (INDRA); thereupon the offerer of the *Soma* he distinguishes from him who presents no libation; thereupon some one rejoices to worship the showerer (of benefits).

6. INDRA bestows wealth upon him who offers a libation to him, desiring it, though in another sphere; and, with an humble mind, makes him who is devoted to him his friend in combats.

7. INDRA accepting graciously the praises of his devoted (worshipper), who to-day pours out the libation to him, who toasts the buttered cakes, or fries the barley for INDRA, exercises towards him the power that grants his desires.

8. When the destroyer (of enemies) distinguishes a mortal foe; when the lord is engaged in the long

¹ *Ririkwánsas-tamwah*, are explained by *Sáyana*, *swakíyáni śariváni tapasá rechayanto yajamánáh*, worshippers emaciating their own bodies by penance: if correctly interpreted, therefore, we have the ascetic penances of the Hindus, recognised by the text of the Veda.

(continued) battle,¹ (his) bride summons to the dwelling the showerer (of benefits), encompassed by the offerers of the libation.

9. A man has realized a small price for an article of great value,² and again coming (to the buyer he says) this has not been sold; I require the full price; but he does not recover a small price by a large (equivalent): whether helpless or clever, they adhere to their bargain..

10. Who buys this, my INDRA, with ten milch kine? when he shall have slain (your) foes, then let (the purchaser) give him again to me.

¹ *Dīrgham yad ājīm abhyakhyad arya: Śáyana* explains *arya* by *swámi*, lord, that is, *Indra*; and *Patni*, in the following passage, he says, is *Indra's* wife; but it would be more consistent with the concluding passage to render *arya* as the name of the orthodox Hindu, in whose behalf his wife propitiates *Indra*.

² The text is *bhuyasá vasnam acharat kantýas*: lit. by much a man acquires a little, wealth or value: *kaśchid pañyena dravyena alpataṛam mūlyam prúpnoti*: the *kaśchit* must be understood, therefore, of the vendor, which is consistent with what follows in this and the next verse: the meaning of this and the following verse is thus explained, according to *Śáyana*, by ancient *úcháryás*, skilled in religious doctrines: one (a vendor) who takes a small price for valuable goods, comes afterwards to the buyer, and says, this has not been sold by me, and, so saying, he requires the balance of the price; but he, the vendor, does not recover the full price, nor does he get back the article: according to the bargain between them it may not be otherwise: the sale has taken place, and if the bargain has been kept, then it has only to be considered that such is the object of the price, and that is the conclusion: a bargain has been made, and the (stipulated) price given; therefore, in the first place, an agreement is to be made by me: so reflecting, *Vámadeva*, having by much praise got *Indra* into his possession or subjugation, purposes to make a bargain when about to dispose of him, as in verse 10.

11. Glorified (in the past), glorified, INDRA, at present, satisfy thy worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for thee: may we, possessed of chariots, be ever diligent in thy praise.

SÚKTA IV. (XXV.)

The deity, *Rishi*, and metre as before.

1. What friend of man, or worshipper of the gods, deserving the friendship of INDRA, has to day enjoyed (it)? or what offerer of the libation on the kindled fire praises him (sufficiently) for his great and unbounded protection?

2. Who has revered with (suitable) words the (deity) worthy of the libation? who is devoted (to him)? who supports the cattle (given by him)? who desires the society of INDRA? who his friendship? who his fraternity? who (has recourse) to the sage INDRA for protection?

3. Who solicits to-day the protection of the gods? who glorifies the *Ádityas*, ADITI, light?¹ of whose effused libation do the AṢWINS, INDRA, AGNI, drink at will, propitiated by his praise?

4. May AGNI, the bearer of oblations, grant him felicity, and long behold the rising sun (in the dwelling of him)² who says, let us offer libations to INDRA, leader (of rites), the friend of man, the chief leader amongst leaders.

5. Him neither many nor few can molest: may

¹ *Jyotir*; but the commentator explains it water; *Jyotir udakam*.

² That is, may the sacred fire long be kindled in the house of the sacrificer at the hour of sunrise.

ADITI grant him infinite happiness: the performer of pious acts is dear (to INDRA): dear to INDRA is he whose mind is intent upon him; dear is he who approaches him with homage; dear to him is the offerer of the libation.

6. This hero, INDRA, the prompt discomfiter (of foes), who is to be approached with homage, grants special maturity to the presenter of the libation: he is not the kinsman, nor friend, nor relative, of him who offers no oblation (to him): he is difficult of access, and the punisher of him who repeats not (his) praise.

7. (INDRA), the drinker of the effused *Soma*, contracts no friendship with the wealthy trader who offers not any libation; he takes away his wealth; destroys him when destitute; but he is a special (friend) to him who presents the libation and oblation.

8. The most exalted, the most humble (invoke) INDRA; the middle (classes) invoke INDRA; those going, those stopping, (invoke) INDRA; those dwelling at home, those going to battle, (invoke) INDRA; men needing food invoke INDRA.

SÚKTA V. (XXVI.)

The deity of the three first stanzas is said to be either INDRA or PARAMÁTMÁ: in the first case the *Rishi* is VÁMADEVA, in the second INDRA: the deity of the other verses is the *Syena* or Hawk: VÁMADEVA is the *Rishi*; the metre is *Trishtubh*.

I have been MANU and SÚRYA: I am the wise *Rishi*, KAKSHÍVAT: I have befriended KUTSA, the son of ÁRJUNI: I am the far-seeing UŞANAS; so behold me.¹

¹ This and the two following verses are attributed either to *Indra* or to *Vámadeva*: in the latter case it is said the sage uttered them while yet in the womb, knowledge of truth being generated in him, and enabling him to identify himself with universal ex-

2. I gave the earth to the venerable (MANU):¹ I have bestowed rain upon the mortal who presents (oblations); I have let forth the sounding waters: the gods obey my will.

3. Exhilarated (by the *Soma* beverage) I have destroyed the ninety and nine cities of SAMBARA;² the hundredth I gave to be occupied by *Divodasa* when I protected him, *Atithigva*, at his sacrifice.

4. May this bird, *Maruts*, be pre-eminent over (other) hawks, since with a wheelless car the swift-winged bore the *Soma*, accepted by the gods, to MANU.³

5. When the bird, intimidating (its guardians), carried off from hence (the *Soma*) it was at large: (flying) swift as thought along the vast path (of the firmament), it went rapidly with the sweet *Soma* plant, and the hawks thence acquired celebrity in this world.

6. The straight-flying hawk, conveying the *Soma* plant from afar; the bird, attended by the gods, brought, resolute of purpose, the adorable, exhilarating *Soma*, having taken it from that lofty heaven.

7. Having taken it, the hawk brought the *Soma* with him to a thousand and ten thousand sacrifices,

istence: through the eye of supreme truth I am every thing, *paramārthyadrishṭyá kritsnam aham asmityarthak*; we have here, therefore, the basis of the pantheistic *vedānta*.

¹ The text has only *áryáya*, the scholiast supplies *Manave*.

² See vol. 1, p. 137.

³ *Achakrayá wadhayá* is explained, *chakrarahitena rathena*, with a car without wheels: the text has *haryam*, but the scholiast says this is a metonymy for the *Soma*, which, as we have before seen, page 71, note 3, is said to have been brought from heaven by the *Gáyatrí*, in the form of a hawk: according to *Sáyana* we are to understand here by the hawk the Supreme Spirit, *Parabrahma*, but this seems to be the notion of a later day.

and this being provided, the performer of many (great) deeds, the unbewildered (INDRA) destroyed, in the exhilaration of the *Soma*, (his) bewildered foes.

SÚKTA VI. (XXVII.)

The deity is the Hawk, or *Parabrahma* under that personification; the *Rishi* is VÁMADEVA; the metre is *Trishṭubh*, except in the last verse, in which it is *Śakvurí*.

1. Being still in the germ, I have known all the births of these divinities in their order: a hundred bodies of iron confined me, but as a hawk I came forth with speed.¹

2. That embryo did not beguile me into satisfaction, but by the keen energy (of divine wisdom), I triumphed over it: the impeller of all,² the sustainer of many, abandoned the foes (of knowledge), and, expanding, passed beyond the winds (of worldly troubles).³

3. When the hawk screamed (with exultation) on his descent from heaven, and (the guardians of the *Soma*) perceived that the *Soma* was (carried away) by it, then, the archer *Kriśánu*, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it.⁴

¹ That is, according to the scholiast, until the sage comprehended the difference between the body and soul, and learned that soul was unconfined, he was subject to repeated births; but in this stage he acquired divine knowledge, and burst through his bonds with the force and celerity of a hawk from its nest; as the *Nítimanjarí* says, *Vámadeva syenarípam ástháya garbhád-yógena nihsritah, Vámadeva*, having assumed the form of a hawk, came forth from the womb by the power of *Yoga*.

² The *Paramátma*, or Supreme Spirit.

³ The vital airs, or life, the cause of worldly existence, which is pain.

⁴ The *Áitareya-Bráhmāna*, as above mentioned, narrates this incident in the same manner.

4. The straight-flying nawk carried off the *Soma* from above the vast heaven, as (the *Aswins* carried off) *Bhujyu* from the region of *INDRA*, and a falling feather from the middle of the bird dropped from him wounded in the conflict.¹

5. Now may *MAGHAVAN* accept the pure nutritious (sacrificial) food in a white pitcher, mixed with milk and curds, offered by the priests; the upper part of the sweet (beverage) to drink for his exhilaration: may the hero accept (it) to drink for (his) exhilaration.

SÚKTA VII. (XXVIII.)

The deities are *INDRA* and *Soma*; *Rishi* and metre as before.

1. Through that friendship, *SOMA*, which has united thee with thy (friend) *INDRA*, he has made the waters flow for man; he has slain *AHI*; he has sent forth the seven rivers, and has opened the shut-up sources (of the streams).

2. With thee, *SOMA*, for his ally, *INDRA* has quickly taken off by force the wheel of the chariot of the sun, abiding above with the vast and stationary (firmament): the everywhere-going wheel (of the car) of the great oppressor has been taken away.²

3. *INDRA* has slain the *Dasyus*, *SOMA*, in battle: *AGNI* has consumed them before the noon:³ he (*INDRA*)

¹ *Antah-parṇam, tan-madhye sthitam*: the *Bráhmāna* says, as we have seen, one nail of the left-foot, but the shaft was broken by the collision, the fragments of the nail became the quills of the fretful porcupine, those of the arrow, water-snakes, flying foxes, and worms.

² *Maho druho, prabhūtasya drogdhuh*, of the very mighty oppressor or tyrant, alluding probably to his heat.

³ *Purá madhyandinát*: in the forenoon, when the *Soma* is drunk, and thence *Indra* and *Agni* have been invigorated.

has destroyed the whole of many thousands, as (robbers are the destroyers of those) going upon (their own) business, in a difficult and dangerous (place).¹

4. INDRA, thou hast made these *Dasyus* devoid of all (good qualities); thou hast made the servile races² abject: may you, (SOMA and INDRA), repel (and) destroy (your) enemies: accept (our) homage for their destruction.

5. Possessors of wealth, destroyers of foes, INDRA and SOMA, it is indeed true that you have distributed great numbers of horses, and of the cattle which had been concealed, and the land which you had recovered by your strength.

SÚKTA VIII. (XXIX.)

The deity is INDRA, the *Rishi* and metre as before.

1. Honoured with accepted (sacrificial) viands, come, INDRA, exulting, with thy steeds, to our many rites for our protection; thou who art the lord, glorified by hymns, whose wealth is truth.

2. May INDRA, the friend of man, the omniscient, come to the sacrifice when invoked by the offerers of libations; he who is possessed of good horses, who is fearless, honoured by the effusers of libations, who rejoices with the heroes (the *Maruts*).

3. Let (his worshipper) cause his ears to listen so

¹ The text has only *dúrge durone kratvá na yátám*, as of those gone on account of business in a difficult place: where protection is difficult, *Sáyana* supplies, from robbers.

² *Višo dásir-akrvinoraprasastáh*: *dásih* as the adjective of *višah*, *prájah*, people, men, is explained, *harmahínáh* having no special or religiously instituted rites or functions, which is not incompatible with the literal purport, slave, or servile: *aprasastáh* is rendered *gárhítah*, reviled, vile: the expression is important as marking the existence of low and servile classes.

as to invigorate him (by praise), and to give him pleasure in every acceptable place; and being well moistened with the *Soma* juice, may the vigorous INDRA render the holy places (conducive) to our wealth, and free from danger.¹

4. (That INDRA), who repairs to the suppliant for (his) protection, to the sage in this manner invoking and praising him; he who, armed with the thunder-bolt, places, of his own accord, hundreds and thousands of swift-going (horses) in the shafts (of their cars).

5. Opulent INDRA, may we, who are protected by thee, who are intelligent, devout, and offerers of praise, be participant with thee for the sake of distributing brilliant wealth, and abundant food, entitled to (our) commendation.²

SÚKTA IX. (XXX.)

The deity and *Rishi* as before; the metre is *Gáyatri*, except in the last stanza, in which it is *Anuštubh*.

1. There is no one, INDRA, superior to thee; no one more excellent (than thou);³ slayer of *Vṛitra* there is no one, verily, such as thou art.

2. Verily men are attached to thee as are all the

¹ *Sutírthá, śobhanáni tírtháni*: the phrase would imply that there were places of pilgrimage at this period.

² The phraseology is rather doubtful, *bṛīhaddīvasya ráya ákáyasya dávane purukshoh*, which is explained, *mahaddīpter ásamantát stutyasya bahumannasya dhanasya dáne nimitte bhejanásas-twám bhajamáná bhavema*; may we be enjoying thee for the sake of the gift of wealth of much food, every way commendable and very brilliant.

³ *Sáma-Veda*, I. 203: Benfey's text reads *utaram* and *jyáyas* in the neuter; instead of *uttarā* and *jyáyán* in the masculine, as in the *Rīch*.

wheels (to the body of the waggon): in truth thou art great and renowned.

3. Verily all the gods, with thee (for) their strength, have warred (with the *Asuras*); wherefore thou hast destroyed them by day and by night.

4. In which (contests), for the sake of KUTSA and his allies, thou hast stolen, INDRA, the (wheel of the car) of the sun.¹

5. In which (contests), thou singly indeed hast warred with all those opposing the gods: thou, INDRA, hast slain the malignant.

6. In which (contests), INDRA, thou hast, for the sake of a mortal, discomfited the sun, and hast protected ETASA by (thine) exploits.

7. Wherefore, slayer of VRITRA, opulent INDRA, hast thou thereupon become most incensed, and, in consequence, hast slain the son of DANU (VRITRA) in this firmament.

8. Inasmuch, INDRA, as thou hast displayed such manly prowess, thou hast slain the woman, the daughter of the sky,² when meditating mischief.

9. Thou, INDRA, who art mighty, hast enriched the glorious dawn, the daughter of heaven.

10. The terrified USHAS descended from the broken waggon when the (showerer of benefits) had smashed it.

11. Then her shattered waggon reposed (on the bank) of the *Vipás'* (river), and she departed from afar.

¹ The text has *mushaya síryam*, thou hast stolen the sun, but this is explained by *Sáryana* by the more usual legend.

² The dawn, extinguished by the ascendancy of *Indra* throughout the day.

12. Thou hast spread abroad upon the earth, by thy contrivance, the swollen *Sīndhu* when arrested (on its course).¹

13. By valour thou hast carried off the wealth of *ṢUSHNA*, when thou hadst demolished his cities.

14. Thou hast slain the slave *SAMBARA*, the son of *KULITARA*, hurling him from off the huge mountain.

15. Thou hast slain the five hundreds and thousands (of the followers) of the slave *VARCHIN*, (surrounding) him like the fellies (round the spokes of a wheel).

16. Thou, *INDRA*, who art *Satakratu*, hast made *PARĀVRIJ*, the son of *AGRU*, participant in sacred hymns.²

17. The lord of acts, the wise *INDRA*, has borne across (their difficulties), *TURVASAS* and *YADU*, when denied inauguration.³

18. Thou hast slain at once those two *Aryas*,⁴ *ARṆA* and *CHITRARATHA*, (dwelling) on the opposite (bank) of the *Sarayu*.

¹ *Sindhum vibālyam vitasthānam: vigatabālyāvasthām*, whose youth was passed, *i.e.* who was full of water, *sampūrṇajalām*; and *vitishthamānam*, stopping or being stopped.

² See above, *Sūkta XIX.* verse 9.

³ *Apārayat*, he enabled to cross: according to the scholiast, he made them worthy to be inaugurated, or crowned, which they were not at first, as the text implies, by *asnatarau*, not *bathers*; alluding to their exclusion from the succession in favour of the youngest son *Puru* by their father *Yayāti*: see *Vishnu Purāna*, p. 414.

⁴ The scholiast renders *āryā-āryābhīmanau*; *aryatvābhīmanīnau*, presuming on their dignity as *āryas*, and being without any faith or devotion to *Indra*.

19. Slayer of VṚITRA, thou hast restored the (one who was) blind, the (other who was) lame, both abandoned (by their kin):¹ (it is not possible) to exceed the happiness that is given by thee.

20. INDRA has overturned a hundred stone-built cities² for DIVODÁS, the donor of oblations.

21. He put to sleep, by delusion, with his destructive (weapons), thirty thousand of the servile (races), for the sake of DABHĪTI.

22. Slayer of VṚITRA, thou art the same (to all thy worshippers), the lord of cattle, who castest down all these (thine enemies).

23. When, indeed, INDRA, thou excitest thy vigorous manhood, there is no one at the present time who may resist it.

24. Destroyer of foes, may the divine ARYAMAN distribute thy precious wealth; (may) PÚSHAN (bestow it), (may) BHAGA (bestow it); may the toothless deity bestow the desired wealth.³

¹ We have here another, and somewhat contradictory statement from that of a former passage, when the blindness and lameness were attributed to one person, *Paravrij*, Vol. II. 242, verse 12, and note: here we have not only the dual, *jahitá* for *jahitau*, but also *dwá* for *dwau*, the two, which agrees better with the still earlier allusion to the same defects in two different individuals; Vol. I. 290, verse 8, and note.

² *Asmanmayínám purám*: whether the notion of masonry be confined to the walls, or extended to the dwellings, it indicates familiarity with something more substantial than mud hovels.

³ The text has *vámam púshá vámam bhago vámam devah karúlatí*; the triple repetition of *váma*, *vananíyam*, *dhanam*, would seem to separate not only *Bhaga*, but *Karúlatí* from *Púshan*, but if the last be rightly rendered by *krítadanta* or

SÚKTA X. (XXXI.)

The deity, *Rishi*, and metre as before ; but verses three, four, and five are in a variety of *Gáyatri*, termed *Pádanivṛit*, having seven instead of eight syllables in each of the three divisions.

1. By what means may he who is ever augmenting, who is wonderful, who is our friend, be present with us, by what most effective rite?¹

2. What genuine and most esteemed of the exhilarating juices of the (sacrificial) beverage may in spirit thee to demolish the substantial treasures (of the foe).

3. Do thou, the protector of us thy friends and praisers, be present with a hundred protections.²

4. (Induced) by the praises of men, return like a revolving wheel to us, dependent (upon thy favour).

5. Thou comest in a downward (direction) to sacred rites, as if to thine own station: I glorify thee together with the sun.

6. When thy praises, and these sacred rites, INDRA, are addressed to thee, they first belong to thee, and next to SURYA.

adantaka, the broken-toothed, or toothless, it applies to *Púshan*: the attribute has not occurred before, though the scholiast quotes the Veda for it, *Púshá prapishṭabhágo adantaka hityádi grutishu*; according to the *Puránas*, *Púshan* had his teeth knocked out by *Vírabhadra's* followers at *Daksha's* sacrifice: *Vishṇu Pur.* 67, note 6.

¹ This seems to be a popular stanza; it occurs twice in the *Sáma-Veda*, I. 169, 232; once in the *Yajush*, 27, 29, and once in the *Atharvan*, xx. 124, 1.

² The same may be said of this and the preceding stanza; they both occur in the other three Vedas, *Sáma-Veda*. II. 33, 34; *Yajur-Veda*, 27, 40, 41; *Atharva-Veda*, 122, 2, 3.

7. Lord of holy acts, they call thee **MAGHAVAN**, the munificent, the resplendent.

8. And verily thou givest promptly abundant wealth to him who praises thee and offers thee libations.

9. Adversaries diminish not thy hundred-fold opulence, nor resist the energies of thee opposing (them).

10. May thy hundred, thy thousand, protections, preserve us; may all (thy) desires (be for our defence).

11. Select us, **INDRA**, on this occasion, for thy friendship, for (our) welfare, for vast and splendid riches.

12. Favour us, **INDRA**, daily with infinite riches; (protect) us with all protections.

13. With fresh protections, **INDRA**, like a warrior, open for us those pastures filled with cattle.

14. May our chariot, **INDRA**, foe-repelling, brilliant, unailing, proceed (everywhere), possessing us of cattle and of horses.

15. **SURYA** make our fame exalted among the gods, as (thou hast placed) the sky, the shedder of most copious rain, above (all other regions).

SŪKTA XI. (XXXII.)

The deity, *Rishi*, and metre as before.

1. **INDRA**, slayer of **VṚITRA**, come to us quickly: ¹ thou who art mighty, (come) with mighty protections.

2. Wonderful **INDRA**, wanderer at times (through

¹ *Asmāham arddham, asmāham samīpam*, near to us: *Mahidhara* explains *arddha*, dwelling-place, *nivāsa desam*, or hall of worship, *deva-yajana desam*: it is properly, a half, whence Benfey renders it *seite*, but this is merely inferential, like the interpretations of *Mahidhara*. *Sāma-Veda*, I. 181, *Yajur-Veda*, 33, 65.

space), thou art verily the granter of (our) desires, and doest what is marvellous for the protection (of those who are engaged) in wondrous works.

3. Thou destroyest by thy might the fierce assailing foe, associated with the humble friends who are along with thee.

4. We, INDRA, are along with thee; we zealously glorify thee: do verily protect us all.

5. Wielder of the thunderbolt, do thou come to us with wondrous, irreproachable, irresistible protections.

6. May we, INDRA, be the friends of one like thee, possessed of cattle, allied (to him) for (the sake of) abundant food.

7. For thou alone, INDRA, art lord over food combined with cattle; therefore do thou grant us ample food.

8. None change thy purpose, INDRA, object of laudation, when, being praised, thou desirest to bestow wealth upon the praisers.

9. The *Gotamas* glorify thee, INDRA, with praise, that thou mayest grant wealth, and for the sake of abundant food.

10. We proclaim thy prowess, whereby exhilarated (by the *Soma*), and having gone against them, thou hast demolished the servile cities.

11. The pious celebrate thy manly exploits, INDRA, object of laudation, when the juices (of the *Soma*) are effused.

12. The *Gotamas*, offerers of praise, exalt thee, INDRA; bestow upon them food and posterity.

13. Although, INDRA, thou art the common property of (all) worshippers, we invoke thee (such) as thou art (for ourselves).

14. Giver of dwellings, be present with us; drinker of the *Soma*, be exhilarated by the beverage of the juices.

15. May the praise (of us) who are devoted (to thee), INDRA, give thee to us: guide thy horses towards us.

16. Eat (INDRA) our cakes and butter; be pleased by our praises as a libertine (by the caresses) of a woman.

17. We solicit, INDRA for a thousand well trained, swift-going horses, for a hundred jars¹ of *Soma* juice.

18. We seek to bring down from thee, thousands and hundreds of cattle; may riches come to us from thee.

19. May we obtain from thee, ten golden ewers, for thou, slayer of VRITRA, art a bountiful giver.

20. A bountiful giver art thou, INDRA: give bountifully to us; (give) not little; bring much; for verily thou desirest to give much.

21. Verily thou art renowned amongst many as a bountiful giver; hero, slayer of VRITRA, make us sharers in wealth.

22. Wise INDRA, I praise thy brown (horses); bestower of kine, (who art) not regardless (of thy worshippers):² with those two steeds terrify not our cattle.

¹ *Khári*, a certain measure; by metonymy, a jar or ewer, *drona-kalāṣa*, holding such a quantity: in modern use it is the name of a grain measure, equal to sixteen *dronas*, or about three bushels.

² *He napát na pátaṣyitah, stotrín avináṣayitah, hintu pálayitar, ityārtha*; oh thou, not casting down, not injuring or destroying, those who praise; that is, cherishing them.

23. Like two puppets on an arranged, new, and slender stage, thy two brown (steeds) are brilliant at sacrifices.¹

24. Thy two innocuous brown (steeds) are sufficient at sacrifices for me, whether going (to them) in (a waggon drawn by) oxen, or going without (such) a conveyance.

ADHYÁYA VII.

ANUVÁKA IV

SÚKTA I. (XXXIII.)

The deities are the RIBHUS;² the *Rishi* is VÁMADEVA; the metre is *Trishṭubh*.

1. I send my prayer as a messenger to the RIBHUS; I solicit (of them) the milch cow, the yielder of the white milk, for the dilution (of the *Soma* libation); for they, as swift as the wind, the doers of good works, were borne quickly across the firmament by rapid steeds.³

2. When the RIBHUS, by honouring their parents

¹ *Kanínaheva vidradhe nave drupade arbhahe*: *nave* and *arbhahe* have their usual meanings, new, small; *kanínahe* is explained by *śálábhunjiké*, dolls or puppets; *vidradhe* by *vyúḍhe*, arrayed, or arranged: and *drupade* by *drumákhyastháne sthite*, standing on a place fixed, termed either a tree, or from a tree, a plank or platform, probably, answering to a stage on which puppets were exhibited.

² See vol. I. p. 45.

³ As applicable to the deified mortals, it alludes to their being transported to the sphere of the gods: if the rays of the sun are to be understood, it implies merely their dispersion through the sky.

with renovated (youth), and by other works, had achieved enough, they thereupon proceeded to the society of the gods, and, considerate, they bring nourishment to the devout (worshipper)

3. May they who rendered them decrepid and drowsy parents, when, like two dry posts, again perpetually young, VÁJA, VIBHŪAN, and RĪBHU associated with INDRA, drinkers of the *Soma* juice, protect our sacrifice.

4. Inasmuch as for a year the RĪBHUS preserved the (dead) cow, inasmuch as for a year they invested it with flesh, inasmuch as for a year they continued its beauty, they obtained by their acts immortality.

5. The eldest said, let us make two ladles; the youngest said, let us make three: TWASHTRĪ, RĪBHUS, has applauded your proposal.

6. The men, (the RĪBHUS), spake the truth, for such (ladles) they made, and thereupon the RĪBHUS partook of that libation: TWASHTRĪ, beholding the four ladles, brilliant as day, was content.

7. When the RĪBHUS, reposing for twelve days, remained in the hospitality of the unconcealable (sun), they rendered the fields fertile, they led forth the rivers, plants sprung upon the waste, and waters (spread over) the low (places.¹)

8. May those RĪBHUS who constructed the firm-abiding, wheel-conducting car; who formed the all impelling multiform milch cow; they who are the bestowers of food, the doers of great deeds, and dexterous of hand, fabricate for us riches.

9. The gods were pleased by their works, illus-

¹ See vol. II. p. 110.

trious in act and in thought: VÁJA was the artificer of the gods, RĪBHUKSHIN of INDRA, VIBHWAN of VARUṆA.

10. May those RIBHUS who gratified the horses (of INDRA) by pious praise, who constructed for INDRA his two docile steeds, bestow upon us satiety of riches, and wealth (of cattle), like those who devise prosperity for a friend.

11. The gods verily have given you the beverage at the (third sacrifice of the) day, and its exhilaration, not through regard, but (as the gift of one) wearied out (by penance):¹ RĪBHUS, who are so (eminent), grant us, verily, wealth at this third (diurnal) sacrifice.

SŪKTA II. (XXXIV.)

The deities, *Rishi*, and metre as before.

1. RĪBHU, VIBHWAN, VÁJA, and INDRA, do you come to this our sacrifice, to distribute precious things, for the divine word has indeed now desired the drinking² (of the *Soma*) on the (appointed hours of the) days; therefore the exhilarating draughts are collected for you.

2. Resplendent with (sacrificial) food, prescient of your (celestial) birth,³ be exhilarated, RĪBHUS along

¹ *Rīte śrāntasya sakhyāya* is the phrase of the text: *Sāyaṇa* says, *na sakhitvāya bhavanti devāḥ*, the gods are not through friendship, *śrāntāt tapo yuktaḥ rīte*, except one wearied by penance, which would seem to apply to the worshipper; but again he says, *ete śrāntā ato daduḥ*, they, wearied out, therefore gave.

² *Drishanā devi*: in the *Aitareya Bráhmaṇa* it is said, *Prajápati* said to *Savitṛi*, these are thy fellow-students; do thou drink with them.

³ *Vidánáso janmanah* is explained, *jananasya devatva-lakshanasya, devatva-práptim jánantañ*, knowing the attainment of deification.

with the RĪTUS: the inebriating draughts are collected for you as well as pious praise: do you confer upon us riches with excellent posterity.

3. This sacrifice, RĪBHUS, has been instituted for you, the which you, who are eminently resplendent, have accepted after the manner of men: before you have the propitiatory (libations) been placed, for VĀJAS, you are all entitled to precedence.

4. Now, leaders (of rites), the treasure that ought to be presented is to be given to the mortal performing (the sacred rite), the offerer (of the libation): drink, VĀJAS, (drink), RĪBHUS; I present it to you at the third solemn (diurnal) ceremony for your exhilaration.

5. VĀJAS, RĪBHUKSHAṆS, leaders (of rites), come to us eulogising exceeding wealth: these draughts (of *Soma*) proceed to you at the decline of day, like newly-delivered cows to their stalls.

6. Sons of strength, come to this sacrifice, invoked with veneration: givers of precious things, associated with INDRA, with whom you are intelligent, participate in being gratified (by the libation), drink of the sweet *Soma* juice.

7. Sympathizing¹ in satisfaction with VARUNA, drink, INDRA, the *Soma* juice; drink it, thou who art entitled to praise, sympathizing with the *Maruts*: drink, sympathizing with the first drinkers, with the

¹ It is not easy to find an equivalent for *Sajosháh*, although the sense is obvious enough: *sajoshá Indra Varuṇeṇa somam páhi*, is, literally, *Indra*, who art co-pleased with *Varuṇa*, drink the libation; implying that they both derive the like satisfaction from the beverage which they imbibe together.

drinkers (at the sacrifices) of the *Ritus*;¹ sympathizing with the protectresses of the wives (of the gods),² the giver of wealth.

8. RIBHUS, be exhilarated, sympathizing with the *Adityas*, sympathizing with the *Parvatas*,³ sympathizing with the divine SAVITRI, sympathizing with the wealth-bestowing (deities of the) rivers.

9. RIBHUS, who by your assistance (gratified) the ASWINS, who (renovated your) parents, who (restored) the cow, who fabricated the horses, who made armour (for the gods), who separated earth and heaven, and who, the all-pervading leaders (of rites), accomplished (acts productive of)⁴ good results.

10. RIBHUS, who possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance, do you, who are the first drinkers (of the *Soma*), bestow upon us, when exhilarated, (that wealth, and upon those) who laud your liberality.

¹ *Ritupábhik* is explained, *rituyájadevaih*, the deities to whom the *Ritu* sacrifice is dedicated.

² *Gnáspatnibhik*: *gnú* is usually rendered the wives of the gods: the compound is here explained *strínámpálayitryah*, the female protectors of women: it may imply the goddesses, but there is no authority for such an interpretation.

³ *Parva tebhik*, *parvavadbhik*, *parvanyarchyamánair-devavishesaih*: a sort of deities to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon, &c.

⁴ *Swapatyáni chakruh*: according to the scholiast, *swapatana sáadhanáni harmáni*, acts, the means of accomplishing their good offspring or consequences: according to *Sáyana* also the relative *ye* refers to the antecedent in the next verse, *te agrepát*, they the first drinkers, the *Soma* being first offered at the evening sacrifice to the *Ribhus*.

11. RĪBHUS go not away; let us not leave you (thirsting); (be present) unreproached at this sacrifice; be exhilarated, deities, along with INDRA, with the MARUTS, and with (other) brilliant (divinities), for the distribution of wealth.

SÚKTA III. (XXXV.)

Deities, *Rishi*, and metre as before.

1. Come hither, sons of strength, sons of SUDHANWAN; RĪBHUS, keep not away; may the exhilarating juices proceed to you at this sacrifice, after¹ the munificent INDRA.

2. May the munificence of the RĪBHUS come to me on this occasion, (since) there has been the drinking of the effused *Soma*, in consequence of one ladle having been made fourfold by their dexterous and excellent work.

3. You have made the ladle fourfold, and have said (to AGNI), assent (to the division): therefore have you gone, VÁJAS, the path of the immortals: dexterous-handed RĪBHUS (you have joined) the company of the gods.

4. What sort of ladle was that which by skill you have made four? now pour forth the *Soma* for their exhilaration: drink, RĪBHUS, of the sweet *Soma* libation.

5. By your (marvellous) deeds you have made your parents young; by your deeds you have made the

¹ *Indram anu*, *Indram anuṣṛitya* or *anugamantu*: having followed, or may they come after, *Indra*; or it would be more consistent to render it, may they come after (you) to *Indra*, &c., see note 4, in the preceding page.

ladle (fit) for the drinking of the gods: by your deeds you have made the two horses, the bearers of INDRA, swifter than (an arrow from) a bow, RIBHUS, who are rich in (sacrificial) food.

6. Distributors of food, RIBHUS, showerers (of benefits), exhilarated (by the *Soma* draught), fabricate wealth, comprising all posterity for him who pours out for your exultation, the acrid libation at the decline of day.

7. Drink, lord of horses, INDRA, the libation offered at dawn; the noon-day libation is alone for thee; but (in the evening) drink with the munificent RIBHUS, whom, INDRA, thou hast made thy friends by good deeds.

8. Do you, sons of strength, who have become gods by (your good deeds), soaring aloft in the sky like falcons, bestow upon us riches: sons of SUDHANWAN, you have become immortals.

9. Dexterous-handed, since you have instituted, through desire of good works, the third sacrifice, which is the bestower of wealth, therefore RIBHUS, drink this effused *Soma* with exhilarated senses.

SŪKTA IV. (XXXVI.)

The deities and *Rishi* as before; the metre is *Jagatī*, in the last verse *Trishtubh*.

1. The glorious three-wheeled car (of the AṢWINS made, RIBHUS, by you), traverses the firmament without horses, without reins: great was that proclamation of your divine (power), by which, RIBHUS, you cherish heaven and earth.

2. We invoke you respectfully, VĀJAS and RIBHUS, to drink of this libation, for you are the wise sages

who, by mental meditation, made the well-constructed undeviating car (of the AṢWINS).

3. Therefore, VÁJA, RIBHU, VIBHWAN, was your greatness proclaimed amongst the gods, that you made your aged and infirm parents again young (and able) to go (where they would).

4. You have made the single ladle four-fold: by your (marvellous) acts you have clothed the cow with a (new) hide; therefore you have obtained immortality amongst the gods: such acts, VÁJAS and RIBHUS, are to be eagerly glorified.

5. From the RIBHUS may wealth, the best and most productive of food, (come to me); that which the leaders (of rites) renowned together with the VÁJAS, have engendered; that which has been fabricated by VIBHWAN, and is to be celebrated at sacrifices; that which, deities, you protect, that is to be beheld.

6. He is vigorous and skilled in war, he is a *Rishi* worthy of homag, he is a hero, the discomfiter of foes, invincible in battles, he is possessed of ample wealth, and (is blessed) with excellent posterity, whom VÁJA and VIBHWAN, whom the RIBHUS protect.

7. An excellent and agreeable form has been assumed by you: (this is our own) praise: VÁJAS and RIBHUS be gratified (thereby), for you are wise, experienced, and intelligent: such we make you known (to be) by this (our) prayer.

8. Do you who are wise, (bestow) upon us, in requital of our praises, all enjoyments that are good for man, and fabricate for us, RIBHUS, riches and food, resplendent, invigorating, overpowering (foes), and most excellent.

9. Gratified (by our worship), fabricate for us, on this occasion, progeny, and wealth, and reputation, with numerous adherents:¹ grant to us, RĪBHUS, abundant sustenance wherewith we may greatly excel others.

SŪKTA V. (XXXVII.)

Deities and *Rishi*, as before; the metre of the first four verses is *Trishṭubh*, of the rest *Anuṣṭubh*.

1. Divine VĀJAS, RĪBHUS,² come to our sacrifice by the path travelled by the gods, inasmuch as you, gracious (RĪBHUS), have maintained sacrifice amongst the people, (the progeny) of MANU, for (the sake of) securing the prosperous course of days.

2. May these sacrifices be (acceptable) to you in heart and mind: may to-day the sufficient (juices) mixed with butter flow to you: the full libations are prepared for you: may they, when drunk, animate you for glorious deeds.

3. As the offering suited to the gods at the third (daily) sacrifice supports you, VĀJAŚ, RĪBHUKSHANS; as the praise (then recited supports you): therefore, like MANU, I offer you the *Soma* juice, along with the very

¹ *Śravo-viravat* might be rendered food-comprehending-offspring, but as *prajā* has been already specified, the scholiast interprets *viravat*, *viros habens*, by *bhṛityādibhirupetam*, endowed with dependants.

² The text has *Rībhukshāh* which is properly the nom. sing. of *Rībhukshin*, a name of *Indra*: here *Sāyaṇa* identifies it with *Rībhavaḥ*, the plur. nom. of *Rībhu*: in some of the following verses of this hymn the word appears as *Rībhukshanaḥ*, the nom. or voc.-plural of *Rībhukshin* substituting optionally, the short for the long vowel in the antepenultimate, *Rībhukshanaḥ* for *Rībhukshānah*: see Sanscrit Gr., 2d edit. p. 400.

radiant (deities) among the people assembled at the solemnity.¹

4. VÁJINS, you are borne by stout horses mounted on a brilliant car, have jaws of iron, and are possessed of treasures:² sons of INDRA, grandsons of strength,³ this last sacrifice⁴ is for your exhilaration.

5. We invoke you, RĪBHUKSHANS, for splendid wealth, mutually co-operating, most invigorating in war, affecting the senses, ever munificent, and comprehending horses.⁵

6. May the man whom you, RĪBIUS and INDRA, favour, be ever liberal by his acts, and possessed of a horse at the sacrifice.⁶

7. VÁJAS, RĪBHUKSHANS, direct us in the way to

¹ *Juhve manushvat uparásu viṣhu yuṣhme sachá bṛihaddiveshu somam*: the meaning is not very clear: *upará* is explained, those who are pleased or sport near the worship of the gods, *devayajana samápe ramantuh*; *tásu viṣhu-prajásu*, in or among such people: *bṛihaddiveshu*, *Sáyana* considers an epithet of *deveshu* understood.

² *Vájinah*, the possessors either of horses or food, is here used somewhat irregularly for *Vájá*: *ayahsīprá*, according to the commentator, means as hard or strong as iron, *ayovat*, *sárabhútaṣīpráh*: *sunishkáh* having good *nishkas*, a certain weight of gold, if not a coin.

³ The text has here the nouns in the singular, son of *Indra*, son or grandson of strength, and inconsistently follows with *rah-vos*, you, in the plural.

⁴ *Ityagrīyam*, *agre bhavam*, would mean the first, the preceding, but *Sáyana* explains it, *tritīyam savanam*, which is most consistent with the worship of the *Rībhus*.

⁵ Such are the explanations of the epithets given to *ráyim*, wealth, *ribhum*, *yujam*, *vájintamam*, *indraswantam*, *sadásátamam*, *aṣwinam*, explained as in the text.

⁶ *Medhasátá so arvatá*: perhaps a horse fit for the *aṣwamedha* is implied.

sacrifice; for you, who are intelligent, being glorified (by us), are able to traverse all the quarters (of space).

8. VÁJAS, RIBHUKSHANS, INDRA, NÁSATYAS command that ample wealth with horses be sent to men for their enrichment.

SÚKTA VI. (XXXVIII.)

The deities of the first verse are Heaven and Earth, of the rest *Dadhikrá*; the *Rishi* is VÁMADEVA: the metre *Trishtubh*.

1. TRASADASYU has bestowed upon many the ancient (gifts) which were obtained by the liberal (prince) through your (favour, *Heaven* and *Earth*)¹ you two have given a horse, a son,² a weapon (for the destruction) of the *Dasyus*, fierce and foe-subduing.

2. And you two have given the swift *Dadhikrá*,³ the repeller of many (foes), the defender of all men, the straight-going, the graceful-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince.

3. Whom all men, rejoicing, praise, rushing everywhere, as if down a precipice, springing with his feet like a hero eager for war, drawing a car, and going as swift as the wind.

¹ They are not named in the text, but the dual pron. *vám*, of you two, is supposed to imply them.

² So *Sáyana* explains the *kshetrásám* and *urvarásám* of the text, deriving them from *kshetra*, land, *urvará*, fertile soil, and *san*, to give: why these should signify *aśva* and *putra* is not very obvious.

³ *Dadhikrá*, or as also read, *Dadhikrávan*, is given in the *Nighantu* of *Yáska* amongst the synonymes of *aśva*, a horse: the form is noted in Panini, III. 2. 67: according to *Mahídharma* on *Rich* 6, of *Súkta* VII. *Yajush*, 23, 32, the etymology is *dadhi*, who bears, who carries his rider, and *krama*, to go: according to the *Aitareya Bráhmaṇa*, III. 15. 5, *Agni*, in the form of a horse, destroyed the *Asuras* by the desire of *Bharadvāja*.

4. Who, opposing the mingled multitude in battles, rushes eager, passing through the regions, whose vigour is manifest, who, understanding what is to be known, puts to shame the adversary of the (pious) man.¹

5. Whom men call after in battles, as after a thief carrying off a garment, or as (after) a hungry hawk pouncing (upon his prey): they call after him, hastening to obtain food, or a herd of cattle.²

6. And who, issuing forth the first in those encounters, rushes in various directions with rows of chariots; like an elegant (courser), friendly to man, decorated with a garland, raising the dust, and championing his bit.

7. And that swift (horse) enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving (host of the enemy), going straight onward, and tossing up the dust, throws it above his brows.

8. And the adversaries of that foe-destroying steed, like (those) of the brilliant thunderbolt, are alarmed; for when he contends, even against thousands on every side, then, rousing (his spirit), he is fearful and irresistible.

¹ *Vidathá níchikyat tiro aratim paryyápa áyoh*, is explained *jñátavyáni jñan, aramanam, arim rá, tirasharoti stoṭur-manushyasya*, knowing things cognisable, who disgraces the opponent, or the foe of the man, the praiser.

² *Śravascháchchhá pasumachcha yútham*, is explained *annam kírtim rá pasumad yútham chu achchá abhílakshya gachchhantam enam anukroṣanti*, they call after him, that is, *Dadhikrá*, going, having in view either food or fame, or a herd consisting of cattle: *Sáyana* rests his interpretation on that of *Yásha*, *Nir. iv. 24*: perhaps the *anukroṣanti* should be again supplied as applicable to the *paṣumad-yútham*.

9. Men praise the overpowering rapidity of that fleet (steed), who is the accomplisher (of the desires) of mankind, and, following him to battle, they have said, *Dadhikrá* with (his) thousands has gone forth against the foe.

10. *Dadhikrá* has spread abroad the five classes of beings by his strength, as the sun (diffuses) the waters by his radiance: may he, the giver of hundreds and thousands, associate these praises with agreeable (rewards).

SÚKTA VII. (XXXIX.)

The deity and *Rishi* as before; the metre the same, except in the last verse, in which it is *Anushtubh*.

1. Verily we praise that swift *Dadhikrá* and scatter (provender before him) from heaven and earth: may the gloom-dispelling dawns preserve for me (all good things), and bear me beyond all evils.

2. Fulfiller of religious rites, I reiterate the praise of the great *Dadhikrá*, the liberal, many-honoured showerer (of benefits), whom MITRA and VARUṆA gave for the good of many, the transporter (beyond calamity), as brilliant as AGNI.

3. May ADITI,¹ consentient with MITRA and VARUṆA render him free from sin who has performed the worship of the steed *Dadhikrá*, when the fire has been kindled at the opening of the dawn.

4. Whilst we glorify the name of the great *Dadhikrá*, the means of sustenance and of strength, the prosperity of those who praise (him),² let us invoke

¹ *Aditi* is considered by *Sáyana* as an appellative, *akhandanīya*, the indivisible or inflexible, that is, *Dadhikrá*.

² The text has *marutám náma bhadrám*: *Sáyana* explains *marutám* by *stotrīṇám*, of the praisers.

(also) for our welfare VARUNA, MITRA, AGNI, and INDRA, the bearer of the thunderbolt.

5. Those who are preparing for battle, those who are proceeding to sacrifice, both invoke (*Dadhikrá*) as if (he was) INDRA: MITRA and VARUNA have given to us the horse *Dadhikrá* as an encourager to man.

6. I have celebrated the praise of *Dadhikrá*, the rapid and victorious steed: may he make our mouths fragrant,¹ may he prolong our lives.

SÚKTA VIII. (XL.)

The deity and *Rishi* as before; the metre of the first verse is *Trishtubh*, of the rest *Jagatí*.

1. May we repeatedly recite (the praise) of *Dadhikrávan*; may all rising dawns excite me (to the adoration) of the waters, of AGNI, of USHAS, of SÚRYA, of BRIHASPATI, and of JISHNU the son of ANGIRAS.

2. May *Dadhikrávan*, the active, the cherisher, the giver of cattle, who abides with the devout, the swift-going, be willing to accept (the sacrificial) food at the time of the desirable dawn: may he, who is true, moving, rapid, and leaping like a grasshopper, produce (for us) food, strength, heaven.

3. And after him who is quick-going, hastening, eager (to arrive at his goal, men) follow (as other birds pursue) the flight of a swift (bird)² striving

¹ The mouth having been defiled by the use of inelegant language, according to *Mahidhara*: the verse occurs in the *Sáma-Veda*, I. 358; *Yajush*, 23, 32; and *Atharvan*, xx. 127. 3: according to the commentator on the *Yajush*, it is to be recited at the *aswamedha* when the priests bring the queen away from the horse.

² This is a very elliptical passage: *asya dravurus-turanyatah-parnam na ver-anu váti pragardhinah*, lit. of him running, quick-going, as after the flight of a bird, go they eager: the scholiast supplies the ellipse, and as the verb *anuyáti* is in the singular, he supplies a nominative, *sarvah janah*, every man.

together to keep up by the side of *Dadhikrávan* the transporter (of others) as swift as a hawk.¹

4. And that horse bound by his neck, his flanks, his mouth, accelerates his paces: *Dadhikrá* increasing in vigour after the (sacred rite), following the windings of the roads, goes still more rapidly.

5. He is HANSA, (the sun), dwelling in light; VASU, (the wind), dwelling in the firmament; the invoker of the gods (AGNI), dwelling on the altar; the guest (of the worshipper), dwelling in the house (as the culinary fire); the dweller amongst men, (as consciousness), the dweller in the most excellent (orb, the sun), the dweller in truth, the dweller in the sky (the air), born in the waters, in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself).²

¹ *Syenasyeva dhrajato ankasam pari Dadhikrávñah sahorjá taritratah*, literally, as of a hawk quick-going with respect to the insertion of the foot or to the breast, *ankasam-páddhíram urah-pradeśam vá* of *Dadhikrávan*, together with strength, or for the sake of strength together, enabling to cross: it is not easy to make any sense of this even with the help of the scholiast, although there is nothing very difficult in the words: *Mahádhara, Yajush*, 9. 15, explains *ankasam pari*, a horse's trappings, the cloth, *chaunri* tail, &c., *vastrachámarádikam*, over all his body, which fly open as the horse gallops, like the wings of a bird, whilst the horse himself has the speed of the hawk.

² This stanza is known as the *Hansavati Rich.* and occurs twice in the *Yajush*, 10. 24, and 12. 14, as well as in the *Aitaréya Bráhmaṇa*, iv. 20; 1. and although the commentators vary a little in their interpretation of the individual terms, they agree as to the purport of the whole, the identification of *Áditya*, or the sun in the type *Dadhikrá* with *Parabrahma*, or the universal deity, and consequently his identity with all the other types of the supreme being: these terms are thus specified,

SÚKTA IX. (XLI.)

INDRA and VARUṆA are the deities; the *Rishi* is VÁMADEVA; the metre *Trishtubh*.

1. INDRA (and VARUṆA), VARUṆA (and INDRA), what praise of you accompanied by oblations may

1. *Hansa*, from *han* to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into *aḥam*, I, and *su*, he, that is, I am *that*, the supreme: 2. *Vasu*, the appointer of the stations of all creatures, or all men, or that which abides (*vasati*) at all times, *sarvadá*: 3. *Hotá*, or sacrificer: and 4. *Atithi*, or guest, meaning in both cases *Agni*, or fire, first as the sacrificial, and secondly as culinary, fire: 5. *Nriṣhad* the dweller among men, is explained *Chaitanya*, consciousness, or *Prána*, vitality, or, according to *Sáyana* in the scholia on the *Bráhmana*, sight, or the eye, according to the text "the sun, becoming the eye (of the world), entered into the two eyes (of man)": 6. *Varasad* is uniformly rendered the dweller in the most excellent station, that is, the solar orb: 7. *Ritasad* is he who is present in truth, or in water, or in sacrifice: the comment on the *Bráhmana* interprets truth, the text of the *Veda*, *vedaváhya*: 8. *Vyomasad*, the dweller in the sky, has its literal meaning everywhere: only *Sáyana* makes it out to be the *wind*: 9. *Abjah*, who is born in the midst of the water, as, according to another text, *udaka madhye khalvayam jáyate*, *Mahídharma* says, in the form of a fish, &c.: the *Bráhmana* intimates that this refers to the apparent rising of the sun from the ocean and setting in the same: 10. *Gojah*, born amidst, *goshu*, rays: *Mahídharma* says, *gavi, pṛithivyám*, in the earth, being identical with the elements: 11. *Ritajah*, born of truth, from being visible by all, not invisible like *Indra* and the rest, is *Sáyana's* explanation in this place; in his scholia on the *Bráhmana* he interprets it, born from the mantras of the Vedas: 11. *Adrija*, mountain-born, that is, in the eastern mountain, where he rises: *Mahídharma* says, born in stone in the form of *Agni*, as if alluding to flint; or *adri*, having for one meaning a cloud, he may be said to be generated in the clouds in the form of rain: finally he is *Ritam*, truth, that is, according to *Sáyana*, in both his comments, sound truth; or *Parabrahma*, as by another text, "*Satyam jñánam anantan*

obtain for us felicity,¹ (such as) the immortal invoker of the gods, (AGNI, may bestow): may (the praise) which is addressed by us to you both, INDRA and VARUṆA, sanctified by acts and prompted by veneration, touch your hearts.

2. Divine INDRA and VARUṆA, the mortal diligent in offering (you) sacrificial food, who has through friendship made you his kinsmen, destroys (his own) sins, and his enemies in battle; and by your great favours he becomes renowned.

3. INDRA and VARUṆA (you are) most liberal givers of wealth to men praising you in various ways, when as friends well plied with (sacrificial) food, you are exhilarated by the *Soma* juice effused through friendship.

4. Fierce INDRA and VARUṆA you hurled the bright-shining and most mighty thunderbolt against this (our foe), who is difficult to be resisted by us; (who is) rapacious, malevolent: grant us strength to overcome him.

5. INDRA and VARUṆA, be the excitors of this our praise, as the bull is of the milch cows: may that cow (of praise) yield us (reward), like a large cow

Brahma," truth, wisdom, infinitude, *Brahma*; and as he explains it in this text, *abádhyam sarvádhishtánam Brahma tatnam*, the indefeasible, all-regulating principle, *Brahma*: so in his gloss on the *Bráhmaṇa*, truth, he says, is of two kinds, *vyávahárikam*, truth in speech and worldly dealings, and *páramárthikam*, or *Parabrahma*, the supreme universal spirit: he notices, also, the reading of another *Śákhá* or *Rítam brihat*, which is followed in the *Yajush*, and is explained by *Mahidhara*, the all-pervading, the infinite *survágatam aparyuntam*, that is, *Parabrahmarúpa*; *Aditya* in the form of *Parabrahma*.

¹ *Indrá ho váṁ Varuṇá*: the single names of the two deities being put in the dual form, implies the nomination of both.

that has gone forth to pasture, whose thousand channels (are filled) with milk.

6. May INDRA and VARUNA, the overthrowers (of foes), be around us¹ with (their) protections; (that thereby we may have) good sons and grandsons, and fertile lands, and long life,² and virility.

7. Desirous of (possessing) cattle, we have recourse to you, INDRA and VARUNA, for full protection, you who are powerful and kind as (kinsmen); we have recourse to you, adorable heroes, for (your) friendship and affection, (to you who are), like parents, givers of happiness.

8. Liberal givers, those (our) praises soliciting (abundant) food have proceeded to you for (your) protection: longing for you³ as (soldiers long) for battle, and as cattle approach the *Soma* for (its) advantage,⁴ so my heartfelt hymns (approach) INDRA and VARUNA.

9. These my earnest praises approach INDRA and VARUNA, desirous to obtain wealth, as dependants attend (upon an opulent man)⁵ for the sake of riches, like humble (females)⁶ begging for food.

¹ *Paritakmyáyám*: it is rendered *paritakane*, which is not more intelligible: *paritakmá* occurs also in the sense of night, in which case it may mean, may *Indra* and *Varuna* protect us in the night against evil spirits.

² *Súro drisíke* is the text, which is interpreted *súryasya chirakáladarśanánya*, for the sight of the sun for a long time, i.e. *chirajívanánya*, for long life.

³ *Yurayúh* is explained, *yuvám kámayamánah*.

⁴ *Śriye na gáva upa somam asthuh*, alluding to the mixture of milk and curds with the *Soma* libation, *dadhyádísrayanánya*.

⁵ *Joshṭára iva vaswo, sevaká dhanikam suáminam*: as servants upon a rich master, or as derived from *jush*, to please, *joshṭarah* may be rendered⁶ flatterers, parasites.

⁶ *Raghvīr-iva sraraso bhikshamánáh; raghvīr iva laghvya*

10. May we of our own (right) be the masters of permanent riches,¹ comprising horses, chariots, and nourishment: may those two, traversing (the regions), direct their *Niyut* steeds towards us, associating (them) with riches and with recent protections.

11. Mighty INDRA and VARUṆA come to us in battle with (your) powerful protections, and where the bright (weapons) play amidst the (hostile) hosts, may we be triumphant in that conflict (through) your (favour.)

SÚKTA X. (XLII.)

The *Rishi* is the royal sage TRASADASYU: as the first six verses are in his own praise, he is considered to be the divinity also: of the other four stanzas the deities are INDRA and VARUṆA; the metre is *Trishtubh*.

1. Twofold is my empire,² that of the whole *Kshatriya* race, and all the immortals are ours:³ the gods associate me with the acts of VARUṆA:⁴ I rule over (those) of the proximate form of man.

2. I am the king VARUṆA; on me (the gods) bestow those principal energies (that are) destructive of

iva, like light or trivial: there is no substantive, but the appellation is feminine.

¹ *Tmaná patayah syáma*; that is, according to the scholiast, without any effort or labour, *aprayatnena*.

² *Mama dweitá rúshtram kshatriyasya viśwáyoh*: here, therefore, we have a positive indication of the military and regal order.

³ *Viśve amritá yathá nah*: therefore he is king also over *Swarga*.

⁴ *Kratum sachante Varuṇasya deváh, rájāmi krishter-upamasya vavreh*: except the last word, which the scholiast renders *rúpa*, form, there is nothing unusual in the terms; but even with the explanations attempted by *Sáyana*, the purport of the sentence is quite unintelligible, beyond its being probably the identity of *Varuṇa* and *Trasadasyu*, as asserted in the next verse.

the *Asuras*; (they) associate me with the worship of VARUṆA: I rule over (the acts) of the proximate form of man.

3. I am INDRA, I am VARUṆA, I am those two in greatness: (I am) the vast, profound, beautiful, heaven and earth: intelligent, I give like TWASHTRI animation to all beings: I uphold earth and heaven.

4. I have distributed the moisture-shedding waters; I have upheld the sky as the abode of the water;¹ by the water I have become the preserver of the water, the son of ADITI, illustrating the threefold elementary space.²

5. Warriors well mounted, ardent for contest, invoke me: selected (combatants invoke) me in battle: I, the affluent INDRA, instigate the conflict, and, endowed with victorious prowess, I raise up the dust (in the battle).

6. I have done all these (deeds): no one resists my divine, unsurpassed vigour; and when the *Soma* juices, when sacred songs, exhilarate me, then the unbounded heaven and earth are both alarmed.

7. All beings recognise thee (VARUṆA), and thou, worshipper, addressest these (encomiums) to VARUṆA: thou, INDRA, art renowned as slaying VṚITRA; thou hast set the obstructed rivers free to flow.

8. The seven *Rishis* were the protectors of this our (kingdom) when the son of DURGAHA was in bonds:

¹ *Sadane ṛitasya* may also imply, for the place or sphere of the sun, the word *ṛita* being used here and in the following passages either for *udaka* or *úditya*.

² That is, according to *Sáyana*, for me the creator has made the three worlds, *madartham eva hshityádilohatrayam akárshít varameṣwaruh*.

performing worship they obtained for (his queen) from the favour of INDRA and VARUṆA, TRASADASYU,¹ like INDRA the slayer of foes, dwelling near the gods.

9. The wife of PURUKUTSA propitiated you two, INDRA and VARUṆA with oblations and prostrations, and therefore you gave her the king TRASADASYU, the slayer of foes, dwelling near the gods.²

10. May we, glorifying you both, be delighted by riches; may the gods be pleased by oblations, the cows by pasture: and do you, INDRA and VARUṆA, daily grant us that same milch cow, (riches), free from any imperfection.³

SÚKTA XI. (XLIII.)

The deities are the AṢWINS, the *Rishis* are PURUMÍLHA and AJAMÍLHA, sons of SUHOTRA; the metre is *Trishtubh*.

1. Which of those who are entitled to sacrifice will listen (to our prayers)? which of the gods will hear our praise? which will be propitiated (by it)? upon the heart of whom among the immortals may we im-

¹ *Purukutsa*, son of *Durgaha*, being a prisoner, it is not said on what occasion, his queen propitiated the seven *Rishis* to obtain a son who might take his father's place: they advised her to worship *Indra* and *Varuna*, in consequence of which *Trasadasyu* was born.

² *Arddhadevam* is explained *devánám samípe varttamánam*; or we might render it, demi-god, though such an appellation would not apply to *Indra*, to whom *Trasadasyu* is compared: on the contrary, *Indra* is declared to be one half of all the gods, and therefore entitled to the largest share of offerings, *yat sarveshám arddham Indrah prati tasmád Indro devatánám bhuyishthabháktamah*.

³ *Anapasphurántim ahinsítam*, unharmed, according to *Sáyana*: *Mahidhara*, *Yajur-Veda*, 7. 10, explains it, not going to another, *ananyagáminám*.

press the devout affectionate adoration, accompanied by sacred oblations?

2. Who will make us happy? which of the gods is the most prompt to come to our sacrifice? which the most willing to grant us felicity? what chariot do they say is quick and drawn by rapid steeds? that which the daughter of SÚRYA selected.

3. Moving, you proceed rapidly by day, as INDRA, at the end of the night, (manifests his) power: descended from heaven, divine, of graceful motion, (AŚWINIS), by which of (your) acts are you most distinguished?¹

4. What may be the fit measure (of your merits)? invoked by what praises do you come to us? who (can exist as) the object of your great wrath? DASRAS, dispensers of sweet (water), defend us with your protection.

5. Your chariot travels widely round the heaven until it places you beyond the firmament: dispensers of sweet (water, the priests) are diluting the *Soma* juice with milk, that the boiled (barley) may be united with the libation offered to you.

6. The flowing (stream)² has sprinkled your steeds with moisture: the radiant horses (like) birds (in swiftmess) pass on, bright with lustre: well known is that quick-moving chariot, whereby you became the lords of SÚRYÁ.

7. May the earnest praise, distributors of food,

¹ *Kayá śachínám bhavathah śachishthā; śachínám yushmat sambandhinám harmaṇám śaktínám vá,* acts or energies connected with you.

² *Sindhu:* but it may here mean either water in general, or a cloud.

wherewith I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire, NÁSATYAS, directed towards you is gratified.

SÚKTA XII. (XLIV.)

Deities, *Rishi*, and metre as before.

1. We invoke, AṢWINS, to-day, your rapid car, the associator of the solar ray:¹ the banked car which bears SÚRYÁ, vast, wealthy, and laden with praises.

2. AṢWINS, grandsons of heaven, divinities, you enjoy that glory by your actions, that (sacrificial) food is administered to your persons, and powerful horses² draw you in your chariot.

3. What offerer of oblations addresses you to day with hymns for the sake (of obtaining) protection, for the drinking of the *Soma*, or for the ancient fulfilment of the sacrifice? what offerer of adoration may bring you AṢWINS (to this rite).

4. NÁSATYAS, who are manifold, come with your golden chariot to this sacrifice; drink of the sweet *Soma* beverage, and give precious things to the man who celebrates (your worship).

5. Come to our presence, whether from heaven or earth, with your well-constructed golden chariot: let not other devout worshippers detain you, for a prior attraction awaits you (here).

¹ *Sangatim goh*, is only explained, *goh sangamayitáram*, the bringer into union, or associator of *Go*: what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the *Aṣwins* with light, or the sun.

² *Kakuhárah*, is explained *mahánto aṣwáh*, or it may be praises, *stutayah*.

6. DASRAS, mete out for us both¹ great opulence, comprising many descendants, since the leaders of the rite (the *Purumīlhas*), have addressed to you, AṢWINS, their praise, and the *Ajamīlhas* have united with it their laudation.

7. May the earnest praise wherewith, distributors of food, I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire NÁSATYAS, directed towards you is gratified.

SÚKTA XIII. (XLV.)

The deities as before; the *Rīshī* is VÁMADEVA; the metre of the last verse is *Trishtubh.* of the rest *Jagatī*.

1. The sun rises: your chariot, (AṢWINS), traversing (the regions), is associated with the divine (orb) on the summit (of the eastern mountain): in it are the three analogous kinds of food,² and the leather vessel of the sweet *Soma* juice appears as the fourth.

2. Your food-bearing, *Soma*-laden, well-horsed chariots, appear at the opening of the dawn, scattering the surrounding darkness like the sun, and spreading bright radiance over the firmament.

3. Drink of the *Soma* juice with mouths (fit for) imbibing the beverage: harness your beloved chariot for the *Soma* juice: (come to the dwelling) of the sacrificer: enliven the path with the *Soma*: bring, AṢWINS, the leather vessels filled with the *Soma* juice.

¹ The two *Rīshīs*, the authors of the *Súkta*.

² *Priksháso mīthuná trayah*: *mīthuná* is properly twins, or a pair, but it may be used, according to *Sáyana*, for a greater number of analogous or connected objects, as *mátá pitá putras-tadevumīthunam*, mother, father, son, constitute a twin or pair: the three sorts of food are said to be *aśunam*, *pánam*, *khádah*: in what the last differs from the first is not specified.

4. Come to sacrifices as flies to honey, (with those horses) that are swift of speed, gentle, unrefractory, golden-winged, bearers (of burthens), wakers at dawn, dispensers of water, exulting and sipping the *Soma* juice.

5. The sacred fires, the instruments of holy sacrifice, the conveyers of libations, praise the associated AṢṬVINS at the break of day, when the observant (priest) the conductor of the rite, with washed hands has expressed by the (grinding) stones the sweet-flavoured *Soma* juice.

6. The near-advancing (rays), dispersing (the darkness) by the (light of day), are overspreading the firmament with lustre like the sun: the sun, harnessing his horses, (proceeds on his way): do you make known all his paths by (following) after (him) with sacrificial food.

7. Celebrating (sacred) rites, I glorify you, AṢṬVINE. well-horsed and undecaying is that chariot, whereby you quickly traverse the regions (of space), and come to (our sacrifice) abounding in oblations, promptly passing away, and the yielder of enjoyment.

ANUVĀKA V.

SŪKTA I. (XLVI.)

The deities are INDRA and VĀYU, except in the first verse, which is addressed to VĀYU alone; the *Rishi* is VĀMADEVA; the metre *Gāyatrī*.

1. Drink first, VĀYU, the effused libation of the *Soma* at the rites that secure heaven, for thou verily art the first drinker.

2. VĀYU, who art drawn by the *Niyuts*, and hast INDRA for charioteer, come (for the fulfilment) of our

numerous wishes, and do thou (and INDRA) drink of the libation.

3. INDRA and VÁYU, may a thousand steeds, eager for food, bring you to drink the *Soma*.

4. Mount, INDRA and VÁYU, the golden-seated chariot, propitious to sacrifice, soaring to heaven.

5. INDRA and VÁYU, come with your very strong chariot to the sacrifice: come hither.

6. INDRA and VÁYU, this (libation) is poured out: sympathizing with the gods, drink it in the dwelling of the donor.

7. Hither be your course; here, INDRA and VÁYU, be the letting of your horses loose, for your drinking of the *Soma*.

SÚKTA II. (XLVII.)

Deities and *Rishi* as before; the metre is *Anushtubh*.

1. Purified (by holy acts)¹ I bring to thee, VÁYU, the *Soma*, first (offered to thee at sacrifices)² that seek to gain heaven: deity, who art ever longed for, come with thy *Niyut* steeds to drink the *Soma* juice.

2. INDRA and VÁYU, you are fit for the drinking of these *Soma* libations, for the drops flow towards you as waters (run) together into a deep place.

¹ *Šukrah-vratácharyádiná dípto aham*, illustrious by observing vows, &c.

² *Ayáni te madhwo agram*: this is consistent with the passages in the preceding hymn; also *Sáma-Veda*, II. 975: according to *Sáyana*, *madhwoh* here is for *madhum*, the gen. for the acc.; but this is not necessary, as, I bring to you of the *Soma* would be no unusual construction: *Ayáni* is explained *prápayámi*, and *agram*, *itarebhyah púrvam*: *Mahidhara*, *Fajur-Veda*, 27, 30, has a partly different version: may the cup (*šukra-graha*) come to thee, *ayáni*, *ágachchhatu*, which is the essence of the *Soma*, *agram*, *sárabhúta madhunah rasasya*.

3 INDRA and VÁYU who are lords of strength, vigorous, and drawn by the *Niyut* steeds, come (riding in) the same car: drink the *Soma* for our protection.

4. Leaders (of rites), conveyers of sacrifices, INDRA and VÁYU give to us for the offerer (of the oblation), those *Niyuts* which are your (steeds), and are desired of many.

SÚKTA III. (XLVIII.)

The deity is VÁYU; the *Rishi* and metre are the same as in the last.

1. Drink, VÁYU, the oblations yet untasted, like (a prince) the terrifier of foes:¹ (bestow) upon the worshipper wealth: come with thy brilliant car to drink the *Soma* juice.

2 VÁYU, who art the represser of calumnies,² wh art drawn by the *Niyuts*, and hast INDRA for thy charioteer, come with thy brilliant car to drink the *Soma* juice.

3. The dark nurses of wealth,³ the universal forms (heaven and earth), attend upon thee: come VÁYU with thy brilliant car to drink the *Soma* juice.

4. May the ninety-nine steeds harnessed together, that are as swift as thought, convey thee: come, VÁYU, with thy brilliant car, to drink the *Soma* juice.

5. Harness, VÁYU, a hundred plump steeds, or even

¹ *Vīpo na*, is explained *ṣatrúnám vepayitá rájeva*.

² *Niryurváno asastih* are considered by *Sáyana* equivalent to *abhiṣastír nihseshena niyojayan*, but what either signifies is very doubtful: the translation of the text is only a substitute for a blank.

³ *Krishne vasudhití, krishṇavarṇe vasúnám dhátryau* is *Sáyana's* explanation.

a thousand, and let thy chariot come with rapidity (hither).

SÚKTA IV. (LXIX.)

The deities are INDRA and BṚIHASPATI; the *Rishi* is VÁMA-DEVA; the metre *Gáyatrí*.

1. (I present) the agreeable oblation to your mouths, INDRA and BṚIHASPATI, and the hymn and the exhilarating beverage are offered.

2. This delicious *Soma* is effused, INDRA and BṚIHASPATI, for you, for (your) drinking and exhilaration.

3. INDRA and BṚIHASPATI, come to our dwelling, drinkers of *Soma*, to drink the *Soma* juice.

4. Grant to us, INDRA and BṚIHASPATI, riches comprising a hundred (cattle), a thousand horses.

5. INDRA and BṚIHASPATI, we invoke you with praises, when the libation is effused, to drink of this *Soma* juice.

6. Drink, INDRA and BṚIHASPATI, the *Soma*, in the dwelling of the donor, and be exhilarated in his abode.

SÚKTA V. (L.)

The deity of the first nine verses is BṚIHASPATI alone, and of the last two conjointly with INDRA; the *Rishi* is as before; the metre is *Trishṭubh*.

1. The ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued BṚIHASPATI, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions.¹

2. BṚIHASPATI, protect the fruit-yielding, progressive, uninjured, ample sacrifice of this (thy wor-

¹ *Trishadhastho ravena, trishu stháneshu varttamáno ravenaivam tishthatetyaⁿna śabdena.*

shipper, at which) they who are the terrifiers (of foes), the delighters of thee who art possessed of great wisdom, glorify (thee) in our behalf.

3. Those (steeds), BṚĪHASPATI, which had come from that distant (region), the best (of all), have sat down in connexion with the ceremony, and to thee the *Soma* juices expressed by the stones flow copiously, (accompanied) by the sounds of praise, like deep wells that supply water.

4. BṚĪHASPATI, when first being born in the highest heaven of supreme light, seven-mouthed,¹ multiform, (combined) with sound, and seven-rayed, has subdued the darkness.

5. (Aided) by the praised and brilliant troop (of the *Angirases*), he destroyed with sound the mischievous BALA: BṚĪHASPATI, shouting aloud, set free the boon-bestowing, oblation-supplying kine.

6. Thus may we offer worship with sacrifices, with oblations, with praise, to the paternal, universal deity,² the showerer (of benefits); and may we, BṚĪHASPATI, become possessed of riches, and be blessed with excellent progeny and valiant descendants.

7. That prince overcomes by his strength and prowess all hostile people, who cherishes liberally BṚĪHASPATI, and glorifies and honours him as the first sharer (of the offering).

8. Verily he abides prosperous in his own abode; for him the earth bears fruit at all seasons; to him

¹ The seven metres are said to be his mouths.

² *Viśvadevāya*, an appellation of *Bṛihaspati*, because, as the deity presiding over *mantras*, he is the same with every deity; or *deva* may here, it is said, mean praise, he who has the praise of all.

(his) subjects willingly pay homage, the prince, to whom the Brahman first, (duly revered), repairs.

9. Unopposed he is the master of the riches of hostile people, and of his own subjects: the Raja who bestows riches upon the Brahman seeking his protection, him the gods protect.¹

10. BRIHASPATI, do thou and INDRA, both exulting and showering riches, drink the *Soma* at this sacrifice: may the all-pervading drops enter you: bestow upon us riches comprising all male descendants.

11. BRIHASPATI, INDRA, elevate us: may the favourable disposition of you both be combined for us: protect our rites: be awake to our laudations, confound the arrogant (foes) of us who are the donors (of oblations).

ADHYAYA VIII.

ANUVAKA V. (CONTINUED.)

SÚKTA VI. (LI.)

The deity is the DAWN; the *Rishi* is VÁMADEVA; the metre *Trishtubh*.

1. This widely-spread and sense-bestowing light

¹ This and the two preceding stanzas are cited in the *Aitareya Bráhmaṇa*, VIII, 5, 24, 26, as authority for the indispensable employment by a prince of a Brahman as *Purohit*, or priest, to conduct solemn rites on his behalf; "the gods eat not the food of a Raja who has no *Purohita*; therefore, when about to sacrifice, let him appoint (lit. place before) a Brahman, *na havá apurohitasya Rájno devá annam adanti, tasmád Rájá yákhshyamána Bráhmaṇam puro dadhíta: Sáyana*, in commenting upon the verses cited, adopts some explanations differing from those here followed, but the variations are not of any great moment; as *Iḷá*, food, instead of *Earth*, his food increases at all seasons; and *sajanya*, allies of his enemies, instead of his own people: wherever *Brahmá* occurs he renders it *Bráhmaṇa*.

has sprung up in the east from out the darkness: verily the brilliant Dawns, the daughters of heaven, are giving to man (the faculty to act).¹

2. The many-limbed Dawns rise up in the east, like the pillars planted at sacrifices (round the altar); radiant and purifying, they are manifested, opening the gates of the obstructing gloom.

3. The gloom-dispelling, affluent Dawns animate the pious worshippers to offer (sacrificial) treasure: may the churlish (traffickers)² sleep on unawakened, in the unlovely depth of darkness.

4. Divine Dawns, may your chariot, whether old or new, be frequent at this day's (worship), wherewith, affluent Dawns, possessing riches, (you shine) upon the seven-mouthed (troop of the) *Angirásas*,³ the ob-servers of the nine or ten days rite.⁴

5. Divine Dawns, with horses that frequent sacri-fices, you quickly travel round the regions (of space): awake the sleeping being, whether biped or quadruped, to pursue (his functions).

6. Where is that ancient one of those (Dawns), through whom the works of the *ṚIBHUS* were accom-plished? for as the bright Dawns happily proceed, they are not distinguished, being alike and unde-caying.⁵

7. Verily those auspicious Dawns have been of old,

¹ *Gátum kṛiṇavan janáyā*; that is, *yajamanánám gamanádi-vyápárasámārthyam akurvan*; they give to the offerers of sacrifice the ability to perform the acts of going and the like.

² *Paṇaya* in the text, *vanijah* in the comment; that is, ac-cording to the latter, *adúlárah*, non-givers.

³ Repeating the seven *vaidik* mēstres.

⁴ See Vol. I. p. 167, note.

⁵ Vol. II. p. 8, verse 8.

rich with desired blessings, truthful (bestowers) of the results of sacrifice; at which the sacrificer, adoring with (silent) praise, glorifying (with hymns), has quickly obtained wealth.

8. They spread around of similar form, (coming) from the east, (coming) from the same region alike renowned: the divine Dawns, arousing the assembly of the sacrifice, are glorified like the (rays) creative of the waters.

9. Those Dawns proceed verily all alike, of similar form, of infinite hues, pure, bright, illumining, concealing by their radiant persons the very great gloom.

10. Divine, resplendent daughters of heaven, bestow upon us wealth, comprehending progeny: awaking you for our benefit, may we be the lords of excellent descendants.

11. Daughters of heaven, resplendent Dawns, I address you (as) the announcer of the sacrifice: may we be (the possessors) of celebrity amongst men, and may heaven and the divine earth perpetuate (it).¹

SÚKTA VII. (LII.)

The deity and *Rishi* as before; the metre is *Gáyatri*.

1. The daughter of heaven has been seen; the kind conductress (of men), the parent (of benefits), shedding radiance upon (the departure of her) sister night.²

2. Like a beautiful mare, the radiant mother of the rays of light,³ the object of sacrifice, (she) is the friend of the AṢWINS.⁴

3. Thou art the friend of the AṢWINS: thou art the

¹ This verse, it is said, should be inaudibly recited every morning at day-break.

² See Vol. II. p. 12, verse 8.

³ *Mátá gavám rasmínám mátá.*

⁴ The *Aswins* are to be worshipped together with the Dawn.

mother of the rays of light: thou, USHAS, rulest over riches.¹

4 With praises we awaken thee, thou who art endowed with truth; thee, the baffler of animosities,² the restorer of consciousness.

5. The auspicious rays are visible like showers of rain;³ the dawn has filled (the world) with ample light.

6. Brilliant USHAS, filling (the world with light), thou dispersest the darkness with radiance: thereafter protect the oblation.

7. Thou overspreadest, USHAS, the heaven with rays, as well as the vast and beloved firmament with pure lustre.

SÚKTA VIII. (LIII.)

The deity is SAVITRI; the *Rishi* VÁMADEVA; the metre *Jagatí*.

1. We solicit of the divine, powerful, and intelligent SAVITRI that desirable and ample (wealth), along with which he grants a dwelling to the offerer of the oblation of his own accord: may the great deity grant us such every day.⁴

2. The supporter of heaven, the protector of the world, the wise (SAVITRI) puts on his golden armour:⁵

¹ *Sáma-Veda*, verse 1075—7.

² *Yávyad-dweshusam*: according to the scholiast, the dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

³ *Gavám sargá na*: the first is here explained by *udakánám*, (see above, verse 2), of waters: *udakánám sargáh* means, according to *Sáyana*, *varshadháráh*.

⁴ *Tachchhardir no mahán udayán devo aktubhíh*; *chhardih* is explained by *griha*, a house, or it may mean light: *aktubhíh* is lit. by nights, by metonymy for days.

⁵ *Pisangam drápim prati muncháte*, is explained by *Sáyana*, *hiraṇmayam kavacham áchchhádayati pratyudayam*, every morning he puts on a golden cuirass.

discriminator (of objects), filling (the world with light), SAVITRI has engendered great and laudable felicity.

3. The divine (SAVITRI) fills (with radiance) the celestial and terrestrial regions, and boasts of his own functions: SAVITRI puts forth his arms¹ for (the work of) production, regulating the world, and animating it with light.

4. The divine SAVITRI unrestrained, illumining the regions, protects the righteous acts (of men); he extends his arms for (the direction of) the people of the earth: observant of obligations, he rules over the wide world.

5. SAVITRI, encompassing them by his magnitude, pervades the three (divisions of the) firmament,² the three worlds, the three brilliant spheres,³ the three heavens,⁴ the threefold earth:⁵ may he, by his three functions,⁶ of his own (pleasure) protect us.

6. May that divine SAVITRI, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the moveable and the stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin.

7. May the divine SAVITRI approach along with the

¹ *Báhú prósrúk*, he puts forth his rays.

² According to the scholiast the *antariksha* is divided between *Váyu*, *Vidyut*, and *Varuṇa*, in three portions.

³ The regions of *Agni*, *Váyu*, and *Súrya*: see Vol. II. p. 275, verse 8, and notes.

⁴ The lokas of *Indra*, *Prajápati*, and the *Satya loka*.

⁵ These are not particularized.

⁶ Those of distributing heat, rain, and cold, according to *Sáyana*.

Ritus, prosper our dwelling, and bestow upon us good progeny and food: may he be favourable to us by night and by day: may he heap upon us wealth comprehending offspring.

SŪKTA IX. (LIV.)

The deity and *Rishi* are the same; the metre is also *Jaḡati*, except in the last verse, in which it is *Trishṭubh*.

1. The divine SAVITRI has been manifested: he is at once to be glorified by us: he is to be praised by the priests at the present (rite), and at the close (of the day), in order that he who apportions precious things to the descendants of MANU may bestow upon us, on this occasion, most excellent wealth.

2. First thou engenderest¹ for the adorable gods the best portion, immortality; then, SAVITRI, thou settest open (the day) to the donor (of the oblation), and (grantest) successive existences to men.²

3. If, SAVITRI, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men, do thou on this occasion hold us to be unoffending.

4. (It is) not (fit) to obstruct (the acts) of the

¹ *Suvasi*, from *sú*, to bear or bring forth: it becomes here a pet term, and, in one or other inflexion, recurs in the three verses following, requiring a modified translation.

² *Anúchíná jívítá; jívítányanukramayuktáni*, that is, in the order of fathers, sons, &c.: the verse occurs *Yajur-Veḡa*, 33. 54, and is somewhat differently explained by *Mahídharma*: *dámánam*, which *Sáyana* renders *dátaram*: he explains *raṣmisa-múham*, collection of rays: the latter part of the hemistich he therefore reads, thou spreadest abroad thy rays, and excitest amongst men the consequent offices of vitality, that is, the daily duties following on the return of morning.

divine SAVITRI, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of the earth, and the magnitude of the heaven: such is his true (power).

5. Thou elevatest those, of whom INDRA is chief, above the vast clouds: for these, (thy worshippers), thou providest dwelling (places) filled with habitations: as when advancing they detained thee, so in like manner at thy command they stayed.¹

6. May INDRA, heaven and earth, *Sindhu* with the waters, and ADITI with the ADITYAS, bestow happiness upon us, who, offering libations, SAVITRI, pour out the auspicious *Soma*, day by day, thrice a day.

SÚKTA X. (LV.)

The deities are the VISWÁDEVAS; the *Rishi* as before; the metre of the first seven verses is *Trishtubh*, of the last three *Gáyatrí*.

1. Which of you, VASUS, is a defender? which is a protector? heaven and earth and ADITI preserve us:² defend us, MITRA and VARUṆA, from the strong man: who is it, gods, that offers you wealth at the sacrifice?³

2. The (deities) who bestow ancient places (of enjoyment on their worshippers), and (with minds) unperplexed, are the separators of light (from darkness);

¹ *Yathá-yathá-patayantah, gachchantas, twám vijenire evaiva tashuk, saváya te; tavánujnayá evam eva tishthanti*: it does not appear very clearly who are alluded to, but possibly it applies to the worshippers.

² *Dyáuvábhímí adite trásithám nah: adite*, undivided, indivisible, may be an epithet here, according to the comment, of heaven and earth.

³ *Ko vo adhware varivo dháti deváh* may also mean, which of you gods bestows wealth at the sacrifice?

ney, the eternal distributors (of rewards), grant (what is desired), and shine of pleasing aspect, the true (recompensers) of pious acts.¹

3. I adore the venerated ADITI, the *Sindhu* and the divine *Swasti*² for their friendship: (I praise you) both, Day and Night, that you may protect us unimpeded; night and morning do (what we desire).

4. ARYAMAN and VARUNA instruct us in the path (of worship): AGNI, the lord of food, points out the way to happiness: INDRA and VISHNU, being glorified, bestow upon us desirable prosperity comprehending descendants and strength.

5. I have recourse to the protection of PARVATA, of the MARUTS, and of the divine protector, BHAGA: may the lord (VARUNA) preserve us from human wretchedness, and may MITRA defend us with a friendly regard.

6. Divine Heaven and Earth, I praise you together with AHIBUDHNYA for those (good things that are) desired, as those desirous of acquiring (riches) praise the ocean on traversing it (in which) the sounding rivers disappear.³

¹ There is no peculiar difficulty in the words of this stanza, but its purport is not the less doubtful.

² *Swastim* is explained, *sukhanivásám, etan námikám devim*, the abode of happiness: well-being is its usual acceptation, but it is said to be here a goddess so named.

³ *Samudram na sancharane sanishyavah* is explained, *dhanánám sambhaktum ichchantah samudramadhyagamanáya samudram yathá stavanti*, as those wishing to possess riches for the sake of going through the midst of the ocean praise the ocean: that which follows is less obvious: *gharmaswaraso nadyo apavran*, is rendered, *díptadhwanayo nadyo apavrinwan-títi paroksha iva*, but there is no copulative: the scholiast refers the phrase to the deities, may they, Heaven and Earth, cherish or replenish the rivers.

7. May the divine ADITI, with the gods, preserve us: may the ever-attentive protecting (deity, INDRA,) protect us: we are not able to withhold the elevated (sacrificial) food of MITRA, of VARUṆA, of AGNI.

8. AGNI is lord over treasure: AGNI (is lord) over great good fortune: may he bestow them upon us.

9. Opulent USHAS, truth-speaking, food-abounding, bestow upon us many good things.

10. May SAVITRI, BHAGA, VARUṆA, MITRA, ARYAMAN, INDRA, come to us with the wealth (that each bestows).

SÚKTA XI. (LVI.)

The deities are Heaven and Earth; the *Rishi* as before; the metre of the three last stanzas is *Gáyatri*, of the rest *Trish-tubh*.

1. Vast and most excellent Heaven and Earth, be present with splendour at this (sacrifice, attracted) by sanctifying hymns; since that the showerer sounds everywhere with (his) heralds, the rapid (winds), passing through the two spacious and mighty (regions).

2. May the divine, adorable, benevolent, fertilizing, truthful, unoppressive Heaven and Earth, the leaders of sacrifice,¹ whose sons are the gods, be present with the adorable gods, (attracted) by sanctifying hymns.

3. Verily he was the doer of a good work in the regions, who generated these two, Heaven and Earth and, firm of purpose, gave an impulse by his deed to

¹ *Deví-yajate, aminatí, ukshamáne, ritávari, adruhá, deva putre, yajnasya netrí*, are the epithets; literally, the shining, or, as usually rendered in this translation, divine, objects of worship, unharmed, sprinkling (rain, and therefore fertilizing), possessing truth, or water, or sacrifice, not oppressing or violent, having gods for sons, leaders or investigators, or subjects of sacrifice.

the two vast, immoveable, beautiful, unsupported worlds.

4. May Heaven and Earth, vast, universal, adorable, united in satisfaction, and disposed to give us food, protect us with our spacious dwellings, inhabited by our wives, and may we for our (pious) acts be possessed of chariots and slaves.

5. We offer earnest praise to you both, resplendent (Heaven and Earth); we approach you who are pure, to offer adoration.

6. Mutually sanctifying (each other)¹ of your own substance, you shine by your own power, and ever bear away the offering.

7. Mighty (Heaven and Earth), you fulfil the desires of your friend: distributing food and giving sustenance, you have sat down at the sacrifice.

SÚKTA XII. (LVII.)

The deities, as will appear from the hymn, are so only in relation to the stanzas referring to them, being, in fact, personifications of circumstances connected with agriculture; and accordingly it is said in the *Gṛihya Sūtras* that each verse is to be silently repeated, with an oblation to fire, at the commencement of ploughing: the deity then of the first three

¹ *Punāne tanvā mithah*, according to the scholiast, may be differently explained: it may apply to the worship or the worshipper, purifying them severally by each individual form, *swakīyayā murttiyā śodhayantau yajnam yajamānam vā*; or it may apply to the regions, heaven and earth, the former purifying or fertilizing the latter by rain, the latter supporting the former by cultivation: *dyauh swakīyenásārena bhuvam, sá cha swakīyena hárshyena*, the comment adds, *chandramasi sshitena divam*, by that which is in the sky or the moon, the sense of which is not obvious: the phrase is probably incomplete, being a quotation: these three verses occur in the *Sáma-Veda*, II. 946, 947, 948.

verses is termed *Kshetrapati*; of the fourth, *Ṣuna*; of the fifth and eighth, *Ṣunásíra* of the sixth, and seventh *Sítá*: the *Rishi* is, as before, *VÁMADEVA*; the metre of the first, fourth, sixth, and seventh verses is *Anushtubh*, of the rest *Trishtubh*.

1. With the master of the field,¹ our friend, we triumph: may he bestow upon us cattle, horses, nourishment, for by such (gifts) he makes us happy.

2. Lord of the field, bestow upon us sweet, abundant (water), as the milch cow (yields her) milk, dropping like honey, bland as butter: may the lords of the water make us happy.

3. May the herbs (of the field) be sweet for us; may the heavens, the waters, the firmament, be kind² to us; may the lord of the field be gracious to us: let us, undeterred (by foes), have recourse to him.

4. May the oxen (draw) happily,³ the men (labour) happily; the plough furrow happily; may the traces bind happily; wield the goad happily.

5. *Ṣuna* and *Síra*⁴ be pleased by this our praise,

¹ *Kshetrasya patiná* may be understood in its literal acceptation, or as intending *Rudra* or *Agni*.

² This, as well as the epithet of the *Kshetra-putí* that follows, is the same as that of the herbs, *madhumat*, literally, having sweetness.

³ *Ṣunam váháḥ ṣunam narah*, &c.: *ṣunam* the scholiast renders *sukham*, *sukham yathá bhavati tathá*, so that pleasure is or may be: as a personification it is the divinity through whose favour the work goes well, *sukhahrid devah*, who may be either *Váyu* or *Indra*.

⁴ *Sunásírau* is here given in the dual as the name of two divinities, of whom *Ṣuna*, according to *Saunaha*, is the *dyudevah*, the deity of the sky, that is, *Indra*, when *Síra* will be *Váyu*, according to *Sáyaṇa*: *Yásha Nirukta*, 9, 40, makes *Ṣuna*, *Váyu*, and *Síra*, *Áditya*: in ordinary acceptation, *Ṣunásíra* is a name of *Indra*.

and consequently sprinkle this (earth) with the water which you have created in heaven.

6. Auspicious *Sítá*,¹ be present, we glorify thee: that thou mayest be propitious to us, that thou mayest yield us abundant fruit.

7. May *ÍNDRA* take hold of *Sítá*; may *PUSHAN* guide her; may she, well stored with water, yield it as milk, year after year.

8. May the ploughshares break up our land happily; may the ploughman go happily with the oxen; may *PARJANYA* (water the earth) with sweet showers happily: grant, *Suna* and *Sirá*, prosperity to us.²

SÚKTA XIII. (LVIII.)

A choice of deities is proposed, either *AGNI*, *SÚRYA*, Water, the Cow, or Clarified Butter (*Ghrita*); the *Rishi* is as before; the metre *Trishṭubh*, of the last verse *Jagatí*.

1. The sweet water swells up from the firmament:³ by the (solar) ray (man) obtains immortality: that

¹ *Sítá* is usually a furrow, and in that sense it occurs as a personification of the deity, or object of four stanzas in the *Yajush*, 12. 69—72, four furrows being drawn at the ceremony at which these stanzas are to be recited; but in the next stanza *Sáyana* explains it the wood supporting the furrow, *sítádháraháshthám*, which *Indra* is to take hold of, *Indra grihñátu*; unless *káshthá* in the fem. retain its usual acceptation of quarter of the horizon, when *Sítá* may mean the sky, as in the next line, *sá*, she, is interpreted by the scholiast, *dyáu*, the sky.

² The two last verses occur also in the *Atharvan*, III. 17, 4, III. 17, 13.

³ *Samudrád-úrmi-madhumán udárat*: the meaning, according to the scholiast, varies greatly according to the signification given to *samudra*; as, *samodante asmin yajamánáh*, that in which worshippers delight, sacrificial fire; or, *samudrád-dru-ranti ápah*, that from which waters rush, celestial fire, lightning: *úrmi* in the first case may imply reward or consequence, in the

which is the secret name of clarified butter is the tongue of the gods, the navel of ambrosia.¹

2. We celebrate the name of *Ghrita* at this sacrifice, we offer it with adorations: may the four-horned *Brahmá* listen to its being glorified:² the fair-complexioned deity perfects this rite.³

latter, rain; and in the latter sense of *úrmi*, *samudra* may have one of its more ordinary meanings, *antarikska*, the firmament: the passage, it is said, may be also made to apply to other objects of the hymn; as, for instance, *samudra* may imply, etymologically, the udder of the cow, whence flows milk, *samudhravati*, from which comes *úrmi*, *ghí* or butter: the whole hymn occurs in the *Yajush*, 17. 89—99, where *Mahídharma* limits the objects to two, *Ghí* and *Agni*, *atra annádhyásena ghritam stúyate pranádhyásena cha agnih*: as the representative of food, *ghí* is here praised; as that of vitality, *Agni*: accordingly the phrase is differently interpreted: *samudra* is the ocean of *ghí*, from which it rises as its wave, *samudrād ghrita-mayād madhumán rasaván úrmir-udagachchhat*, and, having so arisen, it pervades immortality by *Agni*, as the life of the world with whom it is combined: *udgatya cha sá úrmir-ansuná jagatpránabhútenág niná, sam-aihbhúya amritatvam vyápnoti*: it may be doubted if this is more intelligible than *Sáyana's*, but it is clear that both the commentators intend *Agni*, with whom *ghí*, as the material of the oblation, is meant to be identified.

¹ *Ghritasya náma guhyam yad asti jihvá devánám amritasya nábhih*; that is, the material of sacrifice commonly called *ghí* is, in the mantras of the Veda, designated the tongue of the gods, being used metonymically for *Agni*; also the navel or binding, that is, the means of securing immortality for him who offers it in oblations.

² *Brahmá chatuh-sringah*: *Brahmá* is explained by *Sáyana* as usual, *parivriḍho devah*, the augmented, developed, or great deity: his four horns are the four Vedas: *Mahídharu* separates the attribute as presently to be noticed, and explains *Brahmá* by *Ritvij*, priest.

³ *Avamid-gaurú etat*: the text gives *Sáyana's* explanation;

3. Four are his horns; three are his feet; his heads are two, his hands are seven: the triple-bound showerer (of benefits) roars aloud: the mighty deity has entered amongst men.¹

Mahídharma explains *gaura* by *yajna*, and attaches to it the epithets *chutuh sringa*, the sacrifice with four, *priests*, obtains the object for which it is solemnized: the stanza, according to *Sáyana*, applies especially to *Agni* as the sun: *Madhídharma* apparently refers it to *ghí*: the former, however, declares it applicable to all the subjects of the hymn following the etymology of the *Nirukta*.

¹ *Sáyana*, in conformity with the opinion of *Yáska* and others, applies this verse also preferentially to *Agni*, identified either with *yajna* or with *áditya*: the four horns of the former are the four *Vedas*; of the latter, the four cardinal points of the horizon: the three feet of *Yajna* are the three daily sacrifices; of *Áditya*, morning, noon, evening: the two heads of *Yajna* are two particular ceremonies termed *Brahmaudanam* and *Pravargya*; of *Áditya*, day and night; the seven hands of *Yajna* are the seven metres; of *Áditya* the seven rays, or the six seasons and their aggregate, or the year, as the seventh: the term *vrishabha phalánám varshítá*, the rainer of rewards, applies to either; and so does *roravíte*, he roars, implying the noise made by the repetition of the mantras of the *Vedas*: the three bonds of *Yajna* are, *mantra*, *kalpa*, and *Bráhmana*, the prayer, the ceremonial, the rationale; of *Áditya*, the three regions, earth, mid-air, and heaven; *Mahídharma* limits *vrishabha, kámánam varshítá* to *Yajna*, and explains the attributes accordingly, but with an occasional difference: the four horns are the priests, the *Hotri*, *Udgátri*, *Adhvaryu*, and *Brahmá*; the three feet are the three *Vedas*; the two heads the *Havirdhána* and *Pravargya* rites; the hands are the seven priests, or seven metres; the three bonds the three daily sacrifices: he somewhat gratuitously also applies the terms to grammatical speech, the four horns being nouns, verbs, prepositions, and particles; the three feet, either the three persons or the three times; the two heads, the agent and the object; the seven hands, the seven cases; and the three bindings,

4. The gods discovered the *Ghí* concealed by the *Pañis*, placed three-fold in the cow: INDRA generated one (portion), SÚRYA another, the (other gods) fabricated one from the resplendent (ĀGNI), for the sake of the oblation.¹

5. These hundred-channelled showers fall from the heart-delighting firmament, unobserved by the hostile (cloud): I look upon these showers of *Ghí*, (and behold) the golden *Vetasa* in the midst of them.²

6. They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart: these

the three numbers; but this is an uncalled-for display of ingenuity: *Yáska* applies the verse to *Yajna*, and is chiefly followed in his explanation of the terms by *Mahídharma*, *Nirukta*, 13. 7.

¹ The *Pañis* are as usual explained *Asuras*: the three forms or states in which the *ghí* was deposited in the cow were milk, curds, and butter, of which *Indra* engendered *jajána*, milk, *Súrya* butter, and the gods (*devásah*) fabricated (*tatakshuh*) curds from the shining, *venát*, that is, *Agni*: *Mahídharma* renders *devásah* *dwijátayah*, the twice born, but does not differ materially in the rest.

² According to the sense given to *samudra*, the showers, first indicated by the epithet *śata vrajá*, implying merely copious, may be either of water or *ghí*: *vetasa* is said to be a name of *Agni*, either as lightning or the sun, or the fire of sacrifice: *Mahídharma* very superfluously, and incompatibly with his explanation of the objects of the *Súkta* chooses, to understand, as one meaning, *etá arshanti, vácha udgachchhanti*, these words originate from the ocean of the water of faith, purified by the metres and other supplementary portions of the Vedas, amidst which words the *Rishi* sees the golden form of *Agni*, for *Agni* is the deity presiding over speech, or holy texts, *agnir hi váchám adhiśhthátri devatá*: he gives as an alternative, however, a similar interpretation to that of *Sáyana*.

streams of *Ghí* descend (upon the fire), like deer flying from the hunter.¹

7. The streams of *Ghí* fall copious, swift as the wind,² and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves, like a high-spirited steed.³

8. The streams of *Ghí* incline to AGNI as devoted wives, auspicious and smiling, to a husband: they feed (the flame) like fuel, and JÁTAVEDAS, propitiated, accepts them.

9. I contemplate these streams of *Ghí* as they flow from where the *Soma* is effused, where the sacrifice (is solemnized), as maidens decorating themselves with unguents to go to the bridegroom.

¹ *Sáyana* considers that in this verse the *ghí* that is poured from the ladle on the fire is alluded to: *Mahídharma* interprets *dhená*, which *Sáyana* makes an epithet of *sarita*, and renders *prínayitryah*, by *váchah*, words, texts, which he says flow like rivers, freed from error by the heart and the mind; separating *antar-hridá* by the copulative from *manasá*, *manasá cha*, whilst *Sáyana* makes the former the adjective of the latter, *antarhridá manasá*, *hridayamadhyagatena chittena*, by the mind gone within the heart.

² *Vátapramiyah*, *váyuvat prakrishtavegá*: *Mahídharma* refers the comparison to *sindhu*, a river agitated by the wind.

³ *Káshthá bhindan úrmibhik pinvamánah*: *káshthá*, according to *Sáyana*, means limiting circles, *maryádábhútán paridhán*, limits within which the flowing butter increases with its juices; *Mahídharma* makes it part of the comparison, with the rapidity of the steed rushing into the boundaries of the battle, *káshthá* meaning *sangráma pradesán*: according to *Sáyana*, *ghrita* may here also mean water, when *sindhu* will imply the *antarikshu*.

10. (Priests)¹ address the pious praise, (the source) of herds of cattle:² bestow upon us auspicious riches: convey this our sacrifice to the gods, (whereat) the streams of *Ghí* with sweetness descend.

11. The whole world, (AGNI), finds an asylum in thine effulgence,³ whether it be in the ocean, in the heart (of man), in the life (of living beings), in the assemblage of the waters, or in warfare: may we attain that sweet-flavoured wave⁴ which is established in thy (essence).⁵

¹ The text has no nominative; *Sáyana* supplies *Ritwijah*, priests; *Mahidhara*, *deváh*, gods, which agrees better with part of what follows.

² *Sushtutim gavyam ájim*: the latter *Sáyana* renders *gosambandhinam sanghátam*, the number or collection relating to cattle; or, he says, it may mean abundance of water; *Mahidhara* divides the terms, and explains *Agni* by *yajna*, (sacrifice), and *gavya* by *ghí*: gods, approach the pious praise, and, the sacrifice at which *ghí* is offered.

³ *Dhámam te viswam bhuvanam adhīṣṛítam*: the first is explained by *Sáyana*, *tejah-stháne*, in the place of brightness or heat; *Mahidhara*, by *vibhútyám*, superhuman power; the purport is the identification of all things with *Agni*, present in the ocean as submarine fire; in men, as *vaiṣvánura*, which is an etymological pun from *viswa*, all, and *nara* a man; in life, *áyushi*, as the vital principle, or *áyus* may mean food, *ania*, when the digestive fire is intended; in the assembled waters or the firmament, as lightning; in war, as the metaphorical fire of valour.

⁴ *Urmih ya ábhrítah*; the wave which is so deposited, *sthápitah*, may imply either the butter of the oblation, or water in the shape of rain.

⁵ This *Súkta*, which is probably ancient, is a good specimen of Vaidik vagueness, and mystification, and of the straits to which commentators are put to extract an intelligible meaning from the text.

MANDALA V.

ANUVÁKA I.

SÚKTA I. (I.)

The deity is AGNI; the *Rishis* are BUDHA and GAVISHṬHIRA, of the race of ATRI; the metre is *Trishtubh*.

1. AGNI is awakened by the fuel (supplied by) the priests at the dawn, approaching like a cow (to pasture): his flames rise up to the sky like stately (trees) throwing aloft their branches.¹

2. The offerer of the oblation is awakened for the worship of the gods: favourably minded, AGNI has risen up with the dawn: the radiant vigour of the kindled (fire) is manifested; the great deity has been liberated from the darkness.

3. When AGNI has seized upon the (confining) girdle of the aggregated (world),² then, bright-shining, he makes all manifest with brilliant rays: thereupon the precious food-desiring (oblation) is added (to the flame), and AGNI, soaring aloft, drinks it as it is (spread out) recumbent³ by the ladles.⁴

¹ *Sáma-Veda*, I. 73, II. 1096, *Yajur-Veda*, 15. 24: *Mahí-dharā* explains *prati dhenum áyatám ushásam*, as the cow is awakened in the morning by the calf, and men by day-break: he differs also in the explanation of the simile in the second hemistich, *yahvá iva pra vayám vjjihánáh*, rendering it, as large (birds) springing from the branches of the trees, or as the largest birds from their nests.

² *Yod-ím ganasya raśanám ajígah*, when he has seized the rope of the company, i.e. the darkness encompassing the world, like a cord or rope, obstructing all active exertion, *jagato rajjur-iva vyáparapratibandhaham tamas*.

³ *Uttánám* is explained *vistrítám*, an epithet of *ágyadhárám*, stream of *ghí*, understood.

⁴ This and the preceding occur in the *Sáma-Veda*, II. 1097—8.

4. The minds of the devout turn to AGNI, as the eyes (of men) look towards the sun: when the multi-form¹ (heaven and earth) bring him forth along with the dawn, he is born as a white courser in the beginning of the days.

5. (AGNI), capable of birth, is born in the beginning of the days; radiant, he is deposited in the friendly woods, and then the adorable AGNI, the offerer of the oblation, displaying seven precious (rays), is seated in every house.

6. The adorable AGNI, the offerer of the oblation, has sat down in a fragrant place² on the top of his mother (earth): youthful, wise, many-stationed, the celebrator of sacrifice, the sustainer (of all), kindled (he abides) amongst men.

7. They glorify at present with hymns that AGNI, who is intelligent, the fulfiller (of desires) at sacrifices, the offerer of oblations, who has charged heaven and earth with water, and whom they always worship with clarified butter as the bestower of food.

8. Entitled to worship, he is worshipped in his own (abode); humble-minded, eminent amongst sages, our auspicious guest, the thousand-rayed, the showerer (of benefits), of well-known might,³ thou, AGNI, surpasses all others in strength.

9. (Too) quickly, AGNI, dost thou pass to others from him to whom thou hast been manifest: most

¹ The text has only *virúpe*, various-formed: being in the fem. dual it is applied to *dyáváprithivyau*, understood.

² *Surabhá* for *surabhau loke*, fragrant with the odour of *ghí* and other offerings, the altar.

³ *Tad ojáh*, lit. having that strength; *tad*, that, implying that which is notorious, *yát prasiddham balam*.

beautiful, adorable, radiant, many-shining, the loved of people, the guest of men.

10. To thee, youngest (of the gods), men present oblations, whether nigh or from far: accept the praise of him who most extols thee; for the felicity (which thou conferrest), AGNI, is great, vast, auspicious.

11. Ascend to day, radiant AGNI, thy resplendent, well-conducted chariot, together with the adorable (gods): cognizant of the ways (of worship),¹ bring hither, by the vast firmament, the gods to partake of the oblation.

12. We have uttered aloud this encomiastic praise to the wise, holy, vigorous (AGNI), the showerer (of benefits): GAVISHTHIRA offers with reverence (this) praise to AGNI, like the wide-sojourning (sun), effulgent in the sky.

SÚKTA II. (II.)

The deity is AGNI; the *Rishi* is KUMÁRA, the son of ATRI, or VRIŠA, the son of JARA, or both; the metre is *Trishtubh*, except in the last verse, in which it is *Śakvarí*.

1. The young mother cherishes her mutilated boy in secret, and gives him not up to the father: men behold not his mutilated form, but (see him) when placed before (them) in an unresting (position).²

¹ *Vidván pathínám*: the first is rendered *yashtavyadevaparijnánaván*, having knowledge of the gods who are to be worshipped; the last, with regard to the ways of worshipping them, *devayajanamárgán prati*.

² According to what is no doubt the most accurate interpretation of this verse, and of those which follow, they contain only a metaphorically obscure allusion to the lighting of the sacrificial fire: the mother is the two pieces of touchwood, which retain fire, the child, and will not spontaneously give it up to the father, the *yajamāna*, until forced* by attrition: till then, also,

2. Young mother, what boy is this whom thou, (become) a malevolent spirit, fosterest? the mighty (queen) has given him birth; the embryo has thriven

people, the priests, do not behold it, but they see it when bursting into ignition : this, however, has not satisfied the commentators, and a curious and strange legend has been devised for the interpretation of the text, or has been, perhaps, applied to it by way of explanation, having been previously current : it is more probably, however, suggested by, than suggestive of, the verses : *Sáyana* quotes the *Śátyáyana Bráhmaṇa* as the authority : the story is this : *Raja Tryaruna*, the son of *Trivriṣṇa*, of the race of *Ishwákus*, had for his *Purohit Vrisa*, the son of *Jara* : it was the custom, it is said, when a *Raja* and his *Purohit* went out in the same chariot, that the latter should drive, and, on an occasion of this kind, the chariot went over a Brahman boy who was playing in the road, and killed him : a dispute ensued between the *Raja* and the priest as to which was the murderer, the former accusing the latter because he was driving, the *Purohit* retorting, that as the chariot was the *Raja's*, he was the responsible person : they referred the matter to an assembly of the *Ishwákus*, who decided against the *Purohit* : *Vrisa* restored the boy to life by the prayer thenceforth called after him the *Várṣa-sáman*, but being offended with the *Ishwákus* for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased : attributing this to the displeasure of the *Rishi*, the *Ishwákus* respectfully invoked his presence, and, with the same mantra, he prayed that the energy of fire would be restored to them, which accordingly took place : this energy or activity is designated by the unusual term of *Haras*, *Agner haras* : so far the legend is intelligible, but what follows is rather obscure : *Sáyana* proceeds : so singing, the *Rishi* having seen distinctly the Brahmanicide become the wife of king *Trasadasyu*, in the garb of a *Pisáchi*, and that she, having taken the *Haras* away from the fire-chamber, was concealing it in her regal clothing (*hasipau*?) he, having propitiated that *Haras* by the *Várṣa Sámnâ*, re-united it with *Agni*, upon which the offices of fire, in cooking and the like, were discharged as

through many years: I have seen him born as the mother brought him forth.¹

3. I have seen him from a near place, golden-toothed, bright-coloured, wielding (flames like) weapons, (when) offering to him the ambrosial, all-diffusing (oblation): what can those who acknowledge not INDRA, who repeat not his praise, do unto me.

4. I have seen him passing secretly from place (to place) like a herd (of cattle),² shining brightly of his

before: *Sáyana* adds to his version a quotation from the *Táṇḍya* which stops with the restoration of the boy to life: the *Niti manjarí* cites the legend from the *Bṛihad-devatá*, the first part of which is the same as that given above, but there is some slight variation in the conclusion: after the decision against the *Purohit*, this authority continues, the *Atharvan* having seen (or composed) the *Ángirasa mantras*, restored the boy to life but being in wrath, he deserted the king, and went to another country: upon his departure, the *Haras* or function of *Agni* ceased, and there were no more burnt-offerings: the *Raja*, being much distressed, went to the *Rishi*, and pacified and brought him back, and prevailed upon him to become his *Purohit* once more: still the fire withheld its activity, until the *Rishi* discovered that the queen was in reality a *Pisáchi*, with whom the *Haras* had associated, and was seated on the throne with her, and hidden in her robe: on discovering this, the *Rishi* repeated the second stanza of this *Súkta*, "Young mother, &c.," to which *Haras*, in the form of a boy, replied: the *Rishi* then recited the ninth stanza, "*Agni* shines &c.," on which the flame burst forth and consumed the *Pisáchi*, after which things went on as before: if there be any meaning in this legend, it may possibly intimate some quarrel between the princes and priests, and a consequent temporary discontinuance of worship with fire.

¹ See the preceding note: in this and several other stanzas the allusion to the product of fire by attrition is blended with reference to the circumstances told in the legend as above particularized.

² Going from pasture to pasture.

own accord: they apprehended not those (flames of his), but he has (again) been born, and they which had become grey-haired are (once more) young.¹

5. Who have disunited my people from the cattle? was there not for them an invincible protector? may they who have seized upon that (people) perish, for he who knows (our wishes) approaches to (protect) the cattle.

6. Enemies have secreted amongst mortals the king of living beings, the asylum of men: may the prayers of ATRI set him free; may those who revile be reviled.

7. Thou hast liberated the fettered ŚUNAHṢEPA from a thousand stakes, for he was patient in endurance: so, AGNI, free us from our bonds, having sat down here (at our sacrifice), intelligent offerer of oblations.

8. When angered, (AGNI), depart from me: the protector of the worship of the gods, (INDRA), has spoken to me: the wise INDRA has looked upon thee, and, instructed by him, I have come, AGNI, to thee.

9. AGNI shines with great and varied radiance; he makes all things manifest by his might; he overcomes undivine malignant delusions; he sharpens his horns for the destruction of the *Rakshas*.

¹ *Palikñr-id yuvatayo bhavanti*: the flames which had been so often produced may be considered as aged, or as the text, literally, grey-headed; or allusion is intended to the suspension of the functions of fire, as in the legend.

² *Kc me maryaham viyavanta gobhik*: what enemies have despoiled my kingdom, is the explanation of *Sáyana*.

³ That is, *Agni*.

⁴ See vol. I. p. 59, the text here divides the two parts of the name, as *Śunaṣchichchhepa*, interposing *chit*, a general particle, by *Vaidik* license.

10. May thy roaring (flames), AGNI, be manifest in the sky as sharp weapons wherewith to slay the *Rákshasas*: in his exhilaration his shining (rays) inflict (destruction), and undivine opposing (hosts) arrest him not.

11. This praise have I, a devout worshipper, composed for thee, (AGNI), who art born with many (faculties), as a steady dexterous (artisan fabricates) a car: if, divine AGNI, thou approve of it, then may we obtain abundant flowing water.

12. The many-necked, the showerer (of benefits), ever increasing, collects together the wealth of the enemy without opposition: the immortals have en-joined AGNI that he will bestow happiness on the man who offers sacrifice; that he will bestow happiness on the man who offers oblations.¹

SÚKTA III. (III.)

The deity is AGNI; the *Rishi*, VASUŚRUTA, of the race of AGNI; the metre is *Trishtubh*.

1. Thou, AGNI, art born VARUṆA, thou becomest MITRA when kindled: in thee, son of strength, art all the gods: thou art INDRA, son of strength, to the mortal who presents (oblations).

2. Thou art ARYAMAN in relation to maidens;² thou bearest, enjoyer of sacrificial food, a mysterious name:³ they anoint thee, like a welcome friend, with milk

¹ *Barhiṣhmate manave śarma yansat* is repeated with a slight variation of the first word, *havishmate*, in the repetition.

² *Twam aryamā yat hanínám*: as regulator of the ceremony the nuptial fire may be regarded as *Aryaman*: the stanza is to be recited at marriages.

³ That of *Vaiśvānara*, according to the scholiast, the friend of all, *visva*, men, *nara*.

and butter,¹ when thou makest husband and wife of one mind.

3. For thy glory the *Maruts* sweep (the firmament), when thy birth, RUDRA, is beautiful and wonderful:² the middle step of VISHNU has been placed, so thou cherishest the mysterious name of the waters.³

4. Divine (AGNI), the gods, (made) comely by thy glory, and bearing (thee) great (affection), sip the ambrosia: men adore AGNI, the conveyer of the burnt-offering, presenting oblations on behalf of the institutor of the rite, desirous of (its) reward.

5. There is no more venerable offerer of oblations, AGNI, than thou, nor (one) prior to thee; neither, giver of food, is any one subsequent (to be more glorified by hymns): the man of whom thou art the guest destroys hostile men by sacrifice.

6. May we, desirous of wealth, AGNI, and arousing thee by oblations, secure in thy protection, acquire (riches): may we (be victorious) in battle, (successful) in sacrifices every day; and may we, son of strength, obtain with riches male (descendants).

7. May AGNI inflict (evil) upon the evil doer who commits offence or wickedness against us: destroy, sagacious AGNI, the calumniator⁴ who injures us in these two ways.⁵

¹ *Anjanti-mitrām sudhitam na gobhīh*: the last, lit. with cows, is put by metonymy for the products of the cow.

² *Agni*, as the lightning.

³ *Pāsi guhyam nāma gonām*: *Sāyaṇa* renders it *udakānām guhyam nāmāni rakshasi*, but gives no explanation.

⁴ *Abhīstīm etām*, is, properly, this calumny, but as the antecedent of *yah*, he who, in the masculine, the relative requires the sense of *abhīstṛi*, accuser or calumniator.

⁵ Offence, *āgas* or *aparādha*, and sin or wretchedness, *enas*, or *pāpa*.

8. Former (worshippers) constituting thee, divine (AGNI), the messenger (of the gods), have worshipped thee with oblations at the dawn of day; when thou proceedest to the place (of the aggregation) of the wealth (of sacrifice),¹ bright-shining, kindled by the mortals who have given thee an abode.²

9. Convey him (to safety) in war, son of strength, who like a wise son offers to thee (reverence) as to a father:³ when, sagacious AGNI, dost thou look upon us; when, director of sacrifice, dost thou direct us (to good ways).

10. Glorifying thee, he offers the copious oblation,⁴ if, bestower of dwellings, thou as a father art pleased to accept it: AGNI, ever augmenting, and desirous (to befriend), by his might, the devout (worshipper, offering) copious oblations, bestows upon him happiness.

11. AGNI, youngest (of the gods), verily thou bearest thine adorer (safe) beyond all calamities:

¹ *Sansthe yad Agni iyase rayindam*: lit. to the heap of riches, but the riches, according to the scholiast, are here those of the oblation, *havirlakshanánám*.

² *Martair vasubhir idhyamánah*: the second, according to *Sáyana*, is an epithet of the first, meaning, *vásakaih*, placing or fixing in an abode or place of dwelling, i.e. either the altar, or the chamber of sacrifice.

³ So in v. 2 of the next *Súkta*, may the bearer of the oblation, the undecaying *Agni*, be a father to us: or the relationship may be reversed; protect him, *Agni*, who, like a father, cherishes thee as a son, *Agni* being generated and maintained by the sacrificer; as, by another text, thou art the son of him who maintains thee.

⁴ *Bhúri náma vandamáno dadhāti*: *náma*, the scholiast says, may mean oblation, *havis*; or it may be rendered praising thy many names he offers oblations.

thieves have been detected, and hostile men with covert evil intentions, have been avoided (by us).

12. These (encomiums) are directed towards thee, but perhaps an offence has thereby been uttered to (thee), the giver of dwellings:¹ may AGNI, augmenting (by our praise), yield us not up to the maligner or the malevolent.

SÚKTA IV. (IV.)

The deity, *Rishi*, and metre as before.

1. Royal AGNI, I glorify at sacrifices thee who art the lord of vast riches; may we who are in want of food obtain food through thee, and (through thee) may we overcome hosts of (hostile) men.

2. May the undecaying AGNI, the bearer of oblations, be a father to us, all pervading and resplendent (may he be) to us of pleasing aspect: supply us plentifully with food in return for our well-maintained household fire: grant us viands abundantly.

3. You possess (priests) the wise lord of human beings,² the pure, the purifying, AGNI, cherished with oblations of butter; the offerer of the burnt-offering, the all-knowing; he among the gods bestows desirable (riches).

4. Be propitiated AGNI, sharing in satisfaction with ILÁ, vieing with the rays of the sun: be gratified,

¹ *Vasave vá tad id ágo uváchi*, is explained, that which is an offensive expression may have been spoken to *Vasu*, commonly rendered giver of dwellings, by our saying or intimating, *idám dehi*, give this; or it may be rendered, this offence which has been offered to us by our enemies, has been reported to *Agni*.

² In the first verse we had *vasupatim vasínám*, the lord of riches, of riches; so here we have a similar redundancy of construction, *visám vispatim*, the lord of men, of men.

JÁTAVEDAS, by our fuel, and bring the gods to partake of the oblation.

5. Propitiated, lowly-minded, a guest in the dwelling, come, thou who art wise, to this our sacrifice: having destroyed, AGNI, all our adversaries, bring off the possessions of those who bear us enmity.

6. Demolish, AGNI, with thy weapon, the DASYU, appropriating the sustenance to thine own person;¹ and inasmuch, son of strength, as thou satisfiest the gods, so do thou, AGNI, chief of leaders, protect us in battle.

7. We worship thee, AGNI, with hymns; we (worship thee), purifier, and of auspicious lustre, with oblations: bestow upon us all desired riches; bestow upon us all sorts of wealth.

8. Accept, AGNI, our sacrifice: son of strength, the abider in the three regions, (accept our) oblation: may we be (regarded) amongst the gods as doers of good: cherish us with triply-protected felicity.²

9. Thou conveyest us, JÁTAVEDAS, across all intolerable evils, as (people are carried) over a river by a boat: AGNI, who art glorified by us with reverence, such as (that shewn) by ATRI, know thyself the protector of our persons.

10. Inasmuch as I who am a mortal earnestly invoke thee who art an immortal, praising thee with a

¹ *Vayah kṛiṇvānas tanve svāyai*; or by *tanu* may be understood *putra*, a son, or the *yajamāna* in that relation.

² *Tri-varúthena śarmaná*, with three defended; that is, preserved by act, thought, and speech; or if *śarman* be rendered by house, *griha*, it may be understood, protect us by or in a three-roofed, or three-storied dwelling, *i.e. trichchhadishheṇa griheṇa*, *i.e.* a spacious mansion.

devoted heart; therefore, JÁTAVEDAS, grant us food, and may I obtain immortality through my posterity.¹

11. Upon whatsoever performer of good works thou, AGNI, who art JÁTAVEDAS, castest a favourable regard, he enjoys welfare, and riches, comprehending horses, cattle, sons, and male descendants.²

SÚKTA V. (V.)

The deities are the *Ápris*;³ the *Rishi* is VASUŠRUTA, the metre *Gáyatri*.

1. Offer abundant butter to the resplendent SUSAMIDDHA,⁴ to AGNI, to JÁTAVEDAS.

2. NARÁŠANSA animates this sacrifice, he who is uninjurable, who verily is wise and sweet-handed.

3. AGNI, who art ÍLITA, bring hither the wonderful and friendly INDRA, with his easy-going chariots for our protection.

4. (Grass),⁵ soft as wool, be spread; the worshippers praise thee: be to us radiant (grass the source of) liberality.

5. Open divine doors, our passages to preservation; fill full the sacrifice (with its rewards).

¹ The immortality that is defined as the unbroken succession of descendants, *amṛitatvam santatyavichchedalukshaṇam*: another text to the same effect is cited, *prajám anu prajāyate tad u te martyámritam*, when progeny is born after progeny, that verily is the immortality of thy mortality.

² These last two stanzas are to be recited at the sacrifice for obtaining sons, *putrahámeshti*.

³ See vol. II. p. 329.

⁴ This agrees with the first hymn, vol. I. p. 31, in making *Susamiddha* a name, not merely an epithet of *Agni*.

⁵ The *Barhis* or *Poa cynosuroides*.

6. We glorify the evening and the morning, lovely, food-bestowing, mighty, the mothers of sacrifice.

7. Praised (by us), divine invokers of the gods, come, moving on the path of the wind,¹ to this sacrifice of our patron.²

8. May ILÁ, SARASWATÍ, MAHI, the three goddesses who are the sources of happiness, sit down, benevolent, upon the sacred grass.

9. TWASHṬRÍ being propitious, thou who art diffusive in kindness, come of thine own accord, protect us in repeated sacrifices.

10. Wherever thou knowest, VANASPATI, the secret forms of the gods to be,³ thither convey the oblations.

11. The oblation is offered with reverence⁴ to AGNI, to VARUṆA; with reverence to INDRA, to the *Maruts*; with reverence to the gods.

SÚKTA VI. (VI.)

The deity is AGNI; the *Rishi* as before; the metre is *Paṇkti*

1. I glorify that AGNI who is the giver of dwellings; to whom, as to their home, the milch kine, the light-

¹ *Vátasya patman* may mean, with the swiftness of the wind, or through the firmament.

² *Manusho no yajnam*, lit. to the sacrifice of our man; that is, of the *yajamána*.

³ *Yatra vettha decánám guhyanámáni*: the last is explained *riṇpáni*, forms, but no further interpretation of the phrase occurs: it is not specified as a faculty of *Vanaspati* in any preceding hymn to the *Ápri*s, although, as in them, *Vanaspati* here represents *Agni* as identified with the sacrificial post, or *yúpa*, or, as the scholiast here says, the deity presiding over it, *yúpábhimáni deva*.

⁴ The term is *Siváhá*, who here, as heretofore, is an *Ápri*, or personification of *Agni*.

faceed steeds, the constant offerers of oblations, repair:¹ do thou, (AGNI), bring food to thine adorers.

2. He is AGNI, who is praised as the giver of dwellings, to whom the milch kine, the light-faced steeds, the well-born, devout worshippers repair: do thou, AGNI, bring food to thine adorers.²

3. AGNI. the all-beholding, gives, verily, to the man (who worships him, a son) possessing abundant food: AGNI, when propitiated, proceeds (to bestow) that wealth which is of its own nature precious: do thou, AGNI, bring food to thine adorers.³

4. We kindle thee, divine AGNI, bright, undecaying, so that thy glorious blaze shines in heaven: do thou bring food to thine adorers.⁴

5. To thee, radiant AGNI, lord of light, giver of pleasure, destroyer (of foes), protector of man, the bearer of oblations, to thee the oblation is offered with the sacred verse: do thou bring food to thine adorers.⁵

6. These fires cherish all that is precious in the fires (of sacrifice);⁶ they give delight; they spread

¹ *Yam astam yanti dhenavah: astam*, which is repeated in the text with each nominative, is explained *sarveshám grihavat ásrayabhútam*, he who is become the house-like asylum of all: the verse occurs *Sáma-Veda*, I. 425. II. 1087. and *Yajur-Veda*, 15. 41: *Mahádhara* also renders *astam* by *griham*.

² *Sáma-Veda*, II. 1089. *Yajur-Veda*, 15. 42.

³ *Sáma-Veda*, II. 1088.

⁴ *Sáma-Veda*, I. 419, II. 372.

⁵ *Sáma-Veda*, II. 373.

⁶ *Pro tye agnayo agnishu visvam pushyanti váryyam: prapushyanti dhishnyá gárhapatyádishu*, they nourish exceedingly, by their intensity, wealth *dhanam*, understood, in the household and other fires; that is, the primary flames of *Agni*, when manifested in the household fires, are the source of riches.

abroad; they crave perpetually (sacrificial) food: bring, AGNI, food to thine adorers.

7. These thy flames, AGNI, fed with abundant food, increase, as, by their descent, they seek the pastures of the hoofed cattle:¹ bring, AGNI, food to thine adorers.

8. Grant, AGNI, to us who praise thee, new dwellings, and (abundant) food: may we be those who worship thee, having thee for a messenger (to the gods) in every house: bring, AGNI, food to thine adorers.

9. Giver of delight, thou receivest into thy mouth the two ladles (full) of butter;² so mayest thou fulfil (our desires), lord of strength, at our solemn rites: bring, AGNI, food to thine adorers.³

10. Thus have they repaired to AGNI with praises and with sacrifices successively, and have established (the manner of his worship); and he has given us male descendants, and wealth of fleet horses: bring, AGNI, food to thine adorers.

SÚKTA VII. (VII.)

The deity as before; the *Rishi* is ISHA, of the race of ATRI; the metre is *Anushṭubh*, except in the last verse, in which it is *Panktí*.

1. Friends, offer fitting praise and food to AGNI,

¹ *Ye patwabhih śaphánám vrajá bhuranta gonám* is explained by *Sáyana*, *ye rasmayah*, those rays which, *patanaih*, by fallings, *ichchhanti yútháni śaphánám gonám*, wish for or proceed to the herds of hoofed cattle; an explanation which does not render the sense more obvious: it means, he adds, that the spreading flames long for the burnt-offering, *áyatá jwálá homáya kánkshanti-ityarthah*.

² Termed *juhu* and *upabhrít*, two ladles used for pouring the oiled butter upon the fire.

³ *Sáma-Veda*, II. 374. *Yajur-Veda*, 15. 43: *Mahádhara* explains *ubhe darśí*, two hands serving as ladles.

the most liberal benefactor of men, the powerful son of strength.¹

2. Where is (the deity) upon whose presence the rejoicing conductors (of the ceremony) are offering homage in the hall of sacrifice, (he) whom they kindle, and living beings generate.

3. When we present to him (sacrificial) food, when (he accepts) the oblations of men, then by the power of the brilliant (viands), he assumes the radiance of the rite.²

4. Verily he gives a signal by night to one who is far off, when he, the purifier, the undecaying, consumes the forest lords.

5. At whose worship (the priests) pour the dripping (butter) upon the flames, and (the drops) mount upon the fire as if they were its own numerous offspring, as (boys ride) upon the back (of a father).³

6. Him whom the desired of many, the (devout)

¹ *Urjo naptre, Sáyaṇa renders, balasya putráya: Mahídbara, Yajush, 15. 29, translates Urj, water, and the appellative, grandson of water, timber being the offspring of water, and fire the offspring of fuel.*

² *Rítasya raśmim ádade* is variously explained by the scholiast, he accepts the ray that is the apprehender or absorber, *gráhaka*, of water, alluding to the production of rain as the result of burnt-offerings; or he becomes endowed with the energy generative of the reward of the sacrifice, *phalajanakam tejah svíkṛitaván*; or, again, he accepts the praise which is, as it were, the lustre or ray of the sacrifice.

³ *Bhumá prishtheva*, is, literally, like many or much on the back: the scholiast explains *bhumá* as signifying offspring, or that which is many, *bahu bhavatíte bhumá apatyam*; and *prishtha*, he adds, implies the backs of the father, *pituh prishthadesán iva*; as boys mount upon the fathers' side, so do the flames, *putrá yathá pituranham árohanti tad vat.*

man recognises as the sustainer of all, the flavourer of food, the provider of dwellings for men.

7. He crops the dry ground strewn (with grass and wood),¹ like an animal grazing; he with a golden beard, with shining teeth, vast, and of irresistible strength.

8. Bright as an axe is he to whom the (worshipper), like ATRI, proceeds² (to offer worship): he whom his prolific mother has brought forth, bestowing (a benefactor on the world), when (AGNI) obtains (sacrificial) food.

9. To thee, AGNI, the accepter of the oblation, the upholder (of all), there is pleasure (from our praise): do thou bestow upon these thy worshippers wealth, and food, and a heart (grateful for thy favour).

10. May the sage who is in this manner the offerer of exclusive praise (AGNI, to thee), accept the cattle which are to be given to thee; and thereupon may ATRI overcome the irreligious *Dasyus*: may ISHA overcome (hostile) men.³

¹ *Dhanvákshítam dáti*: *dhanva* the commentator explains a place without water, *nirudakapradeṣam*; and *ákshítam*, *triṅa-kúshthádibhir ákshítam*, tossed over with grass, timber, and the like.

² *Śuchi sma yasmá atrivat pra swadhítiva riyate*: it is not very obvious whether the comparisons apply to *Agni*, or the worshipper; they might both be understood by the worshipper, eager to offer oblation as an axe to cut; or both might be applied to *Agni*; *atri*, meaning an eater, or devourer, or an animal eating grass: it seems, however, most reasonable to apply *atrivat* to the *yajamána*, and *swadhíti* to *Agni*.

³ *Ishah sásahyán nṛín*: *ishah* may be, according to *Sáyana*, the *Rishi* of the *Súkta*; or derived from *ish*, and being the accus.-plur., it may be an epithet of *nṛín*, encountering or opposing men.

SÚKTA VIII. (VIII.)

The deity and *Rishi* as before; the metre is *Jagatí*.

1. Manifester of strength, AGNI, ancient worshippers have kindled thee of old for their preservation; thee, the delighter of many, the adorable, the all-sustaining, the lowly-minded, the lord of the house, the excellent.

2. Men have established thee, (AGNI), their ancient guest, as the lord of the house; (thee), the blazing-haired, the vast bannered, the multiform, the dispenser of wealth, the bestower of happiness, the kind protector, the destruction of decaying (trees).¹

3. Human beings glorify thee, AGNI, the appreciator of burnt-offerings, the discriminator (of truth), the most liberal giver of precious (things), abiding (awhile), auspicious one, in secret, (at other times) visible to all, loud sounding, offering worship, thriving upon clarified butter.

4. We approach thee, all-sustaining AGNI, adoring thee in many ways with hymns and with prostrations: do thou, ANGIRAS, when kindled, be propitious to us: may the divine (AGNI be pleased) by the (sacrificial) food (offered by the) worshipper, and by the bright flames (of his sacrifice).

5. AGNI, the praised of many, thou who art multiform, givest of old food to every mortal; thou reignest with strength over the various (sacrificial) viands; the splendour of thee when blazing brightly is not rivalled (by any).

¹ *Jarad-visham* is, literally, that which is poison to the old: the commentator explains it *jaratám vrikshánám vyápakam*, the pervader or consumer of old trees; or it may mean *jírnodakam*, that by which water is dried up.

6. AGNI, youngest (of the deities), the gods have made thee, when kindled, their messenger, the bearer of oblations; thee, who art rapid in movement, and of whom butter is the source, they have made, when invoked, the brilliant eye (of the universe), instigated by the understanding.

7. The ancient seekers after happiness have kindled thee, AGNI, when invoked, (and fed thee) with abundant fuel; and thou (thereby) increasing, and supplied with shrubs, art dominant over all terrestrial viands.¹

¹ *Abhi jrayánsi párthivá vi tishthase: Sáyana* explains *jrayánsi* by *annáni*, food, eatables; and *párthivá* by *vṛiksháh*, trees; or he admits it to be an epithet of *jrayánsi*, earthly eatables, as the cakes and butter presented in sacrifices with fire.

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337.	I. (LVII.)	MARUTS,	ŠYÁVĪŠWA.
339.	II. (LVIII.)	The same,	The same.
340.	III. (LIX.)	The same,	The same.
342.	IV. (LX.)	The same,	The same.
343.	V. (LXI.)	The same and others,	The same.
347.	IV. (LXII.)	MITRA, VARUNA,	SRUTAVID

ADHYAYA IV.

<i>Page.</i>	<i>Sūta.</i>	<i>Deity.</i>	<i>Rishi.</i>
349.	VII. (LXIII.)	MITRA, VARUṆA,	ARCHANĀNAS.
351.	VIII. (LXIV.)	The same,	The same.
352.	IX. (LXV.)	The same,	RĀTAHAVYA.
353.	X. (LXVI.)	The same,	The same.
354.	XI. (LXVII.)	The same,	YAJATA.
„	XII. (LXVIII.)	The same,	The same.
355.	XIII. (LXIX.)	The same,	CHAKRI.
356.	XIV. (LXX.)	The same;	The same.
„	XV. (LXXI.)	The same,	BĀHUVRIKTA.
357	XVI. (LXXII.)	The same,	The same.

ANUVĀKA VI.

357.	I. (LXXIII.)	AŚWINS,	PAURA.
359.	II. (LXXIV.)	The same,	The same.
361.	III. (LXXV.)	The same,	AVASYU.
363.	IV. (LXXVI.)	The same,	BHAUMA.
364.	V. (LXXVII.)	The same,	The same.
365.	VI. (LXXVIII.)	The same,	SAPTAVADHRI.
367.	VII. (LXXIX.)	The DAWN,	SATYAŚRAVAS.
369.	VIII. (LXXX.)	The same,	The same.
370.	IX. (LXXXI.)	SAVITRI,	ŚYÁVASAŚWA.
371.	X. (LXXXII.)	The same,	The same.
373.	XI. (LXXXIII.)	PARJANYA,	BHAUMA.
374.	XII. (LXXXIV.)	PRITHIVI,	The same.
375.	XIII. (LXXXV.)	VARUṆA,	ATRI.
377.	XIV. (LXXXVI.)	INDRA, AGNI,	The same.
378.	XV. (LXXXVII.)	MARUTS,	EVAYĀMARUT.

MANḌALA VI.

ANUVĀKA I.

380.	I. (I.)	AGNI,	BHARADWĀJA.
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ADHYĀYA V

383.	II. (II.)	AGNI,	BHARADWĀJA.
386.	III. (III.)	The same,	The same.

<i>Page.</i>	<i>Sukta.</i>	<i>Deity.</i>	<i>Rishi.</i>
388.	IV. (IV.)	AGNI,	BHARADWÁJA,
289.	V. (V.)	The same,	The same.
301.	VI. (VI.)	The same,	The same.
392.	VII. (VII.)	AGNI VAISWÁNARA,	The same.
394.	VIII. (VIII.)	The same,	The same.
395.	IX. (IX.)	The same,	The same.
397.	X. (X.)	AGNI,	The same.
398.	XI. (XI.)	The same,	The same.
399.	XII. (XII.)	The same,	The same.
401.	XIII. (XIII.)	The same,	The same.
402.	XIV. (XIV.)	The same,	The same.
403.	XV. (XV.)	The same,	The same, or VITANAVYA.

ANUVÁKA II.

407.	I. (XVI.)	AGNI,	BHARADWÁJA.
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ADHYÁYA VI.

415.	II. (XVII.)	INDRA,	BHARADWÁJA.
417.	III. (XVIII.)	The same,	The same.
420.	IV. (XIX.)	The same,	The same.
422.	V. (XX.)	The same,	The same.
425.	VI. (XXI.)	The same,	The same.
427.	VII. (XXII.)	The same,	The same.
429.	VIII. (XXIII.)	The same,	The same.

ANUVÁKA III.

431.	I (XXIV.)	INDRA,	BHARADWÁJA.
433.	II. (XXV.)	The same,	The same.
435.	III. (XXVI.)	The same,	The same.
437.	IV. (XXVII.)	The same,	The same.
439.	V. (XXVIII.)	The Cows.	The same.

ADHYÁYA VII.

441.	VI. (XXIX.)	INDRA,	BHARADWÁJA.
443.	VII. (XXX.)	The same,	The same.

<i>Page.</i>	<i>Súkta.</i>	<i>Deity.</i>	<i>Rishi.</i>
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445. IX.	(XXXII.)	The same,	The same.
446. X.	(XXXIII.)	The same,	ṢUNAHOTRA.
447. XI.	(XXXIV.)	The same,	The same.
448. XII.	(XXXV.)	The same,	NAVA.
450. XIII.	(XXXVI.)	The same,	The same.
451. XIV.	(XXXVII.)	The same,	BHARADWÁJA.
„ XV.	(XXXVIII.)	The same,	The same.
452. XVI.	(XXXIX.)	The same;	The same.
454. XVII.	(XL.)	The same,	The same.
455. XVIII.	(XLI.)	The same,	The same.
456. XIX.	(XLII.) ✓	The same,	The same.
„ XX.	(XLIII.)	The same,	The same.

ANUVÁKA IV.

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ANUVÁKA V.

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488. II.	(LI.)	The same,	The same.
490. III.	(LII.)	The same,	The same.
493. IV.	(LIII.)	PÚSHAN,	BHARADWÁJA.
495. V.	(LIV.)	The same,	The same.
496. VI.	(LV.)	The same,	The same.
497. VII.	(LVI.)	The same;	The same.
498. VIII.	(LVII.)	INDRA, PÚSHAN,	The same.
„ IX.	(LVIII.)	The same,	The same.
500. X.	(LIX.)	INDRA, AGNI,	The same.
502. XI.	(LX.)	The same,	The same.
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