Vedas. Rigveda. Engl. 1889.

THE

HYMNS OF THE RIGVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

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PREFACE.

"What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the first word spoken by the Aryan man?"

"The Veda has a two-fold interest: it belongs to the history of the world and to the history of India.....As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong for ever to the Rig-veda." F. MAX MÜLLER.

THIS work is an attempt to bring within easy reach of all readers of English a translation of the Hymns of the Ṛigveda which, while aiming especially at close fidelity to the letter and the spirit of the original, shall be as readable and intelligible as the nature of the subject and other circumstances permit.

Veda, meaning literally knowledge, is the name given to certain ancient works which formed the foundation of the early religious belief of the Hindus. These are the Ṛigveda, the Sâmaveda, the Yajurveda, and the Atharvaveda; and of these the Ṛigveda—so called because its Sanhitâ or collection of mantras or hymns consists of Ṛichas or verses intended for loud recitation—is the oldest, the most important, and the most generally interesting, some of its hymns being rather Indo-European than Hindu, and representing the condition of the Aryans before their final settlement in India.

These four Vedas are considered to be of divine origin and to have existed from all eternity, the Ṛishis or sacred poets to whom the hymns are ascribed being merely inspired seers who saw or received them by sight directly from the Supreme Creator. In accordance with this belief these sacred books have been preserved and handed down with the most reverential care from generation to generation, and have accompanied the great army of Aryan immigrants in their onward march from the Land of the Seven Rivers to the Indian Ocean and the Bay of Bengal. Each of these four Vedas is divided into two distinct parts, one the Mantra containing prayer and praise, the other the Brâhmana containing detailed directions for the performance of the ceremonies at which the Mantras were to be used, and explanations of the legends connected with them, the whole forming a vast body of sacred literature in verse and in prose, devotional, ceremonial, expository and theosophic.

The Sanhitâ of the Ṛigveda is a collection of hymns and songs brought by the remote ancestors of the present Hindus from their ancient homes on the banks of the Indus where they had been first used in adoration of the Father of Heaven, of the Sun, of Dawn, of Agni or the God of fire, in prayers for health, wealth, long life, offspring, cattle, victory in battle, and freedom from the bonds of sin; and in celebration of the ever-renewed warfare between the beneficent thunder-wielding Indra, the special champion of the Aryans, and the malevolent powers of darkness and the demons of drought who withheld the rain of heaven.

Of these hymns there are more than a thousand, arranged in ten Maṇḍalas, Circles, or Books, in accordance with an ancient tradition of what we should call authorship, the hymns ascribed to the same Ṛishi, inspired poet or seer, or to the same school or family of Ṛishis being placed together. Within these divisions the hymns are generally arranged more or less in the order of the deities to whom they are addressed. Agni and Indra are the gods most frequently invoked. Hymns to Agni generally come first, next come those addressed to Indra, and after them those in honour of other deities or deified objects of adoration. The ninth Book is devoted almost entirely to Soma, the deified juice used in pouring libations to the gods, and the tenth forms a sort of appendix of peculiar and miscellaneous materials. Independently of the evidence afforded by Indian tradition, there can be no reasonable doubt of the great antiquity of the Ṛigveda Sanhitâ which, with the exception of the Egyptian monumental records and papyrus rolls, and the recently discovered Assyrian literature, is probably the oldest literary document in existence. But it seems impossible to fix, with anything approaching to certainty, any date for the composition of the hymns. In the first Hymn of Book I. ancient and recent or modern Ṛishis or seers are spoken of, and there is other internal evidence that some hymns are much older than others. Colebrooke came to the conclusion, from astronomical calculations, that a certain Vedic calendar was composed in the fourteenth century before the Christian era; from which it would follow, that as this calendar must have been prepared after the arrangement of the

Ṛigveda and the inclusion of the most modern hymn, the date of the earliest hymn might be carried back, perhaps, some thousand years. The correctness of Colebrooke's conclusions, however, has been questioned, and some recent scholars consider that his calculations are of a very vague character, and do not yield any such definite date. In the absence of any direct evidence, the opinions of scholars vary and must continue to vary with regard to the age of the Hymns of the Ṛigveda. "The reasons, however," (to quote Professor Weber*) "by which we are fully justified in regarding the literature of India as the most ancient literature of which written records on an extensive scale have been handed down to us are these:—In the more ancient parts of the Ṛigveda Sanhitâ, we find the Indian race settled on the north-western borders of India, in the Panjáb, and even beyond the Panjáb, on the Kubhá, or Κωφήν, in Kabul. The gradual spread of the race from these seats towards the east, beyond the Sarasvatí and over Hindustán as far as the Ganges, can be traced in the later portions of the Vedic writings almost step by step. The writings of the following period, that of the epic, consists of accounts of the internal conflicts among the conquerors of Hindustán themselves, as, for instance, the Mahá-Bhárata; or of the farther spread of Brahmanism towards the south, as, for instance, the Rámáyaṇa. If we connect with this the first fairly accurate information about India which we have from a Greek source, viz.,

* *The History of Indian Literature*, By Albrecht Weber. Trübner's Oriental Series. 1878.

from Megasthenes,* it becomes clear that at the time of this writer the Brahmanising of Hindustán was already completed, while at the time of the Periplus (see Lassen, *I. AK.*, ii. 150, n; *I. St.*, ii, 192) the very southernmost point of the Dekhan had already become the seat of the worship of the wife of Śiva. What a series of years, of centuries, must necessarily have elapsed before this boundless tract of country, inhabited by wild and vigorous tribes, could have been brought over to Brahmanism!"

I must beg my European readers not to expect to find in these hymns and songs the sublime poetry that they meet with in Isaiah or Job or the Psalms of David. "To me," says Professor Wilson, "the verses of the Veda, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious." Professor Cowell, also, says: "The poetry of the Ṛig-Veda is singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation. The language and style of most of the hymns is singularly artificial.....Occasionally we meet with fine outbursts of poetry, especially in the hymns addressed to the dawn, but these are never long sustained, and as a rule we find few grand similes or metaphors." The worst fault of all, in the Collection regarded as a whole,

* Who as ambassador of Seleucus resided for some time at the court of Chandragupta. His reports are preserved to us chiefly in the Ἰνδικά of Arrian who lived in the second century A. D.

is the intolerable monotony of a great number of the hymns, a monotony which reaches its climax in the ninth Book which consists almost entirely of invocations of Soma Pavamâna, or the deified Soma-juice in process of straining and purification. The great interest of the Ṛigveda is, in fact, historical rather than poetical. As in its original language we see the roots and shoots of the languages of Greek and Latin, of Kelt, Teuton and Slavonian, so the deities, the myths, and the religious beliefs and practices of the Veda throw a flood of light upon the religions of all European countries before the introduction of Christianity. As the science of comparative philology could hardly have existed without the study of Sanskrit, so the comparative history of the religions of the world would have been impossible without the study of the Veda.

My translation, which follows the text of Max Müller's splendid six-volume edition, is partly based on the work of the great scholiast Sâyaṇa who was Prime Minister at the court of the King of Vijayanagar—in what is now the Madras District of Bellary—in the fourteenth century of our era. Sâyaṇa's Commentary has been consulted and carefully considered for the general sense of every verse and for the meaning of every word, and his interpretation has been followed whenever it seemed rational, and consistent with the context, and with other passages in which the same word or words occur. With regard to Sâyaṇa's qualifications as an interpreter of the Veda there is, or was, a conflict of opinion among European scholars. Professor Wilson

—whose translation of the Ṛigveda is rather a version of Sâyaṇa's paraphrase—was firmly persuaded that he had a "knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession of all the interpretations which had been perpetuated by traditional teaching from the earliest times." Yet, as Dr. J. Muir has pointed out, Professor Wilson in the notes to his translation admits that he "occasionally failed to find in Sâyaṇa a perfectly satisfactory guide," that "the scholiast is evidently puzzled," and that his explanations are obscure. On the other hand Professor Roth —the author of the Vedic portion of the great St. Petersburg Lexicon—says in his preface to that work: "so far as regards one of the branches of Vedic literature, the treatises on theology and worship, we can desire no better guides then these commentators, so exact in all respects, who follow their texts word by word, who, so long as even the semblance of a misconception might arise, are never weary of repeating what they have frequently said before, and who often appear as if they had been writing for us foreigners rather than for their own priestly alumni who had grown up in the midst of these conceptions and impressions. Here..... they are in their proper ground, The case, however, is quite different when the same men assume the task of interpreting the ancient collections of hymns.....Here were required not only quite different qualifications for interpretation but also a greater freedom of judgment and a greater breadth of view and of historical intuitions. Freedom of judgment, however, was wanting to priestly learning, whilst in India no one has ever had any con-

ception of historical development. The very qualities which have made those commentators excellent guides to an understanding of the theological treatises, render them unsuitable conductors on that far older and quite differently circumstanced domain. As the so-called classical Sanskrit was perfectly familiar to them, they sought its ordinary idiom in the Vedic hymns also. Since any difference in the ritual appeared to them inconceivable and the present forms were believed to have existed from the beginning of the world, they fancied that the patriarchs of the Indian religion must have sacrificed in the very same manner. As the recognized mythological and classical systems of their own age appeared to them unassailable and revealed verities, they must necessarily (so the commentators thought) be discoverable in that centre point of revelation, the hymns of the ancient Ṛishis, who had, indeed, lived in familiar intercourse with the gods, and possessed far higher wisdom than the succeeding generations...It has never occurred to any one to make our understanding of the Hebrew books of the Old Testament depend on the Talmud and the Rabbins, while there are not wanting scholars who hold it as the duty of a conscientious interpreter of the Veda to translate in conformity with Sâyaṇa, Mahîdhara, etc. Consequently, we do not believe like H. H. Wilson, that Sâyaṇa, for instance, understood the expressions of the Veda better than any European interpreter; but we think that a conscientious European interpreter may understand the Veda far better and more correctly than Sâyaṇa. We do not esteem it our first task to arrive at that understanding

of the Veda which was current in India some centuries ago, but to search out the sense which the poets themselves have put into their hymns and utterances, Hence we are of opinion that the writings of Sâyaṇa and the other commentators do not form a rule for the interpreter, but are merely one of those helps of which the latter will avail himself for the execution of his undoubtedly difficult task, a task which is not to be accomplished at the first onset, or by any single individual....We have, therefore, endeavoured to follow the path prescribed by philology, to derive from the texts themselves the sense which they contain, by a juxtaposition of all the passages which are cognate in diction or contents;—a tedious and laborious path, in which neither the commentators nor the translators have preceded us. The double duty of exegete and lexicographer has thus devolved upon us. A simple etymological procedure, practised as it must be by those who seek to divine the sense of a word from the sole consideration of the passage before them without regard to the ten or twenty other passages in which it recurs, cannot possibly lead to a correct result."*

Professor Max Müller says. "As the authors of the Brâhmaṇas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators, such as Sâyaṇa. Where Sâyaṇa has no authority to mislead him, his commentary is at all events rational; but still his scholastic notions would never allow him to accept the

* *On the Interpretation of the Veda*, By J. Muir, Esq.

free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholar. We must therefore discover ourselves the real vestiges of these ancient poets."

Professor Benfey says: "Every one who has carefully studied the Indian interpretations is aware that absolutely no continuous tradition extending from the composition of the Veda to their explanation by Indian scholars, can be assumed; that, on the contrary, between the genuine poetic remains of Vedic antiquity and their interpretations a long-continued break in tradition must have intervened, out of which at most the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usages and words, formulæ, and perhaps, also, poems connected therewith. Besides these remains of tradition, which must be estimated as very scanty, the interpreters of the Veda had, in the main, scarcely any other helps than those which, for the most part, are still at our command, the usage of the classical speech, and the grammatical and etymological-lexicographical investigation of words. At the utmost, they found some aid in materials preserved in local dialects; but this advantage is almost entirely outweighed by the comparison which we are able to institute with the Zend, and that which we can make (though here we must of course proceed with caution and prudence) with the languages cognate to the Sanskrit,—a comparison which has already supplied so many helps to a clearer understanding of the Vedas. But quite irrespectively of all particular

aids, the Indian method of interpretation becomes in its whole essence an entirely false one, owing to the prejudice with which it chooses to conceive the ancient circumstances and ideas which have become quite strange to it, from its own religious stand-point, so many centuries more recent, whilst, on the other hand, an advantage for the comprehension of the whole is secured to us by the acquaintance (drawn from analogous relations) with the life, the conceptions, the wants, of ancient peoples and popular songs, which we possess,—an advantage which, even if the Indians owed more details than they actually do owe, to tradition, would not be eclipsed by their interpretation."*

A very different opinion of the value of the Indian commentators was held and expressed by Professor Goldstücker. "Without the vast information," he says, "which those commentators have disclosed to us,—without their method of explaining the obscurest text,—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity." He ridicules the assertion that a European scholar can understand the Veda more correctly than Sâyaṇa, or arrive more nearly at the meaning which the Ṛishis gave to their own hymns, and yet even this stanch champion of the Indian commentators "cannot be altogether acquitted (as Dr. J. Muir says and shows) of a certain heretical tendency to deviate in practice from the interpretations of Sâyaṇa."

* *On the Interpretation of the Veda*, By J. Muir, Esq.

The last quotation which I shall make in connexion with this question is from Professor E. B. Cowell's Preface to his edition of Vol. V. of Wilson's *Translation of the Ṛig-Veda Sanhitá:* "This work does not pretend to give a complete translation of the Ṛig-Veda, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyaṇa, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sâyaṇa's commentary will always retain a value of its own,—even its mistakes are often interesting,—but his explanations must not for a moment bar the progress of scholarship. We can be thankful to him for any real help; but let us not forget the debt which we owe to modern scholars, especially to those of Germany. The great St. Petersburg Dictionary is indeed a monument of triumphant erudition, and it has inaugurated a new era in the interpretation of the Ṛig-Veda."

My translation, then, is partly based on the commentary of Sâyaṇa, corrected and regulated by rational probability, context, and intercomparison of similar words and passages. For constant and most valuable assistance in my labour I am deeply indebted to the works of many illustrious scholars, some departed, and some, happily, still flourishing. I am thankful to Sâyaṇa, my first guide to the hymns of the Ṛigveda; to my revered Master, Professor H. H. Wilson; to Professors Roth, Benfey, Weber, Ludwig, Max Müller, Grassmann, and Monier Williams, and Dr. John Muir and

Mr. Wallis. I have also consulted, and shall probably make more use hereafter of, the works of M. Bergaigne and Dr. Oldenberg; nor can I omit to mention the *Siebenzig Lieder des Rigveda* by Geldner and Kaegi, *Der Rigveda*, by Kaegi, and *Hymns from the Rigveda*, by Professor Peterson of Bombay, all of which I have read with pleasure and profit.

But it must not be supposed that European students and interpreters of the Veda claim anything like infallibility, completeness, or finality for the results to which their researches have led them. All modern scholars will allow that many hymns are dark as the darkest oracle, that, as Professor Max Müller says, there are whole verses which, as yet, yield no sense whatever, and words the meaning of which we can only guess. As in the interpretation of the more difficult books of the Old Testament and the Homeric poems, so in the explanation of the Veda complete success, if ever attainable, can be attained only by the labours of generations of scholars.

The Hymns are composed in various metres, some of which are exceedingly simple and others comparatively complex and elaborate, and two or more different metres are frequently found in the same Hymn; one Hymn, for instance, in Book I. shows nine distinct varieties in the same number of verses. The verses or stanzas consist of three or more—generally three or four —*pâdas*, semi-hemistichs or lines, each of which contains eight, eleven, or twelve syllables, sometimes, but rarely, five, and still less frequently four or more than twelve. As regards quantity, the first syllables of the

line are not strictly defined, but the last four are regular, the measure being iambic in the eight and twelve syllable verses and trochaic in these of eleven syllables. Partly by way of safeguard against the besetting temptation to paraphrase and expand, and partly in the hope of preserving, however imperfectly, something of the form of the Hymns, I have translated each verse by a verse syllabically commensurate with the original and generally divided into corresponding hemistichs.

The verses consisting of three or four octosyllabic lines are tolerably well represented by the common octosyllabic or dimeter iambic metre which I have employed. In other verses I have not attempted to reproduce or imitate the rhythm or metre of the original: such a task, supposing its satisfactory completion to be possible, would require more time and labour than I could spare for the purpose. All that I have done, or tried to do, is to show to some extent the original external form of the Hymns by rendering them in syllabically commensurate hemistichs and verses, as Benfey and the translators of the *Seventy Hymns* have done for a portion of the Ṛigveda, and Grassmann for nearly the whole of the Collection.

For further information regarding the Ṛigveda the English reader is referred to Max Müller's *History of Ancient Sanskrit Literature*, Muir's *Original Sanskrit Texts*, and Weber's *History of Indian Literature*; or if a simpler and more popular exposition be required, to Mrs. Manning's *India, Ancient and Mediæval*, or to Kaegi's *Der Rigveda*, of which an English translation

has recently appeared. The student who reads German and French will as a matter of course consult Ludwig's great work *Der Rigveda*, and Bergaigne's *Etudes sur la Réligion Védique.*

To conclude, my reasons for publishing this work are chiefly these: there is at present no complete translation of the Ṛigveda in English, Professor Wilson's version—of which the last two volumes have only lately appeared—being "only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyaṇa, have preserved," and, moreover, the price of Wilson's six volumes—upwards of ninety rupees—puts the work beyond the reach of the great majority of readers in India.

I can hardly hope that my work will find acceptance with Pandits and Indian scholars inasmuch as I venture to deviate both widely and frequently from Sâyaṇa whom they have been taught to regard as infallible. No arguments are likely to shake this belief. Nothing short of a course of study similar to that to which the leaders of the modern school of Vedic interpretation have devoted half their lives will enable them to see with our eyes and accept our views. I trust, however, that they will at any rate give the leaders and the followers of this modern school credit for deep devotion to ancient Indian literature and due admiration of the great Indian scholars who have expounded it; and will acknowledge that these modern scholars—however mistaken their views may appear to be—are labouring sincerely and solely to discover and declare the spirit and the truth of the most

ancient and venerated literary records that are the heritage of Aryan man.

R. T. H. GRIFFITH.

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ERRATA.

Page vi., line 22. *For* consists *read* consist.
" xvii., " 3. For *Réligion* read *Religion.*
" 39, " 4 of note. *For* Sunaḥsepa *read* Ṣunaḥsepa.
" " " 13, 14 of note. *For* Sunaḥsepha *read* Ṣunaḥsepha.
" 41, " 19, 21. *For* Sunaḥsepa *read* Ṣunaḥsepa.
" 47, " 5 of note. The same correction.
" 53, " 11 of note. *For* indentified *read* identified.
" 91, " 13, and 2 from the bottom. *For* Ṛijiṣvân *read* Ṛijiṣvan.
" 98, " 7. The same correction.
" 68, " 18. *For* helped *read* helped.
" 74, " 3 from the bottom. *For* Prayâga *read* Prayâja.
" " " " *For* Anuyâga *read* Anuyâja.
" 154, " 18. After mother cows insert a full stop.
" 225, " 3 from the bottom. *For* Lomaṣâ *read* Romaṣâ.
" 264, " 5. After gloriously put a full stop instead of the comma.
" 275, " 8. *For* Vâya *read* Vâja.
" 297, " 2 of note. *For* counseller *read* counsellor.
" 321, " 18. *For* preserves *read* preserve.
" 322, " 5 from the bottom. *For* Twaṣṭar *read* Twashṭar.
" 324, " 17. After come put a full stop instead of the comma.
" 340, " 2 of note. *For* Somahûti *read* Somâhuti.
" 344, " 2 from the bottom. *For* devourer *read* devourer.
" 365, " 5. *For* wronght *read* wrought.
" 403, " 14. *For* Gâyatri *read* Gâyatrî.
" 417, " 6 from the bottom. For *For* read *Far.*

APPENDIX.

" I., " 10. *For* gandia *read* gaudia.

THE HYMNS OF THE RIGVEDA.

BOOK THE FIRST.

HYMN I. Agni.

I LAUD Agni, the great high priest, god, minister of sacrifice,
The herald, lavishest of wealth.
2 Worthy is Agni to be praised by living as by ancient seers:
He shall bring hitherward the gods.
3 Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.

The first two hymns of this Book are ascribed to the Ṛishi or seer Madhuchchhandâs Vaiśvâmitra, a son or descendant of the famous Viśvâmitra. The deity to whom this hymn is addressed is Agni, the god of fire, the most prominent, next to Indra, of the deities of the Ṛigveda. Agni is the messenger and mediator between earth and heaven, announcing to the gods the hymns, and conveying to them the oblations, of their worshippers, inviting them with the sound of his crackling flames and bringing them down to the place of sacrifice. As concentrating in himself the various sacrificial duties of different classes of human priests, Agni is called the *purohita* or great high priest, the *præpositus* or *præses*. He is a *ṛitvij*, a priest or minister who sacrifices at the proper seasons, and a *hotar*, an invoking priest, a herald who calls the gods to enjoy the offering. All riches are at his disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious whose oblations he carries to the gods.

2 *Ancient seers:* said by Sâyaṇa to be Bhṛigu, Aṅgiras, and others. The expression indicates the existence of earlier hymns.

3 *Most rich in heroes:* the heroes here spoken of, who accompany the acquisition and increase of wealth, are brave sons and dependents.

4 Agni, the flawless sacrifice which thou encompassest about
Verily goeth to the gods.
5 May Agni, sapient-minded priest, truthful, most gloriously great,
The god, come hither with the gods.
6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is thy true gift.
7 To thee, dispeller of the night, O Agni, day by day with prayer,
Bringing thee reverence, we come;
8 Ruler of sacrifices, guard of Law eternal, radiant one,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

HYMN II. Vâyu.

Beautiful Vâyu come, for thee these Soma-drops have been prepared:
Drink of them, hearken to our call.

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4 *Flawless:* uninterrupted by Râkshasas or fiends, who are unable to mar a sacrifice which Agni protects on all sides.

6 *Angiras:* here a name of Agni. The Angirasas appear to have been regarded as a race of higher beings between gods and men, the typical first sacrificers, whose ritual is the pattern which later priests must follow.

8 *Law eternal.* The word used to denote the conception of the order of the world is *ṛita*. Everything in the universe which is conceived as showing regularity of action may be said to have the *ṛita* for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God. See Wallis, *The Cosmology of the Rigveda*, p. 92.

In thine own abode: sve dame, suâ domo, in the sacrificial hall or chamber in which fire-worship is performed, and in which the fire (Agni) increases as the oblations of clarified butter are poured upon it by the priest.

1 *Vâyu:* god of the wind.

2 Knowing the days, with Soma-juice poured forth, the singers call to thee,
O Vâyu, with their hymns of praise.
3 Vâyu, thy penetrating voice goes forth unto the worshipper,
Far-spreading for the Soma draught.
4 Here, Indra-Vâyu, is the juice; come for our offered dainties' sake:
The drops are yearning for you both.

Soma-drops: libations of the juice of the Soma, or Moon-plant, said to be the Acid Asclepias or Sarcostema Viminalis. The plant was gathered by moonlight on certain mountains, stripped of its leaves, and then carried to the place of sacrifice; the stalks having been there crushed by the priests were sprinkled with water and placed on a sieve or strainer, whence, after further pressure, the acid juice trickled into a vessel called Droṇa; after which it was mixed with flour etc., made to ferment, and then offered in libations to the gods or drunk by the Brâhmans, by both of whom its exhilarating qualities were supposed to be highly prized. "The true habitat of the famous Soma plant which formed so prominent a feature in the worship and religion of the still undivided South-Easterners...is at present utterly unknown...Dr. G. Watt (a well-known Indian botanist) declares that no plant is known at present which would fulfil all the requirements, and he lays particular stress on the fact that the vague and poetical descriptions given of the Soma make any scientific identification almost impossible.....All the passages in the Veda bearing on the Soma have been carefully collected by Burnouf, Windischmann, Muir, and, lately, again by M. Bergaigne." Max Müller, *Biographies of Words.* Appendix III.

2 *Knowing the days:* knowing the proper days for sacrifices; or perhaps, knowing or marking the time of daybreak, the exact time for the commencement of sacrificial rites.

3 *Hymns of praise: ukthas,* lauds recited or spoken, in opposition to verses that are chanted or sung.

4 Indra and Vâyu are here conjointly addressed in a dual compound Indravâyû. Indra was the favourite national deity of the Âryan Indians in the Vedic Age, and more hymns are dedicated to his honour than to the praise of any other divinity. He is the god who reigns over the intermediate region or atmosphere; he fights

5 Vâyu and Indra, well ye know libations, rich in sacred rites!
So come ye hither rapidly.
6 Vâyu and Indra, come to what the Soma-presser hath prepared:
Soon, heroes, even with resolve.
7 Mitra, of holy strength, I call, and foe-destroying Varuṇa,
Who make the oil-fed rite complete.
8 Mitra and Varuṇa, through Law, lovers and cherishers of Law,
Have ye obtained your mighty power.
9 Our sages, Mitra-Varuṇa, of wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III. Aśvins.

Ye Aśvins, rich in treasure, lords of splendour having nimble hands,
Accept the sacrificial food.

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against and conquers with his thunderbolt the demons of drought and darkness, and is in general the type of noble heroism.

7 According to Sâyaṇa, Mitra presides over the day as Varuṇa over the night; hence the closest connexion subsists between these two deities who are more frequently invoked together than Varuṇa is invoked singly; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light.

Oil-fed: performed with *ghṛitam* (the modern *ghî*), clarified butter, or butter which has been boiled gently and then allowed to cool. The butter is then used for culinary purposes and also offered in sacrifice to the gods.

8 *Through law:* i. e. in accordance with *ṛita*, the eternal law or everlasting order of the universe. See I. 1. 8.

1 "The Aśvins seem to have been a puzzle even to the oldest Indian commentators. Yâska thus refers to them in the Nirukta, XII. 1:—'Next in order are the deities whose sphere is the heaven;

2 Ye Aṣvins, rich in wondrous deeds, ye heroes worthy of our praise,
Accept our songs with mighty thought.

3 Nâsatyas, wonder-workers, yours are these libations with clipt grass:
Come ye whose paths are terrible.

4 O Indra, marvellously bright, come, these libations long for thee,
Thus by fine fingers purified.

5 Urged by the holy singer, sped by song, come, Indra, to the prayers
Of the libation-pouring priest.

---

of these the Aṣvins are the first to arrive...Who then are these Aṣvins? 'Heaven and Earth,' say some; 'Day and Night,' say others; 'The Sun and Moon,' say others; 'Two Kings, performers of holy acts,' say the legendary writers.' Professor Roth thus speaks of these gods: 'The two Aṣvins, though, like the ancient interpreters of the Veda, we are by no means agreed as to the conception of their character, hold, nevertheless, a perfectly distinct position in the entire body of the Vedic deities of light. They are the earliest bringers of light in the morning sky, who in their chariots hasten onward before the dawn, and prepare the way for her." J. Muir. *O. S. Texts.* V. 234.

Nimble hands: hands outstretched and quick to seize the offerings.

2 *Rich in wondrous deeds:* some of these deeds for the protection and benefit of those who craved the aid of the Aṣvins are mentioned in Hymns CXII., CXVI., and the three following, of this Book.

3 *Nâsatyas*, derived by Indian Commentators from *na* + *asatya* 'not untrue,' is a name of common occurrence applied jointly to the two Aṣvins. *Nâsatya* is said to be specially the name of one of the Aṣvins, the other being then called Dasra, 'wonder-worker,' or perhaps 'destroyer' (of the wicked).

With clipt grass. The sacred *Kuṣa* grass (Poa cynosuroides), after having the roots cut off, is spread on the *vedi* or altar; and upon it the libation of Soma-juice, or oblation of clarified butter is poured out. It is also spread over the sacrificial ground or floor to serve as a seat for the gods and the sacrificers.

4 *Thus by fine fingers purified:* carefully strained by the priests.

6 Approach, O Indra, hasting thee, lord of bay horses, to the prayers:
In our libation take delight.

7 Ye Viṣvadevas, who protect, reward, and cherish men, approach
Your worshipper's drink-offering.

8 Ye Viṣvadevas, swift at work, come hither quickly to the draught,
As milch-kine hasten to their stalls.

9 The Viṣvadevas, changing shape like serpents, fearless, void of guile,
Bearers, accept the sacred draught!

10 Sarasvatî who purifies, wealthy through rites in holy rites,
Love, rich in prayers, our sacrifice!

---

6 *Lord of bay horses.* Harivân and Haryaṣva, 'having bay or tawny horses,' are frequently occurring epithets of Indra.

7 *Ye Viṣvadevas:* Viṣve devâh may have originally denoted 'all the gods collectively,' though the introduction of the Viṣvas under the name *viṣvadevâḥ* or *viṣvedevâḥ* as a separate troop of deities seems to have taken place at an early period. It is sometimes difficult to decide whether the expression *viṣvedevâḥ* refers to all the gods or the particular troop.

9 *Ehimâyâsaḥ*, appears to be another form of *Ahimâyâsaḥ* which is explained by Böhtlingk and Roth as 'multiform or versatile like a snake, showing the same variety of colour and shape.' Sâyaṇa explains it as 'those who have obtained knowledge universally.' It is more than probable, says Professor Wilson, that the origin and import of the term were forgotten when Sâyaṇa wrote.

Bearers, of riches, according to Sâyaṇa.

10 *Sarasvatî*, "is a goddess of some, though not of very great importance in the Rigveda. As observed by Yâska (Nirukta ii, 23) she is celebrated both as a river and as a deity...She was, no doubt, primarily a river-deity, as her name, "the watery," clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the Hymns, as well as in the Brâhmaṇas...to sacrifices being performed on the banks of this river and of the adjoining Dṛishadvatî; and the Sarasvatî in particular seems to have

11 Inciter of all pleasant songs, inspirer of all gracious thought,
Sarasvatî accept our rite!
12 Sarasvatî, the mighty flood,—she with her light illuminates,
She brightens every pious thought.

HYMN IV.

Indra.

As a good cow to him who milks, we call the doer of fair deeds
To our assistance day by day.

---

been associated with the reputation for sanctity, which according to the well-known passage in the Institutes of Manu, was ascribed to the whole region, called Brahmâvartta, lying between these two small streams, and situated immediately to the westward of the Jumna. The Sarasvatî thus appears to have been to the early Indians what the Ganges (which is only twice named in the Rigveda) became to their descendants...When once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with Vâch, the goddess of speech." J. Muir. *O. S. Texts.* V. 375.

12 "Sâyaṇa explains: "the Sarasvatî by her act (of flowing) displays a copious flood." Roth in his Illustrations of the Nirukta (xi. 26), p. 152, translates, "a mighty stream is Sarasvatî; with her light she lightens, illuminates all pious minds." He however, regards the commencing words as figurative, and not as referring to the river. Benfey renders: "Sarasvatî, by her light, causes the great sea to be known; she shines through all thoughts." He understands the "great sea" as the universe, or as life...The conceptions of Sarasvatî as a river, and as the directress of ceremonies, may be blended in the passage." Muir. *O. S. T.* p. 339.

1 *The doer of fair deeds*, is Indra.

2 Come thou to our libations, drink of Soma, Soma-drinker thou!
The rich one's rapture giveth kine.
3 So may we be acquainted with thine innermost benevolence:
Neglect us not, come hitherward.
4 Go to the wise unconquered one, ask thou of Indra, skilled in song,
Him who is better than thy friends.
5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else;
6 Or whether, god of wondrous deeds, all our true people call us blest,
Still may we dwell in Indra's care.
7 Unto the swift one bring the swift, man-cheering, grace of sacrifice,
That to the friend gives wings and joy.
8 Thou, Ṣatakratu, drankest this and wast the Vṛitras' slayer; thou
Holpest the warrior in the fray.

---

2 Indra is especially the lord of Soma and its chief drinker. The exhilaration produced by drinking the fermented juice offered in libations stimulates his warlike energies and disposes him to give out of his boundless riches liberal rewards in the shape of cattle and other wealth to those who worship him.

6 The general meaning of this and the two preceding verses seems to be: Indra is the best friend and protector, and so long as we enjoy his friendship and protection we care nothing for the revilings of the ungodly who mock at our faithful worship.

7 *The swift one*, is Indra. The Soma-juice which exhilarates men or heroes and accompanies or graces the sacrifice is also called swift both because it flows quickly and because it makes Indra hasten to the solemnity. *The friend*, is Indra whom the juice exhilarates and sends quickly to the sacrifice.

8 *Ṣatakratu*, a name of Indra, "is explained by Sâyaṇa, he who is connected with a hundred (many) acts, religious rites (*bahukarmayukta*),

9 We strengthen, Ṣatakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.
10 To him the mighty stream of wealth, prompt friend of him who pours the juice,
Yea, to this Indra sing your song.

HYMN V.

Indra.

O come ye hither, sit ye down; to Indra sing ye forth your song,
Companions, bringing hymns of praise;
2 To him the richest of the rich, the lord of treasures excellent,
Indra, with Soma-juice outpoured.
3 May he stand by us in our need and in abundance for our wealth:
May he come nigh us with his strength;
4 Whose pair of tawny horses yoked in battles foemen challenge not:
To him, to Indra sing your song.
5 Nigh to the Soma-drinker come, for his enjoyment, these pure drops,
The Somas mingled with the curd.

---

either as their performer or their object: or it may be rendered 'endowed with great wisdom;' *kratu* implying either *karma*, act, or *prajñâ*, knowledge." Wilson. *The Vṛitras*, the enemies, the oppressors, or obstructors, are "the hostile powers in the atmosphere who malevolently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names, as Vṛittra, Ahi, Ṣushṇa, Namuchi, Pipru, Ṣambara, Uraṇa, etc., etc., armed on their side, also, with every variety of celestial artillery, attempt, but in vain, to resist the onset of the gods." Muir. *O. S. Texts*. V. 95.

1 *Companions*. The call is addressed to the ministering priests.

3 "Two separate cases appear to be meant: *yoge*, where the god must recognize the necessity of his intervention, and *purandhyâm*, where he may deem it superfluous." Ludwig.

4 At the sight of whose chariot and horses all enemies flee.

6 Thou, grown at once to perfect strength, wast born to drink the Soma-juice,
Strong Indra, for preëminence.
7 O Indra, lover of the song, may these quick Somas enter thee:
May they bring bliss to thee the sage.
8 Our chants of praise have strengthened thee, O Ṣatakratu, and our lauds:
So strengthen thee the songs we sing.
9 Indra, whose succour never fails, accept these viands thousandfold,
Wherein all manly powers abide.
10 O Indra, thou who lovest song, let no man hurt our bodies, keep
Slaughter far from us, for thou canst.

HYMN VI.

Indra.

They who stand round him as he moves harness the bright, the ruddy steed:
The lights are shining in the sky.
2 On both sides to the car they yoke the two bay coursers dear to him,
Bold, tawny, bearers of the chief.
3 Thou, making light where no light was, and form, O men! where form was not,
Wast born together with the Dawns.

---

9 *Wherein all manly powers abide.* The oblations of worshippers, as well as their hymns of praise, stimulate and strengthen the gods for deeds of heroism.

1 *They who stand round: lokatrayavartinaḥ prâṇinaḥ*, 'the living beings of the three worlds,' is Sâyaṇa's explanation. Probably the Maruts, Indra's constant companions are intended.

The bright, the ruddy steed, (bradhnam arusham), is probably the Sun, with whom Indra is frequently connected.

2 *On both sides: vipakshasâ:* harnessed on different sides.

3 *Thou*, i. e. the Sun. *O men!* is perhaps merely an exclamation expressive of admiration. If *maryâḥ*, men, be taken to mean the

4 Thereafter they, as is their wont, resumed the state of new-born babes,
Taking their sacrificial name.
5 Thou, Indra, with the tempest-gods, the breakers down of what is firm,
Foundest the kine even in the cave.
6 Worshipping even as they list, singers laud him who findeth wealth,
The far-renowned, the mighty one.
7 Then, faring on by Indra's side, the fearless, let thyself be seen,
Both gracious and in splendour peers.
8 With Indra's well-beloved hosts, the blameless, tending heavenward,
The sacrificer cries aloud.

Maruts, the words *thou, making, wast born*, although in the singular number, may apply to these gods regarded as one host or company and born at one birth.

4 *Resumed the state of new-born babes:* "The idea that the Maruts assumed the form of a garbha, lit. of an embryo or a new-born child, is only meant to express that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness. As assisting Indra in this battle, the Maruts, whose name retained for a long time its purely appellative meaning of storms, attained their rank as deities by the side of Indra, or as the poet expresses it, they assumed their sacred name. This seems to be the whole meaning of the later legend that the Maruts, like the *Ribhus* were not originally gods, but became deified for their works." M. Müller. *Rigveda Sanhitâ*, i. p. 25.

5 *The tempest-gods*, are the Maruts, the friends and helpers of Indra. *The kine*, are streams of water and the beams of light which follow their effusion. *The cave* is the thick dark cloud which holds the imprisoned waters and which Indra cleaves asunder with his thunderbolt or lightning.

Thyself: the host of Maruts. According to Benfey, the Sun.

8 *The sacrificer cries aloud.* This is the interpretation proposed by Professor Max Müller, but it is only conjectural and not altogether satisfactory. Benfey translates: Mightily shines the sacrifice; and Ludwig: The warrior sings triumphantly.

9 Come from this place, O Wanderer, or downward from the light of heaven:
Our songs of praise all yearn for this.
10 Indra we seek to give us help, from here, from heaven above the earth,
Or from the spacious firmament.

HYMN VII. Indra.

INDRA the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2 Indra is close to his two bays, and with his car yoked at his word,
Indra the golden, thunder-armed.
3 Indra hath raised the sun on high in heaven, that he may see afar:
He burst the mountain for the kine.
4 Help us, O Indra, in the frays, yea, frays where thousand spoils are gained,
With awful aids, O awful one.
5 In mighty battle we invoke Indra, Indra in lesser fight,
The friend who bends his bolt at fiends.
6 Unclose, our manly hero, thou for ever bounteous, yonder cloud,
For us, thou irresistible.

---

9 *From this place:* from earth.

Wanderer: (*parijman*) here applied to Indra.

10 *The spacious firmament,* is the expanse between earth and heaven.

1 *The choirs:* (*Vâṇî*) referring perhaps to both singers and chanters.

2 *The golden:* i. e. richly decorated (*sarvâbharaṇabhûshitaḥ*) according to Sâyaṇa.

3 *The mountain:* is the mountain-shaped mass of thick cloud, and *the kine* are the waters as in I. 6, 5. The words *adri* and *parvata* mean both mountain and cloud, these being constantly seen in close juxtaposition and being often indistinguishable one from the other.

7 Still higher, at each strain of mine, thunder-armed Indra's praises rise :
I find no laud worthy of him.
8 Even as the bull drives on the herds, he drives the people with his might,
The ruler irresistible :
9 Indra who rules with single sway men, riches, and the fivefold race
Of those who dwell upon the earth.
10 For your sake from each side we call Indra away from other men :
Ours, and none others', may he be.

HYMN VIII.

Indra.

INDRA, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid ;
2 By means of which we may repel our foes in battle hand to hand,
By thee assisted with the car.
3 Aided by thee, the thunder-armed, Indra, may we lift up the bolt,
And conquer all our foes in fight.

---

9 *The fivefold race etc. :* Benfey explains this as 'the whole inhabited world.' But the expression seems to mean the Âryan settlements or tribes only, and not the indigenous inhabitants of the country. The five tribes or settlements were probably the confederation of the Turvaṣas, Yadus, Anus, Druhyus, and Pûrus. Sâyaṇa's explanation is 'those who are fit for habitations,' and the phrase is said to imply the four castes and Nishâdas or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed.

2 *With the car : Arvatâ,* literally, with a horse, is explained by Sâyaṇa to mean fighting on horseback. But horses seem to have been used in war as drawers of chariots only, and *arvatâ* here stands for *rathena,* with a car or chariot.

3 *May we lift up the bolt.* The thunderbolt here spoken of is sacrifice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

4 With thee, O Indra, for ally with missile-darting heroes, may
We conquer our embattled foes.
5 Mighty is Indra, yea supreme; greatness be his, the thunderer:
Wide as the heaven extends his power;
6 Which aideth those to win them sons, who come as heroes to the fight,
Or singers loving holy thoughts.
7 His belly, drinking deepest draughts of Soma, like an ocean swells,
Like wide streams from the cope of heaven.
8 So also is his excellence, great, many-toned and kine-rich, like
A ripe branch to the worshipper.
9 For verily thy mighty powers, Indra, are saving helps at once
Unto a worshipper like me.
10 So are his lovely gifts; let lauds and praises be to Indra sung,
That he may drink the Soma-juice.

HYMN IX. Indra.

Come, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.
2 To Indra pour ye forth the juice, the active gladdening juice to him
The gladdening, the omnific god.
3 O lord of all men, fair of cheek, rejoice thee in the gladdening lauds,
Present at these drink-offerings.

10 *Let lauds and praises be to Indra sung:* more exactly, "be lauds, spoken and sung, to Indra given;" *uktha* being properly the laud that is recited, and *stoma* the hymn of praise that is sung.

4 Songs have outpoured themselves to thee, Indra, the strong, the guardian lord,
And raised themselves unsatisfied.
5 Send to us bounty manifold, O Indra, worthy of our wish,
For power supreme is only thine.
6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid one.
7 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
Lasting our life-time, failing not.
8 Grant us high fame, O Indra, grant riches bestowing thousands, those
Fair fruits of earth borne home in wains.
9 Praising with songs the praise-worthy who cometh to our aid, we call
Indra, the treasure-lord of wealth.
10 To lofty Indra, dweller by each libation, the pious man
Sings forth aloud a strengthening hymn.

HYMN X. Indra.

THE chanters hymn thee, they who say the word of praise magnify thee.
The Brâhmaṇas have raised thee high, O Ṣatakratu, like a pole.

---

4 *And raised themselves unsatisfied: Ajoṣhâḥ*, not contented, that is, with prayers ever new. Ludwig observes that the Sâmaveda has preserved the correct reading *Sajoshâḥ*, 'with one accord.'

8 *Those fair fruits of earth brought home in wains.* "The original of this hymn, as of many others, is so concise and elliptical as to be unintelligible without the liberal amplification of the Scholiast. We have in the text simply "those car-having viands," *tâ rathinîr ishaḥ*, meaning, Sâyaṇa says, those articles of food which are conveyed in cars, carts, or waggons, from the site of their production; as rice, barley, and other kinds of grain." Wilson.

The meaning of *rathinîr* is not clear.

1 "The concluding phrase, *tvâ...ud vaṅgṛm iva yemire*, "they

2 As up he clomb from ridge to ridge and looked upon the toilsome task,
Indra observes this wish of his, and the ram hastens with his troop.

3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,
And, Indra, Soma-drinker, come to listen to our songs of praise.

4 Come hither, answer thou the song, sing in approval, cry aloud.
Good Indra, make our prayer succeed, and prosper this our sacrifice.

5 To Indra must a laud be said, to strengthen him who freely gives,
That Ṣakra may take pleasure in our friendship and drink-offerings.

6 Him, him we seek for friendship, him for riches and heroic might.
For Indra, he is Ṣakra, he shall aid us while he gives us wealth.

---

have raised thee, like a bamboo," is rather obscure. The Scholiast says, they have elevated Indra, as tumblers raise a bamboo—on the summit of which they balance themselves; a feat not uncommon in India: or, as *vaṅśa* means, also, a family, it may be rendered, as ambitious persons raise their family to consequence." Wilson.

2. The text has only, mounting from ridge to ridge, or from height to height, which the Scholiast completes by observing that this is said of the Yajamâna, the person who institutes or performs a regular sacrifice and pays the expenses of it, who goes to the mountain to gather the Soma-plant, fuel, etc. Ludwig thinks that Indra is meant, rising higher and higher, and yet not delaying to come to the sacrifice.

The ram, (vṛishṇiḥ) is Indra, and his flock or troop are the Maruts.

Hastens: comes quickly to the sacrifice.

5. *Ṣakra*, a common name of Indra, used in the next stanza as an epithet = 'the powerful,' from *ṣak*, to be able.

7 Easy to turn and drive away, Indra, is spoil bestowed by thee.
Unclose the stable of the kine, and give us wealth O thunder-armed.

8 The heaven and earth contain thee not, together, in thy wrathful mood.
Win us the waters of the sky, and send us kine abundantly.

9 Hear, thou whose ear is quick, my call; take to thee readily my songs.
O Indra, let this laud of mine come nearer even than thy friend.

10 We know thee mightiest of all, in battles hearer of our cry.
Of thee most mighty we invoke the aid that giveth thousandfold.

11 O Indra, son of Kuṣika, drink our libation with delight.
Prolong our life anew, and cause the seer to win a thousand gifts.

12 Lover of song, may these our songs on every side encompass thee:
Strengthening thee of lengthened life, may they be dear delights to thee.

---

7 *Easy to turn:* The booty spoken of in the Ṛigveda consists chiefly of cattle, which with Indra's assistance are easily turned and driven away from the enemy who possesses them.

Unclose the stable of the kine: Open the thick cloud that holds the water imprisoned, and fertilize our fields with rain.

9 *Thy friend:* probably the *vajra* or thunderbolt which is Indra's inseparable associate and ally.

11 *Son of Kuṣika:* Kuṣika was the father or the grandfather of Viśvâmitra who was the father of the poet or seer of this hymn. The epithet Kauṣika, son of Kuṣika, is here applied to Indra as being the chief or special god of the Seer's family.

12 *Of lengthened life* = immortal.

HYMN XI. Indra.

ALL sacred songs have magnified Indra expansive as the sea,
The best of warriors borne on cars, the lord, the very lord of strength.

2 Strong in thy friendship, Indra, lord of power and might, we have no fear.
We glorify with praises thee, the never-conquered conqueror.

3 The gifts of Indra from of old, his saving succours, never fail,
When to the praise-singers he gives the boon of substance rich in kine.

4 Crusher of towns, the young, the wise, of strength unmeasured, was he born
Sustainer of each sacred rite, Indra, the thunderer, much-extolled.

5 Lord of the thunder, thou didst burst the cave of Vala rich in cows.
The gods came pressing to thy side, and free from terror aided thee.

6 I, hero, through thy bounties am come to the flood addressing thee.
Song-lover, here the singers stand and testify to thee thereof.

---

1 This hymn is ascribed to Jetar the son of Madhuchchhandâs the seer of the preceding hymn.

Expansive as the sea: cf. I. 8, 7. Or the expression may be, as Wilson says, "a vague mode of indicating the universal diffusion of Indra as the firmament."

4 *Crusher of towns:* destroyer or breaker-down of the clouds that withhold the rain, which are regarded as the towns or strongholds of Vṛitra and the other hostile powers of the air.

5 *The cave of Vala:* Vala is the brother of Vṛitra, or Vṛitra himself under another name, who stole the cows of the gods and hid them in a cave, that is, kept the waters imprisoned in dark clouds.

6 *To the flood:* i. e. to Indra, the river or sea of bounty.

7 The wily Ṣushṇa, Indra! thou o'erthrewest with thy wondrous powers.
The wise beheld this deed of thine: now go beyond their eulogies.
8 Our songs of praise have glorified Indra who ruleth by his might,
Whose precious gifts in thousands come, yea, even more abundantly.

HYMN XII. Agni.

We choose Agni the messenger, the herald, master of all wealth,
Well skilled in this our sacrifice.
2 With callings ever they invoke Agni, Agni, lord of the house,
Oblation-bearer, much beloved.
3 Bring the gods hither, Agni, born for him who strews the sacred grass:
Thou art our herald, meet for praise.
4 Wake up the willing gods, since thou, Agni, performest embassage:
Sit on the sacred grass with gods.
5 O Agni, radiant one, to whom the holy oil is poured, burn up
Our enemies whom fiends protect.

---

1 *The wily Ṣushṇa:* Ṣushṇa is described as a demon slain by Indra. The word means drier up: *bhûtânâm ṣoshaṇahetu*, cause of the drying up of beings, the excessive heat and drought before the Rains, which Indra puts an end to.

Now go beyond their eulogies: i. e. do deeds worthy of still higher praise. Or it may mean, make their eulogies endure.

1 The Hymns from XII to XXIII inclusive are ascribed to Medhâtithi, son of Kaṇva.

The messenger: the mediator between men and gods. *The herald: devânâm âhvâtâram*, the inviter of the gods, is Sâyaṇa's explanation.

3 *Born:* newly produced by attrition for the priest who has prepared and spread the sacrificial grass as a seat for the expected deities.

6 By Agni Agni is inflamed, lord of the house, wise, young, who bears
The gift: the ladle is his mouth.
7 Praise Agni in the sacrifice, the sage whose ways are ever true,
The god who driveth grief away.
8 God, Agni, be his strong defence who, lord of sacrificial gifts,
Worshippeth thee the messenger.
9 Whoso with sacred gift would fain call Agni to the feast of gods,
O Purifier, favour him.
10 Such, Agni, Purifier, bright, bring hither to our sacrifice,
To our oblation bring the gods.
11 So lauded by our newest song of praise bring opulence to us,
And food, with heroes for our sons.
12 O Agni, by effulgent flame, by all invokings of the gods,
Show pleasure in this laud of ours.

HYMN XIII. Agni.

AGNI, well-kindled, bring the gods for him who offers holy gifts.
Worship them, Purifier, priest.

---

6 *By Agni Agni is inflamed:* The fire into which the oblation is poured is lighted by the application of other fire.

Young: as newly born each time the fire is produced. *The ladle,* is used for pouring the sacrificial butter into the fire.

8 *Lord of sacrificial gifts:* the wealthy patron or institutor of the sacrifice.

9 *O Purifier. Pâvaka,* purifying, is in later Sanskrit a common word for fire.

This is one of the Âprî or propitiatory hymns, consisting of invocations to a series of deified objects, and said to be introductory to the animal sacrifice. All the deified objects addressed in this hymn are said by Sâyaṇa to be forms of Agni.

1 *For him who offers holy gifts:* for the institutor of the sacrifice.

2 Son of thyself, present, O sage, our sacrifice to the gods to-day,
Sweet to the taste, that they may feast.

3 Dear Narâśaṅsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.

4 Agni, on thy most easy car, glorified, hither bring the gods:
Manu appointed thee as priest.

5 Strew, O ye wise, the sacred grass that drips with oil, in order due,
Where the immortal is beheld.

6 Thrown open be the doors divine, unfailing, that assist the rite,
For sacrifice this day and now.

7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.

8 The two invokers I invite, the wise, divine, and sweet of tongue,
To celebrate this our sacrifice.

---

2 *Son of thyself.* Tanûnapât, son or descendant of oneself, is a frequently recurring name of Agni, so called because fire is sometimes self-generated, as in the lightning, or produced by attrition, and not necessarily derived from other fire. Other fanciful derivations are given.

3 *Narâśaṅsa:* 'the desire of men' is one of Agni's mystical names.

4 *Manu:* is the man par excellence, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies.

5 *The immortal:* according to Sâyaṇa either the clarified butter or Agni the god.

6 *The doors divine:* the doors of the chamber in which the oblation is offered.

Unfailing: the signification of *asaśchataḥ* in the text is uncertain. Sâyaṇa explains the word variously in various places.

8 *The two invokers.* It seems uncertain who these two invokers or priests (*hotâra*) are, whether Agni and Âditya, or Agni and Varuṇa, or Varuṇa and Âditya. See M. Müller's *A. S. Literature.* p. 464.

9 Ilâ, Sarasvatî, Mahî, three goddesses who bring delight,
Be seated, peaceful, on the grass.
10 Twashṭar I call, the earliest born, the wearer of all forms at will:
May he be ours and ours alone.
11 God, sovran of the wood, present this our oblation to the gods,
And let the giver be renowned.
12 With Svâhâ pay the sacrifice to Indra in the offerer's house:
Thither I call the deities.

HYMN XIV. Viśvedevas.

To drink the Soma, Agni, come, come to our service and our songs
With all these gods; and worship them.
2 The Kaṇvas have invoked thee; they, O singer, sing thee songs of praise:
Agni, come hither with the gods;

---

9 *Ilâ:* the goddess of sacred speech and action.

Sarasvatî: See I. 3. 10.

Mahî: 'the great' (goddess), said to be identical with Bhâratî, also a goddess of speech.

10 *Twashṭar*, is the Hephaistos, or Vulcan, of the Indian pantheon, the ideal artist, the divine artisan, the most skilful of workmen, versed in all wonderful and admirable contrivances.

11 *God, sovran of the wood: vanaspati*, lord of the wood; usually, a large tree; here said to be an Agni,—as if the fuel and the burning of it were identified. Or the sacrificial post may be intended, which is enumerated among the Âprî deities or deified objects.

12 *Svâhâ.* is the sacred word or exclamation (Hail! Blessing!) used in pouring the oblation on the fire. According to Sâyaṇa, Svâhâ also may be identified with Agni.

2 *The Kaṇvas:* sons or descendants of Kaṇva, men of the same family as the seer of the hymn.

3 Indra, Vâyu, Bṛihaspati, Mitra, Agni, Pûshan, Bhaga,
Âdityas, and the Marut host.
4 For you these juices are poured forth that gladden and exhilarate,
The meath-drops resting in the cup.
5 The sons of Kaṇva fain for help adore thee, having strewn the grass,
With offerings and all things prepared.

---

3 *Indra, Vâyu,* etc. The names of these gods are in the accusative case, governed by 'they (the Kaṇvas) have invoked,' or 'worship them,' understood.

Bṛihaspati, "alternating with Brahmaṇaspati is the name of a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the priest who intercedes with the gods for men, and protects them against the wicked. Hence he appears as the prototype of the priests and the priestly order, and is also designated as the Purohita of the divine community. The essential difference between the original idea represented in this God and those expressed in most of the other and older deities of the Veda consists in the fact that the latter are personifications of various departments of nature, or of physical forces, while the former is the product of moral ideas, and an impersonation of the power of devotion." Muir. *O. S. Texts.* V. 272.

Pûshan, is a god who protects and multiplies cattle and human possessions generally. In character he is a solar deity, beholds the entire universe, and is a guide on roads and journeys.

Bhaga, the gracious lord and protector, is regarded as the bestower of wealth.

Âdityas. "There (in the highest heaven) dwell and reign those gods who bear in common the name of Âdityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve Sun-gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable, imperishable, eternal beings. Aditi, eternity or the eternal, is the element which sustains them and is sustained by them...The eternal and inviolable

6 Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
Bring the gods to the Soma draught.

7 Adored, the strengtheners of Law, unite them, Agni, with their dames:
Make them drink meath, O bright of tongue.

8 Let them, O Agni, who deserve worship and praise drink with thy tongue
The meath in solemn sacrifice.

9 Away, from the Sun's realm of light, the wise invoking priest shall bring
All gods awaking with the dawn.

10 With all the gods, with Indra, with Vâyu, and Mitra's splendours, drink,
Agni, the pleasant Soma-juice.

11 Ordained by Manu as our priest, thou sittest, Agni, at each rite:
Hallow thou this our sacrifice.

12 Harness the red mares to thy car, the bays, O god, the flaming ones:
With those bring hitherward the gods.

---

element in which the Âdityas dwell, and which forms their essence, is the celestial light...The Âdityas, the gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena." Roth, quoted by Muir, *O. S. Texts.* V. p. 56.

The Marut host: the Maruts are the gods of the winds and storms, the companions and friends of Indra. They are said in the Veda to be the sons of Rudra and Pṛiṣni, the latter being explained by Sâyaṇa as 'the many-coloured earth,' but regarded by Professor Roth as a personification of the speckled clouds.

7 *Unite them with their dames:* patnîvataḥ kṛidhi: make them (come) with their consorts.

9 *The wise invoking priest:* Agni, who calls the gods.

10 *All the gods:* or Viśvedevas; see I. 3. 7.

11 *Manu:* see I. 13. 4.

HYMN XV.

Ṛitu.

O INDRA drink the Soma-juice with Ṛitu; let the cheering drops
Sink deep within, which settle there.

2 Drink from the purifier's cup, Maruts, with Ṛitu; sanctify
The rite, for ye give precious gifts.

3 O Neshṭar, with thy dame accept our sacrifice; with Ṛitu drink,
For thou art he who giveth wealth.

4 Bring the gods, Agni; in the three appointed places set them down:
Surround them, and with Ṛitu drink.

5 Drink Soma after the Ṛitus, from the Brâhmaṇa's bounty: undissolved,
O Indra, is thy friendship's bond.

6 Mitra, Varuṇa, ye whose ways are firm—a power that none deceives—,
With Ṛitu ye have reached the rite.

7 The Soma-pressers, fain for wealth, praise the wealth-giver in the rite,
In sacrifices praise the god.

---

1 *Ṛitu*, meaning generally a season, a sixth part of the Indian year, is here personified and addressed as a deity.

2 *The purifier's cup:* the sacrificial vessel of the Potar, or purifier, who pours into the fire the libation for the Maruts.

3 *O Neshṭar:* the *Neshṭar* is one of the chief officiating priests, who leads forward the wife of the institutor of the sacrifice. In this place Neshṭar is said to be another name for the god Twashṭar from his having on some occasion assumed the function of a Neshṭar priest.

4 *The three appointed places:* by the three sacrificial fires.

5 *The Brâhmaṇa's bounty.* The Brâhmaṇa here is said to be the Brâhmaṇâchchhaṃsî, one of the sixteen priests employed in sacrifices; and perhaps his office may have been to hold some ladle or vase in which the offering is presented.

7 *The soma-pressers: grâvahastâsaḥ*, men having stones in their hands with which to bruise the Soma plant. *The wealth-giver* is Agni.

8 May the wealth-giver grant to us riches that shall be far renowned:
These things we gain among the gods.
9 He with the Ṛitus fain would drink, wealth-giver, from the Neshṭar's bowl.
Haste, give your offering, and depart.
10 As we this fourth time, wealth-giver, honour thee with the Ṛitus, be
A giver bountiful to us.
11 Drink ye the meath, O Aṣvins bright with flames, whose acts are pure, who with
Ṛitus accept the sacrifice.
12 With Ṛitu, through the house-fire, thou kind giver, guidest sacrifice:
Worship the gods for the pious man.

HYMN XVI.

Indra.

Let thy bay steeds bring thee, the strong, hither to drink the Soma draught—
Those, Indra, who are sunny-eyed.

In the rite, In sacrifices: "in the *adhvara* and in the *yajnas*, the first said to be the primary or essential ceremony, such as the Agnishṭoma; the second, the modified ceremonies, such as the Ukthya which is elsewhere termed an offering with Soma juice." Wilson.

10 *As we this fourth time:* Agni, as Draviṇodâs or wealth-giver, has now been celebrated in four stanzas instead of the usual *ṭricha* or triad; or we may translate with Ludwig, 'As we in fourth place,' Agni being fourth in the invocation (Indra, Maruts, Twashṭar, Agni).

12 *Through the house-fire.* The *gârhapatya* is the sacred fire perpetually maintained by the householder, received from his father and to be transmitted to his descendants; the fire from which fires for sacrificial purposes are lighted.

1 *Sunny-eyed: Sûrachakṣasaḥ.* Sâyaṇa understands this to refer to the priests, and Wilson renders accordingly: may (the priests), radiant as the sun, (make thee manifest).

2 Here are the grains bedewed with oil: hither let the bay coursers bring
Indra upon his easiest car.
3 Indra at early morn we call, Indra in course of sacrifice,
Indra to drink the Soma-juice.
4 Come hither, with thy long-maned steeds, O Indra, to the draught we pour:
We call thee when the juice is shed.
5 Come thou to this our song of praise, to the libation poured for thee:
Drink of it like a stag athirst.
6 Here are the drops of Soma-juice expressed on sacred grass: thereof
Drink, Indra, to increase thy might.
7 Welcome to thee be this our hymn, reaching thy heart, most excellent:
Then drink the Soma-juice expressed.
8 To every draught of pressed-out juice Indra, the Vṛitra-slayer, comes,
To drink the Soma for delight.
9 Fulfil, O Śatakratu, all our wish with horses and with kine:
With holy thoughts we sing thy praise.

HYMN XVII. Indra-Varuṇa.

I CRAVE help from the imperial lords, from Indra, Varuṇa; may they
Both favour one of us like me.

---

2 *Easiest car; sukhatame rathe:* that is, most easily moving, swiftest.

3 *Indra at early morn we call,* Although not more particularly named, the specification implies the morning, mid-day, and evening worship.

5 *Like a stag athirst;* like a *gaura* (Bos Gaurus) a kind of buffalo. "Drink like a thirsty buffalo," would perhaps be a more strictly accurate rendering.

1 Indra the hero and Varuṇa the king are addressed conjointly as

2 Guardians of men, ye ever come with ready succour at the call
Of every singer such as I.

3 Sate you, according to your wish, O Indra, Varuṇa, with wealth:
Fain would we have you nearest us.

4 May we be sharers of the powers, sharers of the benevolence
Of you who give strength bounteously.

5 Indra and Varuṇa, among givers of thousands, meet for praise,
Are powers who merit highest laud.

6 Through their protection may we gain great store of wealth, and heap it up:
Enough, and still to spare, be ours.

7 O Indra, Varuṇa, on you for wealth in many a form I call:
Still keep ye us victorious.

8 O Indra, Varuṇa, through our songs that seek to win you to ourselves,
Give us at once your sheltering help.

9 O Indra, Varuṇa, to you may fair praise which I offer come,
Joint eulogy which ye dignify.

HYMN XVIII. Brahmaṇaspati.

O BRAHMAṆASPATI, make him who presses Soma glorious,
Even Kakshîvân Ausija.

---

a dual deity, Indrâvaruṇâ. The most prominent of the other dual deities are Agni-Soma, Indra-Vâyu, Indra-Agni, Indra-Bṛihaspati, Indra-Soma, Mitra-Varuṇa, Indra-Pûshan, Indra-Vishṇu, Dyaus-Pṛithivî, and Soma-Rudra.

Brahmaṇaspati See I. 14,3. Professor Wilson says: "The Scholiast furnishes us with no account of the station or functions of this divinity. The etymology will justify Dr. Roth's definition of him as the deity of sacred prayer, or rather, perhaps, of the text of the Veda;

2 The rich, the healer of disease, who giveth wealth, increaseth store,
The prompt,—may he be with us still.
3 Let not the foeman's curse, let not a mortal's onslaught fall on us:
Preserve us, Brahmaṇaspati.
4 Ne'er is the mortal hero harmed whom Indra, Brahmaṇaspati,
And Soma graciously inspire.

---

but whether he is to be considered as a distinct personification, or as a modified form of one of those already recognized, and especially of Agni, is doubtful. His giving wealth, healing disease, and promoting nourishment, are properties not peculiar to him; and his being associated with Indra and Soma, while it makes him distinct from them, leaves him Agni as his prototype. His being, in an especial manner, connected with prayer appears more fully in a subsequent passage, Hymn XL. Agni is, in an especial degree, the deity of the Brahman; and, according to some statements, the Ṛigveda is supposed to proceed from him; a notion, however, which, according to Medhâtithi, the commentator on Manu, was suggested by its opening with the hymn to Agni, *Agnim ṭḷe.*"

Kakshîvân, called Auśija, or son of Uśij, was a renowned Ṛishi or seer, of the family of Pajra, and the author of several of the hymns of the Ṛigveda.

2 *The rich, the healer of disease:* Brahmaṇaspati.

4 *Soma:* the god who represents and animates the juice of the Soma plant. He was in former times the Indian Dionysus or Bacchus. "The simple minded Aryan people," says Professor Whitney, "whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid [Soma juice] had power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine: it was to their apprehension a god, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants; the process of preparing it became a holy sacrifice. The high antiquity of this cultus is attested by the references to it found occurring in the Persian Avesta." See Muir. *O. S. Texts.* V. 258.

5 Do thou, O Brahmaṇaspati, and Indra, Soma, Dakshiṇâ,
Preserve that mortal from distress.
6 To the assembly's wondrous lord, to Indra's lovely friend who gives
Wisdom, have I drawn near in prayer.
7 He without whom no sacrifice, e'en of the wise man, prospers; he
Stirs up the series of thoughts.
8 He makes the oblation prosper, he promotes the course of sacrifice:
Our voice of praise goes to the gods.
9 I have seen Narâśansa, him most resolute, most widely famed,
As 'twere the household priest of heaven.

HYMN XIX. Agni, Maruts.

To this fair sacrifice to drink the milky draught thou art invoked:
O Agni, with the Maruts come.
2 No mortal man, no god exceeds thy mental power, O mighty one:
O Agni, with the Maruts come:
3 All gods devoid of guile, who know the mighty region of mid air:
O Agni, with those Maruts come.
4 The terrible, who sing their song, not to be overcome by might:
O Agni, with those Maruts come.

---

5 *Dakshiṇâ:* properly the present made to the priests at the conclusion of a sacrifice, here personified as a goddess.

6 *The assembly's wondrous lord:* Sadasaspati, the master or protector of the assembly of priests, is here a title of Agni.

9 *Sadmamakhasam:* according to Sâyaṇa, 'radiant as heaven,' according to Ludwig, 'as one who fought to win heaven's seat.'

Narâśaṃsa, has already occurred as an epithet of Agni (I. 13. 3.) The meaning appears to be, "through my invocation and praise I have reached the gods, and with the eye of the spirit have looked on Agni in heaven."

5 Brilliant, and awful in their form, mighty, devourers of their foes :
O Agni, with those Maruts come.
6 Who sit as deities in heaven, above the sky-vault's luminous sphere :
O Agni, with those Maruts come.
7 Who scatter clouds about the sky, away over the billowy sea :
O Agni, with those Maruts come.
8 Who with their bright beams spread them forth over the ocean in their might :
O Agni, with those Maruts come.
9 For thee, to be thine early draught, I pour the Soma-mingled meath :
O Agni, with the Maruts come.

HYMN XX.

Ṛibhus.

FOR the celestial race this song of praise which gives wealth lavishly
Was made by singers with their lips.
2 They who for Indra, with their mind, formed horses harnessed by a word,
Attained by works to sacrifice.
3 They for the two Nâsatyas wrought a light car moving every way :
They formed a nectar-yielding cow.

---

1 *For the celestial race : devâya janmane*, the divine class or race of the Ṛibhus, the three sons of Sudhanvan who is said to be a descendant of Angiras. They were named severally Ṛibhu, Vibhu, and Vâja and styled collectively Ṛibhus from the name of the eldest. "Through their assiduous performance of good works they obtained divinity and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun : but, whether typical or not, they prove the admission, at an early date, of the doctrine that men might become divinities." Wilson.

3 *The two Nâsatyas ;*—the Aśvins. See I. 3. 3. The Ṛibhus may have been the first to attempt the bodily representation of the horses of Indra and the chariot of the Aśvins.

4 The Ṛibhus with effectual prayers, honest, with constant labour, made
Their sire and mother young again.
5 Together came your gladdening drops with Indra by the Maruts girt,
With the Âdityas, with the kings.
6 The sacrificial ladle, wrought newly by the god Twashṭar's hand—
Four ladles have ye made thereof.
7 Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each
Give wealth, pleased with our eulogies.
8 As ministering priests they held, by pious acts they won themselves,
A share in sacrifice with gods.

HYMN XXI.

Indra-Agni.

1 INDRA and Agni I invoke; fain are we for their song of praise:
Chief Soma-drinkers are they both.

---

5 "According to Âṣvalâyana, as quoted by Sâyaṇa, the libations offered at the third daily (or evening) sacrifice are presented to Indra along with the Âdityas, together with Ṛibhu, Vibhu, and Vâja, with Bṛihaspati and the Viṣvadevas." Wilson.

6 "Twashṭar, in the Paurâṇik mythology, is the carpenter or artisan of the Gods: so Sâyaṇa says of him, he is a divinity whose duty, with relation to the gods, is carpentry.....Sâyaṇa also calls the Ṛibhus the disciples of Twashṭar...The act ascribed to them in the text, of making one ladle four, has, probably, rather reference to some innovation in the objects of libation than to the mere multiplication of the wooden spoons used to pour out the Soma-juice. The *Nîti-Manjarî* says that Agni, coming to a sacrifice which the Ṛibhus celebrated, became as one of them, and, therefore, they made the ladle fourfold, that each might have his share." Wilson.

7 Or the 'thrice seven' may refer to *ratnâni*, grant thrice seven rich treasures.

1 *Indra and Agni:* addressed conjointly as a dual deity, Indrâgnî, that is, Indra-Agni. See. I. 17. 1.

2 Praise ye, O men, and glorify Indra, Agni in the holy rites:
Sing praise to them in sacred songs.
3 Indra and Agni we invite, the Soma-drinkers, for the fame
Of Mitra, to the Soma-draught.
4 Strong gods, we bid them come to this libation that stands ready here:
Indra and Agni, come to us.
5 Indra and Agni, mighty lords of our assembly, crush the fiends:
Childless be the devouring ones.
6 Watch ye, through this your truthfulness, there in the place of spacious view:
Indra and Agni, send us bliss.

HYMN XXII. Aṣvins and others.

WAKEN the Aṣvin pair who yoke their car at early morn: may they
Approach to drink this Soma-juice.
2 We call the Aṣvins twain, the gods borne in a noble car, the best
Of charioteers, who reach the heavens.
3 Dropping with honey is your whip, Aṣvins, and full of pleasantness:
Sprinkle therewith the sacrifice.

---

3 *For the fame of Mitra:* the meaning is not clear. Mitra appears to be regarded as the guardian of the world. Sâyaṇa takes Mitra in the sense of friend, and refers it to the institutor of the sacrifice.

5 *Crush the fiends:* the Râkshasas, demons who go about at night, ensnaring and even devouring human beings, disturbing sacrifices and devout men, and generally hostile to the Âryan race.

6 *In the place of spacious view:* Sâyaṇa explains 'in the station which preëminently makes known the experience of results (of actions) that is in heaven (Svarga).' In the place where what is hidden will be made known.

4 As ye go thither in your car, not far, O Aśvins, is the home
Of him who offers Soma-juice.
5 For my protection I invoke the golden-handed Savitar:
He knoweth, as a god, the place.
6 That he may send us succour, praise the waters' offspring Savitar:
Fain are we for his holy ways.
7 We call on him, distributor of wondrous bounty and of wealth,
On Savitar who looks on men,
8 Come hither, friends, and seat yourselves; Savitar, to be praised by us,
Giving good gifts, is beautiful.
9 O Agni, hither bring to us the willing spouses of the gods,
And Twashtar, to the Soma-draught.
10 Most youthful Agni, hither bring their spouses, Hotrâ, Bhâratî,
Varûtrî, Dhishaṇâ, for aid.
11 Spouses of heroes, goddesses, with whole wings may they come to us
With great protection and with aid.

---

5 *Savitar:* the generator or vivifier, is a name of the Sun, in the Veda sometimes identified with and sometimes distinguished from Sûrya.

6 *The waters' offspring Savitar:* son or offspring of the waters, *apâm napât*, is an epithet more frequently applied to Agni. Sâyaṇa explains it otherwise as 'one who does not cherish (na pâlakam) the water, but dries it up with his heat.'

10 *Hotrâ* is called the wife of Agni, or the personified invocation; *Bhâratî* is Holy Speech or Prayer; *Varûtrî* is explained as 'she who is to be chosen, the excellent;' and *Dhishaṇâ* is said to be a synonym of Vâk or Vâgdevî, the goddess of speech.

11 *With whole wings:* literally, with unclipped wings; that is, swift as birds whose wings have not been cut.

12 Indrâṇî, Varuṇânî, and Agnâyî hither I invite,
For weal, to drink the Soma-juice.
13 May Heaven and Earth, the mighty pair, bedew for us our sacrifice,
And feed us full with nourishments.
14 Their water rich with fatness, there in the Gandharva's stedfast place,
The singers taste through sacred songs.
15 Thornless be thou, O Earth, spread wide before us for a dwelling-place:
Vouchsafe us shelter broad and sure.
16 The gods be gracious unto us even from the place whence Vishṇu strode
Through the seven regions of the earth!

---

12 *Indrâṇî, Varuṇânî, and Agnâyî:* are respectively the consorts of Indra, Varuṇa, and Agni.

14 *Their water rich in fatness:* the fertilizing rain sent by Heaven and Earth. The meaning appears to be; the holy singers enjoy, as guerdon for their hymns, the kindly rain and other good gifts which are sent down from the regions above by the great parents Heaven and Earth.

The Gandharva's stedfast place: Though in later times the Gandharvas are regarded as a class, in the Ṛigveda more than one is seldom mentioned. He is commonly designated as 'the heavenly Gandharva,' whose habitation is the sky, and whose especial duty is to guard the heavenly Soma, which the gods obtain through his permission.

16 *Vishṇu:* This god, 'the all-pervading or encompassing,' is not placed in the Veda in the foremost rank of deities, and, though frequently invoked with Indra, Varuṇa, the Maruts, Rudra, Vâyu and the Âdityas, his superiority to them is never stated, and he is even described in one place as celebrating the praise of Indra and deriving his power from that god. The point which distinguishes him from the other Vedic deities is chiefly his striding over the heavens, which he is said to do in three paces, explained as denoting the threefold manifestation of light in the form of fire, lightning and the sun, or as designating the three daily stations of the sun, in his rising, culminating, and setting.

17 Through all this world strode Vishṇu; thrice his foot he planted, and the whole
Was gathered in his footstep's dust.
18 Vishṇu, the guardian, he whom none deceiveth, made three steps; thenceforth
Establishing his high decrees.
19 Look ye on Vishṇu's works, whereby the friend of Indra, close-allied,
Hath let his holy ways be seen.
20 The princes evermore behold that loftiest place where Vishṇu is,
As the eye ranges through the heaven.
21 This, Vishṇu's station most sublime, the singers, ever vigilant,
Lovers of holy song, light up.

HYMN XXIII. Vâyu and others.

STRONG are the Somas; come thou nigh; these juices have been mixt with milk:
Drink, Vâyu, the presented draughts.

The meaning of the stanza is obscure: Wilson, after Sâyaṇa, translates: "May the gods preserve us (from that portion) of the earth whence Vishṇu, (aided) by the seven metres, stepped," and notes: "According to the Taittirîyas, as cited by the scholiast, the gods with Vishṇu at their head subdued the invincible earth, using the seven metres of the Veda as their instruments. Sâyaṇa conceives the text to allude to the *Trivikrama Avatâra*, in which Vishṇu traversed the three worlds in three steps. The phrase "preserve us from the earth" implies, according to the commentary, the hindrance of the sin of those inhabiting the earth."

17 *The whole was gathered in his footstep's dust:* This is the meaning according to Sâyaṇa. Vishṇu was so mighty that the dust raised by his footstep enveloped the whole world, or the earth was formed from the dust of his strides.

20 *The princes:* the Sûris, the wealthy patrons of sacrifice.

21 *Light up:* glorify with their praises.

This hymn is addressed to Vâyu, Indra, Mitra, Varuṇa, the Viśve Devas, Pûshan, the Waters, Agni.

1 *Lords of thought: dhî*, thought, means especially in the Veda holy thought, devotion, prayer, a religious rite, a sacrifice.

2 Both deities who touch the heaven, Indra and Vâyu we invoke
To drink of this our Soma-juice.
3 The singers, for their aid, invoke Indra and Vâyu, swift as mind,
The thousand-eyed, the lords of thought.
4 Mitra and Varuṇa, renowned as gods of consecrated might,
We call to drink the Soma-juice.
5 Those who by Law uphold the Law, lords of the shining light of Law,
Mitra I call, and Varuṇa.
6 Let Varuṇa be our chief defence, let Mitra guard us with all aids:
Both make us rich exceedingly.
7 Indra, by Maruts girt, we call to drink the Soma-juice: may he
Sate him in union with his troop.
8 Gods, Marut hosts whom Indra leads, distributors of Pûshan's gifts,
Hearken ye all unto my cry.
9 With conquering Indra for ally, strike Vṛitra down, ye bounteous gods:
Let not the wicked master us.
10 We call the Universal gods, and Maruts to the Soma draught,
For passing strong are Pṛiṣni's sons.
11 Fierce comes the Maruts' thundering voice, like that of conquerors, when ye go
Forward to victory, O men.
12 Born of the laughing lightning, may the Maruts guard us everywhere:
May they be gracious unto us.

---

8 *Pûshan*, is the guardian of flocks and herds and of property in general.

10 *Pṛiṣnimâtaraḥ*: Pṛiṣni's sons, those who have for their mother Pṛiṣni, the many-coloured earth or the speckled cloud, the Maruts.

13 Like some lost animal, drive to us, bright Pûshan, him who bears up heaven,
Resting on many-coloured grass.
14 Pûshan the bright has found the king, concealed and hidden in a cave,
Who rests on grass of many hues.
15 And may he duly bring to me the six bound closely, through these drops,
As one who ploughs with steers brings corn.
16 Along their paths the mothers go, sisters of priestly ministrants,
Mingling their sweetness with the milk.
17 May waters gathered near the Sun, and those where-with the Sun is joined,
Speed forth this sacrifice of ours.
18 I call the Waters, goddesses, wherein our cattle quench their thirst;
Oblations to the streams be given.
19 Amrit is in the Waters; in the Waters there is healing balm:
Be swift, ye gods, to give them praise.
20 Within the Waters—Soma thus hath told me—dwell all balms that heal,
And Agni, he who blesseth all. The Waters hold all medicines.

---

13 *Him who bears up heaven:* Soma, the juice which prompts the world-sustaining deeds of the gods.

14 *The king:* Soma.

Concealed and hidden in a cave: in a place difficult of access; in heaven, according to the scholiast.

15 *The six:* the six seasons, spring, summer, the rains, autumn, winter, the dews. *Through these drops:* May this libation induce him to bring, etc.

16 *The mothers:* the waters, regarded as the close allies of the priests, as they are mingled with the ingredients of the Soma libation.

19 *Amrit:* nectar, the drink that confers immortality; the Greek Ambrosia.

20 *Soma thus hath told me:* Soma is especially lord of medicinal plants.

21 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the sun.
22 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.
23 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.
24 Fill me with splendour, Agni; give offspring and length of days; the gods
Shall know me even as I am, and Agni, with the Ṛishis, know.

HYMN XXIV. Varuṇa and others.

Who now is he, what god among the immortals, of whose auspicious name we may bethink us?
Who shall to mighty Aditi restore us, that I may see my father and my mother?

---

24 *Indra with the Ṛishis:* Perhaps the seven great Ṛishis are intended,—Marîchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha.

This hymn, addressed to Varuṇa, Prajâpati, Agni, Savitar, and Bhaga, is the first of a series attributed to Sunaḥsepa, the son of Ajîgarta. The legend is told in full detail in the *Aitareya Brâhmaṇa*. A king, named Hariśchandra, worships Varuṇa in order to obtain a son, promising to sacrifice to him his first-born. A son is born, named Rohita; but the king delays the sacrifice until Rohita grows up, when his father communicates to him his intended fate. Rohita refuses submission, and spends several years in the forest away from home. There, at last, he meets with Ajîgarta, a Ṛishi in great distress, and persuades him to part with his second son Sunaḥsepha to be offered, as a substitute, to Varuṇa. Sunaḥsepa is about to be sacrificed, when, by the advice of Viśvâmitra, one of the officiating priests, he appeals to the gods, and is liberated. See Wilson, *Rigveda*, i. p. 60., Muir. *O. S. Texts*, i. 355, 407, 413, and M. Müller, *A. S. Literature*, p. 408.

1 *Mighty Aditi:* "Professor Müller (*Trans. of the Rigveda*, 1. 230)

2 Agni the god the first among the immortals,—of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my father and my mother.

3 To thee, O Savitar, the lord of precious things, who helpest us
Continually, for our share we come—

4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands.

5 Through thy protection may we come to even the height of affluence
Which Bhaga hath dealt out to us.

6 Ne'er have those birds that fly through air attained to thy high dominion or thy might or spirit;
Nor these the waters that flow on for ever, nor hills, abaters of the wind's wild fury.

7 Varuṇa, king, of hallowed might, sustaineth erect the tree's stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden.

---

says that "Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, the endless expanse beyond the earth, beyond the clouds, beyond the sky."

"These words [Who shall to mighty Aditi restore us?] may be understood as spoken by some one in danger of death...who prayed to be permitted again to behold the face of nature...If we should understand the father and mother whom the suppliant is anxious to behold, as meaning heaven and earth, it would become still more probable that Aditi is to be understood as meaning nature." Muir, *O. S. Texts.* v. 45.

Sâyaṇa explains Aditi in the text as Earth; Roth, as freedom or security; Benfey, as sinlessness.

5 *Which Bhaga hath dealt out to us:* the riches which the distributor of wealth, Bhaga, Fate or Fortune, has allotted to us.

7 *Vanasya stûpam* in the text appears to mean 'the stem of the tree,' and Sâyaṇa's explanation 'the mass or pile of light' seems forced

8 King Varuṇa hath made a spacious pathway, a pathway for the Sun wherein to travel.
Where no way was he made him set his footstep, and warned afar whate'er afflicts the spirit.

9 A hundred balms are thine, O king, a thousand; deep and wide-reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us e'en the sin we have committed.

10 Whither by day depart the constellations that shine at night, set high in heaven above us?
Varuṇa's holy laws remain unweakened, and through the night the moon moves on in splendour.

11 I ask this of thee with my prayer adoring; thy worshipper craves this with his oblation.
Varuṇa, stay thou here and be not angry; steal not our life from us, O thou wide-ruler.

12 Nightly and daily this one thing they tell me, this too the thought of mine own heart repeateth.
May he to whom prayed fettered Sunaḥsepa, may he the sovran Varuṇa release us.

13 Bound to three pillars captured Sunaḥsepa thus to the Âditya made his supplication.
Him may the sovran Varuṇa deliver, wise, ne'er deceived, loosen the bonds that bind him.

---

and unnatural. The phrase is not clear, but perhaps the ancient myth of the world-tree, the source of life, may be alluded to.

9 *Nirṛiti* is Decay or Destruction personified, the goddess of death and corruption. Sâyaṇa calls her *pâpadevatâ*, the deity of sin.

10 *Varuṇa's holy laws:* Varuṇa is the chief of the lords of natural order. His activity displays itself preëminently in the control of the most regular phenomena of nature. See Wallis, *Cosmology of the Ṛigveda*, p. 97 f. The connexion appears to be: Fear not: the laws of Varuṇa are inviolable, and the constellations will duly reappear.

13 *Three pillars*, or trees, apparently the sacrificial post, a sort of tripod.

The Âditya, is Varuṇa, one of the sons of Aditi. See I. 14. 3.

14 With bending down, oblations, sacrifices, O Varuṇa, we deprecate thine anger:
Wise Asura, thou king of wide dominion, loosen the bonds of sins by us committed.

15 Loosen the bonds, O Varuṇa, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Âditya.

HYMN XXV. Varuṇa.

WHATEVER law of thine, O god, O Varuṇa, as we are men,
Day after day we violate,

2 Give us not as a prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased.

3 To gain thy mercy, Varuṇa, with hymns we bind thy heart, as binds
The charioteer his tethered horse.

4 They flee from me dispirited, bent only on obtaining wealth,
As to their nests the birds of air.

5 When shall we bring, to be appeased, the hero, lord of warrior might,
Him, the far-seeing Varuṇa?

6 This, this with joy they both accept in common: never do they fail
The ever-faithful worshipper.

---

14 *Asura:* an incorporeal, spiritual, divine being,—the Zend Ahura.

15 *The bonds:* according to Sâyaṇa, the ligatures fastening the head the waist and the feet. But the bonds of sin are here intended.

May we belong to Aditi: May we be restored to freedom and the enjoyment of nature.

4 *They flee:* apparently, my enemies; but the passage is very obscure.

6 *Both:* Varuṇa and Mitra. Why Mitra is thus suddenly introduced is not clear. The stanza breaks the connexion between stanzas 5 and 7, and is probably an interpolation.

7 He knows the path of birds that fly through heaven, and, sovran of the sea,
He knows the ships that are thereon.
8 True to his holy law, he knows the twelve moons with their progeny:
He knows the moon of later birth.
9 He knows the pathway of the wind, the spreading, high, and mighty wind:
He knows the gods who dwell above.
10 Varuṇa, true to holy law, sits down among his people; he,
Most wise, sits there to govern all.
11 From thence perceiving he beholds all wondrous things, both what hath been,
And what hereafter will be done.
12 May that Âditya very wise, make fair paths for us all our days;
May he prolong our lives for us.
13 Varuṇa, wearing golden mail, hath clad him in a shining robe:
His spies are seated round about.
14 The god whom enemies threaten not, nor those who tyrannize o'er men,
Nor those whose minds are bent on wrong.
15 He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.

---

7 Varuṇa is king of the air and of the sea, the latter being often regarded as identical with the former.

8 *The twelve moons with their progeny:* the twelve months with the days which are their offspring.

The moon of later birth: the thirteenth, the supplementary or intercalary month of the luni-solar year.

13 *His spies:* Varuṇa's spies, messengers or angels, are probably the rest of the Âdityas. See M. Müller. *A. S. Literature.* p. 536.

16 Yearning for the wide-seeing one, my thoughts move onward unto him,
As kine unto their pastures move.
17 Once more together let us speak, because my meath is brought: priest-like
Thou eatest what is dear to thee.
18 Now saw I him whom all may see, I saw his car above the earth:
He hath accepted these my songs.
19 Varuṇa, hear this call of mine: be gracious unto us this day:
Longing for help I cried to thee.
20 Thou, O wise god, art lord of all, thou art the king of earth and heaven:
Hear, as thou goest on thy way.
21 Release us from the upper bond, untie the bond between, and loose
The bonds below, that I may live.

HYMN XXVI. Agni.

O WORTHY of oblation, lord of prospering powers, assume thy robes,
And offer this our sacrifice.
2 Sit, ever to be chosen, as our priest, most youthful, through our hymns,
O Agni, through our heavenly word.
3 For here a father for his son, kinsman for kinsman worshippeth,
And friend, choice-worthy, for his friend.

---

17 *My meath:* or honey (*madhu*), the libation of Soma-juice.

18 *Now saw I him.* I saw Varuṇa, visible to the mental eye of his worshippers.

21 *Release us from the upper bond:* See I. 24. 15.

1 *Assume thy robes:* clothe thyself in thy vesture of flames.

2 *Most youthful:* continually renewed for sacrifice, either from the household fire or by repeated attrition.

3 *For here a father for his son:* Agni, who stands in the place of father, kinsman, and friend to his worshipper.

4 Here let the foe-destroyers sit, Varuṇa, Mitra, Aryaman,
Like men, upon our sacred grass.
5 O ancient herald, be thou glad in this our rite and fellowship:
Hearken thou well to these our songs.
6 Whate'er in this perpetual course we sacrifice to god and god,
That gift is offered up in thee.
7 May he be our dear household lord, priest, pleasant and choice-worthy: may
We, with bright fires, be dear to him.
8 The gods, adored with brilliant fires, have granted precious wealth to us:
So, with bright fires, we pray to thee.
9 And, O immortal one, so may the eulogies of mortal men
Belong to us and thee alike.
10 With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O son of strength.

HYMN XXVII. Agni.

With worship will I glorify thee, Agni, like a long-tailed steed,
Imperial lord of sacred rites.

---

4 *Aryaman:* the name of an Âditya commonly invoked together with Varuṇa and Mitra. He is said to preside over twilight.

5 *Like men:* or, according to Sâyaṇa, as they sate at the sacrifice of Manus, who is the same as Manu.

10 *Son of strength:* the appellation is of frequent occurrence, and is sometimes applied to Indra also as identified with Agni. The expression alludes to the strength employed in rubbing together the two pieces of wood to generate fire.

1 *Like a long-tailed steed:* Agni, or Fire, is likened to a horse, probably, on account of his impetuosity; and his long flames, curled and driven by the wind, are compared to the horse's flowing tail Sâyaṇa explains: scattering our foes with thy flames as a horse brushes away the flies that trouble him.

2 May the far-striding son of strength, bringer of great felicity,
Who pours his gifts like rain, be ours.
3 Lord of all life, from near, from far, do thou, O Agni evermore
Protect us from the sinful man.
4 O Agni, graciously announce this our oblation to the gods,
And this our newest song of praise.
5 Give us a share of strength most high, a share of strength that is below,
A share of strength that is between.
6 Thou dealest gifts, resplendent one; nigh, as with waves of Sindhu, thou
Swift streamest to the worshipper.
7 That man is lord of endless strength whom thou protectest in the fight,
Agni, or urgest to the fray.
8 Him, whosoever he may be, no man may vanquish, mighty one:
Nay, very glorious power is his.
9 May he who dwells with all mankind bear us with war-steeds through the fight,
And with the singers win the spoil.
10 Help, thou who knowest lauds, this work, to Rudra a fair song of praise,
Him to be worshipped in each house.
11 May this our god, great, limitless, smoke-bannered, excellently bright,
Urge us to strength and holy thought.

---

6 *Sindhu:* the Indus; or the word may stand for any river, and the expression mean, with great abundance.

9 *With the singers:* the priests who sing hymns of praise at the sacrifice.

10 *Thou who knowest lauds:* (*jarâbodha*) seems to refer to the Ṛishi or poet of the hymn, not to Agni.

Rudra: the Roarer, or Howler, is here a name of Agni, on account of the loud crackling or roaring of his flames.

12 Like some rich lord of men may he, Agni, the banner of the gods,
Refulgent, hear us through our lauds.
13 Glory to gods, the mighty and the lesser, glory to gods the younger and the elder;
Let us, if we have power, pay the gods worship: no better prayer than this, ye gods, acknowledge.

HYMN XXVIII. Indra etc.

THERE where the broad-based stone is raised on high to press the juices out,
O Indra, drink with eager thirst the droppings which the mortar sheds.
2 Where, like broad hips, to hold the juice, the platters of the press are laid,
O Indra, drink with eager thirst the droppings which the mortar sheds.
3 There where the woman marks and learns the pestle's constant rise and fall,
O Indra, drink with eager thirst the droppings which the mortar sheds.

---

12 *The banner of the gods:* who like a banner brings the gods together; or it may be rendered 'the herald of the gods,' he who notifies to them, as Sâyaṇa explains it.

13 These distinctions of greater and lesser, older and younger gods, or as we should say, angels, are nowhere further explained. Sunaḥsepa, it is said, by the advice of Agni, worships the Viśvedevas or the Universal gods. The Viśvedevas, as a separate troop or class of gods, are ten in number, especially worshipped at funeral obsequies, and moreover, according to the laws of Manu, entitled to daily offerings.

This hymn—a song sung during the preparation of the Soma-juice—is said to be addressed to Indra, and to the pestle and mortar and other utensils used in the work.

2 *Platters:* two shallow plates, one being used as a receiver and the other as a cover.

4 Where, as with reins to guide a horse, they bind the churning-staff with cords,
O Indra, drink with eager thirst the droppings which the mortar sheds.

5 If of a truth in every house, O mortar, thou art wont to dwell,
Here give thou forth thy clearest sound, loud as the drum of conquerors.

6 O sovran of the forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma-juice that he may drink.

7 Best strength-givers, ye stretch wide jaws, O sacrificial implements,
Like two bay horses champing herbs.

8 Ye sovrans of the forest, both swift, with swift pressers press to-day
Sweet Soma-juice for Indra's drink.

9 Take up in beakers what remains: the Soma on the filter pour,
And on the ox-hide set the rest.

---

4 *They bind the churning-staff with cords:* the churning-stick is moved by a rope passed round its handle and round a post used as a pivot.

5 *O mortar:* According to Sâyaṇa the divinities presiding over the mortar and pestle, and not the implements themselves, are addressed.

6 *O sovran of the forest:* (*vanaspati*) a large tree; used in this place, by metonymy, for the mortar, and in verse 8, in the dual number, for the mortar and pestle.

7 *Strength-givers:* explained by Sâyaṇa as especially givers of food. The two platters mentioned above are probably meant. When the upper platter is raised to receive the juice of the soma-stalks the aperture between the two is like a horse's mouth when he chews succulent grass.

9 This verse is addressed to the ministering priest. *What remains:* after the libation. *The filter* or sieve was used to purify the juice before it was poured upon or into the leather sheet or bag.

HYMN XXIX. Indra.

O SOMA-DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.

2 O lord of strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.

3 Lull thou asleep, to wake no more, the pair who on each other look:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.

4 Hero, let hostile spirits sleep, and every gentler genius wake:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.

5 Destroy this ass, O Indra, who in tones discordant brays to thee:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.

6 Far distant on the forest fall the tempest in a circling way:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.

---

3. *The pair who on each other look:* "The text is very elliptical and obscure. It is, literally: Put to sleep the two reciprocally looking: let them sleep, not being awakened. The Scholiast calls them the two female messengers of Yama [the god of death]" Wilson.

5 *This ass:* our adversary, says the Scholiast. "Therefore is he called an ass, as braying, or uttering harsh sounds intolerable to hear."

6 *Far distant on the forest:* may the cyclone or tempest expend

7 Slay each reviler, and destroy him who in secret injures us :
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.

HYMN XXX. Indra.

We seeking strength with Soma-drops fill full your Indra like a well,
Most liberal, lord of hundred powers,
2 Who lets a hundred of the pure, a thousand of the milk-blent draughts
Flow, even as down a depth, to him ;
3 When for the strong, the rapturous joy he in this manner hath made room
Within his belly, like the sea.
4 This is thine own. Thou drawest near, as turns a pigeon to his mate :
Thou carest too for this our prayer.
5 O hero, lord of bounties, praised in hymns, may power and joyfulness
Be his who sings the laud to thee.
6 Lord of a hundred powers, stand up to lend us succour in this fight :
In others too let us agree.
7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.

---

its fury on the wood, and not come nigh us. The word *kuṇḍṛiṇâchî*, which I have rendered in accordance with Sâyaṇa, means elsewhere a certain kind of animal, a lizard according to Sâyaṇa. This passage may perhaps mean, 'may the wind fall on the forest with the *kuṇḍṛiṇâchî*,' whatever that may be.

1 *Lord of hundred powers :* Śatakratu.

3 *The strong, the rapturous joy :* the exhilarating Soma-juice.

4 *This is thine own :* this Soma-libation is for thee.

6 *In this fight :* the hymn is a prayer for aid in a coming battle.

8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.

9 I call him, mighty to resist, the hero of our ancient home,
Thee whom my sire invoked of old.

10 We pray to thee, O much-invoked, rich in all precious gifts, O friend,
Kind god to those who sing thy praise.

11 O Soma-drinker, thunder-armed, friend of our lovely-featured dames
And of our Soma-drinking friends.

12 Thus, Soma-drinker, may it be: thus, friend who wieldest thunder, act
To aid each wish as we desire.

13 With Indra splendid feasts be ours, rich in all strengthening things wherewith,
Wealthy in food, we may rejoice.

14 Like thee, thyself, the singers' friend, thou movest, as it were, besought,
Bold one, the axle of the car,

---

9 *The hero of our ancient home:* the tutelary god of our family.

11 *Friend of our lovely-featured dames:* the meaning of *ṣipriṇînâm* in the text is very doubtful. Wilson, following Sâyaṇa, paraphrases: (bestow upon) us, thy friends, (abundance of cows) with projecting jaws. Benfey takes the word to mean beautiful women. Ludwig suggests helmeted, from a possible form *ṣipriṇi*, agreeing with *viṣâm*, of men, understood. Roth considers the reading to be faulty, and suggests, *ṣipriṇîvan*, in the vocative case, agreeing with Soma-drinker.

14 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. Ludwig's explanation, which I follow, appears to be the simplest and the best. The expression, movest, or stirrest, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer.

15 That, Ṣatakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength.
16 With champing, neighing, loudly-snorting horses Indra hath ever won himself great treasures.
A car of gold hath he whose deeds are wondrous received from us, and let us too receive it.
17 Come, Aṣvins, with enduring strength wealthy in horses and in kine,
And gold, O ye of wondrous deeds.
18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Aṣvins, in the sea.
19 High on the forehead of the bull one chariot wheel ye ever keep;
The other round the sky revolves.
20 What mortal, O immortal Dawn, enjoyeth thee? Where lovest thou?
To whom, O radiant, dost thou go?
21 For we have had thee in our thoughts whether anear or far away,
Red-hued and like a dappled mare.
22 Hither, O daughter of the sky, come thou with these thy strengthenings,
And send thou riches down to us.

---

16 The hymn really ends with the preceding stanza. The *car of gold* given to Indra is the hymn. The car of gold prayed for is abundant wealth.

18 *The sea:* the ocean of air.

19 *The bull:* apparently the Sun. The car of the Aṣvins stands at his head or in front of him, and the Aṣvins precede him in his course round heaven. But the meaning is not very clear.

20 We are reminded of the old Grecian myth of Eos and Tithonus. Ushas, Dawn, or Morning, is the daughter of personified Heaven, Dyaus, or Dyu.

HYMN XXXI. Agni.

THOU, Agni, wast the earliest Angiras, a seer; thou wast, a god thyself, the gods' auspicious friend.
After thy holy ordinance the Maruts, sage, active through wisdom, with their glittering spears, were born.

2 O Agni, thou, the best and earliest Angiras, fulfillest as a sage the holy law of gods,
Sprung from two mothers, wise, through all existence spread, resting in many a place for sake of living man.

3 To Mâtariṣvan first thou, Agni, wast disclosed, and to Vivasvân through thy noble inward power.
Heaven and Earth, Vasu! shook at the choosing of the priest: the burthen thou didst bear, didst worship mighty gods.

This hymn, and the four following, are ascribed to Hiraṇyastûpa, son of Angiras.

1 *Thou, Agni, wast the earliest Angiras:* the Angirasas are the most important priestly family mentioned in the Veda. See I. 1. 6.

With their glittering spears: the spears of the Maruts or Storm-gods are lightning flashes.

2 *The holy law of gods:* sacrifice to the gods, which Agni performs.

Sprung from two mothers: from the two pieces of wood used to produce fire.

3 *Mâtariṣvan:* the name of a divine being described in I. 60. 1. as bringing the hidden Agni to Bhṛigu, and indentified by Sâyaṇa with Vâyu the god of wind.

Vivasvân: 'the brilliant;' he appears to be the god of daylight and the morning sun, the personification of all manifestations of light. He is said to be the father of Yama, and the gods are called his offspring.

Vasu: (good) often used as a name or epithet of Agni. The Vasus as a class of gods, eight in number, were at first personifications of natural phenomena.

4 Agni, thou madest heaven to thunder for mankind; thou, yet more pious, for pious Purûravâs.
When thou art rapidly freed from thy parents, first eastward they bear thee round, and, after, to the west.

5 Thou, Agni, art a bull who makes our store increase, to be invoked by him who lifts the ladle up.
Well knowing the oblation with the hallowing word, uniting all who live, thou lightenest first our folk.

6 Agni, thou savest in the synod when pursued e'en him, far-seeing one! who walks in evil ways.
Thou, when the heroes fight for spoil which men rush round, slayest in war the many by the hands of few.

7 For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,—
Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food.

8 O Agni, highly lauded, make our singer famous that he may win us store of riches:
May we improve the rite with new performance. O Earth and Heaven, with all the gods, protect us.

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4 *Purûravâs:* son of Budha. He is said to have instituted the three sacrificial fires. Agni, to reward him, sent thunder the forerunner of rain.

Freed from thy parents: produced and separated from the fire-sticks.

Eastward they bear thee: the fire is first applied to light the Âhavanîya fire and then the Gârhapatya.

5 *A bull:* exceedingly strong.

With the hallowing word: the exclamation *Vashaṭ* (may he (Agni) bear it (to the gods), used at the moment of pouring the sacrificial oil or clarified butter on the fire.

6 *Agni, thou savest in the synod:* the *vidatha*, synod or sacrificial assembly, seems to have been regarded as an inviolable asylum.

7 *Both races:* gods and men.

The prince: the *Sûri*, the noble or eminent man who institutes and pays the charges of the sacrifice.

9 O blameless Agni lying in thy parents' lap, a god among the gods, be watchful for our good.
Former of bodies, be the singer's providence: all good things hast thou sown for him, auspicious one!
10 Agni, thou art our providence, our father thou: we are thy brethren and thou art our spring of life.
In thee, rich in good heroes, guard of high decrees, meet hundred, thousand treasures, O infallible!
11 Thee, Agni, have the gods made the first living one for living man, lord of the house of Nahusha.
Ilâ they made the teacher of the sons of men, what time a son was born to the father of my race.
12 Worthy to be revered, O Agni, god, preserve our wealthy patrons with thy succours, and ourselves.
Guard of our seed art thou, aiding our cows to bear, incessantly protecting in thy holy way.
13 Agni, thou art a guard close to the pious man; kindled art thou, four-eyed! for him who is unarmed.
With fond heart thou acceptest e'en the poor man's prayer, when he hath brought his gift to gain security.

---

9 *Thy parents:* here said to mean Heaven and Earth.

Former of bodies: giver of children.

11 *Nahusha:* one of the great progenitors of the human race.

Ilâ: the personification of Prayer, and the first teacher of the rules of sacrifice.

What time a son was born: this son is Agni himself.

Hiraṇyastûpa, the Ṛishi of the hymn, is the son or descendant of Angiras, who, as one of the first introducers of the sacrificial fire and the rites of worship, is regarded as the generator or father of Agni. The meaning of the verse is that Agni was appointed priest, and Ilâ teacher of the rules of divine worship in the earliest time when Agni was first born on earth as sacrificial fire.

13 *Four-eyed:* illuminating the four cardinal points, or looking in all directions.

14 Thou, Agni gainest for the loudly-praising priest the highest wealth, the object of a man's desire.
Thou art called father, caring even for the weak, and, wisest, to the simple one thou teachest lore.

15 Agni, the man who giveth guerdon to the priests, like well-sewn armour thou guardest on every side.
He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.

16 Pardon, we pray, this sin of ours, O Agni,—the path which we have trodden, widely straying,
Dear friend and father, caring for the pious, who speedest nigh and who inspirest mortals.

17 As erst to Manus, to Yayâti, Angiras, so Angiras! pure Agni! come thou to our hall.
Bring hither the celestial host and seat them here upon the sacred grass, and offer what they love.

18 By this our prayer be thou, O Agni, strengthened, prayer made by us after our power and knowledge:
Lead thou us, therefore, to increasing riches; endow us with thy strength-bestowing favour.

HYMN XXXII. Indra.

I WILL declare the manly deeds of Indra, the first that he achieved, the thunder-wielder.
He slew the dragon, then disclosed the waters, and cleft the channels of the mountain torrents.

---

15 *An offerer to the living*: probably, one who offers food and hospitality to a human being, the *nṛiyajna*, worship of man, of Manu. Or it may mean, as Ludwig suggests, one who offers a sacrifice that transports the sacrificer at once, living, to heaven.

16 *Yayâti*: a celebrated king, one of the sons of Nahusha.

1 "In this and subsequent Sûktas we have an ample elucidation of the original purport of the legend of Indra's slaying Vṛitra, converted by the Paurâṇik writers into a literal contest between Indra and an Asura, or chief of the Asuras, from what in the Vedas is merely an allegorical narrative of the production of rain. Vṛitra,

2 He slew the dragon lying on the mountain: his heavenly bolt of thunder Twashṭar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.

3 Impetuous as a bull, he chose the Soma, and quaffed in threefold sacrifice the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.

4 When, Indra, thou hadst slain the dragons' firstborn, and overcome the charms of the enchanters,
Then, giving life to sun and dawn and heaven, thou foundest not one foe to stand against thee.

5 Indra with his own great and deadly thunder smote into pieces Vṛitra worst of Vṛitras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate dragon.

6 He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying hero.
He, brooking not the clashing of the weapons, crushed—Indra's foe—the shattered forts in falling.

7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
Emasculate yet claiming manly vigour, thus Vṛitra lay with scattered limbs dissevered.

---

sometimes also named Ahi, is nothing more than the accumulation of vapour, condensed or figuratively shut up in, or obstructed by, a cloud. Indra, with his thunderbolt, or atmospheric or electrical influence, divides the aggregated mass, and vent is given to the rain which then descends upon the earth." Wilson.

2 *The dragon:* Ahi, literally a serpent. *Twashṭar* is the artist of the gods.

3 *Maghavan:* 'the wealthy,' a common name of Indra.

4 *The charms of the enchanters:* magical or supernatural powers ascribed to Vṛitra and his allies.

In threefold sacrifice: the text has *trika hrutsu*, at the three sacrifices called Jyotish, Gauḥ, and Âyu. Sâyaṇa.

8 There as he lies like a bank-bursting river, the waters taking courage flow above him.
The dragon lies beneath the feet of torrents which Vṛitra with his greatness had encompassed.
9 Then humbled was the strength of Vṛitra's mother: Indra hath cast his deadly bolt against her.
The mother was above, the son was under, and like a cow beside her calf lay Dânu.
10 Rolled in the midst of never-ceasing currents flowing without a rest for ever onward,
The waters bear off Vṛitra's nameless body: the foe of Indra sank to during darkness.
11 Guarded by Ahi stood the thralls of Dâsas, the waters stayed like kine held by the robber.
But he, when he had smitten Vṛitra, opened the cave wherein the floods had been imprisoned.
12 A horse's tail wast thou when he, O Indra, smote on thy bolt; thou, god without a second,
Thou hast won back the kine, hast won the Soma; thou hast let loose to flow the seven rivers.

---

9 *Dânu:* according to Sâyaṇa, the mother of Vṛitra.

11 *Thralls of Dâsas:* in the power of Vṛitra and his allies. Dâsa is a general name applied in the Veda to certain evil beings or demons, hostile to Indra and to men. It means, also, a savage, a barbarian, one of the non-Âryan inhabitants of India.

The robber: paṇi (literally, one who barters and traffics) means a miser, a niggard; an impious man who gives little or nothing to the gods. The word is used also as the name of a class of envious demons watching over treasures, and as an epithet of the fiends who steal cows and hide them in mountain caverns.

12 *A horse's tail wast thou:* destroying thy enemies as easily as a horse sweeps away flies with his tail.

The seven rivers: According to Professor Max Müller, the Indus, the five rivers of the Panjâb (Vitastâ, Asiknî, Parushṇî, Vipâṣ, Ṣutudrî) and the Sarasvatî. Lassen and Ludwig put the Kubhâ in the place of the last-named. But perhaps the number seven may be used for indefinite plurality.

13 Nothing availed him lightning, nothing thunder, hailstorm or mist which he had spread around him:
When Indra and the dragon strove in battle, Maghavan gained the victory for ever.
14 Whom sawest thou to avenge the dragon, Indra, that fear possessed thy heart when thou hadst slain him;
That, like a hawk affrighted through the regions, thou crossedst nine-and-ninety flowing rivers?
15 Indra is king of all that moves and moves not, of creatures tame and horned, the thunder-wielder.
Over all living men he rules as sovran, containing all as spokes within the felly.

HYMN XXXIII. Indra.

COME, fain for booty let us seek to Indra: yet more shall he increase his care that guides us.
Will not the indestructible endow us with perfect knowledge of this wealth, of cattle?
2 I fly to him invisible wealth-giver as flies the falcon to his cherished eyrie,
With fairest hymns of praise adoring Indra, whom those who laud him must invoke in battle.
3 Mid all his host, he bindeth on the quiver: he driveth cattle from what foe he pleaseth:
Gathering up great store of riches, Indra, be thou no trafficker with us, most mighty.

---

14 This flight of Indra is frequently alluded to. It is said that he fled thinking that he had committed a great sin in killing Vṛitra.

Nine-and-ninety: used indefinitely for a great number.

1 *Fain for booty: gavyantaḥ*, literally seeking or eager for kine, that is, booty or wealth consisting chiefly of cattle.

3 *Be thou no trafficker with us:* Do not deal illiberally with us like a petty trader: do not give sparingly, nor demand too much in return.

4 Thou slewest with thy bolt the wealthy Dasyu, alone, yet going with thy helpers, Indra!
Far from the floor of heaven in, all directions, the ancient riteless ones fled to destruction.

5 Fighting with pious worshippers, the riteless turned and fled, Indra! with averted faces,
When thou, fierce lord of the bay steeds, the stayer, blewest from earth and heaven and sky the godless.

6 They met in fight the army of the blameless: then the Navagvas put forth all their power.
They, like emasculates with men contending, fled, conscious, by steep paths from Indra, scattered.

7 Whether they weep or laugh, thou hast o'erthrown them, O Indra, on the sky's extremest limit.
The Dasyu thou hast burned from heaven, and welcomed the prayer of him who pours the juice and lauds thee.

8 Adorned with their array of gold and jewels, they o'er the earth a covering veil extended.
Although they hastened, they o'ercame not Indra: their spies he compassed with the sun of morning.

---

4 *The wealthy Dasyu:* according to Sâyaṇa, 'Vṛitra the robber,' the withholder of the fertilizing rain. The Dasyus are also a class of demons, enemies of gods and men, and sometimes the word means a savage, a barbarian.

The ancient riteless ones: the followers of Vṛitra; here apparently identified with indigenous races who had not adopted, or were hostile to the ritual of the Veda.

5 *The stayer:* he who stands firm in battle. The word in the text *sthâtar* appears to correspond exactly with the Latin Stator (Jupiter Stator). See Benfey, *Orient und Occident*, 1. 48.

6 *The Navagvas:* the name of a mythological family often associated with that of Angiras, and described as sharing in Indra's battles, regulating the worship of the gods, etc.

8 *With the sun of morning:* "We revert here to the allegory. The followers of Vṛitra are here said to be the shades of night which are

9 As thou enjoyest heaven and earth, O Indra, on every side surrounded with thy greatness,
So thou with priests hast blown away the Dasyu, and those who worship not with those who worship.
10 They who pervaded earth's extremest limit subdued not with their charms the wealth-bestower :
Indra, the bull, made his ally the thunder, and with its light milked cows from out the darkness.
11 The waters flowed according to their nature ; he mid the navigable streams waxed mighty.
Then Indra, with his spirit concentrated, smote him for ever with his strongest weapon.
12 Indra broke through Ilîbiṣa's strong castles, and Ṣushṇa with his horn he cut to pieces :
Thou, Maghavan, for all his might and swiftness, slewest thy fighting foeman with thy thunder.
13 Fierce on his enemies fell Indra's weapon : with his sharp bull he rent their towns in pieces.
He with his thunderbolt dealt blows on Vṛitra, and conquered, executing all his purpose.
14 Indra, thou holpest Kutsa whom thou lovedst, and guardedst brave Daṣadyu when he battled.
The dust of trampling horses rose to heaven, and Ṣvitrâ's son stood up again for conquest.

---

dispersed by the rising of the sun : according to the Brâhmaṇa " Verily the sun, when he rises in the east, drives away the Râkshasas." Wilson.

10 *Milked cows :* struck the cloud with his lightning, and made the milky streams of fertilizing rain flow forth.

12 *Ilîbiṣa's strong castles :* Ilîbiṣa is said by Sâyaṇa to be Vṛitra 'who sleeps in caverns of the earth.' Probably one of the confederate demons is intended.

Ṣushṇa with his horn : the demon of drought, 'furnished,' says the Scholiast, 'with weapons like the horns of bulls and buffaloes.' The meaning of 'horned' or 'with his horn' is simply 'mighty,' the horn being used, as in Hebrew poetry, as the emblem of strength.

13 *With his sharp bull :* the rushing thunderbolt.

14 *Kutsa :* said to have been a Ṛishi or seer, founder of a religious family or school, and elsewhere spoken of as the particular friend of Indra.

15 Ṣvitrâ's mild steer, O Maghavan thou holpest in combat for the land, mid Tugra's houses.
Long stood they there before the task was ended: thou wast the master of the foemen's treasure.

HYMN XXXIV.

Aṣvins.

Ye who observe this day be with us even thrice: far-stretching is your bounty, Aṣvins, and your course.
To you, as to a cloak in winter, we cleave close: ye are to be drawn nigh unto us by the wise.

2 Three are the fellies in your honey-bearing car, that travels after Soma's loved one, as all know.
Three are the pillars set upon it for support: thrice journey ye by night, O Aṣvins, thrice by day.

3 Thrice in the self-same day, ye gods who banish want, sprinkle ye thrice to-day our sacrifice with meath;
And thrice vouchsafe us store of food with plenteous strength, at evening, O ye Aṣvins, and at break of day.

4 Thrice come ye to our home, thrice to the righteous folk, thrice triply aid the man who well deserves your help.
Thrice, O ye Aṣvins, bring us what shall make us glad; thrice send us store of food as nevermore to fail.

Daṣadyu, is also said to have been a Ṛishi, but nothing is known of him. The same may be said of Ṣvaitreya or Ṣvitrya, the son of a woman named Ṣvitrâ.

15 The meaning of *Tugryâsu* in the text is not clear. Sâyaṇa explains it by 'in the waters;' Benfey translates 'among Tugra's daughters,' and the Petersburg Lexicon takes it to mean 'among the families of the Tugryans.' *Mild steer:* strong but gentle son.

1 *Be present with us even thrice:* that is, at all the three daily sacrifices.

2 *Soma:* is here the Moon. His darling is Jyotsnâ or Kaumudî, moonlight.

5 Thrice, O ye Aṣvins, bring to us abundant wealth; thrice in the gods' assembly, thrice assist our thoughts.
Thrice grant ye us prosperity, thrice grant us fame; for the Sun's daughter hath mounted your three-wheeled car.

6 Thrice, Aṣvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters hold.
Favour and health and wealth bestow upon my son; triple protection, lords of splendour, grant to him.

7 Thrice are ye to be worshipped day by day by us; thrice, O ye Aṣvins, ye travel around the earth.
Car-borne from far away, O ye Nâsatyas, come, like vital air to bodies, come ye to the three.

8 Thrice, O ye Aṣvins, with the seven mother streams; three are the jars, the triple offering is prepared.
Three are the worlds, and moving on above the sky ye guard the firm-set vault of heaven through days and nights.

9 Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice, Nâsatyas?

---

5 *For the Sun's daughter:* Sûryâ, who is called the consort of the Aṣvins.

7 *Nâsatyas:* a common appellation of the Aṣvins. See I. 3. 3.

To the three: to the three daily sacrifices.

8 *The seven mother streams:* See I. 32. 12.

Three are the jars: three sorts of pitchers, used to contain and pour out the Soma-juice at the three daily sacrifices.

Three worlds: earth, middle air, and heaven.

9 *The mighty ass:* According to the *Nighaṇṭu* "two asses are the steeds of the Aṣvins."

10 Nâsatyas, come: the sacred gift is offered up; drink the sweet juice with lips that know the sweetness well.
Savitar sends, before the dawn of day, your car, fraught with oil, various-coloured, to our sacrifice.
11 Come, O Nâsatyas, with the thrice-eleven gods; come, O ye Aṣvins, to the drinking of the meath.
Make long our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.
12 Borne in your triple car, O Aṣvins, bring us present prosperity with noble offspring.
I cry to you who hear me for protection: be ye our helpers where men win the booty.

HYMN XXXV. Savitar.

Agni I first invoke for our prosperity; I call on Mitra, Varuṇa, to aid us here.
I call on Night who gives rest to all moving life; I call on Savitar the god to lend us help.
2 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh, Savitar, god who looketh on all creatures.
3 The god moves by the upward path, the downward; with two bright bays, adorable, he journeys.
Savitar comes, the god from the far distance, and chases from us all distress and sorrow.

---

10 *Savitar:* implying that the Aṣvins are to be worshipped with this hymn at dawn. Savitar is the Sun.

11 *The thrice eleven gods:* "This is authority for the usual Paurâṇik enumeration of thirty-three deities, avowedly resting on Vaidik texts. The list is, there, made up of the eight Vasus; eleven Rudras; twelve Âdityas, Prajâpati, and Vashaṭkâra." Wilson.

4 His chariot decked with pearl, of various colours, lofty, with golden pole, the god hath mounted.
The many-rayed one, Savitar the holy, bound, bearing power and might, for darksome regions.

5 Drawing the gold-yoked car his bays, white-footed, have manifested light to all the peoples.
Held in the lap of Savitar, divine one, all men, all beings have their place for ever.

6 Three spheres there are; two Savitar possesses, in Yama's world is one, receiving all men.
He, like a linch-pin, bears up things immortal: he who hath known it, let him here declare it.

7 He, strong of wing, hath lightened up the regions, deep-quivering Asura, the gentle leader.
Where now is Sûrya, where is one to tell us to what celestial sphere his ray hath wandered?

8 The earth's eight points his brightness hath illumined, three desert regions and the seven rivers:
God Savitar the gold-eyed hath come hither, giving choice treasures unto him who worships.

9 The golden-handed Savitar, far-seeing, goes on his way between the earth and heaven,
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the darksome region.

---

6 *Three spheres there are:* "The spheres or *lokas* which lie in the immediate path of the sun are said to be heaven and earth: the intermediate *loka, antariksha* or firmament, is described as the road to the realm of Yama, the ruler of the dead, by which the *pretâh*, or ghosts, travel. Why this should not be considered equally the course of the sun is not very obvious."

7 *He, strong of wing:* (Suparṇaḥ) an epithet or a name of the sun.
Asura: the immortal and divine one.

9 *Bids the Sun approach us:* Sâyaṇa says "approaches the Sun," and observes that although Savitar and the Sun are the same as regards their divinity, yet they are two different forms, and therefore one may be said to go to the other.

10 He, golden-handed Asura, kind leader, comes hither to us with his help and favour:
Driving off Râkshasas and Yâtudhânas, the god is present, praised in hymns at evening.
11 O Savitar, thine ancient dustless pathways are well established in the air's mid-region:
O god, come by those paths so fair to travel, preserve thou us from harm this day, and bless us.

HYMN XXXVI. Agni.

With words sent forth in holy hymns, Agni we supplicate, the lord
Of many families who duly serve the gods, yea, him whom others also praise.
2 Men have won Agni, him who makes their strength abound: we, with oblations, worship thee.
Our gracious-minded helper in our deeds of might, be thou, O excellent, this day.
3 Thee for our messenger we choose, thee, the omniscient, for our priest.
The flames of thee the mighty are spread wide around: thy splendour reaches to the sky.
4 The gods enkindle thee their ancient messenger,—Varuṇa, Mitra, Aryaman.
That mortal man, O Agni, gains through thee all wealth, who hath poured offerings unto thee.
5 Thou, Agni, art a cheering priest, lord of the house, men's messenger:
All constant high decrees established by the gods, gathered together, meet in thee.

---

10 Yâtudhânas, are a class of demons or evil spirits, much like Râkshasas, but more particularly practisers of sorcery.

This Hymn and the twelve following are ascribed to Kaṇva, a very celebrated Ṛishi who is called the son of Ghora and is said to belong to the family of Angiras.

5 The preservation of the whole world rests, according to the Vaidik view, on the sacrifices offered by men, as these give the gods strength and enable them to perform their duties.

6 In thee, the auspicious one, O Agni, youthfullest, each sacred gift is offered up:
This day, and after, gracious, worship thou our gods, that we may have heroic sons.

7 To him in his own splendour bright draw near in worship the devout.
Men kindle Agni with their sacrificial gifts, victorious o'er the enemies.

8 Vṛitra they smote and slew, and made the earth and heaven and firmament a wide abode.
The glorious Bull, invoked, hath stood at Kaṇva's side: loud neighed the steed in frays for kine.

9 Seat thee, for thou art mighty; shine, best entertainer of the gods.
Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.

10 Bearer of offerings, whom, best sacrificing priest, the gods for Manu's sake ordained;
Whom Kaṇva, whom Medhyâtithi made the source of wealth, and Vṛishan and Upastuta.

11 Him, Agni, whom Medhyâtithi, whom Kaṇva kindled for his rite,
Him these our songs of praise, him, Agni, we extol: his powers shine out preëminent.

12 Make our wealth perfect thou, O Agni lord divine: for thou hast kinship with the gods.
Thou rulest as a king o'er widely-famous strength: be good to us for thou art great.

---

8 *The glorious Bull:* the mighty Agni, strong as a bull and impetuous as a war-horse, has aided his favourite Kaṇva in battle.

10 *Medhyâtithi:* Sâyaṇa takes this word to be an epithet of Kaṇva, 'entertainer of guests who are worthy of sacrificial food.' But it appears to be rather the name of a Ṛishi of Kaṇva's family.

Vṛishan and Upastuta: rendered by Wilson, after Sâyaṇa, 'Indra and some other worshipper,' are also apparently the names of two other Ṛishis.

13 Stand up erect to lend us aid, stand up like Savitar the god:
Erect as strength-bestower when we call aloud, with unguents and with priests, on thee.
14 Erect, preserve us from sore trouble; with thy flame burn thou each ravening demon dead.
Raise thou us up that we may walk and live so thou shalt find our worship mid the gods.
15 Preserve us, Agni, from the fiend, preserve us from malicious wrong.
Save us from him who fain would injure us or slay, most youthful, thou with lofty light.
16 Smite down as with a club, thou who hast fire for teeth, smite thou the wicked, right and left.
Let not the man who plots against us in the night, nor any foe prevail o'er us.
17 Agni hath given heroic might to Kaṇva, and felicity:
Agni hath helped our friends, hath helped Medhyâtithi, hath helped Upastuta to win.
18 We call on Ugradeva, Yadu, Turvaṣa, by means of Agni, from afar;
Agni, bring Navavâstva and Bṛihadratha, Turvîti, to subdue the foe.

---

13 *Stand up erect:* Agni, as erect, is identified by Sâyaṇa with the *yûpa* or sacrificial post to which the victims, at an animal sacrifice, were bound. Accordingly he takes *aṅjibhiḥ* to mean 'with unguents' wherewith the post was anointed. This word may however refer to the ornaments—another signification of the word—worn by the ministering priests.

17 *Agni hath helped our friends:* Sâyaṇa takes *mitrâ* in the text as *mitrâṇi* friends. Benfey and Ludwig consider it to mean, the former Mitra, and the latter the two Mitras, i. e. Mitra and Varuṇa; and they translate respectively 'Agni and Mitra protected,' and 'Agni, as Mitra [and Varuṇa] hath favoured.'

18 Turvaṣa and Yadu are frequently mentioned together as eponymi of tribes of those names. The poet appears to pray for the return of Navavâstva, whoever he may have been, to protect the home attacked by the Dasyus or robbers, and perhaps also to strengthen his prayer by an appeal to the spirits of departed heroes.

19 Manu hath stablished thee a light, Agni, for all the race of men:
Sprung from the Law, oil-fed, for Kaṇva hast thou blazed, thou whom the people reverence.
20 The flames of Agni full of splendour and of might are fearful, not to be approached.
Consume for ever all demons and sorcerers, consume thou each devouring fiend.

HYMN XXXVII. Maruts.

Sing forth, O Kaṇvas, to your band of Maruts, unassailable,
Sporting, resplendent on their car:
2 They who, self-luminous, were born together, with the spotted deer,
Spears, swords, and glittering ornaments.
3 I hear, as though 'twere close at hand, the cracking of the whips they hold;
They gather glory on their way.
4 Now sing ye forth the god-given hymn to your exultant Marut host,
The fiercely-vigorous, the strong.
5 Praise ye the bull among the cows; for 'tis the Maruts' sportive band:
It strengthened as it drank the rain.
6 Who is your mightiest, heroes, when, O shakers of the earth and heaven,
Ye shake them like a garment's hem?

---

20 *Demons and sorcerers:* Râkshasas and evil spirits who practise sorcery. For an exhaustive explanation of this and other Hymns to the Maruts, See M. Müller's *Rig-veda Sanhita.* Vol. I.

5 *The bull among the cows:* the band of storm-gods preëminent among the clouds as a bull is among cows.

6 That is, where all are so mighty it would be superfluous to ask who is mightiest.

Like a garment's hem: or, according to Sâyaṇa, "like a tree's high top."

7 At your approach man holds him down before the fury of your wrath:
The rugged-jointed mountain yields.
8 They at whose racings forth the earth, like an age-weakened lord of men,
Trembles in terror on their ways.
9 Strong is their birth: vigour have they to issue from their mother; strength,
Yea, even twice enough, is theirs.
10 And these, the sons, the singers, in their racings have enlarged the bounds,
So that the kine must walk knee-deep.
11 Before them, on the ways they go, they drop this offspring of the cloud,
Long, broad, and inexhaustible.
12 O Maruts, as your strength is great, so have ye cast men down on earth,
So have ye made the mountains fall.
13 The while the Maruts pass along, they talk together on the way:
Doth any hear them as they speak?
14 Come quick with swift steeds, for ye have worshippers among Kaṇva's sons:
May you rejoice among them well.
15 All is prepared for your delight. We are their servants evermore,
To live as long as life may last.

HYMN XXXVIII. Maruts.

WHAT now? When will ye take us by both hands, as a dear sire his son,
Gods, for whom sacred grass is clipped?

---

10 *The singers:* the loud-voiced Maruts.

The Maruts spread themselves over the sky and caused so much rain to fall that the cows in the pastures were up to their knees in water.

2 Now whither? To what goal of yours go ye in heaven, and not on earth?
Where do your cows disport themselves?
3 Where are your newest favours shown? Where, Maruts, your prosperity?
Where all your high felicities?
4 If, O ye Maruts, ye the sons whom Pṛiṣni bare, were mortal, and
Immortal he who sings your praise,
5 Then never should your praiser be unwelcome like a deer in grass,
Nor should he go on Yama's path.
6 Let not one sin succeeding sin, hard to be conquered, master us:
Let each, with greed, depart from us.
7 Truly, they the fierce and mighty sons of Rudra send their windless
Rain e'en on the desert places.
8 Like a cow the lightning lows and follows, mother-like, her youngling,
When their rain-flood hath been loosened.

---

2 *Where do your cows disport themselves?:* perhaps, as M. Müller suggests, 'where tarry your herds?' *viz.* the clouds. Why do you remain in the sky, and not come down to earth? Or, according to Ludwig: 'Where do the cows feed that are to supply milk and butter for sacrifice to you? Where is the place in which sacrifice is to be offered to you?'

5 *Like a deer in grass:* like a deer in the home-pasture or meadow reserved for the cows.

Yama's path: the path that leads to Yama the god of the dead.

6 *Let not one sin:* in I. 6. 9. Nirṛiti is said by Sâyaṇa to be *pâpadevatâ*, the deity of sin. Here sin itself appears to be intended.

7 *Sons of Rudra:* or 'dear to Rudra,' who is the father of the Maruts.

Windless rain: steady rain, not blown away; that sinks into the ground; the wind generally ceasing as soon as heavy rain begins to fall.

8 The thunder follows the lightning as a cow, lowing, follows her calf.

9 When they inundate the earth they spread forth darkness e'en in day-time,
With the water-laden rain-cloud.
10 O Maruts, at your voice's sound this earthly habitation shakes,
And each man reels who dwells therein.
11 O Maruts, with your strong-hoofed steeds, unhindered in their courses, haste
Along the bright embankèd streams.
12 Firm be the fellies of your wheels, steady your horses and your cars,
And may your reins be fashioned well.
13 Invite thou hither with this song, for praise, Agni the lord of prayer,
Him who is fair as Mitra is.
14 Form in thy mouth the hymn of praise: expand thee like a rainy cloud:
Sing forth the measured eulogy.
15 Sing glory to the Marut host, praiseworthy, tuneful, vigorous:
Here shall the strong ones dwell with us.

HYMN XXXIX

Maruts.

When thus, like flame, from far away, Maruts, ye cast your measure forth,
To whom go ye, to whom, O shakers of the earth, moved by whose wisdom, whose design?

---

13 *Agni, the lord of prayer:* "Agni is frequently invoked together with the Maruts, and is even called marut-sakhâ, the friend of the Maruts, viii. 92, 14. It seems better, therefore, to refer *brâhmaṇas patim* to Agni, than, with Sâyaṇa, to the host of the Maruts. Brâhmaṇaspáti and Bṛíhaspáti are both varieties of Agni, the priest and purohita of gods and men, and as such he is invoked together with the Maruts in other passages, i. 40, 1." M. Müller.

14 *Expand thee:* addressed to the poet of the hymn.

15 *Tuneful:* so in I. 37. 10. 'And these the sons, the singers.' The song of the Maruts is the music or singing of the winds.

1 *Maruts, ye cast your measure forth:* "In this passage we must

2 Strong let your weapons be to drive away your foes, firm for resistance let them be.
Yea, passing glorious must be your warrior might, not as a guileful mortal's strength.
3 When what is strong ye overthrow, and whirl about each ponderous thing,
Heroes, your course is through the forest trees of earth, and through the fissures of the rocks.
4 Consumers of your foes, no enemy of yours is found in heaven or on the earth:
Ye Rudras, may the strength, held in this bond, be yours, to bid defiance even now.
5 They make the mountains rock and reel, they rend the forest-kings apart.
Onward, ye Maruts, drive, like creatures drunk with wine, ye gods with all your company.
6 Ye to your chariot have yoked the spotted deer: a red deer, as a leader, draws.
Even the earth herself listened as ye came near, and men were sorely terrified.
7 O Rudras, quickly we desire your succour for our children's sake.
Come to us with your aid as in the days of old, so now for frightened Kaṇva's sake.
8 Should any monstrous foe, O Maruts, sent by you or sent by mortals threaten us,
Tear ye him from us with your power and with your might, and with the succours that are yours.
9 For ye, the worshipful and wise, have guarded Kaṇva perfectly.
O Maruts, come to us with full protecting help, as lightning-flashes seek the rain.

---

take measure, not in the abstract sense, but as a measuring line, which is cast forward to measure the distance of an object, an image perfectly applicable to the Maruts, who seem with their weapons to strike the trees and mountains when they themselves are still far off." M. Müller.

9 *As lightning-flashes seek the rain:* "Lightning precedes the rain, and may therefore be represented as looking about for the rain." M. Müller.

10 Whole strength have ye, O bounteous ones; perfect, earth-shakers, is your might.
Maruts, against the poet's wrathful enemy send ye an enemy like a dart.

HYMN XL. Brahmaṇaspati.

O BRAHMAṆASPATI, stand up: god-serving men, we pray to thee.
May they who give good gifts, the Maruts, come to us. Indra, most swift, be thou with them.
2 O son of strength, each mortal calls to thee for aid when spoil of battle waits for him.
O Maruts, may this man who loves you well obtain wealth of good steeds and hero might.
3 May Brahmaṇaspati draw nigh, may Sûnṛitâ the goddess come,
And gods bring to this rite which gives the fivefold gift the hero, lover of mankind.
4 He who bestows a noble guerdon on the priest wins fame that never shall decay.
For him we offer sacred hero-giving food, peerless and conquering easily.
5 Now Brahmaṇaspati speaks forth aloud the solemn hymn of praise,
Wherein Indra and Varuṇa, Mitra, Aryaman, the gods, have made their dwelling-place.

---

1 *O Brahmaṇaspati:* Agni is sometimes called Brahmaṇaspati, or Lord of Prayer. See I. 38. 13.

3 *May Sûnṛitâ the goddess come:* Sûnṛitâ (Pleasantness) is, according to Sâyaṇa, the goddess of speech (Vâgdevatâ) in the form of lover of truth.

The fivefold gift: an offering of grain, gruel, curdled milk, rice-cake, and curds.

4 *For him we offer sacred...food:* ilâ or iḍâ sacrificial food, or a libation, especially a holy libation coming between the Prayâga and the Anuyâga.

5 *Now Brahmaṇaspati speaks forth:* "Professor Roth remarks: The thunder is his (Brahmaṇaspati's) voice. The voice of thunder, again,

6 May we in holy synods, gods! recite that hymn, peerless, that brings felicity.
If you, O heroes, graciously accept this word, may it obtain all bliss from you.
7 Who shall approach the pious? who the man whose sacred grass is trimmed?
The offerer with his folk advances more and more: he fills his house with precious things.
8 He amplifies his lordly might, with kings he slays: e'en mid alarms he dwells secure.
In great or lesser fight none checks him, none subdues,—the wielder of the thunderbolt.

HYMN XLI. Varuṇa, Mitra, Aryaman.

NE'ER is he injured whom the gods Varuṇa, Mitra, Aryaman,
The excellently wise, protect.
2 He prospers ever, free from scathe, whom they, as with full hands, enrich,
Whom they preserve from every foe.
3 The kings drive far away from him his troubles and his enemies,
And lead him safely o'er distress.
4 Thornless, Âdityas, is the path, easy for him who seeks the Law:
With him is naught to anger you.

---

as the voice of the superintendent of prayer, is by a beautiful transference brought into connection with the prayer which, spoken on earth, finds, as it were, its echo in the heights of heaven." Muir *O. S. Texts.*

8 *The wielder of the thunderbolt:* meaning, Sâyaṇa says, Brahmaṇaspati, and so far identifying him with Indra. Ludwig refers the expressions to the pious sacrificer who is said to be armed, as it were with Brahmaṇaspati's thunderbolt.

3 *The kings:* Varuṇa, Mitra, and Aryaman.

4 *Âdityas:* the three gods named above, with others. See I. 14. 3.

5 What sacrifice, Âdityas, ye heroes guide by the path direct,—
May that come nigh unto your thought.
6 That mortal, ever unsubdued, gains wealth and every precious thing,
And children also of his own.
7 How, my friends, shall we prepare Aryaman's and Mitra's laud,
Glorious food of Varuṇa?
8 I point not out to you a man who strikes the pious, or reviles:
Only with hymns I call you nigh.
9 Let him not love to speak ill words; but fear the one who holds all four
Within his hand, until they fall.

HYMN XLII. Pûshan.

1 SHORTEN our ways, O Pûshan, move aside obstruction in the path:
Go close before us, cloud-born god.

---

9 *But fear the one who holds the four:* Wilson remarks: "The text has *chaturaṣ chid dadamânâd bibhîyâd â nidhâtoḥ*, he may fear from one holding four until the fall. The meaning is supplied by the Scholiast with the assistance of Yâska, *chaturo' kshân dhârayatoḥ ...kitavât*, from a gambler holding four dice...That is, where two men are playing together, the man who has not the throw of the dice is in anxious apprehension lest it should be against him." Benfey thinks that 'the holder of the four (dice)' is God who holds in his hands and decides the destinies of man. Ludwig maintains that there is no reference to dice, either of gambling or destiny, and that 'the four' are Varuṇa, Mitra, Bhaga, and Aryaman. The pious man when he possesses these four as friends should fear to let them go.

1 *Shorten our ways, O Pûshan:* Pûshan is usually a synonym of the Sun; that is, he is one of the twelve Âdityas. According to the tenour of this hymn, he is the deity presiding especially over roads and journeyings. *Vimucho napât*, is, according to Sâyaṇa, offspring of the cloud, with reference, perhaps, to the close connexion between

2 Drive, Pûshan, from our road the wolf, the wicked inauspicious wolf,
Who lies in wait to injure us.

3 Who lurks about the path we take, the robber with a guileful heart:
Far from the road chase him away.

4 Tread with thy foot and trample out the firebrand of the wicked one,
The double-tongued, whoe'er he be.

5 Wise Pûshan, wonder-worker, we claim of thee now the aid wherewith
Thou furtheredst our sires of old.

6 So, lord of all prosperity, best wielder of the golden sword,
Make riches easy to be won.

7 Past all pursuers lead us, make pleasant our path and fair to tread:
O Pûshan, find thou power for this.

8 Lead us to meadows rich in grass: send on our way no early heat:
O Pûshan, find thou power for this.

9 Be gracious to us, fill us full, give, feed us, and invigorate:
O Pûshan, find thou power for this.

10 No blame have we for Pûshan; him we magnify with songs of praise:
We seek the mighty one for wealth.

---

nourishing the earth, which is one of Pûshan's especial duties, and the cloud that gives the necessary rain. But in Rigveda viii. 14. 15 f. Pûshan is called *vimochana*, the deliverer, (from sin, according to Sâyaṇa), and perhaps *vimucho napât* may mean the same thing. See Muir. *O. S. Texts.* v. 175., where the whole hymn is translated.

2 *Drive, Pûshan, from our road the wolf: vṛika*, wolf = Swedish and Norwegian *varg*, which signifies not only wolf, but also a wicked godless man.

HYMN XLIII.

Rudra.

WHAT shall we sing to Rudra, strong, most bounteous, excellently wise,
That shall be dearest to his heart?

2 That Aditi may grant the grace of Rudra to our folk, our kine,
Our cattle and our progeny;

3 That Mitra and that Varuṇa, that Rudra may remember us,
Yea, all the gods with one accord.

4 To Rudra lord of sacrifice, of hymns and balmy medicines,
We pray for joy and health and wealth.

5 He shines in splendour like the sun, refulgent as bright gold is he,
The good, the best among the gods.

6 May he grant health into our steeds, well-being to our rams and ewes,
To men, to women, and to kine.

7 O Soma, set thou upon us the glory of a hundred men,
The great renown of mighty chiefs.

8 Let not ill spirits, let not those who trouble Soma, hinder us.
Indu, give us a share of strength.

---

1 Rudra appears in this hymn as a gentle and beneficent deity, presiding especially over medicinal plants.

2 *That Aditi may grant the grace:* Aditi is said by Sâyaṇa to mean here the earth, and is accordingly so translated by Wilson. Benfey explains the word by 'Sinlessness,' and Ludwig takes it as a masculine deity meaning Rudra himself.

6 *May he grant health:* here Rudra appears as *paśupati*, lord and guardian of cattle.

8 *Those who trouble Soma:* probably the people of the hills who interfere with the gathering of the Soma plant which has to be sought there.

Indu: literally 'drop;' a name of Soma, with reference to the dropping of the juice from the press.

9 Soma! head! central point! love these; Soma! know these as serving thee,
Children of thee immortal, at the highest place of holy law.

HYMN XLIV. Agni.

IMMORTAL Jâtavedâs, thou many-hued fulgent gift of Dawn,
Agni, this day to him who pays oblations bring the gods who waken with the morn.

2 For thou art offering-bearer and loved messenger, the charioteer of sacrifice:
Accordant with the Aśvins and with Dawn grant us heroic strength and lofty fame.

3 As messenger we choose to-day Agni the good whom many love,
Smoke-bannered spreader of the light, at break of day glory of sacrificial rites.

4 Him noblest and most youthful, richly-worshipped guest, dear to the men who offer gifts,
Him, Agni Jâtavedâs, I beseech at dawn that he may bring the gods to us.

5 Thee, Agni, will I glorify, deathless nourisher of the world,
Immortal, offering-bearer, worthy sacred food, preserver, best at sacrifice.

---

9 *At the highest place of holy law:* at the place where sacrifice is duly performed.

This Hymn and the six following are ascribed to the Ṛishi Praskaṇva, the son of Kaṇva who is the seer of the preceding group.

1 *Immortal Jâtavedâs:* Jâtavedâs is a common epithet of Agni, the meaning of which is explained in five ways; 1. 'knowing all created beings;' 2. 'possessing all creatures;' 3. 'known by created beings;' 4. 'possessing riches;' 5 'possessing wisdom.'

2 *The Aśvins:* See I. 3. 1.

Dawn: The goddess Ushas; morning personified.

6 Tell good things to thy praiser, O most youthful god, as richly-worshipped, honey-tongued,
And granting to Praskaṇva lengthened days of life, show honour to the heavenly host.

7 For the men, Agni, kindle thee as all-possessor and as priest;
So Agni, much-invoked, bring hither with all speed the gods, the excellently wise,

8 At dawn of day, at night, Ushas and Savitar, the Aśvins, Bhaga, Agni's self:
Skilled in fair rites, with Soma poured the Kaṇvas light thee, the oblation-wafting god.

9 For, Agni, lord of sacrifice and messenger of men art thou:
Bring thou the gods who wake at dawn, who see the light, this day to drink the Soma-juice.

10 Thou shonest forth, O Agni, after former dawns, all visible, O rich in light.
Thou art our help in battle-strife, the friend of man, the great high priest in sacrifice.

11 Like Manu, we will stablish thee, Agni, performer of the rite,
Invoker, ministering priest, exceeding wise, the swift immortal messenger.

12 When as the gods' high priest, by many loved, thou dost their mission as their nearest friend,
Then, like the far-resounding billows of the flood, thy flames, O Agni, roar aloud.

13 Hear, Agni, who hast ears to hear, with all thy train of escort gods;
Let Mitra, Aryaman, seeking betimes our rite, seat them upon the sacred grass.

---

11 *Like Manu:* the representative man and father of the human race and the first institutor of religious ceremonies.

12 *Of the flood:* or of Sindhu; the word meaning either that river (the Indus) in particular, or any river or gathering of waters in general.

13 *Let Mitra, Aryaman:* and Varuṇa, understood.

14 Let those who strengthen Law, who bountifully give,
the fire-tongued Maruts, hear our praise:
May Law-supporting Varuṇa, with the Aśvins twain
and Ushas, drink the Soma-juice.

HYMN XLV. Agni.

WORSHIP the Vasus, Agni! here, the Rudras, the Âdityas, all
Who spring from Manu, those who know fair rites, who pour their blessings down.

2 Agni, the gods who understand give ear unto the worshipper:
Lord of red steeds, who lovest song, bring thou those three-and-thirty gods.

3 O Jâtavedâs, great in act, hearken thou to Praskaṇva's call,
As Priyamedha erst was heard, Atri, Virûpa, Angiras.

4 The sons of Priyamedha skilled in lofty praise have called for help
On Agni who with fulgent flame is ruler of all holy rites.

5 Do thou, invoked with holy oil, bountiful giver of rewards,
These praises hear, whereby the sons of Kaṇva call thee to their aid.

---

14 *The fire-tongued Maruts:* who consume the sacrifice by means of the tongue-like flames of Agni.

1 *Vasus, Rudras, Âdityas:* three classes of gods who make up almost the whole number of the thirty-three deities spoken of in the next stanza.

Who spring from Manu: Manu appears here as Prajâpati, the progenitor of gods as well as of men.

2 *Lord of red steeds:* Agni, whose horses are flames of fire.

The three-and-thirty gods: See I. 34. 11.

3 Priyamedha, Atri, and Virûpa are all called Ṛishis by the Scholiast. Angiras has already been mentioned. See I. 1. 6.

6 O Agni, loved by many, thou of fame most wondrous, in their homes
Men call on thee whose hair is flame, to be the bearer of their gifts.
7 Thee, Agni, best to find out wealth, most widely famous, quick to hear,
Singers have stablished in their rites herald and ministering priest.
8 Singers with Soma pressed have made thee, Agni, hasten to the feast,
Great light to mortal worshipper, what time they bring the sacred gift.
9 Good, bounteous, son of strength, this day seat here on sacred grass the gods
Who come at early morn, the host of heaven, to drink the Soma-juice.
10 Bring with joint invocations thou, O Agni, the celestial host:
Here stands the Soma, bounteous gods: drink this expressed ere yesterday.

HYMN XLVI. Aṣvins.

Now Morning with her earliest light shines forth, dear daughter of the sky:
High, Aṣvins, I extol your praise.
2 Sons of the sea, mighty to save, discoverers of riches, ye Gods with deep thought who find out wealth.
3 Your giant coursers hasten on over the region all in flames,
When your car flies with wingèd steeds.

---

9 *Son of strength:* made or generated by strong friction; "kindled through agitation to a flame."

10 *Drink this expressed ere yesterday:* prepared two days before; in order that the juice might ferment before it was used.

1 *Morning:* Ushas or Dawn, personified as a goddess.

Aṣvins: See I. 3. 1.

2 *Sons of the sea:* offspring of the celestial ocean, the atmosphere.

4 He, liberal, lover of the flood, lord of the house, the vigilant,
Chiefs! with oblations feeds you full.
5 Ye have regard unto our hymns, Nâsatyas, thinking of our words;
Drink boldly of the Soma-juice.
6 Vouchsafe to us, O Aṣvin pair, such strength as, with attendant light,
May through the darkness carry us.
7 Come in the ship of these our hymns to bear you to the hither shore:
O Aṣvins, harness ye the car.
8 The heaven's wide vessel is your own: on the flood's shore your chariot waits:
Drops, with the hymn, have been prepared.
9 Kaṇvas, the drops are in the heaven; the wealth is at the waters' place:
Where will ye manifest your form?

---

4 *He, liberal, lover of the flood:* evidently Agni and not the Sun. Agni's connexion with water is frequently alluded to, and he is often called the father of the house or family.

6 *The darkness:* in the shape of poverty or want, according to the Scholiast.

7 The poet appears to invite the Aṣvins to yoke their chariot for part of the journey and come to meet his hymn which shall bear them as in a ship through the sky. The middle air or atmosphere is the sea between heaven and earth, and the earth is *the hither shore.*

8 *Vessel:* (*aritram*), a vehicle in the shape of a ship, says Sâyaṇa. You have already the ship of our songs to bear you through the sky, and now your chariot has reached the earth and the place where, together with this hymn, the Soma-juice has been prepared for a libation to you.

9 The drops, or Soma libation, and the wealth or treasure, and the sky and the place of rivers appear here to be parallelisms, both pairs of expressions signifying the same thing. The oblation is said to have already reached the heaven where the Aṣvins will receive it. Sâyaṇa's paraphrase, which Wilson has followed, seems forced and unnatural. "Kaṇvas, (ask this of the Aṣvins): (How) do the rays (of the sun proceed) from the sky?: (How) does the dawn (rise) in the region of the waters?"

10 Light came to lighten up the branch; the sun appeared as it were gold:
And with its tongue shone forth the dark.
11 The path of sacrifice was made to travel to the farther goal:
The road of heaven was manifest.
12 The singer of their praise awaits whatever grace the Aṣvins give,
Who save when Soma gladdens them.
13 Ye dwellers with Vivasvân come, auspicious, as to Manu erst,
Come to the Soma and our praise.
14 O circumambient Aṣvins, Dawn follows the brightness of your way:
Approve with beams our solemn rites.
15 Drink ye of our libations, grant protection, O ye Aṣvins twain,
With aids which none may interrupt.

HYMN XLVII. Aṣvins.

Aṣvins, for you who strengthen Law this sweetest Soma hath been shed.
Drink this expressed ere yesterday and give riches to him who offers it.
2 Come, O ye Aṣvins, mounted on your triple car, three-seated, beautiful of form.
To you at sacrifice the Kaṇvas send the prayer: graciously listen to their call.

---

10 *Light came to lighten up the branch:* the branch is probably the sacrificial fire, with reference to I. 59. 1. "The other fires are verily thy branches." The epithet 'dark' may refer to the darkening of the fire by the sunlight or by the smoke.

11 Sacrifice is the path which leads the gods from heaven to earth, and the way through heaven is made visible by the sacrificial fire or by the daylight.

13 *Vivasvân*, 'the brilliant,' is a name of the Sun.

3 O Aṣvins, ye who strengthen Law, drink ye this sweetest Soma-juice.
Borne on your wealth-fraught car come ye this day to him who offers, ye of wondrous deeds.

4 Omniscient Aṣvins, on the thrice-heaped grass bedew with the sweet juice the sacrifice:
The sons of Kaṇva, striving heavenward, call on you with draughts of Soma-juice out poured.

5 O Aṣvins, with those aids wherewith ye guarded Kaṇva carefully,
Keep us, O lords of splendour: drink the Soma-juice, ye strengtheners of holy law.

6 O mighty ones, ye gave Sudâs abundant food, brought on your treasure-laden car;
So now vouchsafe to us the wealth which many crave, either from heaven or from the sea.

7 Nâsatyas, whether ye be far away or close to Turvaṣa,
Borne on your lightly-rolling chariot come to us, together with the sunbeams come.

8 So let your coursers, ornaments of sacrifice, bring you to our libations here.
Bestowing food on him who acts and gives aright, sit, chiefs, upon the sacred grass.

9 Come, O Nâsatyas, on your car decked with a sun-bright canopy,
Whereon ye ever bring wealth to the worshipper, to drink the Soma's pleasant juice.

10 With lauds and songs of praise we call them down to us, that they, most rich, may succour us;
For ye have ever in the Kaṇvas' well-loved house, O Aṣvins, drunk the Soma-juice.

---

6 *Sudâs:* a râjâ, the son of Pijivana,

7 *Nâsatyas:* Aṣvins. See I. 3. 3.

Turvaṣa: the tribe or family called after the chief of this name, frequently mentioned in the Rigveda. See I. 36. 18.

10 *With lauds: ukthebhiḥ*, answering, according to Sâyaṇa, to what in the Brâhmaṇa is called Ṣastram (to be recited by the Hotar) while the Stoma (stotram) song, is sung by the Sâma-priests.

HYMN XLVIII. Dawn.

DAWN on us with prosperity, O Ushas, daughter of the sky,
Dawn with great glory, goddess, lady of the light, dawn thou with riches, bounteous one.

2 They, bringing steeds and kine, boon givers of all wealth, have oft sped forth to lighten us.
O Ushas, waken up for me the sounds of joy: send us the riches of the great.

3 Ushas hath dawned, and now shall dawn, the goddess, driver forth of cars
Which, as she cometh nigh, have fixed their thought on her, like glory-seekers on the flood.

4 Here Kaṇva, chief of Kaṇva's race, sings forth aloud the glories of the heroes' names,—
The princes who, O Ushas, as thou comest near, direct their thoughts to liberal gifts.

5 Like a good matron Ushas comes carefully tending everything:
Rousing all life she stirs all creatures that have feet, and makes the birds of air fly up.

6 She sends the busy forth, each man to his pursuit: delay she knows not as she springs.
O rich in sacrifice, after thy dawning birds that have flown forth no longer rest.

7 This Dawn hath yoked her steeds afar, beyond the rising of the sun:
Borne on a hundred chariots she, the auspicious Dawn, advances on her way to men.

---

1 *Ushas:* morning, Dawn, personified.

2 *They:* the Dawns of preceding days.

3 The approach of Dawn sets cars or wains in motion in the same way as it causes ships or boats that have anchored during the night to move out to the open water.

4 The princes (*Sûrayaḥ*) are the wealthy patrons or institutors of sacrifice, who bear all expenses and remunerate the priests.

8 To meet her glance all living creatures bend them down: excellent one, she makes the light.
Ushas, the daughter of the sky, the opulent, shines foes and enmities away.

9 Shine on us with thy radiant light, O Ushas, daughter of the sky,
Bringing to us great store of high felicity, and beaming on our solemn rites.

10 For in thee is each living creature's breath and life, when, excellent! thou dawnest forth.
Borne on thy lofty car, O lady of the light, hear, thou of wondrous wealth, our call.

11 O Ushas, win thyself the strength which among men is wonderful.
Bring thou thereby the pious unto holy rites, those who as priests sing praise to thee.

12 Bring from the firmament, O Ushas, all the gods, that they may drink our Soma-juice,
And, being what thou art, vouchsafe us kine and steeds, strength meet for praise and hero might.

13 May Ushas, whose auspicious rays are seen resplendent round about,
Grant us great riches, fair in form, of all good things, wealth which light labour may attain.

14 Mighty one, whom the Ṛishis of old time invoked for their protection and their help,
O Ushas, graciously answer our songs of praise with bounty and with brilliant light.

15 Ushas, as thou with light to-day hast opened the twin doors of heaven,
So grant thou us a dwelling wide and free from foes; O goddess, give us food with kine.

16 Bring us to wealth abundant, sent in every shape, to plentiful refreshing food,
To all-subduing splendour, Ushas, mighty one, to strength, thou rich in sacrifice.

HYMN XLIX. Dawn.

E'EN from above the sky's bright realm come, Ushas, by auspicious ways:
Let red steeds bear thee to the house of him who pours the Soma-juice.

2 The chariot which thou mountest, fair of shape, O Ushas! light to move,—
Therewith, O daughter of the sky, aid men of noble fame to-day.

3 Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock wingèd birds from all the boundaries of heaven.

4 Thou dawning with thy beams of light illumest all the radiant realm.
Thee, as thou art, the Kaṇvas, fain for wealth, have called with sacred songs.

HYMN L. Sûrya.

HIS heralds bear him up aloft, the god who knoweth all that lives,
Sûrya, that all may look on him.

2 The constellations pass away, like thieves, together with their beams,
Before the all-beholding Sun.

3 His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.

4 Swift and all beautiful art thou, O Sûrya, maker of the light,
Illuming all the radiant realm.

---

1 *Let red steeds bear thee:* the Scholiast explains *aruṇapsavaḥ* as the purple cows, the vehicles of morning, that is, the dark red clouds that accompany the dawn.

1 *The god who knoweth all that live: Jâtavedasam,* here an epithet of Sûrya the sun-god.

5 Thou goest to the hosts of gods, thou comest hither to mankind,
Hither all light to be beheld.
6 With that same eye wherewith thou look'st, O purifying Varuṇa,
Upon the busy race of men,
7 Traversing sky and wide mid-air, thou metest with thy beams our days,
Sun, seeing all things that have birth.
8 Seven bay steeds harnessed to thy car bear thee, O thou far-seeing one,
God, Sûrya, with the radiant hair.
9 Sûrya hath yoked the pure bright seven, the daughters of the chariot;
With these, self-yoked, he goeth forth.
10 Looking upon the loftier light above the darkness we have come
To Sûrya, god among the gods, the light that is most excellent.
11 Rising this day, O rich in friends, ascending to the loftier heaven,
Sûrya, remove my heart's disease, take from me this my yellow hue.
12 To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritâla trees.

6 *O purifying Varuṇa:* the word *Varuṇa* is, as Sâyaṇa points out, used here as an appellative (the encompasser) and applied to Sûrya. Sâyaṇa explains it as *anishṭanivâraka*, averter of evil.

9 *Sûrya hath yoked the pure bright seven:* the seven steeds that draw his car, and which, as intimately connected therewith, are called the daughters of the chariot. The number seven has reference to the seven days of the week.

11 "This verse and the two following constitute a *tricka* or triplet, the repetition of which, with due formalities, is considered to be curative of disease." Wilson.

12 The yellowness here spoken of is probably the colour of the skin in jaundice. The *hâridrava* of the text is said by Sâyaṇa to

13 With all his conquering vigour this Âditya hath gone up on high,
Giving my foe into mine hand: let me not be my foeman's prey.

HYMN LI.

Indra.

MAKE glad with songs that Ram whom many men invoke, worthy of songs of praise, Indra, the sea of wealth;
Whose gracious deeds for men spread like the heavens abroad: sing praise to him the sage, most liberal for our good.

2 As aids the skilful Ṛibhus yearned to Indra strong to save, who fills mid-air, encompassed round with might,
Rushing in rapture; and o'er Śatakratu came the gladdening shout that urged him on to victory.

---

mean *haritâladruma*, a haritâla-tree; but there seems to be no tree of that name. *Haritâla* means, usually, yellow orpiment, and *haridrava*, a yellow vegetable powder. The word *hâridrava* is explained in the Petersburg Lexicon as a certain yellow bird.

To parrots and to starlings: similarly, among the Romans, people with the jaundice were called 'icterici' according to Pliny (H. N. XXX. 11), from the fanciful notion that the disease was cured by looking at the icterus, one of the many varieties of the sturnidæ or starling family. The bird was said to die instead of the patient.

This hymn and the six following an attributed to the Ṛishi Savya, who is called the son of Angiras.

1 *That Ram:* that famous ram, Indra. See I. 10. 2. Here the reference is to a fighting-ram; or, according to Sâyaṇa, to a legend which says that Indra came in the form of a ram to Medhâtithi's sacrifice, and drank the Soma-juice.

2 *The skilful Ṛibhus:* See I. 20. 1. Sâyaṇa says that the Maruts are here intended, who encouraged Indra when all the gods had deserted him.

Rushing in rapture: when exhilarated by draughts of Soma.

"Here again," says Professor Max Müller, "the difficulty of rendering Vedic thought in English, or any other modern language,

3 Thou hast disclosed the kine's stall for the Angirasas, and made a way for Atri by a hundred doors:
On Vimada thou hast bestowed both food and wealth, making thy bolt dance in the sacrificer's fight.

4 Thou hast unclosed the prisons of the waters; thou hast in the mountain seized the treasure rich in gifts.
When thou hadst slain with might the dragon Vṛitra, thou, Indra, didst raise the sun in heaven for all to see.

5 With wondrous might thou blewest enchanter fiends away, with powers celestial those who called on thee in jest.
Thou, hero-hearted, hast broken down Pipru's forts, and helped Ṛijiṣvân when the Dasyus were struck dead.

---

becomes apparent, for we have no poetical word to express a high state of mental excitment produced by drinking the intoxicating juice of the Soma or other plants, which has not something opprobrious mixed up with it, while in ancient times that state of excitement was celebrated as a blessing of the gods, as not unworthy of the gods themselves, nay, as a state in which both the warrior and the poet would perform their highest achievements. The German *Rausch* is the nearest approach to the Sanskrit mada."

In this version *mada* has generally been rendered by rapture, delight, transport, or wild joy.

Śatakratu: Indra. See I. 4. 8.

3 *The kine's stall:* the dark cloud that holds the waters imprisoned.

The Angirasas: an ancient priestly family. See I. 1. 6. *Atri*, a Ṛishi usually enumerated with the Angirasas among the *prajâpatis* or progenitors of men. Indra freed him from captivity, showing him a hundred ways of escape. *Vimada* was also a Ṛishi of ancient times.

4 *The mountain:* the cloud. *The treasure* is the fertilizing rain.

Didst raise the sun: according to Sâyaṇa, didst free the sun which had been hidden by Vṛitra.

5 *Those who called on thee in jest:* literally, called on thee or offered to thee above or over the shoulder, apparently an ancient proverbial expression applied to those who instead of sacrificing to the gods put the intended oblation into their own mouths.

Pipru is one of the demons of the air; his *forts* are the clouds that withhold the rain; *Ṛijiṣvân* is a pious worshipper oppressed by the Dasyus, robbers or barbarians.

6 Thou savedst Kutsa when Ṣushṇa was smitten down;
to Atithigva gavest Ṣambara for a prey.
E'en mighty Arbuda thou troddest under foot: thou
from of old wast born to strike the Dasyus dead.

7 All power and might is closely gathered up in thee;
thy bounteous spirit joys in drinking Soma-juice.
Known is the thunderbolt that lies within thine arms:
rend off therewith all manly prowess of our foe.

8 Discern thou well Âryas and Dasyus; punishing
the lawless give them up to him whose grass is strewn.
Be thou the sacrificer's strong encourager: all these
thy deeds are my delight at festivals.

9 Indra gives up the lawless to the pious man, destroying
by the strong ones those who have no strength.
Vamra when glorified destroyed the gathered piles of
the still waxing great one who would reach the heaven.

---

6 *Ṣushṇa*, 'the Drier-up,' is the personification of the excessive heat before the rains; a demon of drought. *Ṣambara* and *Arbuda* are similar demons of the atmosphere. *Atithigva* is another name of the liberal prince Divodâsa.

8. The Âryas are, first, the people who speak the language of the Veda, and the Dasyus are the original and hostile peoples of India. Later, the former are the true and loyal people, faithful to Indra and the gods, and the latter are the wicked and godless.

Whose grass is strewn: the faithful worshipper, the priest who has trimmed and strewn the sacred grass for the gods.

9 *Vamra:* the second half of the stanza is unintelligible. Wilson remarks: "The text is obscure,—*Vamro vi jaghâna sandihah;* Vamra destroyed the collections. The Scholiast says that a Ṛishi named Vamra took advantage of Indra's absence from sacrifice, to carry away the accumulated heap of offerings."

10 The might which Uṣanâ hath formed for thee with might rends in its greatness and with strength both worlds apart.
O hero-souled, the steeds of Vâta, yoked by thought, have carried thee to fame while thou art filled with power.

11 When Indra hath rejoiced with Kâvya Uṣanâ, he mounts his steeds who swerve wider and wider yet.
The strong hath loosed his bolt with the swift rush of rain, and he hath rent in pieces Ṣushṇa's firm-built forts.

12 Thou mountest on thy car amid strong Soma draughts: Ṣâryâta brought thee those in which thou hast delight.
Indra, when thou art pleased with men whose Soma flows thou risest to unchallenged glory in the sky.

13 To old Kakshîvân, Soma-presser, skilled in song, O Indra, thou didst give the youthful Vṛichayâ.
Thou, very wise, wast Menâ, Vṛishaṇasva's child; those deeds of thine must all be told at Soma feasts.

---

10 The Ṛishi Uṣanâ, called also Kâvya or Kavi's son, appears in the Veda as the especial friend of Indra. In I. 121. 12. he is said to have given Indra his thunderbolt: "The bolt which Kâvya Uṣanâ erst gave thee." Here, also, "the might" means the conquering thunderbolt, although in other places its fabrication is attributed to Twashṭar.

The steeds of Vâta: horses of the Wind-god, horses swift as wind.

11 *When Indra hath rejoiced:* drunk the exhilarating Soma.

12 *Ṣâryâta:* a Râjarshi or royal Ṛishi, of the family of Bhṛigu.

Brought thee those: draughts of Soma-juice.

Thou risest to unchallenged glory: when thou hast exhilarated thyself with the Soma offered by thy worshippers thou performest thy most glorious deeds.

13 *Kakshîvân:* a Ṛishi, son of Uṣij. See I. 18. 1. Vṛichayâ, the damsel who was given to him, is not mentioned elsewhere.

Menâ: according to a later legend, Indra became, himself, the daughter of king Vṛiṣaṇaṣva.

14 The good man's refuge in his need is Indra, firm as a door-post, praised among the Pajras.
Indra alone is lord of wealth, the giver, lover of riches, chariots, kine, and horses.
15 To him the mighty one, the self-resplendent, verily strong and great, this praise is uttered.
May we and all the heroes, with the princes, be, in this fray, O Indra, in thy keeping.

HYMN LII. Indra.

I GLORIFY that Ram who finds the light of heaven, whose hundred nobly-natured ones go forth with him.
With hymns may I turn hither Indra to mine aid,— the car which like a strong steed hasteth to the call.
2 Like as a mountain on firm bases, unremoved, he, thousandfold protector, waxed in mighty strength,
When Indra, joying in the draughts of Soma-juice, forced the clouds, slaying Vṛitra stayer of their flow.
3 For he stays e'en the stayers, spread o'er laden cloud, rooted in light, strengthened in rapture by the wise.
Indra with thought, with skilled activity, I call, most liberal giver, for he sates him with the juice.

---

14 *Among the Pajras:* an ancient priestly family, said to be identical with the Angirasas.

15 *In this fray:* the hymn appears to have been addressed to Indra for aid in a coming battle.

1 *That Ram:* that famous warrior. See I. 51. 1.

Whose hundred nobly-natured ones: See verse 4.

3 *For he stays e'en the stayers:* the words of the text, *sa hi dvaro dvarishu vavra ûdhani*, are very difficult. Sâyaṇa's paraphrase, adopted by Wilson, is loose but seems to give the general sense of the passage. "He who is victorious over his enemies, who is spread through the dewy (firmament)" 'The stayer among the stayers,' is probably the conqueror who checks the demons who obstruct the rain, and *ûdhan*, the udder (of the sky) means the rain-giving clouds, over which Indra, as god of the firmament, is extended as a covering.

4 Whom those that flow in heaven on sacred grass, his own assistants, nobly-natured, fill full like the sea,—
Beside that Indra when he smote down Vṛitra stood his helpers, straight in form, mighty, invincible.

5 To him, as in wild joy he fought with him who stayed the rain, his helpers sped like swift streams down a slope,
When Indra, thunder-armed, made bold by Soma draughts, broke Vala's fences down, as Trita burst his way.

6 Splendour encompassed thee, forth shone thy warrior might: the rain-obstructer lay in mid-air's lowest deep,
What time, O Indra, thou didst cast thy thunder down upon the jaws of Vṛitra hard to be restrained.

7 The hymns which magnify thee, Indra, reach to thee even as water-brooks flow down and fill the lake.
Twashṭar gave yet more force to thine appropriate strength, and forged thy thunderbolt of overpowering might.

8 When, Indra, thou whose power is linked with thy bay steeds hadst smitten Vṛitra, causing floods to flow for man,
Thou heldest in thine arms the metal thunderbolt, and settest in the heaven the sun for all to see.

---

4 *His own assistants:* the inspiring Soma draughts.

5 *His helpers:* his constant allies, the Maruts.

As Trita burst his way: Sâyaṇa refers to a legend which says that Trita fell into a well, and the Asuras heaped coverings over its mouth; but he broke through them with ease. So Indra broke down the defences of the demon Vala. See Wilson's Note on the passage.

6 *The rain-obstructer:* the demon Vṛitra.

7 *Twashṭar:* the Vulcan or Hephæstus of the Indian gods.

8 *The metal thunderbolt: vajram âyasam*, usually translated 'iron thunderbolt;' but we do not know for certain what metal *ayas* was.

9 In fear they raised the lofty self-resplendent hymn, praise-giving and effectual, leading up to heaven,
When Indra's helpers fighting for the good of men, the Maruts, faithful to mankind, joyed in the light.

10 Then Heaven himself, the mighty, at that dragon's roar reeled back in terror when, Indra, thy thunderbolt,
In the wild joy of Soma had struck off with might the head of Vṛitra, tyrant of the earth and heaven.

11 O Indra, were this earth extended forth tenfold, and men who dwell therein multiplied day by day,
Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as heaven in majesty and power.

12 Thou, bold of heart, in thine own native might, for help, upon the limit of this mid-air and of heaven,
Hast made the earth to be the pattern of thy strength: embracing flood and light thou reachest to the sky.

13 Thou art the counterpart of earth, the master of lofty heaven with all its mighty heroes:
Thou hast filled all the region with thy greatness; yea, of a truth there is none other like thee.

14 Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid-air have never reached,—
Not, when in joy he fights the stayer of the rain: thou, and none else, hast made all things in order due.

15 The Maruts sang thy praise in this encounter, and in thee all the deities delighted,
What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vṛitra.

---

9 *In fear they raised:* that is, Indra's worshippers in fear of Vṛitra.

11 If the earth were ten times as large and populous as it is, thy fame would extend over the whole of it.

14 *The waters of mid-air:* the aerial ocean, the firmament.

He fights: said of Indra. We should expect 'thou fightest'; but this and similar sudden changes of person are common in the Veda.

HYMN LIII.

Indra.

We will present fair praise unto the mighty one,
our hymns to Indra in Vivasvân's dwelling-place;
For he hath ne'er found wealth in those who seem to
sleep: those who give wealth to men accept no
paltry praise.

2 Giver of horses, Indra, giver, thou, of kine, giver of
barley, thou art lord and guard of wealth:
Man's helper from of old, not disappointing hope,
friend of our friends, to thee as such we sing this
praise.

3 Indra, most splendid, powerful, rich in mighty deeds,
this treasure spread around is known to be thine
own.
Gather therefrom, O conqueror, and bring to us:
fail not the hope of him who loves and sings to thee.

4 Well-pleased with these bright flames and with these
Soma drops, take thou away our poverty with
steeds and kine.
With Indra scattering the Dasyu through these
drops, freed from their hate may we obtain abund-
ant food.

5 Let us obtain, O Indra, plenteous wealth and food,
with strength exceeding glorious, shining to the sky:
May we obtain the goddess Providence, the strength
of heroes, special source of cattle, rich in steeds.

6 These our libations, strength-inspiring, Soma
draughts, gladdened thee in the fight with Vṛitra,
hero-lord,
What time thou slewest for the singer with trimmed
grass ten thousand Vṛitras, thou resistless in thy
might.

---

1 *Vivasvân's dwelling-place:* the seat of the brilliant Agni, the fire-altar.

2 *Those who seem to sleep:* Indra derives no advantage from those who are remiss in their religious duties.

6 *Ten thousand Vṛitras:* countless demons like Vṛitra.

7 Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength;
Thou Indra, with thy friend who makes the foe bow down, slewest from far away the guileful Namuchi.

8 Thou hast struck down in death Karanja, Parṇaya, in Atithigva's very glorious going forth:
Unyielding, when Ṛijiṣvân compassed them with siege, thou hast destroyed the hundred towns of Vangṛida.

9 With all-outstripping chariot-wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men,
With sixty thousand nine-and-ninety followers, who came in arms to fight with friendless Suṣravâs.

10 Thou hast protected Suṣravâs with succour, and Tûrvayâṇa with thine aid, O Indra:
Thou madest Kutsa, Atithigva, Âyu, subject unto this king, the young, the mighty.

11 May we protected by the gods hereafter remain thy very prosperous friends, O Indra.
Thee we extol, enjoying through thy favour life long and joyful and with store of heroes.

---

7 *With thy friend:* the thunderbolt. Or *Namyâ* may mean 'with Nami' as thy confederate.

Namuchi: 'non-looser (of the heavenly waters),' another demon of drought.

8 *Karanja, Parṇaya,* and *Vangṛida,* are Asuras or demons; *Atithigva* has been mentioned before, I. 51. 6., and Ṛijiṣvân in verse 5 of the same hymn.

9 *Suṣravâs,* and *Tûrvayâṇa* in the next verse, are said to be kings.

10 *Kutsa* has been mentioned (I. 33. 14.) as a favourite of Indra, but is here represented, together with Atithigva and Âyu, as chastised by him.

This king: Suṣravâs, or Tûrvayâṇa; these names perhaps denote the same individual.

HYMN LIV.

Indra.

Urge us not, Maghavan, to this distressful fight,
for none may comprehend the limit of thy strength.
Thou with fierce shout hast made the woods and rivers
roar: did not men run in crowds together in their
fear?

2 Sing hymns of praise to Ṣakra, lord of power and
might; laud thou and magnify Indra who heareth
thee,
Who with his daring might, a bull exceeding strong
in strength, maketh him master of the heaven and
earth.

3 Sing forth to lofty Dyaus a strength-bestowing song, the
bold, whose resolute mind hath independent sway.
High glory hath the Asura, for his chariot, wrought
firmly, is passing strong drawn onward by bay steeds.

4 The ridges of the lofty heaven thou madest shake;
thou, daring, of thyself smotest through Ṣambara,
When, bold with gladdening juice, thou warredst with
thy bolt, sharp and two-edged, against the banded
sorcerers.

---

1 *Urge us not, Maghavan:* the verb, urge, which is not in the text, is supplied by Sâyaṇa. The meaning appears to be, do not, O Indra, force us into any conflict in which we may have thee for our opponent.

2 *Ṣakra:* 'the mighty,' a name of Indra.

3 *Sing forth to lofty Dyaus:* Heaven. The god who is represented in the Veda as the consort of Earth and the progenitor of the gods is called Dyaus or Dyaushpitar, names identical in origin with Zeus, or Zeus pater, and Jupiter, or Diespiter, the appellations given to the supreme god of the Greeks and Romans. In this place Sâyaṇa identifies Dyaus with Indra, who seems, in later times, to have succeeded to the functions assigned to the former god. See Muir, *Old Sanskrit Texts.* v. 33.

The Asura: the divine one, Indra as the supreme Dyaus.

4 *Ṣambara:* a demon. See I. 51. 6.

The banded sorcerers: the fiends of the atmosphere who use enchantments or supernatural powers in their conflicts with Indra.

5 When, with a roar that fills the woods, thou forcest down on the wind's head the stores which Ṣushṇa kept confined,
Who shall have power to stay thee firm and eager-souled from doing still this day what thou of old hast done?

6 Thou holpest Narya, Turvaṣa, and Yadu, and Vayya's son Turvîti, Ṣatakratu!
Thou holpest horse and car in final battle; thou brakest down the nine and ninety castles.

7 A hero-lord is he, king of a mighty folk, who offers free oblations and promotes the Law,
Who with a bounteous guerdon welcomes hymns of praise: for him flows down the abundant stream below the sky.

8 His power is matchless, matchless is his wisdom; chief, through their work, be some who drink the Soma,
Those, Indra, who increase the lordly power, the firm heroic strength of thee the giver.

9 Therefore for thee are these abundant beakers, Indra's drink, stone-pressed juices held in ladles:
Quaff them and satisfy therewith thy longing; then fix thy mind upon bestowing treasure.

10 There darkness stood, the vault that stayed the waters' flow: in Vṛitra's hollow side the rain-cloud lay concealed.
But Indra smote the rivers which the obstructer stayed, flood following after flood, down steep declivities.

11 So give us, Indra, bliss-increasing glory; give us great sway and strength that conquers people.
Preserve our wealthy patrons, save our princes; vouchsafe us wealth and food with noble offspring.

---

5 *Ṣushṇa*: the demon of drought.

6 *Thou holpest Narya*: some chief or Ṛishi so named; or the word may be an adjective, manly, qualifying Turvaṣa.

Turvaṣa, *Yadu*, and *Turvîti*, have been mentioned before. See I. 36. 18.

HYMN LV.

Indra.

THOUGH e'en this heaven's wide space and earth have spread them out, nor heaven nor earth may be in greatness Indra's match.
Awful and very mighty, causing woe to men, he whets his thunderbolt for sharpness, as a bull.

2 Like as the watery ocean, so doth he receive the rivers spread on all sides in their ample width.
He bears him like a bull to drink of Soma-juice, and will, as warrior from of old, be praised for might.

3 Thou swayest, Indra, all kinds of great manly power, so as to bend, as 't were, even that famed mountain down.
Foremost among the gods is he through hero might, set in the van, the strong one, for each arduous deed.

4 He only in the wood is praised by worshippers, when he shows forth to men his own fair Indra-power.
A friendly Bull is he, a Bull to be desired, when Maghavan auspiciously sends forth his voice.

5 Yet verily the warrior in his vigorous strength stirreth up with his might great battles for mankind;
And men have faith in Indra, the resplendent one, what time he hurleth down his bolt, his dart of death.

---

1 *As a bull:* as a bull sharpens his horns.

Causing woe to men: as the punisher of the wicked.

4 *A friendly Bull is he:* Maghavan, the mighty Indra, is here represented in his gracious mood, strong yet gentle. But *vṛishâ*, the male, the bull, the strong, may also mean the strong Soma; *Maghavan* means also the rich institutor of a sacrifice, a worshipper; and *dhenâ* means cow as well as voice. Accordingly Professor Max Müller translates the passage: 'The strong Soma is pleasing, the strong Soma is delicious, when the sacrificer safely brings the cow,' in order that the Soma may be mixed with milk. See *Rigveda Sanhitâ*, i. 130.

In the wood, in the first line of the verse seems to be an allusion to the forest life of Brâhmans.

5 In this verse Indra is represented as a terrible god, and in the following verse as sometimes sending afflictions but generally blessing men with light and with kindly rain.

6 Though, fain for glory, and with strength increased on earth, he with great might destroys the dwellings made with art,
He makes the lights of heaven shine forth secure, he bids, exceeding wise, the floods flow for his worshipper.
7 Drinker of Soma, let thy heart incline to give; bring thy bays hitherward, O thou who hearest praise.
Those charioteers of thine, best skilled to draw the rein, the rapid sunbeams, Indra, lead thee not astray.
8 Thou bearest in both hands treasure that never fails; the famed one in his body holds unvanquished might.
O Indra, in thy members many powers abide, like wells surrounded by the ministering priests.

HYMN LVI. Indra.

For this man's full libations held in ladles, he hath roused him, eager, as a horse to meet the mare.
He stays his golden car, yoked with bay horses, swift, and drinks the Soma-juice which strengthens for great deeds.
2 To him the guidance-following songs of praise flow full, as those who seek gain go in company to the flood.
To him the lord of power, the holy synod's might, as to a hill, with speed, the loving ones ascend.
3 Victorious, great is he; in manly battle shines, unstained with dust, his might, as shines a mountain peak;
Wherewith the iron one, fierce e'en against the strong, in rapture, fettered wily Ṣushṇa fast in bonds.

---

1 *This man:* is the institutor of the sacrifice. *He*, is Indra.

2 *The flood:* (*samudra*) any large gathering of waters not necessarily the sea or ocean.

The holy synod: an assembly, or congregation, for worship of the gods. See I. 31. 6.

The loving ones: the songs of loving praise.

3 *The iron one:* the thunderbolt, made of *ayas*, iron or other metal.

4 When Strength the goddess, made more strong for help by thee, waits upon Indra as the Sun attends the Dawn,
Then he who with his might unflinching kills the gloom stirs up the dust aloft, with joy and triumphing.
5 When thou with might, upon the framework of the heaven, didst fix, across, air's region firmly, unremoved,
In the light-winning war, Indra, in rapturous joy, thou smotest Vṛitra dead and broughtest floods of rain.
6 Thou with thy might didst grasp the holder-up of heaven, thou who art mighty also in the seats of earth.
Thou, gladdened by the juice, hast set the waters free, and broken Vṛitra's stony fences through and through.

HYMN LVII. Indra.

To him most liberal, lofty lord of lofty wealth, verily powerful and strong, I bring my hymn,—
Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.
2 Now all this world, for worship, shall come after thee —the offerer's libations like floods to the depth,
When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.
3 To him the terrible, most worthy of high praise, fair Ushas! now bring gifts with reverence in this rite,
Whose being, for renown, yea, Indra-power and light, have been created, like bay steeds, to move with speed.

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4 *By thee:* by Soma.

5 *In the light-winning war:* waged with the demons of the air for rain and the light which follows the dispersion of the clouds.

6 *The bearer-up of heaven:* perhaps the thunderbolt, with which Indra maintains order.

2 *When the well-loved one:* when the lightning-laden cloud is resting on the mountain, men pray to Indra in order that he may discharge his celestial artillery and bring down the rain.

4 Thine, Indra, praised by many, excellently rich! are we who trusting in thy help draw near to thee.
Lover of praise, none else but thou receives our laud: as earth loves all her creatures, love thou this our hymn.

5 Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.
After thee lofty heaven hath measured out its strength: to thee and to thy power this earth hath bowed itself.

6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.
Thou hast sent down the obstructed floods that they may flow: thou hast, thine own for ever, all victorious might.

HYMN LVIII. Agni.

NEVER is the immortal, son of strength, struck down, when he as herald is Vivasvân's messenger.
On paths most excellent he measured out mid-air: he with oblation calls to service of the gods.

2 Never decaying, seizing his appropriate food, rapidly, eagerly through the dry wood he spreads.
His back, as he is sprinkled, glistens like a horse: loud hath he roared and shouted like the heights of heaven.

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5 *After thee:* the heaven has taken thy might as a pattern for its own might.

This Hymn and the five following are ascribed to Nodhâs, the son of Gotama.

1 *Vivasvân's messenger:* Vivasvân, brilliant one, is the morning Sun, the personification of all manifestations of light.

He measured out mid-air: this act is ascribed to Indra in I. 56. 5.

2 *His back, as he is sprinkled:* with clarified butter.

3 Set high in place o'er all that Vasus, Rudras do, immortal, lord of riches, seated as high priest;
Hastening like a car to men, to those who live, the god without delay gives boons to be desired.

4 Urged by the wind he spreads through dry wood as he lists, armed with his tongues for sickles, with a mighty roar.
Black is thy path, Agni, changeless, with glittering waves! when like a bull thou rushest eager to the trees.

5 With teeth of flame, wind-driven, through the wood he speeds, triumphant like a bull among the herd of cows,
With bright strength roaming to the everlasting air: things fixed, things moving quake before him as he flies.

6 The Bhṛigus stablished thee among mankind for men, like as a treasure, beauteous, easy to invoke;
Thee, Agni, as a herald and choice-worthy guest, as an auspicious friend to the celestial race.

7 Agni, the seven tongues' deftest sacrificer, him whom the priests elect at solemn worship,
The herald, messenger of all the Vasus, I serve with dainty food, I ask for riches.

8 Grant, son of strength, thou rich in friends, a refuge without a flaw this day to us thy praisers.
O Agni, son of strength, with forts of iron preserve thou from distress the man who lauds thee.

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3 *Rudras, Vasus:* two classes of gods. See I. 34. 11.

4 The description of Agni in this verse and the next applies, not to the sacrificial fire, but to the fire that clears the jungle as the new settlers advance into the country.

6 *The Bhṛigus stablishd thee:* one of the most eminent priestly families of more ancient times.

Friend to the celestial race: as bearing to the gods the oblations of their worshippers.

7 *Agni, the seven tongues' deftest sacrificer:* the seven tongues appear to be the tongue-like flames which Agni employs to consume the oblations.

9 Be thou a refuge, bright one, to the singer, a shelter, Maghavan, to those who worship.
Preserve the singer from distress, O Agni. May he, enriched with prayer, come soon and early.

HYMN LIX. Agni.

THE other fires are, verily, thy branches; the immortals all rejoice in thee, O Agni.
Centre art thou, Vaiśvânara, of the people, sustaining men like a deep-founded pillar.

2 The forehead of the sky, earth's centre, Agni became the messenger of earth and heaven.
Vaisvânara, the deities produced thee, a god, to be a light unto the Ârya.

3 As in the sun firm rays are set for ever, treasures are in Vaiśvânara, in Agni.
Of all the riches in the hills, the waters, the herbs, among mankind, thou art the sovran.

4 As the great world-halves, so are their son's praises; skilled, as a man, to act, is he the herald.
Vaiśvânara, celestial, truly mighty, most manly one, hath many a youthful consort.

5 Even the lofty heaven, O Jâtavedâs Vaiśvânara, hath not attained thy greatness.
Thou art the king of lands where men are settled, thou hast brought comfort to the gods in battle.

---

1 *Thy branches:* merely offshoots of thee.

Vaiśvânara a name of Agni; common to, dwelling with, and benefiting all Ârya men.

4 Vast as heaven and earth, which constitute the world, are the praises offered to Agni their son.

Skilled, as a man, to act: duties of the heavenly *hotar*, invoking priest, or herald, being regarded as similar to those of the earthly functionary.

Many a youthful consort: the flames.

6 Now will I tell the greatness of the hero whom Pûru's sons follow as Vṛitra's slayer:
Agni Vaiṣvânara struck down the Dasyu, clave Ṣambara through and shattered down his fences.
7 Vaiṣvânara, dwelling by his might with all men, far-shining, holy 'mid the Bharadvâjas,
Is lauded, excellent, with hundred praises by Purunîtha, son of Ṣatavani.

HYMN LX. Agni.

As 'twere some goodly treasure Mâtariṣvan brought, as a gift, the glorious priest to Bhṛigu,
Banner of sacrifice, the good protector, child of two births, the swiftly moving envoy.
2 Both gods and men obey this ruler's order, gods who are worshipped, men who yearn and worship.
As priest he takes his seat ere break of morning, house-lord, adorable with men, ordainer.

---

6 *Pûru's sons:* men in general; Pûru being regarded as their progenitor.

Struck down the Dasyu: the demon who stayed the rain. The deeds usually ascribed to Indra are here attributed to Agni, that is, Agni is identified with Indra.

7 *The Bharadvâjas:* the descendants of the Ṛishi Bharadvâja.

Puruṇîtha: a king of that name, says Sâyaṇa; probably the institutor of the sacrifice. The name does not occur again, and nothing is known regarding him.

1 *Mâtariṣvan:* a divine or semi-divine being, who as the messenger of Vivasvân brings down from heaven Agni who had hitherto been concealed. The explanation of Mâtariṣvan as Vâyu, the god of wind, does not appear to be justified by the Vedic texts. See Muir, *O. S. Texts*, v. 204.

The glorious priest, is Agni. *Bhṛigu*, is the chief of the ancient priestly family who bear that name. *Banner of sacrifice*, announcer of sacrifice by his crackling flames. *Child of two births.* born of heaven and earth and again from the two fire-sticks, or born from the fire-sticks and again when he is consecrated.

Swiftly moving envoy: messenger between gods and men. See I. 1. 1.

3 May our fair praise, heart-born, most recent, reach
him whose tongue, e'en at his birth, is sweet as
honey;
Whom mortal priests, men, with their strong endea-
vour, supplied with dainty viands, have created.
4 Good to mankind, the yearning purifier hath among
men been placed as priest choice-worthy.
May Agni be our friend, lord of the household,
protector of the riches in the dwelling.
5 As such we Gotamas with hymns extol thee, O Agni,
as the guardian lord of riches,
Decking thee like a horse, the swift prize-winner.
May he, enriched with prayer, come soon and early.

HYMN LXI.

Indra.

Even to him, swift, strong, and high-exalted, I bring
my song of praise as dainty viands,
My thought to him resistless, praise-deserving, prayers
offered most especially to Indra.
2 Praise, like oblation, I present, and utter aloud my
song, my fair hymn to the victor.
For Indra, who is lord of old, the singers have decked
their lauds with heart and mind and spirit.
3 To him then with my lips mine adoration, winning
heaven's light, most excellent, I offer,
To magnify with songs of invocation and with fair
hymns the lord, most bounteous giver.

---

3 *Sweet as honey:* with tasting the sweet libations.

Have created: by rapid agitation of the fire-stick.

5 *We Gotamas:* descendants of Gotama, men of the family to which the Ṛishi of the hymn belongs.

Decking thee: trimming thee, to make thee shine as men groom a race-horse in the morning.

4 Even for him I frame a laud, as fashions the wright a chariot for the man who needs it,—
Praises to him who gladly hears our praises, a hymn well-formed, all-moving, to wise Indra.

5 So with my tongue I deck, to please that Indra, my hymn, as 'twere a horse, through love of glory,
To reverence the hero, bounteous giver, famed far and wide, destroyer of the castles.

6 Even for him hath Twashṭar forged the thunder, most deftly wrought, celestial, for the battle,
Wherewith he reached the vital parts of Vṛitra, striking—the vast, the mighty—with the striker.

7 At the libations to this mighty Maker, Vishṇu swift swallowing drink and pleasant dainties
Stole the dressed viands; but the stronger hero pierced the wild-boar while he shot through the mountain.

---

4 *For the man who needs it:* for the man who needs and bespeaks it. *Tatsinâya*, in the text is a difficult word. Wilson renders it, after Sâyaṇa, '(that the driver) may, thence, (obtain) food.'

5 *Destroyer of the castles:* the strongholds of the demons of the air, the castles of cloud.

6 *With the striker:* the striker is the thunderbolt, the lightning.

7 This verse is difficult. Sâyaṇa, Wilson, Benfey, and Grassmann take *Vishṇu* to be an appellative or epithet of Indra, and render the word, respectively, by *Sarvasya jagato vyâpakaḥ*, the pervader of the universe, the hero, the active. Sâyaṇa explains *pachatam* (dressed, cooked) as the ripe treasures of the Asuras,—an explanation which has nothing in the text to support it and which is merely founded on a later legend. Benfey understands *pachatam* to mean the thunderbolt in preparation, which, he thinks, Indra stole from the heavenly maker or artist Twashṭar. The general meaning of the verse appears to be either that Indra strengthened himself by consuming certain sacrificial offerings, and then hurled his bolt through the mountain of cloud and pierced the wild-boar, the demon Vṛitra; or that Vishṇu ate the food and left to Indra the task of slaying Vṛitra. I agree with Ludwig in preferring the latter interpretation, but I have not succeded in translating the whole verse to my satisfaction.

8 To him, to Indra, when he slew the dragon, the dames, too, consorts of the gods, wove praises.
The mighty heaven and earth hath he encompassed: thy greatness heaven and earth, combined, exceed not.

9 Yea, of a truth, his magnitude surpasseth the magnitude of earth, mid-air, and heaven.
Indra, approved by all men, self-resplendent, waxed in his home, loud-voiced and strong for battle.

10 Through his own strength Indra with bolt of thunder cut piece-meal Vṛitra, drier up of waters.
He let the floods go free, like cows imprisoned, for glory, with a heart inclined to bounty.

11 The rivers played, through his impetuous splendour, since with his bolt he compassed them on all sides.
Using his might and favouring him who worshipped, he made a ford, victorious, for Turvîti.

12 Vast, with thine ample power, with eager movement, against this Vṛitra, cast thy bolt of thunder.
Rend thou his joints, as of an ox, dissevered, with bolt oblique, that floods of rain may follow.

13 Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly,
When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.

14 When he, yea, he, comes forth the firm-set mountains, and the whole heaven and earth, tremble for terror.
May Nodhâs, ever praising the protection of that dear friend, gain quickly strength heroic.

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8 *The dames, the consorts of the gods;* according to Sâyaṇa these are the personified Gâyatrî and other metres of the Veda.

11 *Turvîti;* Sâyaṇa says that this Ṛishi had been immersed in water, and that Indra brought him to dry land. The passage may refer to copious rain with which Indra had flooded the fields of Turvîti, so that men had to wade through the fertilizing water.

14 *Nodhâs;* the Ṛishi or seer of the hymn.

15 Now unto him of these things hath been given what he who rules alone o'er much, electeth.
Indra hath helped Etaśa, Soma-presser, contending in the race of steeds with Sûrya.
16 Thus to thee, Indra, yoker of bay coursers, the Gotamas have brought their prayers to please thee.
Bestow upon them thought, decked with all beauty.
May he, enriched with prayer, come soon and early.

HYMN LXII. Indra.

LIKE Angiras a gladdening laud we ponder to him who loveth song, exceeding mighty.
Let us sing glory to the far-famed hero who must be praised with fair hymns by the singer.
2 Unto the great bring ye great adoration, a chant with praise to him exceeding mighty,
Through whom our sires, Angirasas, singing praises and knowing well the places, found the cattle.
3 When Indra and the Angirasas desired it, Saramâ found provision for her offspring.
Bṛihaspati cleft the mountain, found the cattle: the heroes shouted with the kine in triumph.

---

15 Praises and sacrifice have been offered to Indra. He himself possesses everything else. Such praises and sacrifice led Indra to help Etaśa, his worshipper, in a contest with a man called Sûrya. The word rendered 'in the race of steeds' (*sauvaśvye*) may be a patronymic, son of Svaśva (lord of good horses), qualifying Sûrya, and this is Sâyaṇa's view of it.

16 The hymn ends with the refrain that concludes also Hymns I. 58 and 60.

1 *Like Angiras:* After the manner of Angiras, one of the first institutors of religions ceremonies.

2 *Found the cattle:* the rain-clouds, or the rays of light which follow the effusion of rain.

3 *Saramâ found provision for her offspring:* Saramâ, the hound of Indra and mother of the two dogs called after their mother Sârameyas who are the watchdogs of Yama the god of death, is said to have

4 Mid shout, loud shout, and roar, with the Navagvas, seven singers, hast thou, heavenly, rent the mountain;
Thou with the speeders, with Daṣagvas, Indra, Ṣakra! hast rent with thunder flaming Vala.

5 Praised by Angirasas, thou, foe-destroyer, hast, with the Dawn, Sun, rays, dispelled the darkness.
Thou, Indra, hast spread out the earth's high ridges, and firmly fixed the region under heaven.

6 This is the deed most worthy of all honour, the fairest marvel of the wonder-worker,
That, nigh where heaven bends down, he made four rivers flow full with waves that carry down sweet water.

7 Unwearied, won with lauding hymns, he parted of old the ancient pair, united ever.
In highest sky, like Bhaga, he the doer of marvels set both dames and earth and heaven.

---

pursued and recovered the cows stolen by the Paṇis; which has been supposed to mean that Saramâ is the Dawn who recovers the rays of the Sun that have been carried away by night. The legend says that Saramâ agreed to go in search of the stolen cattle on condition that the milk of the cows should be given to her young ones. Ludwig is of opinion that the word 'offspring' in the text refers not to Saramâ's young ones, but to the descendants of the Angirasas.

Bṛihaspati cleft the mountain: Bṛihaspati or Brahmaṇaspati is the lord of prayer. "It is, therefore," as Professor Roth observes, "brahma, prayer, with which the God breaks open the hiding-place of the enemy. Prayer pierces through to the object of its desire, and attains it."

4 The *seven singers*, are probably the Angirasas themselves, the *Navagvas* and *Daṣagvas* are also the Angirasas or their priestly allies. They are called *speeders* as hastily following the track of the stolen cows. *Vala* is the fiend who keeps the cows imprisoned.

6 *Nigh where heaven bends down:* flowing away to the distant horizon. The *four rivers* are not specified by Sâyaṇa, who merely says they are the Ganges and others.

7 *The ancient pair:* Heaven and Earth. *Bhaga* is here the Supreme God. *Both dames*, are Night and Morning.

8 Still born afresh, young dames, each in her manner, unlike in hue, the pair in alternation
Round heaven and earth from ancient time have travelled, Night with her dark limbs, Dawn with limbs of splendour.

9 Rich in good actions, skilled in operation, the son with might maintains his perfect friendship.
Thou in the raw cows, black of hue or ruddy, storest the ripe milk glossy white in colour.

10 Their paths, of old connected, rest uninjured; they with great might preserve the immortal statutes.
For many thousand holy works the sisters wait on the haughty lord like wives and matrons.

11 Thoughts ancient, seeking wealth, with adoration, with newest lauds have sped to thee, O mighty.
As yearning wives cleave to their yearning husband, so cleave our hymns to thee, O lord most potent.

12 Strong God, the riches which thy hands have holden from days of old have perished not nor wasted.
Splendid art thou, O Indra, wise, unbending: strengthen us with thy might, O lord of power.

13 O mighty Indra, Gotama's son Nodhâs hath fashioned this new prayer to thee eternal,
Sure leader, yoker of the tawny coursers. May he, enriched with prayer, come soon and early.

---

9 *The son with might:* Sâyaṇa takes *ṣavasâ*, 'with might,' in the sense of the genitive *ṣavasaḥ*, and explains: the son of might, that is the exceedingly strong one. But this seems forced. *The son* is Indra.

Thou in the raw cows: the cows are called raw, as contrasted with the warm milk matured or cooked in their udders. The colour of the milk is also contrasted with that of the cows, as in the German child's ditty quoted by Zimmer. "O sage mir, wie geht es zu, gibt weisse Milch die rothe Kuh."

10 *Their paths:* the courses of Night and Morning.

The sisters: a frequently occurring appellation of the fingers as employed in acts of worship. *The haughty lord*, the unbending, is Indra.

HYMN LXIII. Indra.

THOU art the mighty one; when born, O Indra, with power thou terrifiedst earth and heaven;
When, in their fear of thee, all firm-set mountains and monstrous creatures shook like dust before thee.

2 When, Indra, thou yokest thy wandering horses, thy praiser lays within thine arms the thunder,
Wherewith, O much-invoked, in will resistless, thou smitest foemen down and many a castle.

3 Faithful art thou, these thou defiest, Indra; thou art the Ṛibhus' lord, heroic, victor.
Thou, by the side of young and glorious Kutsa, with steed and car in battle slewest Ṣushṇa.

4 That, as a friend, thou furtheredst, O Indra, when, thunderer, strong in act, thou crushedst Vṛitra;
When, hero, thou, great-souled, with easy conquest didst rend the Dasyus in their distant dwelling.

5 This doest thou, and art not harmed, O Indra, e'en in the anger of the strongest mortal.
Lay thou the race-course open for our horses: as with a club, slay, thunder-armed, our foemen.

6 Hence men invoke thee, Indra, in the tumult of battle, in the light-bestowing conflict.
This aid of thine, O godlike one, was ever to be implored in deeds of might in combat.

---

2 *Thy praiser arms thy hands:* the praises of the worshipper strengthen Indra, and urge him to the performance of glorious exploits.

3 *The Ṛibhus' lord:* Chief over the three semi-divine beings who by their good works raised themselves to immortality and godhead. See I. 20.

Kutsa: has been mentioned before as protected by Indra.

Ṣushṇa: the demon of drought.

Dasyus: hostile demons, or perhaps savage tribes.

7 Warring for Purukutsa thou, O Indra, thunder-armed, brakest down the seven castles ;
Easily, for Sudâs, like grass didst rend them, and out of need, king, broughtest gain to Pûru.

8 O Indra, god who movest round about us, feed us with varied food plenteous as water,—
Food wherewithal, O hero, thou bestowest vigour itself to flow to us for ever.

9 Prayers have been made by Gotamas, O Indra, addressed to thee, with laud for thy bay horses.
Bring us in noble shape the food that strengthens.
May he, enriched with prayer, come soon and early.

HYMN LXIV. Maruts.

BRING for the manly host, wise and majestical, O Nodhâs, for the Maruts bring thou a pure gift.
Like as a workman wise in mind and deft of hand, I set together songs of power in solemn rites.

2 They spring to birth, the lofty ones, the bulls of Heaven, divine, the youths of Rudra, free from spot and stain;
The purifiers, shining brightly even as suns, awful of form, like giants, scattering rain-drops down.

3 Young Rudras, demon-slayers, never growing old, they have waxed, even as mountains, irresistible.
They make all beings tremble with their mighty strength, even the very strongest, both of earth and heaven.

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7 *Purukutsa :* is said to be a Ṛishi; *Sudâs* (See I. 47. 6) and *Pûru* are kings or chiefs of clans.

8 *Who movest round about us : parijman*, circumambient, is an epithet applied to the Sun also, and to the chariot of the Aṣvins.

9 *With laud for thy bay horses :* this is clearly the sense of the words as they stand. Sâyaṇa explains 'with reverence to thee connected with thy bay horses.'

1 *O Nodhâs :* the Ṛishi or seer of the hymn addresses this line to himself.

2 *The bulls of Heaven :* or of Dyu or Dyaus.

3 *Young Rudras :* the Maruts, or storm-gods, are the sons of Rudra. *Demon-slayers :* slayers of the clouds that give no rain.

4 With glittering ornaments they deck them forth for show; for beauty on their breasts they bind their chains of gold.
The lances on their shoulders pound to pieces; they were born together, of themselves, the men of Heaven.

5 Loud roarers, giving strength, devourers of the foe, they make the winds, they make the lightnings with their powers.
The restless shakers drain the udders of the sky, and ever wandering round fill the earth full with milk.

6 The bounteous Maruts with the fatness-dropping milk fill full the waters which avail in solemn rites.
They lead, as 'twere, the strong horse forth, that it may rain: they milk the thundering, the never-failing spring.

7 Mighty, with wondrous power and marvellously bright, self-strong like mountains, ye glide swiftly on your way.
Like the wild elephants ye eat the forests up when ye assume your strength among the bright red flames.

8 Exceeding wise they roar like lions mightily, they, all-possessing, are beauteous as antelopes;
Stirring the darkness with lances and spotted deer, combined as priests, with serpents' fury through their might.

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4 *The lances*, as well as their other bright ornaments, are the lightning-flashes.

5 *The udders of the sky*: the full clouds. *The milk*, is the sweet fertilizing rain.

6 *The strong horse*: is the rain-cloud, which in the same line is called a spring or well.

8 *Combined as priests*: the music of wind and storm being regarded as the Maruts' song of praise. But the meaning of the words thus rendered is not clear. Sâyaṇa, Benfey, and Max Müller give other interpretations.

9 Heroes who march in companies, befriending man, with serpents' ire through strength, ye greet the earth and heaven.
Upon the seats, O Maruts, of yonr chariots, upon the cars stands lightning visible as light.

10 Lords of all riches, dwelling in the home of wealth, endowed with mighty vigour, singers loud of voice,
Heroes, of powers infinite, armed with strong men's rings, the archers, they have laid the arrow on their arms.

11 They who with golden fellies make the rain increase drive forward the big clouds like wanderers on the way.
Self-moving, brisk, unwearied, they o'erthrow the firm; the Maruts with bright lances make all things to reel.

12 The progeny of Rudra we invoke with prayer, the brisk, the bright, the worshipful, the active ones.
To the strong band of Maruts cleave for happiness, the chasers of the sky, impetuous, vigorous.

13 Maruts, the man whom ye have guarded with your help, he verily in strength surpasseth all mankind.
Food with his steeds he gaineth, treasure with his men, he winneth honourable strength and prospereth.

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10 *Armed with strong men's rings:* the meaning of *vṛishakhâdayaḥ* is uncertain; but the *khâdi* seems to have been a ring worn on the arm and foot. It may also have been used as a weapon, as the sharp-edged quoits are used by the Sikhs. *Vṛisha*, as Professor Max Müller observes, "conveys the meaning of strong, though possibly with the implied idea of rain-producing, fertilizing."

12 *The worshipful:* the meaning of *vaninam* is uncertain. Wilson, after Sâyaṇa, translates it by 'water-shedding,' *vana* being said to mean water. Ludwig suggests 'dwelling in the woods,' instead of 'fighting' which he gives in his translation. 'Worshipful' is Professor Max Müller's suggestion, and I adopt it for the present.

14 O Maruts, to the worshippers give glorious strength invincible in battle, brilliant, bringing wealth,
Praiseworthy, known to all men. May we foster well, during a hundred winters, son and progeny.
15 Will ye then, O ye Maruts, grant us riches, durable, rich in men, defying onslaught,
A hundred, thousand-fold, ever increasing? May he, enriched with prayer, come soon and early.

HYMN LXV. Agni.

ONE-MINDED, wise, they tracked thee like a thief lurking in dark cave with a stolen cow;
Thee claiming worship, bearing it to gods: there nigh to thee sate all the holy ones.
2 The gods approached the ways of holy law; there was a gathering vast as heaven itself.
The waters fed with praise the growing babe, born nobly in the womb, the seat of Law.
3 Like grateful food, like some wide dwelling-place, like a fruit-bearing hill, a wholesome stream;
Like a steed urged to run in swift career, rushing like Sindhu, who may check his course?

---

15 *Enriched with prayer:* either, generally, invoked by many worshippers, or rich through the hymn just recited. This last hemistich is the usual refrain of the hymns ascribed to Nodhâs.

I have generally followed Professor Max Müller in his translation of this hymn. See his *Rigveda Sanhitâ*, Vol. i. pp. 88 ff.

This and the eight following hymns are ascribed to the Ṛishi Parâṣara, son of Ṣakti the son of Vaṣishṭha. They are generally difficult, and not seldom unintelligible.

1 *They tracked thee:* the gods followed Agni who had fled away, carrying with him the sacrifice as a thief carries off a cow. The *dark cave* is the depth of the waters in which Agni hid himself.

2 *The seat of Law:* the place of sacrifice, the law ordained for ever.

3 *Sindhu:* the Indus, or any great river.

4 Kin as a brother to his sister floods, he eats the woods as a king eats the rich.
When through the forest, urged by wind, he spreads, verily Agni shears the hair of earth.
5 Like a swan sitting in the floods he pants; wisest in mind mid men he wakes at morn.
A sage like Soma, sprung from Law, he grew like some young creature, mighty, shining far.

HYMN LXVI

Agni.

LIKE the sun's glance, like wealth of varied sort, like breath which is the life, like one's own son,
Like a swift bird, a cow who yields her milk, pure and refulgent to the wood he speeds.
2 He offers safety like a pleasant home, like ripened corn, the conqueror of men.
Like a seer lauding, famed among the folk; like a steed friendly he vouchsafes us power.
3 With flame insatiate, like eternal might; caring for each one like a dame at home;
Bright when he shines forth, whitish mid the folk, like a car, gold-decked, thundering to the fight.
4 He strikes with terror like a dart shot forth, e'en like an archer's arrow tipped with flame.
Born master of the life that shall be born, the maidens' lover and the matṛons' lord.

---

4 *As a king eats the rich:* supports his state by levying contributions from the wealthy.

The hair of earth: grass and shrubs, which forest-fires destroy.

5 *He pants:* after his rapid flight to the waters in which he hid himself.

He wakes at morn: at the time of the early morning sacrifice.

A sage like Soma: like the deified Soma. "As Soma creates or causes useful plants to grow, so Agni creates, or extracts from them, their nutritive faculty." Wilson (from Sâyaṇa).

2 *Like a steed:* like a war-horse who helps to win spoil in battle.

4 *The maidens' lover:* the offering to Agni being an essential part of the marriage-service.

The matrons' lord: children being especially the gift of Agni,

5 To him lead all your ways: may we attain the kindled god as cows their home at eve.
He drives the flames below as floods their swell: the rays rise up to the fair place of heaven.

HYMN LXVII. Agni.

VICTORIOUS in the wood, friend among men, ever he claims obedience as a king.
Gracious like peace, blessing like mental power, priest was he, offering-bearer, full of thought.
2 He, bearing in his hand all manly might, crouched in the cavern struck the gods with fear.
Men filled with understanding find him there, when they have sung prayers formed within their heart.
3 He, like the Unborn, holds the broad earth up, and with effective utterance fixed the sky.
O Agni, guard the spots which cattle love: thou, life of all, hast gone from lair to lair.
4 Whoso hath known him dwelling in his lair, and hath approached the stream of holy law,—
They who release him, paying sacred rites,—truly to such doth he announce great wealth.

---

in whose worship the wife of the sacrificer bears an important part. I have not attempted to imitate the rhythm of the original, and have contented myself with preserving the same number of syllables in each line. 'Lover of maidens, husband of matrons,' would be something like an approximation to the rhythm of each *pâda* or semi-hemistich.

1 *Victorious in the wood:* subduing the fuel and burning it to ashes.

2 *Crouched in the cavern:* concealed in the dark depth of the waters. See I. 65. 1.

3 *The Unborn:* the Sun; regarded as the Supreme God.

The spots which cattle love: as thou knowest by experience how pleasant it is to find a safe place of refuge, do not burn up the places where the cattle find refuge and food.

4 *The stream of holy law:* or as Sâyaṇa explains, the supporter of the truth or of sacrifice, that is, Agni.

They who release him: free him, by attrition, from the fire-sticks.

5 He who grows mightily in herbs, within each fruitful mother and each babe she bears,
Wise, life of all men, in the waters' home,—for him have sages built as 'twere a seat.

HYMN LXVIII.

Agni.

COMMINGLING, restless, he ascends the sky, unveiling nights and all that stands or moves,
As he the sole god is preëminent in greatness among all these other gods.
2 All men are joyful in thy power, O god, that living from the dry wood thou art born.
All truly share thy godhead while they keep, in their accustomed ways, immortal law.
3 Strong is the thought of Law, the Law's behest; all works have they performed; he quickens all.
Whoso will bring oblation, gifts, to thee, to him, bethinking thee, vouchsafe thou wealth.
4 Seated as priest with Manu's progeny, of all these treasures he alone is lord.
Men yearn for children to prolong their line, and are not disappointed in their hope.
5 Eagerly they who hear his word fulfil his wish as sons obey their sire's behest.
He, rich in food, unbars his wealth like doors: he, the house-friend, hath decked heaven's vault with stars.

---

1 *Commingling:* Agni, devouring and fusing together with his flames and smoke the elements of the oblations which he bears to the gods.

3 I can make nothing of the first hemistich. Wilson, after Sâyaṇa, paraphrases: 'Praises are addressed to him who has repaired (to the solemnity); oblations are offered to him who has gone (to the sacrifice); in him is all sustenance; (and to him) have all (devout persons) performed (the customary) rites.'

4 *Manu's progeny:* mankind, exclusive of course of all Non-Âryans.

Men yearn for children: men have children at their desire, as the reward of their faithful worship of Agni.

He, the house-friend: he, Agni, who is the friend and guardian of every house in his character of the household fire, as the Sun, the Creator, the Supreme God, made the heaven and adorned it with stars.

HYMN LXIX. Agni.

BRIGHT, splendid, like Dawn's lover, he hath filled
the two joined worlds as with the light of heaven.
When born, with might thou hast encompassed them:
father of gods, and yet their son wast thou.

2 Agni, the sage, the humble, who discerns like the
cow's udder, the sweet taste of food,
Like a bliss-giver to be drawn to men, sits gracious
in the middle of the house.

3 Born in the dwelling like a lovely son, pleased, like a
strong steed, he bears on the folk.
What time the men and I, with heroes, call, may
Agni then gain all through godlike power.

4 None breaks these holy laws of thine when thou
hast granted audience to these chieftains here.
This is thy boast, thou smotest with thy peers, and
joined with heroes dravest off disgrace.

5 Like the Dawn's lover, spreading light, well-known
as hued like morn, may he remember me.
They, bearing of themselves, unbar the doors: they
all ascend to the fair place of heaven.

---

1 *Like Dawn's lover:* both the Sun and Agni are called the lovers of Ushas or Dawn. Agni is so called from his making his appearance as sacrificial fire at the earliest break of day.

The two joined worlds: earth and heaven coupled into a single dual conception.

2 *Like the cow's udder:* Agni discerns and selects the sweet savours of oblations in the same manner as the udder of a cow selects and assimilates the sweet juices of grass and herbs for the production of milk.

3 The meaning of the second hemistich is not clear. Wilson, after Sâyaṇa, renders it: 'Whatever (divine) beings I may, along with other men, invoke (to the ceremony) thou, Agni, assumest all (their) celestial natures.'

5 *They, bearing of themselves:* either, his rays bearing up the oblation of their own accord, or the steeds who freely draw the chariot of Dawn.

HYMN LXX.

Agni.

May we, the pious, win much food by prayer, may Agni with fair light pervade each act,—
He the observer of the heavenly laws of gods, and of the race of mortal man.

2 He who is germ of waters, germ of woods,—germ of all things that move not and that move,—
To him even in the rock and in the house: immortal one, he cares for all mankind.

3 Agni is lord of riches for the man who serves him readily with sacred songs.
Protect these beings thou with careful thought, knowing the races both of gods and men.

4 Whom many dawns and nights, unlike, make strong, whom, born in Law, all things that move and stand,—
He hath been won, herald who sits in light, making effectual all our holy works.

5 Thou settest value on our cows and woods: all shall bring tribute to us, to the light.
Men have served thee in many and sundry spots, parting, as 'twere, an aged father's wealth.

6 Like a brave archer, like one skilled and bold, a fierce avenger, so he shines in fight.

---

1 *Pervade each act:* be present and regulate all our acts of worship; or the meaning may be 'attain each gift,' receive every oblation that we offer.

2 *To him even in the rock:* I can make nothing out of this. Wilson, after Sâyaṇa, paraphrases: '(They offer oblations) on the mountain, or in the mansion, to that Agni'; but this cannot be the meaning. Ludwig suggests an alteration of the text, so that the meaning would be, 'even within the stone is his dwelling.'

5 'Agni, confer excellence upon our valued cattle; and may all men bring us acceptable tribute.' Wilson.

HYMN LXXI. Agni.

Loving the loving one, as wives their husband, the sisters of one house have urged him forward,
Bright-coloured, even as the cows love morning, dark, breaking forth to view, and redly beaming.

2 Our sires with lauds burst e'en the firm-set fortress, yea, the Angirasas, with roar, the mountain:
They made for us a way to reach high heaven, they found us day, light, day's sign, beams of morning.

3 They stablished order, made his service fruitful; then parting them among the longing faithful,
Not thirsting after aught, they come, most active, while with sweet food the race of gods they strengthen.

4 Since Mâtariṣvan, far-diffused, hath stirred him, and he in every house grown bright and noble,
He, Bhṛigu-like, hath gone as his companion, as on commission to a greater sovran.

5 When man poured juice to Heaven, the mighty Father, he knew and freed himself from close embracement;
The archer boldly shot at him his arrow, and the god threw his splendour on his daughter.

---

1 *The loving one*, is Agni. *The sisters of one home*, are the fingers that serve him by kindling the fire, etc. *The cows*, are the clouds brightened by the approach of Dawn.

2 The priestly Angirasas, the earliest institutors of religious worship, caused by prayer and praise the mountain-like cloud, that held the rain imprisoned, to be opened.

3 *His service:* the worship of Agni.

4 *Mâtariṣvan:* the divine or semi-divine being who brought Agni to Bhṛigu.

5 This verse is very obscure. The meaning of the first hemistich seems to be that when oblations were offered to Dyaus or Heaven Agni shone forth freed from encompassing night. Who the archer is, whether Mâtariṣvan or Agni, is uncertain, nor is it clear at whom the arrow was shot. *The god* may be Dyaus, and *his daughter* may be Ushas or Dawn.

6 Whoso hath flames for thee within his dwelling, or brings the worship which thou lovest daily,
Do thou of double might increase his substance: may he whom thou incitest meet with riches.

7 All sacrificial viands wait on Agni as the seven mighty rivers seek the ocean.
Not by our brethren was our food discovered: find with the gods care for us, thou who knowest.

8 When light hath filled the lord of men for increase, straight from the heaven descends the limpid moisture.
Agni hath brought to light and filled with spirit the youthful host blameless and well providing.

9 He who like thought goes swiftly on his journey, the Sun, alone is ever lord of riches.
The kings with fair hands, Varuṇa and Mitra, protect the precious nectar in our cattle.

10 O Agni, break not our ancestral friendship, sage as thou art, endowed with deepest knowledge.
Old age, like gathering cloud, impairs the body: before that evil be come nigh protect me.

HYMN LXXII. Agni.

Though holding many gifts for men, he humbleth the higher powers of each wise ordainer.
Agni is now the treasure-lord of treasures, for ever granting all immortal bounties.

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7 *The seven mighty rivers:* See I. 32. 12.

Not by our brethren: we do not look to our kinsmen for food, but depend upon Agni and the other gods.

8 *The lord of men:* according to Sâyaṇa, the sacrificer. Perhaps Indra is meant, who comes attended by *the youthful host* of Maruts.

1 Wilson, after Sâyaṇa, translates: Agni.....appropriates the prayers addressed to the eternal creator. The meaning appears to be that although Agni bestows many good gifts on men, his flames are at times terribly destructive.

2 The gods infallible all searching found not him, the dear babe, who still is round about us.
Worn weary, following his track, devoted, they reached the lovely highest home of Agni.

3 Because with holy oil the pure ones, Agni, served thee the very pure three autumn seasons,
Therefore they won them holy names for worship, and nobly born they dignified their bodies.

4 Making them known to spacious earth and heaven, the holy ones revealed the powers of Rudra.
The mortal band, discerning in the distance, found Agni standing in the loftiest station.

5 Nigh they approached, one-minded, with their spouses, kneeling to him adorable paid worship.
Friend finding in his own friend's eye protection, they made their own the bodies which they chastened.

---

2 The flight of Agni and his pursuit by the gods have been mentioned before (I. 65. 1). The idea here is, as Ludwig observes, that the gods did not really find Agni—visible though he be in his earthly form—until they attained to the true philosophical knowledge of the deity as he is.

3 *The pure ones:* 'The text has only *śuchayaḥ*, the pure: the Scholiast supplies *Maruts*, for whom, it is said, seven platters are placed at the Agnichayana ceremony: and they are severally invoked by the appellations Îdṛiṣ, Anyâdṛiṣ, Tâdṛis, Pratidṛiṣ, Mitaḥ, Sammitaḥ, and others. In consequence of this participation, with Agni, of sacrificial offerings, they exchanged their perishable, for immortal, bodies, and obtained heaven. The Maruts are, therefore, like the Ṛibhus, deified mortals.' Wilson.

Three autumn seasons: during three years. Ludwig observes that the period of three years in connexion with religious vows or ceremonies is mentioned elsewhere also.

4 *The powers of Rudra:* Rudra here is a name of Agni.

The mortal band: the Maruts, so called as not having been originally immortal.

6 Soon as the holy beings had discovered the thrice-seven mystic things contained within thee,
With these, one-minded, they preserve the Amrit: guard thou the life of all their plants and cattle.

7 Thou, Agni, knower of men's works hast sent us good food in constant course for our subsistence:
Thou deeply skilled in paths of gods becamest an envoy never wearied, offering-bearer.

8 Knowing the Law, the seven strong floods from heaven, full of good thought, discerned the doors of riches.
Saramâ found the cattle's firm-built prison, whereby the race of man is still supported.

9 They who approached all noble operations making a path that leads to life immortal,
To be the bird's support, the spacious mother, Aditi, and her great sons stood in power.

10 When gods immortal made both eyes of heaven, they gave to him the gift of beauteous glory.
Now they flow forth like rivers set in motion: they knew the red steeds coming down, O Agni.

---

6 *The thrice seven mystic things:* the secret or mysterious rites by which heaven is to be obtained; offerings of various kinds, food, clarified butter, Soma-juice etc., arranged in three classes of seven. All these offerings require fire, and so are contained in Agni.

They preserve the Amrit: the nectar or drink of the gods; by the performance of these sacrifices they secure the fall of rain in due season.

8 *Saramâ found the cattle's firm-built prison:* See I. 62. 3.

9 *To be the bird's support:* the bird is the sun. *Aditi*, is infinite Nature, and *her great sons* are the Âdityas.

10 *Both eyes of heaven:* the Sun and the Moon. *The red steeds*, are the Sun's rays.

HYMN LXXIII. Agni.

He who gives food, like patrimonial riches, and guides aright like some wise man's instruction,
Loved like a guest who lies in pleasant lodging,—may he, as priest, prosper his servant's dwelling.

2 He who like Savitar the god, true-minded, protecteth with his power all acts of vigour,
Truthful, like splendour, glorified by many, like breath joy-giving,—all must strive to win him.

3 He who on earth dwells like a king surrounded by faithful friends, like a god all-sustaining,
Like heroes who preside, who sit in safety: like as a blameless dame dear to her husband.

4 Thee, such, in settlements secure, O Agni, our men serve ever kindled in each dwelling.
On him have they laid splendour in abundance: lord of all life, bearer be he of riches.

5 May thy rich worshippers win food, O Agni, and princes gain long life who bring oblation.
May we get booty from our foe in battle, presenting to the gods their share for glory.

6 The cows of holy law, sent us by heaven, have swelled with laden udders, loudly lowing;
Soliciting his favour, from a distance the rivers to the rock have flowed together.

7 Agni, with thee, soliciting thy favour, the holy ones have gained glory in heaven.
They made the Night and Dawn of different colours, and set the black and purple hues together.

---

6 *The cows of holy law:* the cows whose milk is used in the various sacrifices offered in accordance with the eternal ordinance.

The rivers, are the water used in sacrifice which flows or is brought to *the rock* or stone with which the Soma-juice is expressed. This water is then mixed with the juice and milk.

7 Through Agni's favour *the holy ones*, the immortal gods, receive the oblations which strengthen them for the performance of the great deeds which bring them glory.

8 May we and those who worship be the mortals whom thou, O Agni, leadest on to riches.
Thou hast filled earth and heaven and air's mid-region, and followest the whole world like a shadow.
9 Aided by thee, O Agni, may we conquer steeds with steeds, men with men, heroes with heroes,
Lords of the wealth transmitted by our fathers: and may our princes live a hundred winters.
10 May these our hymns of praise, Agni, ordainer, be pleasant to thee in thy heart and spirit.
May we have power to hold thy steeds of riches, laying on thee the god-sent gift of glory.

HYMN LXXIV. Agni.

As forth to sacrifice we go, a hymn to Agni let us say,
Who hears us even when afar;
2 Who, from of old, in carnage, when the people gathered, hath preserved
His household for the worshipper.
3 And let men say, Agni is born, e'en he who slayeth Vṛitra, he
Who winneth wealth in every fight.
4 Him in whose house an envoy thou lovest to taste his offered gifts,
And strengthenest his sacrifice,
5 Him, Angiras, thou son of strength, all men call happy in his god,
His offerings, and his sacred grass.

---

8 *Like a shadow:* averting distress, as the shade of a great rock or tree wards off the oppressive heat of the sun.

9 *May our princes:* the wealthy men who institute our sacrifices, live to the greatest age usually allotted to man.

10 *To hold thy steeds of riches:* to retain by us thy horses which bring wealth, that is, continue to receive and keep the riches which thou sendest.

This Hymn and the nineteen following are ascribed to the Ṛishi Gotama, son of Rahûgaṇa.

3 *Who slayeth Vṛitra:* Agni may here be identified with Indra.

5 *Angiras:* a name of Agni. See I. 1. 6.

6 Hitherward shalt thou bring these gods to our laudation and to taste
These offered gifts, fair-shining one.
7 When, Agni, on thine embassage thou goest not a sound is heard of steed or straining of thy car.
8 Aided by thee uninjured, strong, one after other, goes he forth:
Agni, the offerer forward steps.
9 And splendid strength, heroic, high, Agni, thou grantest from the gods,
Thou god, to him who offers gifts.

HYMN LXXV. Agni.

Accept our loudest-sounding hymn, food most delightful to the gods,
Taking our offerings in thy mouth.
2 Now, Agni, will we say to thee, O wisest and best Angiras,
Our precious, much-availing prayer.
3 Who, Agni, is thy kin, of men? who is thy worthy worshipper?
On whom dependent? who art thou?
4 The kinsman, Agni, of mankind, their well-beloved friend art thou,
A friend whom friends may supplicate.
5 Bring to us Mitra, Varuṇa, bring the gods to the rite sublime:
Come, Agni, to thine own abode.

HYMN LXXVI. Agni.

How may the mind draw nigh to please thee, Agni? What hymn of praise shall bring us greatest blessing?
Or who hath gained thy power by sacrifices? or with what mind shall we bring thee oblations?

2 Come hither, Agni; sit thee down as herald; be thou who never wast deceived our leader.
May Heaven and Earth, the all-pervading, love thee: worship the gods to win us their high favour.
3 Burn thou up all the Râkshasas, O Agni; ward thou off curses from our sacrifices.
Bring hither with his bays the lord of Soma: here is glad welcome for the bounteous giver.
4 Thou priest with lip and voice that bring us children hast been invoked. Here with the gods be seated.
Thine is the task of Cleanser and Presenter: waken us, wealth-bestower and producer.
5 As with oblations of the priestly Manus thou worshippedst the gods, a sage with sages,
So now, O truthfullest invoker, Agni, worship this day with joy-bestowing ladle.

HYMN LXXVII. Agni.

How shall we pay oblation unto Agni? What hymn, god-loved, is said to him refulgent?
Who, deathless, true to Law, 'mid men a herald, bringeth the gods as best of sacrificers?
2 Bring him with reverence hither, most propitious in sacrifices, true to Law, the herald;
For Agni, when he seeks the gods for mortals, knows them full well and worships them in spirit.

---

3 *The lord of Soma:* Indra.

4 Agni, the priest or bearer of oblations, has been invoked with a hymn which will bring the blessing of children.

The Cleanser (Potar) and *the Presenter* (Hotar) are two of the sixteen officiating priests.

5 *Manus:* another form of the word Manu, Man, the great forefather of men.

With joy-bestowing ladle: with the sacrificial ladle used in pouring the holy oil or clarified butter into the fire, an offering especially pleasing to the gods.

3 For he is mental power, a man, and perfect; he is the bringer, friend-like, of the wondrous.
The pious Âryan tribes at sacrifices address them first to him who doeth marvels.

4 May Agni, foe-destroyer, manliest hero, accept with love our hymns and our devotion.
So may the wealthy, they whose strength is strongest, urged to the swift race, stir the thoughts within them.

5 Thus Agni Jâtavedâs, true to order, hath by the priestly Gotamas been lauded.
May he augment in them splendour and vigour: observant, as he lists, he gathers increase.

HYMN LXXVIII. Agni.

O JÂTAVEDÂS, keen and swift, we Gotamas with sacred song exalt thee for thy glories' sake.

2 Thee, as thou art, desiring wealth Gotama worships with his song:
We laud thee for thy glories' sake.

3 As such, like Angiras we call on thee best winner of all strength:
We laud thee for thy glories' sake.

4 Thee, best of Vṛitra-slayers, thee who shakest off our Dasyu foes;
We laud thee for thy glories' sake.

5 A pleasant song to Agni we, sons of Rahûgaṇa, have sung:
We laud thee for thy glories' sake.

---

3 *Of the wondrous:* extraordinary wealth.

3 *Like Angiras:* after the manner of Angiras, one of the earliest performers of sacrifice.

4 *Best of Vṛitra-slayers:* here again Agni is identified with Indra.

HYMN LXXIX.

Agni.

He in mid-air's expanse hath golden tresses; a raging serpent, like the rushing tempest:
Purely refulgent, knowing well the morning; like honourable dames, true, active workers.

2 Thy well-winged flashes strengthen in their manner, when the black bull hath bellowed round about us.
With drops that bless and seem to smile he cometh: the waters fall, the clouds utter their thunder.

3 When he comes streaming with the milk of worship, conducting by directest paths of Order,
Aryaman, Mitra, Varuṇa, Parijman, fill the hide lying by the nether press-stone.

4 O Agni, thou who art the lord of wealth in kine, thou son of strength,
Vouchsafe to us, O Jâtavedâs, high renown.

5 He, Agni, kindled, good and wise, must be exalted in our song:
Shine, thou of many forms, shine radiantly on us.

6 O Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Râkshasas.

---

1 Agni is here spoken of in his three forms, the golden-haired Sun, the serpentine lightning, and the household fire for religious purposes and ordinary use. He is said to know the morning as being re-kindled for sacrifice at day-break, and is compared to an active matron on account of his employment for domestic purposes.

2 *The black bull hath bellowed:* the dark rain-clouds have thundered.

3 *When he comes* to the gods with *the milk of worship*, the rich sacrificial offering, the gods send copious rain. *Parijman*, the Wanderer, the circumambient, is in this place the stormy Wind. The exact meaning of the latter half of the second line is obscure. Wilson, following Sâyaṇa, translates: 'pierce through the (investing) membrane into the womb of the cloud.'

7 Adorable in all our rites, favour us, Agni, with thine aid,
When the great hymn is chanted forth.
8 Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
In all our frays invincible.
9 Give us, O Agni, through thy grace the wealth that makes all life to thrive,
Thy favour so that we may live.
10 O Gotama, desiring bliss present thy songs composed with care
To Agni of the pointed flames.
11 May the man fall, O Agni, who near or afar assaileth us:
Do thou increase and prosper us.
12 Keen and swift Agni, thousand-eyed, chaseth the Rākshasas afar:
He singeth, herald meet for lauds.

HYMN LXXX. Indra.

Thus in the Soma, in wild joy the Brahman hath exalted thee:
Thou, mightiest, thunder-armed, hast driven by force the dragon from the earth, lauding thine own imperial sway.
2 The mighty flowing Soma-draught, brought by the hawk, hath gladdened thee,
That in thy strength, O thunderer, thou hast struck down Vṛitra from the floods, lauding thine own imperial sway.
3 Go forward, meet the foe, be bold; thy bolt of thunder is not checked.
Manliness, Indra, is thy might; slay Vṛitra, make the waters thine, lauding thine own imperial sway.

1 *The dragon:* the great serpent Ahi, one of the demons of drought.

2 *Brought by the hawk:* the Soma is sometimes said to have been brought from the sky by a hawk or falcon.

4 Thou smotest Vṛitra from the earth, smotest him, Indra, from the sky.
Let these life-fostering waters flow attended by the Marut host, lauding thine own imperial sway.

5 The wrathful Indra with his bolt of thunder rushing on the foe,
Smote fierce on trembling Vṛitra's back, and loosed the waters free to run, lauding his own imperial sway.

6 With hundred-jointed thunderbolt Indra hath struck him on the back,
And, while rejoicing in the juice, seeketh prosperity for friends, lauding his own imperial sway.

7 Indra, unconquered might is thine, thunderer, caster of the stone;
For thou with thy surpassing power smotest to death the guileful beast, lauding thine own imperial sway.

8 Far over ninety spacious floods thy thunderbolts were cast abroad:
Great, Indra, is thy hero might, and strength is seated in thine arms, lauding thine own imperial sway.

9 Laud him a thousand all at once, shout twenty forth the hymn of praise.
Hundreds have sung aloud to him, to Indra hath the prayer been raised, lauding his own imperial sway.

10 Indra hath smitten down the power of Vṛitra,—might with stronger might.
This was his manly exploit, he slew Vṛitra and let loose the floods, lauding his own imperial sway.

11 Yea, even this great pair of worlds trembled in terror at thy wrath,
When, Indra, thunderer, Marut-girt, thou slewest Vṛitra in thy strength, lauding thine own imperial sway.

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7 *The guileful beast:* the demon Vṛitra.

8 *Ninety spacious floods:* the many waters obstructed by Vṛitra.

12 But Vṛitra scared not Indra with his shaking or his thunder roar.
On him that iron thunderbolt fell fiercely with its thousand points, lauding his own imperial sway.
13 When with the thunder thou didst make thy dart and Vṛitra meet in war,
Thy might, O Indra, fain to slay the dragon, was set firm in heaven, lauding thine own imperial sway.
14 When at thy shout, O thunder-armed, each thing both fixed and moving shook,
E'en Twashṭar trembled at thy wrath and quaked with fear because of thee, lauding thine own imperial sway.
15 There is not, in our knowledge, one who passeth Indra in his strength:
In him the deities have stored manliness, insight, power and might, lauding his own imperial sway.
16 Still as of old, whatever rite Atharvan, Manus sire of all,
Dadhyach performed, their prayer and praise united in that Indra meet, lauding his own imperial sway.

HYMN LXXXI. Indra.

The men have lifted Indra up, the Vṛitra-slayer, to joy and strength:
Him, verily, we invocate in battles whether great or small: be he our aid in deeds of might.
2 For, hero, thou art like a host, art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest the offerer ample wealth.

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16 Atharvan is the priest who first obtained fire and offered Soma and prayers to the gods. Dadhyach is his son. Manus or Manu is the progenitor of mankind.

The refrain, 'lauding his own imperial sway,' is not always in syntactical connexion with the verse of which it forms the conclusion.

1 *The men:* the ministering priests who exalt and strengthen with oblations.

3 When war and battles are on foot, booty is laid before the bold.
Yoke thou thy wildly-rushing bays. Whom wilt thou slay and whom enrich? Do thou, O Indra, make us rich.

4 Mighty through wisdom, as he lists, terrible, he hath waxed in strength.
Lord of bay steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.

5 He filled the earthly atmosphere and pressed against the lights in heaven.
None like thee ever hath been born, none, Indra, will be born like thee. Thou hast waxed mighty over all.

6 May he who to the offerer gives the foeman's man-sustaining food,
May Indra lend his aid to us. Deal forth—abundant is thy wealth—that in thy bounty I may share.

7 He, righteous-hearted, at each time of rapture gives us herds of kine.
Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.

8 Refresh thee, hero, with the juice outpoured for bounty and for strength.
We know thee lord of ample store, to thee have sent our hearts' desires: be therefore our protector thou.

9 These people, Indra, keep for thee all that is worthy of thy choice.
Discover thou, as lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

---

9 *These people:* thy worshippers here.

HYMN LXXXII.

Indra.

Graciously listen to our songs, Maghavan, be not negligent.
As thou hast made us full of joy and lettest us solicit thee, now, Indra, yoke thy two bay steeds.

2 Well have they eaten and rejoiced; the friends have risen and passed away.
The sages luminous in themselves have praised thee with their latest hymn. Now, Indra, yoke thy two bay steeds.

3 Maghavan, we will reverence thee who art so fair to look upon.
Thus praised, according to our wish come now with richly laden car. Now, Indra, yoke thy two bay steeds.

4 He will in very truth ascend the powerful car that finds the kine,
Who thinks upon the well-filled bowl, the tawny coursers' harnesser. Now, Indra, yoke thy two bay steeds.

5 Let, lord of hundred powers, thy steeds be harnessed on the right and left.
Therewith in rapture of the juice, draw near to thy beloved spouse. Now, Indra, yoke thy two bay steeds.

6 With holy prayer I yoke thy long-maned pair of bays: come hitherward; thou holdest them in both thy hands.
The stirring draughts of juice outpoured have made thee glad: thou, thunderer, hast rejoiced with Pûshan and thy spouse.

---

1 *Maghavan:* Indra, the rich and liberal.

2 *Well have they eaten:* they, meaning the worshippers.

HYMN LXXXIII.

Indra.

INDRA, the mortal man well guarded by thine aid
goes foremost in the wealth of horses and of kine.
With amplest wealth thou fillest him, as round about
the waters clearly seen afar fill Sindhu full.

2 The heavenly waters come not nigh the priestly bowl:
they but look down and see how far mid-air is spread:
The deities conduct the pious man to them: like
suitors they delight in him who loveth prayer.

3 Praiseworthy blessing hast thou laid upon the pair
who with uplifted ladle serve thee, man and wife.
Unchecked he dwells and prospers in thy law: thy
power brings blessing to the sacrificer pouring gifts.

4 First the Angirasas won themselves vital power, whose
fires were kindled through good deeds and sacrifice.
The men together found all Paṇi's hoarded wealth,
the cattle, and the wealth in horses and in kine.

5 Atharvan first by sacrifices laid the paths; then,
guardian of the Law, sprang up the loving Sun.
Uṣanâ Kâvya drove the kine hither with him: we
serve with sacrifice Yama's immortal son.

6 When sacred grass is trimmed to aid the auspicious
work, or the hymn makes its voice of praise sound
to the sky,
Where the stone rings as 'twere a singer skilled in
laud,—Indra in truth delights when these come
near to him.

---

3 *Man and wife:* the text has only *mithunâ*, a couple. The word apparently means here the offerer of the sacrifice and his wife, who took part in the ceremony. Sâyaṇa explains it as the grain and the butter of oblation.

4 Paṇi is the illiberal demon who withholds the rain.

5 *The paths:* ways of communication between men and gods. Uṣanâ Kâvya is the name of a celebrated ancient Ṛishi. The meaning of the latter half of the second verse is obscure. Ludwig renders it, 'Seek we to win by sacrifice the immortality which has sprung from Yama.'

HYMN LXXXIV

Indra.

THE Soma hath been pressed for thee, O Indra; mightiest, bold one, come.
May Indra-vigour fill thee full, as the sun fills mid-air with rays.

2 His pair of tawny coursers bring Indra of unresisted might
Hither to Ṛishis' songs of praise and sacrifice performed by men.

3 Slayer of Vṛitra, mount thy car; thy bay steeds have been yoked by prayer.
May, with its voice, the pressing-stone draw thine attention hitherward.

4 This poured libation, Indra, drink, immortal, gladdening, excellent;
Streams of the bright have flowed to thee here at the seat of holy Law.

5 Sing glory now to Indra, say to him your solemn eulogies.
The drops poured forth have made him glad: pay reverence to his might supreme.

6 When, Indra, thou dost yoke thy steeds, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.

7 He who alone bestoweth wealth on mortal man who offereth gifts,
The ruler of resistless power, is Indra, sure.

8 When will he trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?

9 He who with Soma-juice prepared amid the many honours thee,—
Verily Indra gains thereby tremendous might.

---

4 *The bright:* Soma-juice. *The seat of holy Law,* is the place where sacrifice, ordained by *ṛita* or eternal Law, is performed.

10 The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who for the sake of splendour close to mighty Indra's side rejoice, good in their own supremacy.

11 Craving his touch the dappled kine mingle the Soma with their milk.
The milch-kine dear to Indra send forth his death-dealing thunderbolt, good in their own supremacy.

12 With veneration, passing wise, honouring his victorious might,
They follow close his many laws to win them due pre-eminence, good in their own supremacy.

13 Armed with the bones of dead Dadhyach, Indra with unresisted might
The nine-and-ninety Vṛitras slew.

---

10 *The bright cows:* the pure and glossy milk which absorbs or drinks the Soma-juice with which it is mixed, and which is close to, or united with, Indra when offered to and accepted by him in libation.

11 *Send forth:* the cows, that is, their milk, exalt and strengthen Indra, and incite him to battle with the demons. The meaning of the refrain of this triad (verses 10, 11, 12) is not very clear. Wilson, following Sâyaṇa, translates it: 'abiding (in their stalls) expectant of his sovereignty.'

13 *Dadhyach*, or in a later form, Dadhîcha, was a Ṛishi, son of Atharvan, he and his father being regarded as the first founders of sacrifice. He is described as having the head of a horse given to him by the Aṣvins with which he imparted to them the Madhuvidyâ or knowledge of sweetness, that is, taught them where to find the Soma. With his bones, or, as the legend says, the bones of this horse's head, converted into a thunderbolt, Indra slew the Vṛitras or demons who withheld the rain. The Vedic legend, which was modified and amplified in later times, appears to have been connected in its origin with that of Dadhikrâs, often mentioned in the Veda and described as a kind of divine horse, probably a personification of the morning sun in his rapid course.

14 He searching for the horse's head that in the mountains lay concealed,
Found it in Ṣaryaṇâvân lake.
15 Then straight they recognized the mystic name of the creative steer,
Here in the mansion of the moon.
16 Who yokes to-day unto the pole of order the strong and passionate steers of checkless spirit,
With shaft-armed mouths, heart-piercing, health-bestowing?
Long shall he live who richly pays their service.
17 Who fleeth forth? who suffereth? who feareth? Who knoweth Indra present, Indra near us?
Who sendeth benediction on his offspring, his household, wealth and person, and the people?
18 Who with poured oil and offering honours Agni, with ladle worships at appointed seasons?
To whom do the gods bring oblation quickly? What offerer, god-favoured, knows him throughly?

---

14 *Ṣaryaṇâvân lake:* said to be on the borders of the district called Kurukshetra.

15 *The mystic name of the creative steer*, appears to be an obscure expression for the sun. The purport of the verse may be that when, after the rains, the bright moonlight nights came, men recognized the fact that the light was borrowed from the sun. Wilson, following Sayaṇa, translates the verse: 'The (solar rays) found, on this occasion the light of Twashṭṛi, verily, concealed in the mansion of the moving moon.'

16 *The strong and passionate steers*, are the zealous and indefatigable priests, who are yoked to the chariot-pole of Order or employed in the performance of sacrifice ordained by eternal Law. The words of the priests are the arrows with which their mouths are armed.

17 The answer to these questions is, the priests, who represent the feelings of the man who institutes the sacrifice.

18 The second line of this verse in rendered by Wilson, following Sâyaṇa: 'To whom do the gods quickly bring (the wealth) that has been called for?' This would be intelligible enough; but *homa* (oblation) can hardly bear the interpretation thus forced upon it.

19 Thou as a god, O mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
20 Let not thy bounteous gifts, let not thy saving help fail us, good lord, at any time;
And measure out to us, thou lover of mankind, all riches hitherward from men.

HYMN LXXXV. Maruts.

THEY who are glancing forth, like women, on their way, doers of mighty deeds, swift racers, Rudra's sons,
The Maruts have made heaven and earth increase and grow: in sacrifices they delight, the strong and wild.
2 Grown to their perfect strength greatness have they attained; the Rudras have established their abode in heaven.
Singing their song of praise and generating might, they have put glory on, the sons whom Pṛiṣni bare.
3 When, children of the cow, they shine in bright attire, and on their fair limbs lay their golden ornaments,
They drive away each adversary from their path, and, following their traces, fatness floweth down,

---

1 *Rudra's sons:* the Maruts, or Storm-gods, are the sons of Rudra and of Pṛiṣni, the earth or the speckled cloud.

2 *The Rudras:* the sons of Rudra.

3 *Children of the cow:* that is, of Pṛiṣni or the earth under that type.

Fatness floweth down: the clouds drop fatness; the fertilizing rain descends.

4 When, mighty warriors, ye who glitter with your spears, o'erthrowing with your strength e'en what is ne'er o'erthrown,
When, O ye Maruts, ye the host that send the rain, had harnessed to your cars the thought-fleet spotted deer.

5 When ye have harnessed to your cars the spotted deer, urging the thunderbolt, O Maruts, to the fray,
Forth rush the torrents of the dark-red stormy cloud, and moisten, like a skin, the earth with water-floods.

6 Let your swift-gliding coursers bear you hitherward with their fleet-pinions. Come ye forward with your arms.
Sit on the grass; a wide seat hath been made for you: delight yourselves, O Maruts, in the pleasant food.

7 Strong in their native strength to greatness have they grown, stepped to the firmament and made their dwelling wide.
When Vishṇu saw the Soma bringing wild delight, the Maruts sate like birds on their dear holy grass.

8 In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war.
Before the Maruts every creature is afraid: the men are like to kings, terrible to behold.

---

4 The glittering spears are the flashes of lightning. The chariot of the Maruts is said to be drawn by spotted deer or antelopes.

6 *Sit on the grass:* on the sacred grass trimmed and strewn for the gods.

7 *When Vishṇu saw the Soma:* Vishṇu prepared the Soma and brought it to Indra, and the Maruts, Indra's companions, sat down with him to enjoy it.

8 *The men:* the Maruts.

9 When Twashṭar deft of hand had turned the thunderbolt, golden, with thousand edges, fashioned skilfully,
Indra received it to perform heroic deeds: Vṛitra he slew, and forced the flood of water forth.
10 They with their vigorous strength pushed the well up on high, and clove the cloud in twain though it was passing strong.
The Maruts, bounteous givers, sending forth their voice, in the wild joy of Soma wrought their glorious deeds.
11 They drave the cloud transverse directed hitherward, and poured the fountain forth for thirsting Gotama.
Shining with varied light they come to him with help: they with their might fulfilled the longing of the sage.
12 The shelters which ye have for him who lauds you, bestow them threefold on the man who offers.
Extend the same boons unto us, ye Maruts. Give us, ye heroes, wealth with noble offspring.

HYMN LXXXVI. Maruts.

THE best of guardians hath that man within whose dwelling-place ye drink,
O Maruts, giants of the sky.
2 Honoured with sacrifice or with the worship of the sages' hymns, O Maruts, listen to the call.
3 Yea, the strong man to whom ye have vouchsafed to give a sage, shall move
Into a stable rich in kine.
4 Upon this hero's sacred grass Soma is poured in daily rites:
Praise and delight are sung aloud.

---

10 *The well:* here the cloud, as a reservoir of water.

3 *Shall move into a stable rich in kine:* shall become the wealthy possessor of many cows.

5 Let the strong Maruts hear him, him surpassing all men: strength be his
That reaches even to the sun.

6 For, through the swift gods' loving help, in many an autumn, Maruts, we
Have offered up our sacrifice.

7 Fortunate shall that mortal be, O Maruts most adorable,
Whose offerings ye bear away.

8 O heroes truly strong, ye know the toil of him who sings your praise,
The heart's desire of him who loves.

9 O ye of true strength, make this thing manifest by your greatness; strike
The demon with your thunderbolt.

10 Conceal the horrid darkness, drive far from us each devouring fiend.
Create the light for which we long

HYMN LXXXVII. Maruts.

Loud singers, never humbled, active, full of strength, immovable, impetuous, manliest, best-beloved,
They have displayed themselves with glittering ornaments, a few in number only, like the heavens with stars.

---

8 *Of him who loves:* of the suppliant who loves and prays to you.

10 "Atrín, which stands for attrín, is one of the many names assigned to the powers of darkness and mischief. It is derived from atra, which means, tooth or jaw, and therefore meant originally an ogre with large teeth or jaws, a devourer." Max Müller. See his *Rig-veda-Sanhitâ.* Vol. I., for a translation and full explanation of this and other Hymns to the Maruts.

1 *A few in number only:* "refers to the Maruts, who are represented as gradually rising or just showing themselves, as yet only a few in number, like the first stars in the sky." Max Müller.

2 When, Maruts, on the steeps ye pile the moving cloud, ye are like birds on whatsoever path it be.
Clouds everywhere shed forth the rain upon your cars: drop fatness, honey-hued, for him who sings your praise.

3 Earth at their racings trembles as if weak and worn, when on their ways they yoke their cars for victory.
They, sportive, loudly roaring, armed with glittering spears, shakers of all, themselves admire their mightiness.

4 Self-moving is that youthful band, with spotted steeds; thus it hath lordly sway, endued with power and might.
Truthful art thou, and blameless, searcher-out of sin: so thou, strong host, wilt be protector of this prayer.

5 We speak by our descent from our primeval sire; our tongue, when we behold the Soma, stirs itself.
When, shouting, they had joined Indra in toil of fight, then only they obtained their sacrificial names.

6 Splendours they gained for glory, they who wear bright rings; rays they obtained and men to celebrate their praise.
Armed with their swords, impetuous and fearing naught, they have possessed the Maruts' own belovèd home.

---

5 The Soma-juice inspires us, and we are guided by the tradition received from our ancestors.

The Maruts obtained divine honours only as a reward for assisting Indra in his battle with the demon Vṛitra.

6 *They have possessed the Maruts' own belovèd home*: "have established themselves in what became afterwards known as their own abode, their own place among the gods invoked at the sacrifice." Max Müller.

HYMN LXXXVIII. Maruts.

COME hither, Maruts, on your lightning-laden cars, sounding with sweet songs, armed with lances, winged with steeds.

Fly unto us with noblest food, like birds, O ye of mighty power.

2 With their red-hued or, haply, tawny coursers which speed their chariots on, they come for glory.

Brilliant like gold is he who holds the thunder; earth have they smitten with the chariot's felly.

3 For beauty ye have swords upon your bodies: as they stir woods so may they stir our spirits.

For your sake, O ye Maruts very mighty and well born, have they set the stone in motion.

4 The days went round you and came back, O yearners, back to this prayer and to this solemn worship.

The Gotamas making their prayer with singing have pushed the well's lid up to drink the water.

5 No hymn was ever known like this aforetime which Gotama sang forth for you, O Maruts,

What time upon your golden wheels he saw you, wild boars rushing about with tusks of iron.

---

2 *He who holds the thunder:* the holder of the thunder or thunderbolt is Indra.

3 *Have they set the stone in motion:* men have pressed out the Soma-juice and offered libations to you.

4 *And to this solemn worship: (vârkâryâm cha devîm)* "The most likely supposition is that vârkâryâ was the name given to some famous hymn, some pæan or song of triumph belonging to the Gotamas. The purport of the whole line then would be that many days have gone for the Maruts as well as for the famous hymn addressed to them, or, in other words, that the Gotamas have long been devoted to the Maruts.....The pushing up of the lid of the well for to drink, means that they obtained rain from the cloud, which is here, as before, represented as a covered well." Max Müller.

6 To your this freshening draught of Soma rusheth, O Maruts, like the voice of one who prayeth.
It rusheth freely from our hands as these libations wont to flow.

HYMN LXXXIX. Viśvedevas.

MAY powers auspicious come to us from every side, never deceived, unhindered, and victorious,
That the gods ever may be with us for our gain, our guardians day by day unceasing in their care.
2 May the auspicious favour of the gods be ours, on us descend the bounty of the righteous gods.
The friendship of the gods have we devoutly sought: so may the gods extend our life that we may live.
3 We call them hither with a hymn of olden time, Bhaga, the friendly Daksha, Mitra, Aditi,
Aryaman, Varuṇa, Soma, the Aśvins. May Sarasvatî, auspicious, grant felicity.
4 May the Wind waft to us that pleasant medicine, may Earth our mother give it, and our father Heaven,
And the joy-giving stones that press the Soma's juice. Aśvins, may ye, for whom our spirits long, hear this.
5 Him we invoke for aid who reigns supreme, the lord of all that stands or moves, inspirer of the soul,
That Pûshan may promote the increase of our wealth, our keeper and our guard infallible for our good.

---

6 This verse is very obscure. I follow M. M.'s translation which "is to a great extent conjectural."

3 *Bhaga*, enumerated by Yâska among the deities of the highest sphere, is an Âditya regarded in the Veda as bestowing wealth and instituting or presiding over love and marriage. *Daksha*, is a creative power associated with Aditi, and therefore sometimes identified with Prajâpati.

4 *Our father Heaven:* pitâ Dyaus = πατὴρ Ζεύς, Jupiter.

6 Illustrious far and wide, may Indra prosper us: may Pûshan prosper us, the master of all wealth.
May Târkshya with uninjured fellies prosper us: Bṛihaspati vouchsafe to us prosperity.

7 The Maruts, sons of Pṛisni, borne by spotted steeds, moving in glory, oft visiting holy rites,
Sages whose tongue is Agni and their eyes the sun,—hither let all the gods for our protection come.

8 Gods, may we with our ears listen to what is good, and with our eyes see what is good, ye holy ones.
With limbs and bodies firm may we extolling you attain the term of life appointed by the gods.

9 A hundred autumns stand before us, O ye gods, within whose space ye bring our bodies to decay;
Within whose space our sons become fathers in turn: break ye not in the midst our course of fleeting life.

10 Aditi is the heaven, Aditi is mid-air, Aditi is the mother and the sire and son.
Aditi is all gods, Aditi five-classed men, Aditi all that hath been born and shall be born.

HYMN XC. Viśvedevas.

May Varuṇa with guidance straight, and Mitra lead us, he who knows,
And Aryaman in accord with gods.

2 For they are dealers forth of wealth, and, not deluded, with their might
Guard evermore the holy laws.

---

6 *Târkshya:* usually described as a divine horse, and probably a personification of the Sun. *Bṛihaspati* is the Lord of Prayer.

7 *Whose tongue is Agni:* who receive oblations through Agni or fire.

9 *A hundred autumns:* regarded as the natural length of human life. Cf. Isaiah, LXV. 20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old.

10 *Aditi:* the Infinite, infinite Nature.

3 Shelter may they vouchsafe to us, immortal gods to mortal men,
Chasing our enemies away.
4 May they mark out our paths to bliss, Indra, the Maruts, Pûshan, and
Bhaga, the gods to be adored.
5 Yea, Pûshan, Vishṇu, ye who run your course, enrich our hymns with kine;
Bless us with all prosperity.
6 The winds waft sweets, the rivers pour sweets for the man who keeps the Law:
So may the plants be sweet for us.
7 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
Sweet be our father Heaven to us.
8 Vanaspati be full of sweets for us, and full of sweets the Sun:
May our milch-kine be sweet for us.
9 Be Mitra gracious unto us, and Varuṇa and Aryaman:
Indra, Bṛihaspati, be kind, and Vishṇu of the mighty stride.

HYMN XCI. Soma.

THOU, Soma, art preëminent for wisdom; along the straightest path thou art our leader.
Our wise forefathers by thy guidance, Indu, gained for themselves among the gods great riches.

---

8 *Vanaspati:* 'the lord of the forest,' a large tree; here the deified sacrificial post, or perhaps Soma the king of plants.

9 *Vishṇu of the mighty stride:* as the Sun, striding over or traversing the world.

1 *Indu:* a drop, especially a drop of Soma-juice, is frequently, as in this place, a name of Soma deified.

2 Thou by thine insight art most wise, O Soma, strong by thine energies and all-possessing;
Mighty art thou by all thy powers and greatness, by glories art thou glorious, guide of mortals.

3 Thine are king Varuṇa's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the belovèd, adorable, like Aryaman, O Soma.

4 With all thy glories on the earth, in heaven, on mountains, in the plants, and in the waters,—
With all of these, well-pleased and not in anger, accept, O royal Soma, our oblations.

5 Thou, Soma, art the lord of heroes, king, yea, Vṛitra-slayer thou:
Thou art auspicious energy.

6 And, Soma, let it be thy wish that we may live and may not die:
Praise-loving lord of plants art thou.

7 To him who keeps the law, both old and young, thou givest happiness,
And energy that he may live.

8 Guard us, king Soma, on all sides from him who threatens us: never let
The friend of one like thee be harmed.

9 With those delightful aids which thou hast, Soma, for the worshipper,—
Even with those protect thou us.

10 Accepting this our sacrifice and this our praise, O Soma, come,
And be thou nigh to prosper us.

11 Well skilled in speech we magnify thee, Soma, with our sacred songs:
Come thou to us, most gracious one.

---

3 *Thine are king Varuṇa's eternal statutes:* thy laws are the same as Varuṇa's, or Varuṇa's laws have their origin in thee.

12 Enricher, healer of disease, wealth-finder, prospering our store,
Be, Soma, a good friend to us.
13 Soma, be happy in our heart, as milch-kine in the grassy meads,
As a young man in his own house.
14 O Soma, god, the mortal man who in thy friendship hath delight,—
Him doth the mighty sage befriend.
15 Save us from slanderous reproach, keep us, O Soma, from distress:
Be unto us a gracious friend.
16 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-place of strength.
17 Wax, O most gladdening Soma, great through all the filaments and be
A friend of most illustrious fame to prosper us.
18 In thee be juicy nutriments united, and powers and mighty foe-subduing vigour,
Waxing to immortality, O Soma: win highest glories for thyself in heaven.
19 Such of thy glories as with poured oblations men honour, may they all invest our worship.
Wealth-giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.
20 To him who worships Soma gives the milch-cow, a fleet steed and a man of active knowledge,
Skilled in home duties, meet for holy synod, for council meet, a glory to his father.

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14 *The mighty sage:* the deified Soma himself.

16 *Be in the gathering-place of strength:* be thou the central point and source of all power.

17 *Through all the filaments:* through all the fine fibres of the plant. Wilson, following Sâyaṇa, translates: 'Increase with all twining plants.'

21 Invincible in fight, saver in battles, guard of our camp, winner of light and water,
Born amid hymns, well-housed, exceeding famous, victor,—in thee will we rejoice, O Soma.

22 These herbs, these milch-kine, and these running waters,—all these, O Soma, thou hast generated.
The spacious firmament hast thou expanded, and with the light thou hast dispelled the darkness.

23 Do thou, god Soma, with thy godlike spirit, victorious, win for us a share of riches.
Let none prevent thee: thou art lord of valour. Provide for both sides in the fray for booty.

HYMN XCII.

Dawn.

THESE Dawns have raised their banner; in the eastern half of the mid-air they spread abroad their shining light.
Like heroes who prepare their weapons for the war, onward they come dark red in hue, the mother cows

2 Readily have the purple beams of light shot up; the red cows have they harnessed, easy to be yoked.
The Dawns have brought distinct perception as before: red-hued, they have attained their fulgent brilliancy.

3 They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

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22 *These milch-kine:* the milk which is to be mixed with the Soma-juice and the water.

1 *These Dawns:* "We have the term *Ushasah*, in the plural, intending, according to the Commentator, the divinities that preside over the morning: but, according to Yâska, the plural is used honorifically only, for the singular personification." Wilson.

The mother cows: the Dawns, with their red clouds, who have just given birth to the day.

2 *The red cows:* the red clouds of morning.

3 *Who pours the juice:* presses out and offers libations of Soma-juice.

4 She, like a dancer, puts her broidered garments on:
as a cow yields her udder so she bares her breast.
Creating light for all the world of life, the Dawn
hath laid the darkness open as the cows their stall.

5 We have beheld the brightness of her shining; it
spreads and drives away the darksome monster.
Like tints that deck the post at sacrifices, Heaven's
daughter hath attained her wondrous splendour.

6 We have o'erpast the limit of this darkness; Dawn
breaking forth again brings clear perception.
She like a flatterer smiles in light for glory, and fair
of face hath wakened to rejoice us.

7 The Gotamas have praised Heaven's radiant daughter,
the leader of the charm of pleasant voices.
Dawn, thou conferrest on us strength with offspring
and men, conspicuous with kine and horses.

8 O thou who shinest forth in wondrous glory, urged
onward by thy strength, auspicious lady,
Dawn, may I gain that wealth, renowned and ample,
in brave sons, troops of slaves, far-famed for horses.

9 Bending her looks on all the world, the goddess shines,
widely spreading with her bright eye westward.
Waking to motion every living creature, she under-
stands the voice of each adorer.

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4 *Hath laid the darkness open:* the meaning, rather obscurely expressed with a harsh zeugma or ellipsis, is Dawn, with her bright clouds, has opened and emerged from the darkness which surrounded her, in the same manner as cows leave the dark pen or stable in which they have been shut up, as soon as it is opened in the early morning.

5 *Like tints that deck the post:* the sacrificial post or pillar, to which the victims were tied, were anointed by the priests.

7 *Pleasant voices:* of the newly-awakened birds, other animals, and human beings.

10 Ancient of days, again again born newly, decking her beauty with the self-same raiment,
The goddess wastes away the life of mortals, like a skilled hunter cutting birds in pieces.

11 She hath appeared discovering heaven's borders: to the far distance she drives off her sister.
Diminishing the days of human creatures, the lady shines with all her lover's splendour.

12 The bright, the blessèd one shines forth extending her rays like kine, as a flood rolls his waters.
Never transgressing the divine commandments, she is beheld visible with the sunbeams.

13 O Dawn enriched with holy rites, bestow on us the wondrous gift
Wherewith we may support children and children's sons.

14 Thou radiant mover of sweet sounds, with wealth of horses and of kine
Shine thou on us this day, O Dawn, auspiciously.

15 O Dawn enriched with holy rites, yoke to thy car thy purple steeds,
And then bring thou unto us all felicities.

16 O Aṣvins wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold.

17 Ye who brought down the hymn from heaven, a light that giveth light to man,
Do ye, O Aṣvins, bring strength hither unto us.

---

10 *Like a skilled hunter cutting birds in pieces:* "Sâyaṇa takes *ṣvaghnî* for a 'fowler's wife' and *vijaḥ* for 'birds.' Benfey takes *vijaḥ* for 'dice,' and explains the clause as denoting a cunning gambler who tampers with the dice by shaving them down.....The phrase *vijaḥ iva â minâti* occurs again in R. V. II. 125, where Sâyaṇa takes *vijaḥ* for *udvejakaḥ* 'a vexer.' So uncertain are his explanations." J. Muir. *O. S. Texts.* V. 186.

11 *Her sister:* Night. *Her lover,* is the Sun.

12 *Never transgressing:* always obedient to the eternal Law or divine order of the universe.

18 Hither may they who wake at dawn bring, to drink Soma, the two gods,
Health-givers, wonder-workers, borne on paths of gold.

HYMN XCIII. Agni and Soma.

Agni and Soma, mighty pair, graciously hearken to my call,
Accept in friendly wise my hymn, and prosper him who offers gifts.

2 The man who honours you to-day, Agni and Soma, with this hymn,—
Bestow on him heroic strength, increase of kine, and noble steeds.

3 The man who offers holy oil and burnt oblations unto you,
Agni and Soma, shall enjoy great strength, with offspring, all his life.

4 Agni and Soma, famed is that your prowess wherewith ye stole the kine, his food, from Paṇi.
Ye caused the son of Bṛisaya to perish; ye found the light, the single light for many.

5 Agni and Soma, joined in operation ye have set up the shining lights in heaven.
From curse and from reproach, Agni and Soma, ye freed the rivers that were bound in fetters.

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18 *They who wake at dawn:* according to Sâyaṇa, the horses of the Aśvins. The expression may apply, with at least equal propriety, to the priests who rise at day-break to perform the morning sacrifices.

4 *Ye stole the kine:* recovered the cows (the rain-clouds, or rays of light) which the niggard demon had carried off and concealed. *Bṛisaya*, is the name of a demon. His son is Vṛitra, the enveloping cloud, by whose destruction the Sun, the one great light, was enabled to shine again.

5 *From curse and from reproach:* according to Sâyaṇa, "the rivers were defiled by the dead body of Vṛitra, which had fallen into them; their waters were, consequently, unfit to bear any part in sacred rites, until they were purified by Agni and Soma, that is, by oblations to fire and libations of Soma juice." Wilson.

6 One of you Mâtariṣvan brought from heaven, the falcon rent the other from the mountain.
Strengthened by holy prayer Agni and Soma have made us ample room for sacrificing.

7 Taste, Agni, Soma, this prepared oblation; accept it, mighty ones, and let it please you.
Vouchsafe us good protection and kind favour: grant to the sacrificer health and riches.

8 Whoso with oil and poured oblation honours, with god-devoted heart, Agni and Soma,—
Protect his sacrifice, preserve him from distress, grant to the sacrificer great felicity.

9 Invoked together, mates in wealth, Agni, Soma, accept our hymns:
Together be among the gods.

10 Agni and Soma, unto him who worships you with holy oil
Shine forth an ample recompense.

11 Agni and Soma, be ye pleased with these oblations brought to you,
And come, together, nigh to us.

12 Agni and Soma, cherish well our horses, and let our cows be fat who yield oblations.
Grant power to us and to our wealthy patrons, and cause our holy rites to be successful.

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6 *Mâtariṣvan*, or, in the nominative case, Mâtariṣvâ, brought Agni or fire from heaven, and the falcon brought Soma from the mountain, that is, says Sâyaṇa, from Svarga on the top of Mount Meru.

12 *Who yield oblations:* who supply milk to be mixed with Soma-juice.

Our wealthy patrons: the rich householders who institute the sacrifices.

HYMN XCIV.

Agni.

For Jâtavedâs worthy of our praise will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm.

2 The man for whom thou sacrificest prospereth, dwelleth without a foe, gaineth heroic might.
He waxeth strong, distress never approacheth him. Let us not, in thy friendship, Agni, suffer harm.

3 May we have power to kindle thee. Fulfil our thoughts. In thee the gods eat the presented offering.
Bring hither the Âdityas, for we long for them. Let us not in thy friendship, Agni, suffer harm.

4 We will bring fuel and prepare burnt offerings, reminding thee at each successive festival.
Fulfil our thought that so we may prolong our lives. Let us not in thy friendship, Agni, suffer harm.

5 His ministers move forth, the guardians of the folk, protecting quadruped and biped with their rays.
Mighty art thou, the wondrous herald of the Dawn. Let us not in thy friendship, Agni, suffer harm.

6 Thou art presenter and the chief invoker, thou director, purifier, great high priest by birth.
Knowing all priestly work thou perfectest it, sage. Let us not in thy friendship, Agni, suffer harm.

This Hymn and the four following are attributed to the Rishi Kutsa, the son of Angiras.

1 *Jâtavedâs:* Agni. See I. 44. 1.

As 'twere a car: as a carpenter constructs a car or wain.

In his assembly: among those who have met together to worship him. The meaning might also be: good, or auspicious, is his providence or loving care of us.

3 *Bring hither the Âdityas:* the sons of Aditi; all the gods, according to Sâyaṇa.

5 *His ministers:* his beams of light.

6 "Agni is here identified with the chief of the sixteen priests

7 Lovely of form art thou, alike on every side; though far, thou shinest brightly as if close at hand.
O god, thou seest through even the dark of night. Let us not in thy friendship, Agni, suffer harm.

8 Gods, foremost be his car who pours libations out, and let our hymn prevail o'er evil-hearted men.
Attend to this our speech and make it prosper well. Let us not in thy friendship, Agni, suffer harm.

9 Smite with thy weapons those of evil speech and thought, devouring demons, whether near or far away.
Then to the singer give free way for sacrifice. Let us not in thy friendship, Agni, suffer harm.

10 When thou hast yoked thy ruddy red steeds to thy car, wind-sped, thy roar is like the roaring of a bull;
Thou with smoke-bannered flame attackest forest trees. Let us not in thy friendship, Agni, suffer harm.

11 Then at thy roar the very birds are terrified, when, eating up the grass, thy sparks fly forth abroad.
Then is it easy for thee and thy car to pass. Let us not in thy friendship, Agni, suffer harm.

12 He hath the power to soothe Mitra and Varuṇa: wonderful is the Maruts' wrath when they descend.
Be gracious: let their hearts be turned to us again. Let us not in thy friendship, Agni, suffer harm.

---

engaged at solemn sacrifices. He is the *Adhwaryu*, usually called the reciter of the *Yajush*,—here defined, by the scholiast, as the presenter of the offerings: he is the *Hotṛi*, or invoking priest: he is the *Praśâstṛi*, or the *Maitrâvaruṇa*, whose duty it is to direct the other priests what to do, and when to perform their functions: he is the *potṛi*, or priest so termed, and the family or hereditary *purohita*: or *purohita* may be the same as the *Brahmâ* of a ceremony,—being, to men, what *Bṛihaspati* is to the gods." Wilson.

12 *He hath the power:* Agni persuades Mitra and Varuṇa to send the rain, and protects men from the fury of the Storm-Gods.

13 Thou art a god, thou art the wondrous friend of gods,
the Vasu of the Vasus, fair in sacrifice.
Under thine own most wide protection may we dwell.
Let us not in thy friendship, Agni, suffer harm.

14 This is thy grace that, kindled in thine own abode,
invoked with Soma thou soundest forth most benign.
Thou givest wealth and treasure to the worshipper.
Let us not in thy friendship, Agni, suffer harm.

15 On whomsoever thou, rich and eternal, conferrest
sinlessness with perfect safety,
Whom with auspicious strength thou animatest,—
may we be they, through bounty joined with offspring.

16 Such, Agni, thou who knowest all good fortune, god,
lengthen here the days of our existence.
This prayer of ours may Varuṇa grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.

HYMN XCV. Agni.

To fair goals travel two unlike in semblance: each
in succession nourishes an infant.
One bears a godlike babe of golden colour: white
and fair-shining is he with the other.

---

13 *The Vasu of the Vasus:* best of the class of gods called Vasus; or 'the good among the good.'

16 The second line of "this verse terminates the following hymns, with two exceptions, as far as the hundred and first *Sûkta*. Mitra, Varuṇa, and Aditi have been before noticed. By *Sindhu* is to be understood the divinity presiding over, or identified with, flowing water; and it may mean either the sea, or flowing streams collectively, or the river Indus. *Pṛithivî* and *Div* are the personified earth and heaven. These are requested to *honour*, meaning, to preserve, or perpetuate, whatever blessing has been asked for *(tat.....mâmahantâm)*; from *mah*, to venerate or worship." Wilson.

1 The two are Day and Night, and the infant that each suckles in turn is Agni, as the Sun by day and Fire by night.

2 Twashṭar's ten daughters, vigilant and youthful, produced this infant borne to sundry quarters.
They bear around him whose long flames are pointed, fulgent among mankind with native splendour.

3 Three several places of his birth they honour, in mid-air, in the heaven, and in the waters.
Governing in the east of earthly regions, the seasons hath he stablished in their order.

4 Who of you knows this secret one? The infant by his own nature hath brought forth his mothers.
The germ of many, from the waters' bosom he goes forth, wise and great, of godlike nature.

5 Visible, fair, he grows in native brightness uplifted in the lap of waving waters.
When he was born both Twashṭar's worlds were frightened: they turn to him and reverence the lion.

---

2 *Twashṭar's ten daughters:* the fingers, called daughters of the artist of the gods on account of the skill and speed with which they perform their work, generate Agni by the attrition of the fire-sticks, and then the newly-born babe is carried about hither and thither to light the various sacrificial fires.

3 *In mid-air* he is born as lightning, *in the heaven* as the sun, *and in the waters* as submarine fire. In his character of the sun he rules especially in the east and has established and regulates the seasons of the year.

4 *This secret one:* Agni latent in the waters, in the woods etc. "*Agni*, in the form of lightning, may be considered as the son of the waters collected in the clouds; and those waters he is said to generate by the oblations he conveys: as in the *Smṛiti* it is said, "oblations offered in fire ascend to the sun: rain is produced from the sun; corn from rain; and thence spring mankind." Wilson.

5 *Both Twashṭar's worlds:* heaven and earth, formed by the divine artist represented as the Creator. Sâyaṇa takes *Twashṭuḥ* as an epithet of Agni, and accordingly Wilson translates: 'Both (heaven and earth) are alarmed, as the radiant Agni is born.'

6 The two auspicious ones, like women, tend him: like lowing cows they seek him in their manner.
He is the lord of might among the mighty; him, on the right, they balm with their oblations.

7 Like Savitar his arms with might he stretches; awful, he strives grasping the world's two borders.
He forces out from all a brilliant vesture, yea, from his mothers draws he forth new raiment.

8 He makes him a most noble form of splendour, decking him in his home with milk and waters.
The sage adorns the depths of air with wisdom: this is the meeting where the gods are worshipped.

9 Wide through the firmament spreads forth triumphant the far-resplendent strength of thee the mighty.
Kindled by us do thou preserve us, Agni, with all thy self-bright undiminished succours.

10 In dry spots he makes stream, and course, and torrent, and inundates the earth with floods that glisten.
All ancient things within his maw he gathers, and moves among the new fresh-sprouting grasses.

11 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

---

6 *The two auspicious ones:* Heaven and Earth.

On the right: standing on the right side of the altar, the priests anoint him with offerings of clarified butter.

7 *Savitar:* the Sun. According to Sâyaṇa the sun is called Savitar before rising, and Sûrya from his rising till his setting. *His mothers* are the Waters.

8 *The sage:* Agni. *This is the meeting:* all this is the reason why men assemble to worship the gods.

HYMN XCVI.

Agni.

HE in the ancient way by strength engendered, lo! straight hath taken to himself all wisdom.
The waters and the bowl have made him friendly. The gods possessed the wealth-bestowing Agni.

2 At Âyu's ancient call he by his wisdom gave all this progeny of men their being,
And, by refulgent light, heaven and the waters. The gods possessed the wealth-bestowing Agni.

3 Praise him, ye Âryan folk, as chief performer of sacrifice, adored and ever toiling,
Well-tended, son of strength, the constant giver. The gods possessed the wealth-bestowing Agni.

4 That Mâtariśvan rich in wealth and treasure, light-winner, finds a pathway for his offspring,
Guard of our folk, father of earth and heaven. The gods possessed the wealth-bestowing Agni.

5 Night and Dawn, changing each the other's colour, meeting together suckle one same infant:
Golden between the heaven and earth he shineth. The gods possessed the wealth-bestowing Agni.

---

1 *By strength engendered:* produced by violent agitation of the fire-sticks.

The waters and the bowl: libations of water mixed with the Soma-juice contained in the *dhishaṇâ*, or bowl. *Dhishaṇâ* may be otherwise explained. Sâyaṇa, who is followed by Wilson, takes it to mean *vâk*, voice. Ludwig renders it by 'wish, or Wish-goddess Dhishaṇâ;' Grassmann by 'sacrificial offering.'

2 *At Âyu's ancient call:* at the invitation of Âyu (living man) said by Sâyaṇa to be another name of Manu, the progenitor of mankind.

4 *Mâtariśvan*, usually the name of the divine being who brought Agni from heaven (see I. 31. 3.) is said by Sâyaṇa to mean in this place Agni himself.

5 *One same infant:* Agni (see I. 95. 1.) whom they nourish with the oblation offered by men.

Golden: as the sun.

6 Root of wealth, gathering-place of treasures, banner of sacrifice, who grants the suppliant's wishes:
Preserving him as their own life immortal, the gods possessed the wealth-bestowing Agni.

7 Now and of old the home of wealth, the mansion of what is born and what was born aforetime,
Guard of what is and what will be hereafter,—the gods possessed the wealth-bestowing Agni.

8 May the wealth-giver grant us conquering riches; may the wealth-giver grant us wealth with heroes.
May the wealth-giver grant us food with offspring, and length of days may the wealth-giver send us.

9 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVII. Agni.

CHASING with light our sin away, O Agni, shine thou wealth on us.
May his light chase our sin away.

2 For goodly fields, for pleasant homes, for wealth we sacrifice to thee.
May his light chase our sin away.

3 Best praiser of all these be he; foremost, our chiefs who sacrifice.
May his light chase our sin away.

4 So that thy worshippers and we, thine, Agni, in our sons may live.
May his light chase our sin away.

5 As ever-conquering Agni's beams of splendour go to every side,
May his light chase our sin away.

---

3 May he, that is Kutsa, the Ṛishi of the hymn, be preëminent among these who celebrate thy praises, and may the householders who have instituted this sacrifice be similarly distinguished.

6 To every side thy face is turned, thou art triumphant everywhere.
May his light chase our sin away.
7 O thou whose face looks every way, bear off our foes as in a ship.
May his light chase our sin away.
8 As in a ship, convey thou us for our advantage o'er the flood.
May his light chase our sin away.

HYMN XCVIII. Agni.

Still in Vaiṣvânara's grace may we continue: yea, he is king supreme o'er all things living.
Sprung hence to life upon this All he looketh. Vaiṣvânara hath rivalry with Sûrya.
2 Present in heaven, in earth, all-present Agni,—all plants that grow on ground hath he pervaded.
May Agni, may Vaiṣvânara with vigour, present, preserve us day and night from foemen.
3 Be this thy truth, Vaiṣvânara, to us-ward: let wealth in rich abundance gather round us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCIX. Agni.

For Jâtavedâs let us press the Soma: may he consume the wealth of the malignant.
May Agni carry us through all our troubles, through grief as in a boat across the river.

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1 *Vaiṣvânara*, is an epithet of Agni or Fire as present with, common to, or benefiting, all men.

Sprung hence to life: produced from these two *araṇis* or fire-sticks.

Sûrya: the Sun.

This Hymn, consisting of a single stanza, is ascribed to the Ṛishi Kaṣyapa, the son of Marîchi.

1 *Jâtavedâs:* Agni, who knows all living things. See I. 44. 1.

HYMN C.

Indra.

MAY he who hath his home with strength, the mighty, the king supreme of earth and spacious heaven,
Lord of true power, to be invoked in battles,—may Indra, girt by Maruts, be our succour.

2 Whose way is unattainable like Sûrya's: he in each fight is the strong Vṛitra-slayer,
Mightiest with his friends in his own courses. May Indra, girt by Maruts, be our succour.

3 Whose paths go forth in their great might resistless, forth-milking, as it were, heaven's genial moisture.
With manly strength triumphant, foe-subduer,—may Indra, girt by Maruts, be our succour.

4 Among Angirasas he was the chiefest, a friend with friends, mighty amid the mighty,
Praiser 'mid praisers, honoured most of singers. May Indra, girt by Maruts, be our succour,

5 Strong with the Rudras as with his own children, in manly battle conquering his foemen,
With his close comrades doing deeds of glory,—may Indra, girt by Maruts, be our succour.

This Hymn is ascribed to the regal Ṛishis the Vârshâgiras, the five sons of the Râjâ Vṛishâgir, whose names are mentioned in the seventeenth stanza.

3 *Whose paths: panthâsaḥ*, paths, is explained as 'rays' by Sâyaṇa. Indra is here represented as the god of light and of rain.

4 *Among Angirasas:* the ancient priestly family, descended from Angiras.

5 *Rudras:* the Maruts, sons of Rudra the chief Storm-god. They are the *close comrades* or faithful companions of Indra, who regards them not as his equals but as his children.

6 Humbler of pride, exciter of the conflict, the lord of heroes, god invoked of many,
May he this day gain with our men the sunlight. May Indra, girt by Maruts, be our succour.

7 His help hath made him cheerer in the battle, the folk have made him guardian of their comfort.
Sole lord is he of every holy service. May Indra, girt by Maruts, be our succour.

8 To him the hero, on high days of prowess, heroes for help and booty shall betake them.
He hath found light even in the blinding darkness. May Indra, girt by Maruts, be our succour.

9 He with his left hand checketh even the mighty, and with his right hand gathereth up the booty.
Even with the humble he acquireth riches. May Indra, girt by Maruts, be our succour.

10 With hosts on foot and cars he winneth treasures: well is he known this day by all the people.
With manly might he conquereth those who hate him. May Indra, girt by Maruts, be our succour.

11 When in his ways with kinsmen or with strangers he speèdeth to the fight, invoked of many,
To victory for waters, sons and grandsons, may Indra, girt by Maruts, be our succour.

12 Awful and fierce, fiend-slayer, thunder-wielder, with boundless knowledge, hymned by hundreds, mighty,

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6 *The sunlight:* the hymn is addressed to Indra for aid in an approaching battle. Sâyaṇa says that the Vârshâgiras pray that they may have daylight and that their enemies may fight in the dark.

7 Indra is regarded as their helper and inspiriter in battle and their protector in peace. He also presides over all acts of worship, and as such rewards those who serve him.

9 *Even the humble:* not the strong only, but the feeble man also acquires riches with his help.

In strength like Soma, guard of the five peoples, may Indra, girt by Maruts, be our succour.

13 Winning the light, hitherward roars his thunder like the terrific mighty voice of Heaven.
Rich gifts and treasures evermore attend him. May Indra, girt by Maruts, be our succour.

14 Whose home eternal through his strength surrounds him on every side, his laud, the earth and heaven,
May he delighted with our service save us. May Indra, girt by Maruts, be our succour.

15 The limit of whose power not gods by godhead, nor mortal men have reached, nor yet the Waters.
Both earth and heaven in vigour he surpasseth. May Indra, girt by Maruts, be our succour.

16 The red and tawny mare, blaze-marked, high standing, celestial who, to bring Ṛijrâśva riches,
Drew at the pole the chariot yoked with stallions, joyous, among the hosts of men was noted.

17 The Vârshâgiras unto thee, O Indra, the mighty one, sing forth this laud to please thee,
Ṛijrâśva with his fellows, Ambarîsha, Surâdhâs, Sahadeva, Bhayamâna.

18 He, much invoked, hath slain Dasyus and Śimyus, after his wont, and laid them low with arrows.

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12 *Guard of the five peoples:* of the five classes of beings, according to Sâyaṇa, that is, gods, Gandharvas, Apsarasas, Asuras and Râkshasas. Probably the five Ârya tribes are intended. See I. 7. 9.

14 *The earth and heaven,* his dwelling-place, are his everlasting song of praise because they have been established and regulated by him. This is Ludwig's explanation of this obscure verse.

16 The epithets in this stanza are taken by Ludwig as names of the six horses with which Ṛijrâśva drove to battle and conquered. The last four verses of the hymn appear to have been added after the victory.

18 *Dasyus and Śimyus:* men of indigenous hostile races.

The mighty thunderer with his fair-complexioned friends won the land, the sunlight, and the waters.

19 May Indra evermore be our protector, and unimperilled may we win the booty.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CI. Indra.

SING, with oblation, praise to him who maketh glad, who with Ṛijiṣvan drove the dusky brood away.
Fain for help, him the strong whose right hand wields the bolt, him girt by Maruts we invoke to be our friend.

2 Indra, who with triumphant wrath smote Vyansa down, and Ṣambara, and Pipru the unrighteous one;
Who extirpated Ṣushṇa the insatiate,—him girt by Maruts we invoke to be our friend.

3 He whose great work of manly might is heaven and earth, and Varuṇa and Sûrya keep his holy law;
Indra, whose law the rivers follow as they flow,—him girt by Maruts we invoke to be our friend.

4 He who is lord and master of the steeds and kine, honoured—the firm and sure—at every holy act;
Slayer even of the strong who pours no offering out,—him girt by Maruts we invoke to be our friend.

His fair-complexioned friends: explained by Sâyaṇa as the glittering Maruts, means probably the Âryan invaders as opposed to the dark-faced races of the country.

This Hymn and the following thirteen are ascribed to the Ṛishi Kutsa.

1 *Ṛijiṣvan:* a Râjâ, favoured and protected by Indra.

The dusky brood: the dark aborigines who opposed the Âryans.

2 Vyansa, Ṣambara, Pipru, and Ṣushṇa are names of the fiends of drought.

5 He who is lord of all the world that moves and breathes, who for the Brâhman first before all found the cows;
Indra who cast the Dasyus down beneath his feet,—him girt by Maruts we invoke to be our friend.

6 Whom cowards must invoke and valiant men of war, invoked by those who conquer and by those who flee;
Indra, to whom all beings turn their constant thought,—him girt by Maruts we invoke to be our friend.

7 Refulgent in the Rudras' region he proceeds, and with the Rudras through the wide space speeds the Dame.
The hymn of praise extols Indra the far-renowned: him girt by Maruts we invoke to be our friend.

8 O girt by Maruts, whether thou delight thee in loftiest gathering-place or lowly dwelling,
Come thence unto our rite, true boon-bestower: through love of thee have we prepared oblations.

9 We, fain for thee, strong Indra, have pressed Soma, and, O thou sought with prayer, have made oblations.
Now at this sacrifice, with all thy Maruts, on sacred grass, O team-borne god, rejoice thee.

10 Rejoice thee with thine own bay steeds, O Indra, unclose thy jaws and let thy lips be open.
Thou with the fair cheek, let thy bay steeds bring thee: gracious to us, be pleased with our oblation.

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5 *Who for the Brâhman:* according to Sâyaṇa, who recovered for the Angirasas the cows that had been carried off by the Paṇis. See 1. 32. 11.

7 *The Dame:* according to Sâyaṇa, *mâdhyamikâ vâk*, Voice or Speech of mid-air. Ludwig suggests that Rodasî, the wife of Rudra, is intended.

11 Guards of the camp whose praisers are the Maruts, may we, through Indra, get ourselves the booty.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CII.

Indra.

To thee the mighty one I bring this mighty hymn, for thy desire hath been gratified by my laud.
In Indra, yea in him victorious through his strength, the gods have joyed at feast and when the Soma flowed.

2 The seven rivers bear his glory far and wide, and heaven and sky and earth display his comely form.
The sun and moon in change alternate run their course, that we, O Indra, may behold and may have faith.

3 Maghavan, grant us that same car to bring us spoil, thy conquering car in which we joy in shock of fight.
Thou, Indra, whom our hearts praise highly in the war, grant shelter, Maghavan, to us who love thee well.

4 Encourage thou our side in every fight; may we, with thee for our ally, conquer the foeman's host.
Indra, bestow on us joy and felicity: break down, O Maghavan, the vigour of our foes.

5 For here in divers ways these men invoking thee, holder of treasures, sing thee hymns to win thine aid.
Ascend thy car that thou mayest bring spoil to us, for, Indra, thy fixt mind winneth the victory.

---

11 *Guards of the camp:* may we who are the guardians of the camp or new settlement, praised and favoured by the Maruts, win the spoil. The words *marutstotrasya vṛijinasya* are somewhat obscure.

2 *The seven rivers:* the chief rivers in the neighbourhood of the earliest Âryan settlements. See I. 32. 12.

6 His arms win kine, his power is boundless, in each act best, with a hundred helps, waker of battle's din
Is Indra: none may rival him in mighty strength. Hence, eager for the spoil, the people call on him.

7 Thy glory, Maghavan, exceeds a hundred, yea, more than a hundred, than a thousand 'mid the folk.
The great bowl hath inspirited thee boundlessly: so mayst thou slay the Vṛitras, breaker down of forts!

8 Of thy great might there is a threefold counterpart, the three earths, lord of men! and the three realms of light.
Above this whole world, Indra, thou hast waxen great: without a foe art thou, by nature, from of old.

9 We invocate thee first among the deities: thou hast become a mighty conqueror in fight.
May Indra fill with spirit this our singer's heart, and make our car impetuous, foremost in attack.

10 Thou hast prevailed, and hast not kept the booty back, in trifling battles or in those of great account.
We make thee keen, the mighty one, to succour us: inspire us, Maghavan, when we defy the foe.

11 May Indra evermore be our protector, and unimperilled may we win the booty.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

---

7 *The great bowl:* the vessel containing the exhilarating Soma-juice, or the mighty libation itself. The *forts* are the cloud-castles of the demons of the air which Indra destroys with his lightning: "the clouds whose moving turrets make the bastions of the storm." Shelley, *Witch of Atlas.*

8 *The three earths:* perhaps the earth, the atmosphere, and the heaven.

The three realms of light: or according to Sâyaṇa, the three fires or fire in three forms, as the sun in heaven, the lightning in mid-air, and terrestrial fire on earth. See also I. 105. 5.

HYMN CIII. Indra.

THAT highest Indra-power of thine is distant; that which is here sages possessed aforetime.
This one is on the earth, in heaven the other, and both unite as flag with flag in battle.

2 He spread the wide earth out and firmly fixed it, smote with his thunderbolt and loosed the waters.
Maghavan with his puissance struck down Ahi, rent Rauhiṇa to death and slaughtered Vyansa.

3 Armed with his bolt and trusting in his prowess he wandered shattering the Dâsas' cities.
Cast thy dart, knowing, thunderer, at the Dasyu; increase the Âryа's might and glory, Indra.

4 For him who thus hath taught these human races, Maghavan, bearing a fame-worthy title,
Thunderer, drawing nigh to slay the Dasyus, hath given himself the name of son for glory.

5 See this abundant wealth that he possesses, and put your trust in Indra's hero vigour.
He found the cattle, and he found the horses, he found the plants, the forests and the waters.

---

1 *That highest Indra-power:* Benfey explains this verse as meaning: Indra's might is in a certain way divided: one part of it is possessed by the sages who by their hymns, sacrifices and libations of Soma-juice give him complete power to perform his great deeds. Sâyaṇa says that the Sun and fire are equally the lustre of Indra, one in heaven and the other on earth; and that by day fire is combined with the Sun, and by night the Sun is combined with fire.

2 *Rauhiṇa*, said to be a demon, is, like the other fiends of drought, a dark purple cloud that withholds the rain.

3 *The Dâsas' cities:* explained by Sâyaṇa as the forts of the Dasyus, that is, the non-Âryan inhabitants of the land.

Knowing: distinguishing the Âryan from the barbarian.

4 The meaning of this verse appears to be, as Ludwig says, that Indra, in preparing to slay the Dasyus, has become, as it were, a son to the pious worshipper who has proclaimed his great deeds to men.

6 To him the truly strong, whose deeds are many, to him the strong bull let us pour the Soma.
The hero watching like a thief in ambush goes parting the possessions of the godless.
7 Well didst thou do that hero deed, O Indra, in waking with thy bolt the slumbering Ahi.
In thee, delighted, dames divine rejoiced them, the flying Maruts and all gods were joyful,
8 As thou hast smitten Ṣushṇa, Pipru, Vṛitra and Kuyava, and Ṣambara's forts, O Indra.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIV.

Indra.

THE altar hath been made for thee to rest on: come like a panting courser and be seated.
Loosen thy flying steeds, set free thy horses who bear thee swiftly nigh at eve and morning.
2 These men have come to Indra for assistance: shall he not quickly come upon these pathways?
May the gods quell the fury of the Dâsa, and may they lead our folk to happy fortune.
3 He who hath only wish as his possession casts on himself, casts foam amid the waters.

---

7 *Dames divine:* the consorts of the gods.

8 *Kuyava:* meaning, probably, 'causing bad harvests,' is the name of another of the demons of drought.

2 *The Dâsa:* explained by Sâyaṇa as the destroying demon. It apparently means here a chief of non-Âryan race whom the suppliants were going to attack.

3 Sâyaṇa explains: the Asura, or demon, Kuyava, who knows the wealth of others carries it away of himself, and being present in the water he carries off the water with the foam. In this water which has been carried away Kuyava's two wives bathe. Benfey takes the foamy water to mean the fertilizing rain. Ludwig's explanation is: While the poor Ârya who can only wish for the wealth which he does not possess has not even ordinary water to wash himself in, the wives of the enemy, in the insolent pride of their riches, bathe in milk.

Both wives of Kuyava in milk have bathed them:
may they be drowned within the depth of Ṣiphâ.

4 The bond with later man was fixt securely: forth
with this former speeds, and rules, the hero.
Anjasî, Kuliṣî, and Vîrapatnî, delighting him, bear
milk upon their waters.

5 Soon as this Dasyu's traces were discovered, as she
who knows her home he sought the dwelling.
Now think thou of us, Maghavan, nor cast us away
as doth a profligate his treasure.

6 Indra, as such, give us a share of sunlight, of waters,
sinlessness, rule o'er the living.
Do thou no harm to our yet unborn offspring: our
trust is in thy mighty Indra-power.

7 Now we, I think, in thee as such have trusted: lead
us on, mighty one, to ample riches.

---

3 *Kuyava:* perhaps a name given by the Âryans to one of the non-Âryan chieftains.

Ṣiphâ, is said by Sâyaṇa to be the name of a river.

4 The first line of this verse is unintelligible to me. Wilson, following Sâyaṇa, renders it: 'The abiding-place of the vagrant (Kuyava) was concealed (in the midst) of the water. The hero increases, with the waters formerly (carried off), and is renowned throughout the world.' Benfey understands it to be a description of consecutive masses of cloud, the hinder pressing on the preceding, which are represented as conquered by Indra. Ludwig would resolve *nâbhiḥ* into *na âbhiḥ*, and explain: With these (the three rivers mentioned in the next line) the hero (Indra) of the neighbouring Âyu (mortal?) does not stay fast there; at once with the first (waves) he starts forth and escapes.

The signification of the three rivers in the second line is obscure. Benfey considers the names to be feminine personifications of the clouds.

Vîrapatnî, 'the hero's wife,' occurs, as Dr. Hall has pointed out, in VI. 49. 7, as an epithet of Sarasvatî the goddess, and it may possibly here mean the river Sarasvatî.

5 *As she who knows her dwelling:* as a cow who knows her stall.

In no unready house give us, O Indra invoked of many, food and drink when hungry.

8 Slay us not, Indra; do not thou forsake us: steal not away the joys which we delight in.
Rend not our unborn brood, Maghavan, Śakra! our vessels with the life that is within them.

9 Come to us; they have called thee Soma-lover: here is the pressed juice. Drink thereof for rapture.
Widely-capacious, pour it down within thee, and, invocated, hear us like a father.

HYMN CV. Viśvedevas.

WITHIN the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Heaven.

2 Surely men crave and gain their wish. Close to her husband clings the wife,
And, in embraces intertwined, both give and take the bliss of love. Mark this my woe, ye Earth and Heaven.

---

7 *In no unready house:* that is, in a house well supplied and furnished.

8 *The joys that we delight in*: probably, our children.

Our vessels: our wives with their unborn babes. Sâyaṇa gives other explanations of the expression.

This Hymn is ascribed either to Trita or to Kutsa. It is addressed to the Viśvedevas on behalf of Trita who had been imprisoned in a well. See I. 52. 5.

1 *Within the waters:* in the ocean of air. *He with the beauteous wings*, is the sun.

Mark this my woe: the text has only *vittam me asya rodasî*, "know of this of me, O heaven and earth," which means, according to Sâyaṇa, either "be aware of this my affliction," or "attend to this my hymn."

3 O never may that light, ye gods, fall from its station in the sky.
Ne'er fail us one like Soma sweet, the spring of our felicity. Mark this my woe, ye Earth and Heaven.

4 I ask the last of sacrifice. As envoy he shall tell it forth.
Where is the ancient law divine? Who is its new diffuser now? Mark this my woe, ye Earth and Heaven.

5 Ye gods who yonder have your home in the three lucid realms of heaven,
What count ye truth and what untruth? Where is mine ancient call on you? Mark this my woe, ye Earth and Heaven.

6 What is your firm support of Law? What Varuṇa's observant eye?
How may we pass the wicked on the path of mighty Aryaman? Mark this my woe, ye Earth and Heaven.

7 I am the man who sang of old full many a laud when Soma flowed.
Yet torturing cares consume me as the wolf assails the thirsty deer. Mark this my woe, ye Earth and Heaven.

---

4 *I ask the last:* the latest or youngest of the gods, Agni, as being continually reproduced.

5 *The three lucid realms of heaven:* the world is divided into earth, sky, and heaven, and each of these, again, is sometimes spoken of as threefold.

6 *The path of mighty Aryaman:* Aryaman here is said by Sâyaṇa to mean 'the restrainer of enemies.' The general meaning of the questions in this and the two preceding verses is: Is there no longer any distinction between right and wrong? Is there no moral government of the world? If there be, why am I, a faithful worshipper, allowed to suffer this undeserved misery?

8 Like rival wives on every side enclosing ribs oppress me sore.
O Ṣatakratu, biting cares devour me, singer of thy praise, as rats devour the weaver's threads. Mark this my woe, ye Earth and Heaven.

9 Where those seven rays are shining, thence my house and family extend.
This Trita Âptya knoweth well, and speaketh out for brotherhood. Mark this my woe, ye Earth and Heaven.

10 May those five bulls which stand on high full in the midst of mighty heaven,
Having together swiftly borne my praises to the gods return. Mark this my woe, ye Earth and Heaven.

11 High in the mid ascent of heaven those birds of beauteous pinion sit.
Back from his path they drive the wolf as he would cross the restless floods. Mark this my woe, ye Earth and Heaven.

---

8 *Enclosing ribs:* According to Sâyaṇa, the walls of the well in which Trita was confined.

9 *Those seven rays:* of the Sun, says Sâyaṇa. But probably, as Ludwig suggests, the rays are the flames of Agni. That is, Agni with his bright beams, or the worship of Agni, is the central point through which I and all the members of my family are connected and held together.

Trita Âptya: A mythical being who dwells in the remotest part of the heavens, and who knows the celestial origin of the human race.

10 *Those five bulls:* according to Sâyaṇa, Indra, Varuṇa, Agni, Aryaman, and Savitar, or Fire, Wind, Sun, Moon, and Lightning. Sâyaṇa explains *ukshaṇaḥ*, bulls or oxen, as 'shedders of benefits.'

11 *Those birds of beauteous pinion:* the rays of the Sun, according to Sâyaṇa. *The wolf*, is the robber, and the meaning is that those birds of beauteous pinion (whatever they may be) protect from the attacks of thieves. Yâska, as quoted by Sâyaṇa, explains *vṛikam*, wolf, as the moon: the sun's rays, he says, prevent the moon from appearing in the firmament, which is the meaning he gives to *apaḥ*, waters.

12 Firm is this new-wrought hymn of praise, and meet to be told forth, O gods.
The flowing of the floods is Law, Law is the Sun's extended light. Mark this my woe, ye Earth and Heaven.

13 Worthy of laud, O Agni, is that kinship which thou hast with gods.
Here seat thee like a man: most wise, bring thou the gods for sacrifice. Mark this my woe, ye Earth and Heaven.

14 Here seated, man-like as a priest shall wisest Agni to the gods
Speed onward our oblations, god among the gods, intelligent. Mark this my woe, ye Earth and Heaven.

15 Varuṇa makes the holy prayer. To him who finds the path we pray.
He in the heart reveals his thought. Let sacred worship rise anew. Mark this my woe, ye Earth and Heaven.

16 That pathway of the Sun in heaven, made to be highly glorified,
Is not to be transgressed, O gods. O mortals, ye behold it not. Mark this my woe, ye Earth and Heaven.

---

12 *Law: (ṛitam,)* eternal order. "The meaning of the word as applied to the natural world connects itself with the alternation of day and night, the regular passage of the sun through the heavens, or the unswerving motion of the rain in its fall from heaven and of the streams along their courses. This last application of the word may have determined its special sense of 'water' in the later language." Wallis, *Cosmology of the Ṛigveda*, p. 93.

16 *That pathway of the sun:* according to Benfey, the way of truth, right, eternal order, as in verse 12. According to Ludwig the path of the sun between the tropics is meant. The gods, says Sâyaṇa, must not disregard the path of the sun, because their existence depends upon him as regulator of the seasons at which sacrifices are offered to them. Still less may men disregard it, who as sinners do not behold or understand it aright.

17 Trita, when buried in the well, calls on the gods to succour him.
That call of his Bṛihaspati heard and released him from distress. Mark this my woe, ye Earth and Heaven.

18 A dark-red wolf beheld me once, as I was faring on my path.
He, like a carpenter whose back is aching crouched and slunk away. Mark this my woe, ye Earth and Heaven.

19 Through this our song may we, allied with Indra, with all our heroes conquer in the battle.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVI.

Viśvedevas.

CALL we for aid on Indra, Mitra, Varuṇa, and Agni and the Marut host and Aditi.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

2 Come ye Âdityas for our full prosperity, in Vṛitra-battles, O ye gods, bring joy to us.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

3 May the most glorious Fathers aid us, and the two goddesses, mothers of the gods, who strengthen Law.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

---

17 *Bṛihaspati:* the Lord of Prayer.

18 *Like a carpenter:* the comparison is not very clear. It apparently means that the wolf crept away, arching his back or contracting his limbs, like a carpenter bending over his work till his back aches. Sâyaṇa suggests also an alternative and totally different explanation of the whole passage, by interpreting *vṛika*, the wolf, as the moon, and reading *mâsakṛit*, maker of months, instead of *mâ sakṛit*, me once.

1 *Vasus:* originally meaning 'the good' is sometimes used, as in this place, to designate gods in general.

3 *The Fathers, (Pitaraḥ)* are the manes or spirits of departed ancestors.

The two goddesses: Heaven and Earth.

4 To mighty Narâśansa, strengthening his might, to Pûshan, ruler over men, we pray with hymns.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

5 Bṛihaspati, vouchsafe us happiness evermore: we crave what health and wealth thou hast to bless mankind.
Like as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

6 Sunk in the pit the Ṛishi Kutsa called, to aid, Indra the Vṛitra-slayer, lord of power and might.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

7 May Aditi the goddess guard us with the gods: may the protecting god keep us with ceaseless care.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVII. Viśvedevas.

THE sacrifice obtains the gods' acceptance: be graciously inclined to us, Âdityas.
Hitherward let your favour be directed, and be our best deliverer from trouble.

2 By praise-songs of Aṅgirasas exalted, may the gods come to us with their protection.
May Indra with his powers, Maruts with Maruts, Aditi with Âdityas grant us shelter.

3 This laud of ours may Varuṇa and Indra, Aryaman, Agni, Savitar find pleasant.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

---

4 *Narâśansa:* a mystical name of Agni, 'the desire of men.' *Pûshan* is the god who nourishes men and flocks and herds.

6 *Sunk in the pit:* perhaps figuratively for 'in distress.' Kutsa is the Ṛishi to whom the hymn is ascribed.

2 *Maruts with Maruts:* that is, all the Maruts together, or Maruts with their winds and storms.

HYMN CVIII. Indra Agni.

On that most wondrous car of yours, O Indra and Agni, which looks round on all things living,
Take ye your stand and come to us together, and drink libations of the flowing Soma.

2 As vast as all this world is in its compass, deep as it is, with its far-stretching surface,
So let this Soma be, Indra and Agni, made for your drinking till your soul be sated.

3 For ye have won a blessed name together: yea, with one aim ye strove, O Vṛitra-slayers.
So Indra, Agni, seated here together, pour in, ye mighty ones, the mighty Soma.

4 Both stand adorned, when fires are duly kindled, spreading the sacred grass, with lifted ladles.
Drawn by strong Soma juice poured forth around us, come, Indra Agni, and display your favour.

5 The brave deeds ye have done, Indra and Agni, the forms ye have displayed and mighty exploits,
The ancient and auspicious bonds of friendship,—for sake of these drink of the flowing Soma.

6 As first I said when choosing you, This Soma of ours must be desired by the immortals,
So came ye unto this my true conviction, and drank libations of the flowing Soma.

7 If in your dwelling, or with prince or Brâhman, ye, Indra, Agni, holy ones, rejoice you,
Even from thence, ye mighty lords, come hither, and drink libations of the flowing Soma.

---

4 "We have, merely, in the text, the epithets in the dual number: the commentator supplies the *Adhwaryu* and his assistant priest." Wilson. Benfey refers the dual epithets to Indra and Agni, translating them severally by 'honoured,' 'for whom sacred grass has been strewn,' 'towards whom the ladles have been uplifted.'

8 If with the Yadus, Turvaṣas, ye sojourn, with Druhyus, Anus, Pûrus, Indra, Agni!
Even from thence, ye mighty lords, come hither, and drink libations of the flowing Soma.

9 Whether, O Indra, Agni, ye be dwelling in lowest earth, in central, or in highest,
Even from thence, ye mighty lords, come hither and drink libations of the flowing Soma.

10 Whether, O Indra, Agni, ye be dwelling in highest earth, in central, or in lowest.
Even from thence, ye mighty lords, come hither and drink libations of the flowing Soma.

11 Whether ye be in heaven, O Indra, Agni, on earth, on mountains, in the herbs, or waters,
Even from thence, ye mighty lords, come hither, and drink libations of the flowing Soma.

12 If, when the Sun to the mid heaven hath mounted, ye joy after your nature, Indra, Agni,
Even from thence, ye mighty lords, come hither and drink libations of the flowing Soma.

13 Thus having drunk your fill of our libation, win us all kinds of wealth, Indra and Agni.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIX. Indra Agni.

Longing for weal I looked around, in spirit, for kinsmen, Indra, Agni, or for brothers.
No providence but yours alone is with me: so have I wrought for you this hymn for succour.

---

8 This verse contains the names of the five well-known Âryan tribes or families, said to be descendants of the five similarly named sons of Yayâti. See I. 7. 9.

9 *In lowest earth, in central, or in highest:* in earth, mid air, or heaven, the word earth being used loosely for sphere or world. Or the reference may be to the fanciful threefold division of the earth.

2 For I have heard that ye give wealth more freely than worthless son-in-law or spouse's brother.
So offering to you this draught of Soma, I make you this new hymn, Indra and Agni.

3 Let us not break the cords: with this petition we strive to gain the powers of our forefathers.
For Indra, Agni, the strong drops are joyful, for here in the bowl's lap are both the press-stones.

4 For you the bowl divine, Indra and Agni, presses the Soma gladly to delight you.
With hands auspicious and fair arms, ye Aṣvins, haste, sprinkle them with sweetness in the waters.

5 You, I have heard, were mightiest, Indra, Agni, when Vṛitra fell and when the spoil was parted.
Sit at this sacrifice, ye ever active, on the strewn grass, and with the juice delight you.

6 Surpassing all men where they shout for battle, ye twain exceed the earth and heaven in greatness.
Greater are ye than rivers and than mountains, O Indra, Agni, and all things beside them.

---

2 *Than worthless son-in-law or spouse's brother:* the worthless or defective son-in-law, or suitor, who has not, as Yâska explains, the necessary qualifications, is obliged to win the consent of his future father-in-law by very liberal gifts. The maiden's brother gives her rich presents out of natural affection.

3 *Let us not break the cords:* let us not break or interrupt the long series of religious rites observed by our ancestors and continued to our time. Or, as Sâyaṇa explains, let us not cut or break off the long line of posterity, but ask for and obtain 'descendants endowed with the vigour of their progenitors.'

The strong drops: the exhilarating Soma.

In the bowl's lap: close to the vessel which receives the juice.

Ye Aṣvins: here called upon to perform the duties of the Adhvaryu and his assistant priest, to mix the sweetness, or Soma, with water to be offered to Indra and Agni.

7 Bring wealth and give it, ye whose arms wield thunder: Indra and Agni, with your powers protect us.
Now of a truth these be the very sunbeams wherewith our fathers were of old united.

8 Give, ye who shatter forts, whose hands wield thunder: Indra and Agni, save us in our battles.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CX. Ṛibhus.

THE holy work I wrought before is wrought again: my sweetest hymn is sung to celebrate your praise.
Here, O ye Ṛibhus, is this sea for all the gods: sate you with Soma offered with the hallowing word.

2 When, seeking your enjoyment onward from afar, ye, certain of my kinsmen, wandered on your way,
Sons of Sudhanvan, after your long journeying, ye came unto the home of liberal Savitar.

---

7 *These be the very sunbeams:* "By the rays of the sun in this place, it is said, are intended the radiance of Indra and Agni, as identified with the Sun." Wilson. The meaning of the line may be that the worship of Indra and Agni is the great bond which kept the Ṛishi's ancestors united. Wilson, following Sâyaṇa, translates: 'May those rays of the Sun, by which our forefathers have attained, together, a heavenly region, shine also upon us.'

1 *This sea for all the gods:* this vessel containing Soma-juice for all the gods, or for the particular class of gods called Viṣvedevâḥ or Viṣvadevas.

The hallowing word: Svâhâ (Ave! Hail!); an exclamation used in making oblations to the gods.

2 *Seeking your enjoyment:* desirous of enjoying libations of Soma-juice.

My kinsmen: Sudhanvan, father of the Ṛibhus, was a descendant of Angiras, as was also Kutsa the Ṛishi of the hymn.

3 Savitar therefore gave you immortality, because ye came proclaiming him whom naught can hide;
And this the drinking-chalice of the Asura, which till that time was one, ye made to be fourfold.
4 When they had served with zeal at sacrifice as priests, they, mortal as they were, gained immortality.
The Ṛibhus, children of Sudhanvan, sunny-eyed, were in a year's course made associate with prayers.
5 The Ṛibhus with a rod measured, as 'twere a field, the single sacrificial chalice wide of mouth,
Lauded of all who saw, praying for what is best, desiring glorious fame among immortal gods.
6 As oil in ladles, we through knowledge will present unto the heroes of the firmament our hymn,—
The Ṛibhus who came near with this great father's speed, and rose to heaven's high sphere to eat the strengthening food.
7 Ṛibhu to us is Indra freshest in his might, Ṛibhu with powers and wealth is giver of rich gifts.
Gods, through your favour may we on the happy day quell the attacks of those who pour no offerings forth.
8 Out of a skin, O Ṛibhus, once ye formed a cow, and brought the mother close unto her calf again.
Sons of Sudhanvan, heroes, with surpassing skill ye made your aged parents youthful as before.

---

3 *Him whom naught can hide:* that is, Savitar as the Sun.

The drinking-chalice of the Asura: the cup, or ladle, that had been made by the Asura or immortal god Twashṭar. See I. 20. 6.

4 *Associate with prayers:* "connected with the ceremonies (appropriated to the different seasons) of the year." Wilson.

5 *Measured:* in order to divide it into four, as is said in verse 3.

6 *This great father:* Savitar as the Sun, the father of all.

8 The cow of a certain Ṛishi having died, the Ṛibhus at his prayer made a new cow for him out of the skin, and brought her to the orphan calf. They also restored their parents to youth. See I. 20. 4.

9 Help us with strength where spoil is won, O Indra: joined with the Ṛibhus give us varied bounty.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXI. Ṛibhus.

WORKING with skill they wrought the lightly rolling car; they wrought the bays who bear Indra and bring great gifts.
The Ṛibhus for their parents made life young again; and fashioned for the calf a mother by its side.

2 For sacrifice make for us active vital power; for skill and wisdom food with noble progeny.
Grant to our company this power most excellent, that with a family all-heroic we may dwell.

3 Do ye, O Ṛibhus, make prosperity for us, prosperity for car, ye heroes, and for steed.
Grant us prosperity victorious evermore, conquering foes in battle, strangers or akin.

4 Indra, the Ṛibhus' lord, I invocate for aid, the Ṛibhus, Vâjas, Maruts to the Soma draught,
Varuṇa, Mitra, both, yea, and the Aṣvins twain: let them speed us to wealth, wisdom and victory.

5 May Ṛibhu send prosperity for battle, may Vâja conquering in the fight protect us.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXII. Aṣvins.

To give first thought to them, I worship Heaven and Earth, and Agni, fair bright glow, to hasten their approach.

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4 *Vâjas:* that is, Vâja and his two brothers Ṛibhu and Vibhu, more usually called collectively the Ṛibhavaḥ or Ṛibhus. Similarly, in this line *the Ṛibhus* mean Ṛibhu and his brothers.

1 *To give first thought to them:* Heaven and Earth are to be the first objects of invocation. Agni, with his signal of bright fire, is also called upon to hasten the approach of the Aṣvins to the sacrifice.

Come hither unto us, O Aṣvins, with those aids wherewith in fight ye speed the war-cry to the spoil.

2 Ample, unfailing, they have mounted as it were an eloquent car that ye may think of us and give.
Come hither unto us, O Aṣvins, with those aids wherewith ye help our thoughts to further holy acts.

3 Ye by the might which heavenly nectar giveth you are in supreme dominion lords of all these folk.
Come hither unto us, O Aṣvins, with those aids wherewith ye, heroes, made the barren cow give milk.

4 The aids wherewith the Wanderer through his offspring's might, or the two-mothered son shows swiftest 'mid the swift.
Wherewith the sapient one acquired his triple lore,—
Come hither unto us, O Aṣvins, with those aids.

5 Wherewith ye raised from waters, prisoned and fast bound, Rebha, and Vandana to look upon the light;
Wherewith ye succoured Kaṇva as he strove to win,—
Come hither unto us, O Aṣvins, with those aids.

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2 *They:* our offerings. *An eloquent car:* the chariot of our hymns.

3 *Heavenly nectar:* the Soma. *The barren cow:* of the Ṛishi Ṣayu.

4 *The Wanderer:* according to Sâyaṇa, the Wind. Agni is called his offspring as having been excited into flame by the wind. Or Mâtariṣvan may be intended (See I. 31. 3), who brought Agni from heaven.

The two-mothered son: Agni, sprung from the two fire-sticks.

The sapient one: said to be the Ṛishi Kakshîvân. *His triple lore:* knowledge of sacrificial food, oblations of clarified butter, and libations of Soma-juice. The meaning of the passage is uncertain.

5 *Rebha* and *Vandana* are said to have been thrown into wells by the Asuras or demons, and Kaṇva was somewhat similarly treated. "In these, and similar instances subsequently noticed," says Wilson, "we may possibly have allusions to the dangers undergone by some of the first teachers of Hinduism among the people whom they sought to civilize."

6 Wherewith ye rescued Antaka when languishing deep in the pit, and Bhujyu with unfailing help,
And comforted Karkandhu, Vayya, in their woe,—
Come hither unto us, O Aṣvins, with those aids.

7 Wherewith ye gave Ṣuchanti wealth and happy home, and made the heated flame friendly for Atri's sake;
Wherewith ye guarded Purukutsa, Pṛiṣnigu,—Come hither unto us, O Aṣvins, with those aids.

8 Mighty ones, with what powers ye gave Parâvṛij aid what time ye made the blind and lame to see and walk;
Wherewith ye set at liberty the swallowed quail,—
Come hither unto us, O Aṣvins, with those aids.

9 Wherewith ye quickened the most sweet exhaustless flood, and comforted Vasishṭha, ye who ne'er decay.
And to Ṣrutarya, Kutsa, Narya gave your help,—
Come hither unto us, O Aṣvins, with those aids.

---

6 *Antaka:* said to have been a Râjarshi or regal Ṛishi. *Bhujyu*, also called a Râjarshi, son of Tugra, was rescued when in danger of drowning. *Karkandhu* and *Vayya* are said to have been Asuras.

7 Of *Ṣuchanti*, *Purukutsa* and *Pṛiṣnigu* nothing more is related. *Atri* is said to have been a patriarch who was thrown by the Asuras into a fiery pit.

8 *Parâvṛij:* according to Sâyaṇa, the name of a man. Benfey explains the word as the setting sun (sideways departing), called *blind* because his light is nearly gone, and *lame* because he no longer travels. *The swallowed quail:* swallowed, or seized, by a wolf. The quail is said by Yâska, as quoted by Sâyaṇa, to signify the Dawn seized and swallowed by the bright Sun. Benfey takes it to mean the sun after setting.

9 As the earliest bringers of light, the Aṣvins may be said to quicken and animate by their coming the streams of the ocean of air. We are not told how the famous *Vasishṭha* was comforted; and *Ṣrutarya*, *Kutsa*, and *Narya* are merely said by Sâyaṇa to be three Ṛishis.

10 Wherewith ye helped in battle of a thousand spoils,
Viṣpalâ seeking booty, powerless to move.
Wherewith ye guarded friendly Vaṣa, Aṣva's son,—
Come hither unto us, O Aṣvins, with those aids.

11 Whereby the cloud, ye bounteous givers, shed sweet rain for Dîrghaṣravas, for the merchant Auṣija,
Wherewith ye helped Kakshîvân, singer of your praise,—Come hither unto us, O Aṣvins, with those aids.

12 Wherewith ye made Rasâ swell full with water-floods, and urged to victory the car without a horse;
Wherewith Triṣoka drove forth his recovered cows,—
Come hither unto us, O Aṣvins, with those aids.

13 Wherewith ye compass round the Sun when far away, strengthened Mandhâtar in his tasks as lord of lands,
And to sage Bharadvâja gave protecting help,—
Come hither unto us, O Aṣvins, with those aids.

14 Wherewith, when Ṣambara was slain, ye guarded well great Atithigva, Divodâsa, Kaṣoju,

---

10 *Viṣpalâ:* a lady who was wounded in battle, and made whole by the Aṣvins. See I. 116. 15., I. 117. 11., I. 118. 8. Vaṣa and Aṣva are called Ṛishis.

11 *Dîrghaṣravas:* said to be a Ṛishi who traded for his livelihood. *Auṣija* is a patronymic meaning son of Uṣij. *Kakshîvân* is also said to have been a son of Uṣij. See I. 18. 1.

12 *Rasâ*, is said to be the name of a river. No further account is given of the events mentioned in this verse.

13 The Aṣvins are said to compass the sun in order to save him from eclipse.

Mandhâtar: a Râjarshi or regal Ṛishi.

Bharadvâja: a very celebrated Ṛishi, said to be the son of Bṛihaspati.

14 *Ṣambara*, was one of the demons of drought slain by Indra. Sâyaṇa takes *Atithigva* and *Kaṣoju* as epithets of Divodâsa the king who was aided by the Aṣvins: the hospitable Divodâsa as he sought the water (through fear of the Asuras). *Trasadasyu* is said to have been a son of Purukutsa.

And Trasadasyu when the forts were shattered down,—Come hither unto us, O Aṣvins, with those aids.

15 Wherewith ye honoured the great drinker Vamra, and Upastuta and Kali when he gained his wife,
And lent to Vyaṣva and to Pṛithi favouring help,—Come hither unto us, O Aṣvins, with those aids.

16 Wherewith, O heroes, ye vouchsafed deliverance to Ṣayu, Atri, and to Manu long ago;
Wherewith ye shot your shafts in Syûmaraṣmi's cause,—Come hither unto us, O Aṣvins, with those aids.

17 Wherewith Paṭharvâ, in his majesty of form, shone in his course like to a gathered kindled fire;
Wherewith ye helped Ṣaryâta in the mighty fray,—Come hither unto us, O Aṣvins, with those aids.

---

15 *Vamra:* called a Ṛishi, son of Vikhanas, by Sâyaṇa. "The text calls him *vipipâna*, drinking much and variously, which the Scholiast explains, drinking, especially earthly moisture or dew." Wilson. Benfey thinks that Indra is intended under the name Vamra.

Upastuta: taken by Sâyaṇa as an epithet of Vamra, 'praised by all around him.'

Kali: a Ṛishi, mentioned again in X. 39. 8. The Aṣvins may have restored him to youth.

Vyaṣva: taken by Sâyaṇa as an epithet of Pṛithi, 'horseless, or who had lost his horse.' *Pṛithi* is said to have been a Râjarshi.

16 *Ṣayu*, has been mentioned before in Note on verse 3 of this Hymn. See also I. 117. 20.

Atri: see Note on verse 7. Also I. 116. 7.

Manu: this Manu is said by Sâyaṇa to have been a Râjarshi whom the Aṣvins taught to sow barley and other grain.

Syûmaraṣmi: said to have been a Ṛishi.

17 *Paṭharvâ*, is said by Sâyaṇa to have been a Râjarshi. Benfey thinks that the word *paṭharvan*, is a dialectical form of *patrârvan*, 'having winged horses.' Ludwig considers Sâyaṇa's explanation (which I have followed) to be erroneous and impossible. He thinks that Paṭharû was the name of some stronghold which the Aṣvins

18 Wherewith, Angirasas! ye triumphed in your heart, and onward went to liberate the flood of milk;
Wherewith ye helped the hero Manu with new strength,—Come hither unto us, O Aṣvins, with those aids.

19 Wherewith ye brought a wife for Vimada to wed, wherewith ye freely gave the ruddy cows away;
Wherewith ye carried home Sudevî to Sudâs,—Come hither unto us, O Aṣvins, with those aids.

---

saved from burning, either through the instrumentality of a man called Jaṭhara or by means of the rain-clouds. He accordingly renders: 'By means of which, at Paṭharû, through the power of Jaṭhara (violence of the rain-clouds) the fire did not flame up, though prepared and lighted on the way.' The passage is difficult, and the interpretations put upon the words by Sâyaṇa certainly appear to be forced, but on the whole I think it safer to follow his guidance. I may observe here that 'na,' which in the Veda means both 'not' and 'like' sometimes makes the meaning of a passage uncertain. In this line Sâyaṇa takes it in the latter sense, and Ludwig in the former.

Ṣaryâta: perhaps the same as Ṣaryâti, a son of Manu Vaivasvata.

18 *Angirasas:* the text has Angiras only in the singular form, which may stand, as Ludwig remarks, for the dual. Wilson, following Sâyaṇa, translates: 'Angiras, (praise the Aṣvins).' Sâyaṇa supposes the Ṛishi to address himself by this title. Benfey joins Angiras with the following word, making Angiromanasâ, 'through affection for the Angirasas.'

The flood of milk: the cows shut up in the cave, that is, the rain-clouds prevented from pouring out their water.

Manu: See verse 16.

19 *Vimada:* a Ṛishi, whose name occurs again in VIII. 9. 15; X. 20. 10; and X. 23. 7. The wife is said to have been the daughter of Purumitra.

The ruddy cows: may perhaps mean the red rain-clouds.

Sudâs: son of Pijivana. See I. 47. 7.

20 Wherewith ye bring great bliss to him who offers gifts, wherewith ye have protected Bhujyu, Adhrigu,
And good and gracious Subharâ and Ṛitastup,—
Come hither unto us, O Aṣvins, with those aids.

21 Wherewith ye served Kṛiṣâ̂nu where the shafts were shot, and helped the young man's horse to swiftness in the race;
Wherewith ye bring delicious honey to the bees,—
Come hither unto us, O Aṣvins, with those aids.

22 Wherewith ye speed the hero as he fights for kine in hero battle, in the strife for land and sons,
Wherewith ye safely guard his horses and his car,—
Come hither unto us, O Aṣvins, with those aids.

23 Wherewith ye, lords of hundred powers, helped Kutsa, son of Arjuna, gave Turvîti and Dabhîti strength,
Favoured Dhwasanti and lent Purushanti help,—
Come hither unto us, O Aṣvins, with those aids.

24 Make ye our speech effectual, O ye Aṣvins, and this our hymn, ye mighty wonder-workers.
In luckless game I call on you for succour: strengthen us also on the field of battle.

---

20 *Bhujyu:* see note on verse 6. *Adhrigu*, taken by Sâyaṇa as a proper name, is said to have been a sacrificer of the gods. *Ṛitastup* is called a Ṛishi. Sâyaṇa takes *Subharâm* as an adjective, but has to supply *isham* food, for it to qualify.

21 *Kṛiṣâ̂nu:* is said to have been a guard or provider of Soma.

The young man: whose horse was aided, was Purukutsa.

23 *Kutsa:* has been mentioned before as a favourite of Indra. See I. 51. 6. The name of *Turvîti* occurs in I. 36. 18. *Purushanti* is called a Râjâ. Of the other names nothing is said.

24 *In luckless game:* a metaphor borrowed from dicing; that is, in a time of difficulty, perhaps the eve of a desperate battle. Sâyaṇa, following a different derivation of the word, explains it, in the absence of light, or in the last watch of night, when the Aṣvins are especially to be worshipped.

25 With undiminished blessings, O ye Aśvins, for evermore both night and day protect us.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIII. Dawn.

THIS light is come, amid all lights the fairest; born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birth-place for the morning.

2 The fair, the bright is come with her white offspring; to her the dark one hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.

3 Common, unending is the sisters' pathway; taught by the gods, alternately they travel.
Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they tarry.

4 Bright leader of glad sounds, our eyes behold her; splendid in hue she hath unclosed the portals.
She, stirring up the world, hath shown us riches: Dawn hath awakened every living creature.

5 Rich Dawn, she sets afoot the coiled-up sleeper, one for enjoyment, one for wealth or worship,
Those who saw little for extended vision: All living creatures hath the Dawn awakened.

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1 *Savitar:* is the Sun.

2 *Her white offspring:* white clouds that attend her. Or the word in the text may be rendered 'bright offspring,' the sun whom she precedes.

Both the heavens: or Day and Night.

4 *Leader of glad sounds:* awakener of 'the charm of earliest birds' and the joyful voices of other animals.

5 *Those who saw little:* during the darkness of night.

6 One to high sway, one to exalted glory, one to pursue his gain, and one his labour:
All to regard their different vocations, all moving creatures hath the Dawn awakened.

7 We see her there, the child of Heaven, apparent, the young maid flushing in her shining raiment.
Thou sovran lady of all earthly treasure, flush on us here, auspicious Dawn, this morning.

8 She, first of endless morns to come hereafter, follows the path of morns that have departed.
Dawn, at her rising, urges forth the living: him who is dead she wakes not from his slumber.

9 As thou, Dawn, hast caused Agni to be kindled, and with the Sun's eye hast revealed creation,
And hast awakened men to offer worship, thou hast performed, for gods, a noble service.

10 How long a time, and they shall be together,—dawns that have shone and dawns to shine hereafter?
She yearns for former dawns with eager longing, and goes forth gladly shining with the others.

11 Gone are the men who in the days before us looked on the rising of the earlier morning.
We, we the living, now behold her brightness, and they come nigh who shall hereafter see her.

---

6 This verse apparently alludes to a division into four castes or classes, regal and military, priestly, mercantile, and servile. But verses 4, 5, 6 seem to be separated by their refrain from the rest of the hymn, and may perhaps be a later addition to it.

9 *Caused Agni to be kindled:* daybreak being the proper time for lighting the sacrificial fires.

10 The meaning appears to be: How long have we to live? When will all our future Dawns be with those that have passed away? Wilson, following Sâyaṇa, translates: 'For how long a period is it that the dawns have risen? For how long a period will they rise?'

She yearns: the Dawn that now shines as the first of Dawns to come is already eager to join those that have past.

12 Foe-chaser, born of Law, the Law's protector, joy-giver, waker of all pleasant voices,
Auspicious, bringing food for gods' enjoyment, shine on us here, as best, O Dawn, this morning.

13 From days eternal hath Dawn shone, the goddess, and shows this light to-day, endowed with riches.
So will she shine on days to come; immortal she moves on in her own strength, undecaying.

14 In the sky's borders hath she shone in splendour: the goddess hath thrown off the veil of darkness.
Awakening the world with purple horses, on her well-harnessed chariot Dawn approaches.

15 Bringing all life-sustaining blessings with her, showing herself she sends forth brilliant lustre.
Last of the countless mornings that have vanished, first of bright morns to come hath Dawn arisen.

16 Arise! the breath, the life, again hath reached us: darkness hath passed away, and light approacheth.
She for the Sun hath left a path to travel: we have arrived where men prolong existence.

17 Singing the praises of refulgent mornings with his hymn's web the priest, the poet, rises.
Shine then to-day, rich maid, on him who lauds thee, shine down on us the gift of life and offspring.

18 Dawns giving sons all heroes, kine and horses, shining upon the man who brings oblations,—
These let the Soma-presser gain when ending his glad songs louder than the voice of Vâyu.

---

12 Evil spirits vanish when Dawn appears. She comes in accordance with the eternal law of the universe which she observes and guards. Her coming is the signal for men to offer oblations to the gods.

16 *Where men prolong existence:* a new life begins at the return of daylight.

17 *His hymn's web:* the words which he weaves, or carefully composes.

18 *Louder than the voice of Vâyu:* louder even than the roaring of the wind. Wilson translates: 'At the conclusion of his praises, (enunciated), like the wind, (with speed).'

19 Mother of gods, Aditi's form of glory, ensign of sacrifice, shine forth exalted.
Rise up, bestowing praise on our devotion: all-bounteous, make us chief among the people.
20 Whatever splendid wealth the Dawns bring with them to bless the man who offers praise and worship,
Even that may Mitra, Varuṇa vouchsafe us, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIV. Rudra.

To the strong Rudra bring we these our songs of praise, to him the lord of heroes, with the braided hair,
That it be well with all our cattle and our men, that in this village all be healthy and well-fed.
2 Be gracious unto us, O Rudra, bring us joy; thee, lord of heroes, thee with reverence will we serve.
Whatever health and wealth our father Manu won by sacrifice may we, under thy guidance, gain.
3 By worship of the gods may we, O bounteous one, O Rudra, gain thy grace, ruler of valiant men.
Come to our families, bringing them bliss: may we, whose heroes are uninjured, bring thee sacred gifts.
4 Hither we call for aid the wise, the wanderer, impetuous Rudra, perfecter of sacrifice.
May he repel from us the anger of the gods: verily we desire his favourable grace.
5 Him with the braided hair we call with reverence down, the wild-boar of the sky, the red, the dazzling shape.
May he, his hand filled full of sovran medicines, grant us protection, shelter, and a home secure.

---

1 *Rudra*, probably meaning the Roarer, from the sound of stormy winds, the god of tempests and father of the Maruts. He is called *Kapardin* as wearing hair braided and knotted like a cowry shell (*Kaparda*).

2 *Won by sacrifice:* that is, as an institutor of earliest sacrifice, enabled us to obtain by offerings to the gods.

6 To him the Maruts' father is this hymn addressed, to strengthen Rudra's might, a song more sweet than sweet.
Grant us, immortal one, the food which mortals eat: be gracious unto me, my seed, my progeny.

7 O Rudra, harm not either great or small of us, harm not the growing boy, harm not the full-grown man.
Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra, do no harm.

8 Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds.
Slay not our heroes in the fury of thy wrath: bringing oblations evermore we call to thee.

9 Even as a herdsman I have brought thee hymns of praise: O father of the Maruts, give us happiness.
Blessed is thy most favouring benevolence, so, verily, do we desire thy saving help.

10 Far be thy dart that killeth men or cattle: thy bliss be with us, O thou lord of heroes.
Be gracious unto us, O god, and bless us, and grant thou unto us a twice-strong shelter.

11 We, seeking help, have spoken and adored him: may Rudra, girt by Maruts, hear our calling.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXV

Sûrya.

THE brilliant presence of the gods hath risen, the eye of Mitra, Varuṇa and Agni.
The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven.

---

9 *Even as a herdsman:* as a herdsman prays for the well-being of his cattle, so the poet prays for the prosperity of those for whom he speaks.

2 Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent goddess:
Where pious men extend their generations, before the auspicious one for happy fortune.

3 Auspicious are the Sun's bay-coloured horses, bright, changing hues, meet for our shouts of triumph.
Bearing our prayers, the sky's ridge have they mounted, and in a moment speed round earth and heaven.

4 This is the godhead, this the might of Sûrya: he hath withdrawn what spread o'er work unfinished.
When he hath loosed his horses from their station, straight over all Night spreadeth out her garment.

5 In the sky's lap the Sun this form assumeth for Mitra and for Varuṇa to look on.
His bay steeds well maintain his power eternal, at one time bright and darksome at another.

6 This day, O gods, while Sûrya is ascending, deliver us from trouble and dishonour.
This prayer of ours may Varuṇa grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

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2 The exact meaning of the second line is somewhat uncertain. As I have rendered it, in accordance with Ludwig, it reminds one of Shelley's, "Man, the imperial shape, then multiplied His generations under the pavilion of the Sun's throne." Wilson, following Sâyaṇa, paraphrases, 'At which season pious men perform (the ceremonies established for) ages.' Sâyaṇa proposes an alternative rendering by taking *yugâni* (generations, ages,) to mean 'yokes for ploughs'; 'for, at this season, men seeking to propitiate the gods by the profit which agriculture yields, equip their ploughs.'

4 *He hath withdrawn:* that is, says Wilson, 'the cultivator or artisan desists from his labour, although unfinished, upon the setting of the sun'; when the sun 'has withdrawn (into himself) the diffused (light which has been shed) upon the unfinished task.'

5 *His power eternal:* as maker and ruler of day and night.

HYMN CXVI. Aṣvins.

I STREW as 'twere the grass for the Nâsatyas, and send their lauds forth as the wind drives rain-clouds,
Who, in a chariot rapid as an arrow, brought to the youthful Vimada a consort;

2 Borne on by fleetest steeds of mighty pinion, or proudly trusting in the gods' incitements.
So hath your ass, O ye Nâsatyas, conquered a thousand in the fight, in Yama's battle.

3 Yea, Aṣvins, as a dead man leaves his riches, Tugra left Bhujyu in the cloud of waters.
Ye brought him back in animated vessels, traversing air, unwetted by the billows.

4 Bhujyu ye bore with wingèd things, Nâsatyas, which for three nights, three days full swiftly travelled,
To the sea's farther shore, the strand of ocean, in three cars, hundred-footed, with six horses.

5 Ye wrought that hero exploit in the ocean which giveth no support, or hold, or station,
What time ye carried Bhujyu to his dwelling, borne in a ship with hundred oars, O Aṣvins.

This Hymn and the five following are ascribed to the Ṛishi Kakshîvân.

1 *The grass:* the sacred grass for gods to sit on at sacrifices.

Nâsatyas: a common name of the Aṣvins.

Vimada: the Aṣvins assisted Vimada, who was attacked when returning home with his newly-won bride, whom they carried to his house in their own chariot. Most of the deeds ascribed to the Aṣvins in this hymn have been mentioned in I. 112.

2 *Your ass:* that draws the car of the Aṣvins. See I. 34. 9.

Yama's battle: battle in which Yama, as god of death, delights.

3 *Bhujyu:* See I. 112. 6.

5 "This," observes Wilson, "is a rather unintelligible account of a sea-voyage, although the words of the text do not admit of any other rendering."

6 The white horse which of old ye gave Aghâśva,
Aśvins, a gift to be his wealth for ever,—
Still to be praised is that your glorious present, still
to be famed is the brave horse of Pedu.

7 O heroes, ye gave wisdom to Kakshîvân who sprang
from Pajra's line, who sang your praises.
Ye poured forth from the hoof of your strong charger
a hundred jars of wine as from a strainer.

8 Ye warded off with cold the fire's fierce burning;
food very rich in nourishment ye furnished.
Atri, cast downward in the cavern, Aśvins, ye
brought, with all his people, forth to comfort.

9 Ye lifted up the well, O ye Nâsatyas, and set the
base on high to open downward.
Streams flowed for folk of Gotama who thirsted, like
rain to bring forth thousandfold abundance.

10 Ye from the old Chyavâna, O Nâsatyas, stripped, as
'twere mail, the skin upon his body,
Lengthened his life when all had left him helpless,
Dasras! and made him lord of youthful maidens.

11 Worthy of praise and worth the winning, heroes, is
that your favouring succour, O Nâsatyas,
What time ye, knowing well his case, delivered
Vandana from the pit like hidden treasure.

---

6 *Aghâśva:* another name of Pedu; or an epithet of Pedu 'having bad or vicious horses.' Pedu was a royal Ṛishi who worshipped the Aśvins and was thus rewarded.

7 *Kakshîvân:* a famous Ṛishi, (see I. 18. 1,) a descendant of the Pajras or Angirasas.

8 *Atri:* See I. 112. 7.

9 *The well:* that is, the watery cloud. This deed is ascribed to the Maruts in I. 85. 11.

10 *Dasras:* a name of the Aśvins; wonder-workers, or mighty ones.

11 *Vandana:* See I. 112. 5.

12 That mighty deed of yours, for gain, O heroes, as thunder heraldeth the rain, I publish,
When, by the horse's head, Átharvan's offspring Dadhyach made known to you the Soma's sweetness.

13 In the great rite the wise dame called, Nâsatyas, you lords of many treasures to assist her.
Ye heard the weakling's wife, as 'twere an order, and gave to her a son Hiraṇyahasta.

14 Ye from the wolf's jaws, as ye stood together, set free the quail, O heroes, O Nâsatyas.
Ye, lords of many treasures, gave the poet his perfect vision as he mourned his trouble.

15 When in the time of night, in Khela's battle, a leg was severed like a wild bird's pinion,
Straight ye gave Viṣpalâ a leg of iron that she might move what time the conflict opened.

16 His father robbed Ṛijrâśva of his eyesight who for the she-wolf slew a hundred wethers.
Ye gave him eyes, Nâsatyas, wonder-workers, physicians, that he saw with sight uninjured.

---

12 *By the horse's head:* "Indra, having taught the sciences called *Pravargyavidyâ* and *Madhuvidyâ* to Dadhyach, threatened that he would cut off his head if ever he taught them to any one else. The Aśvins prevailed upon him to teach them the prohibited knowledge, and, to evade Indra's threat, took off the head of the sage, replacing it by that of a horse." Wilson.

13 *The weakling's wife:* or Vadhrimatî, which has that meaning.

14 *Set free the quail:* See I. 112. 8.

15 *Khela's battle:* the commentator says that Khela was a Râjâ, whose relative Viṣpalâ lost a foot in battle and received an iron leg from the Aśvins at the prayer of Agastya, Khela's family priest.

16 *Ṛijrâśva*, mentioned in I. 101. 17, was one of the sons of Vṛishâgir. The she-wolf for whom he slaughtered the sheep was one of the asses of the Aśvins in disguise, and the Aśvins consequently restored to him the eyesight of which his angry father had deprived him.

17 The daughter of the Sun your car ascended, first reaching as it were the goal with coursers.
All deities within their hearts assented, and ye, Nâsatyas, are close linked with glory.
18 When to his house ye came, to Divodâsa, hasting to Bharadvâja, O ye Aṣvins,
The car that came with you brought splendid riches: a porpoise and a bull were yoked together.
19 Ye, bringing wealth with rule, and life with offspring, life rich in noble heroes, O Nâsatyas,
Accordant came with strength to Jahnu's children who offered you thrice every day your portion.
20 Ye bore away at night by easy pathways Jâhusha compassed round on every quarter,
And, with your car that cleaves the foe asunder, Nâsatyas ne'er decaying! rent the mountains.
21 One morn ye strengthened Vaṣa for the battle, to gather spoils that might be told in thousands.
With Indra joined ye drove away misfortunes, yea, foes of Pṛithuṣravas, O ye mighty.
22 From the deep well ye raised on high the water, so that Ṛichatka's son, Ṣara, should drink it;
And with your might, to help the weary Ṣayu, ye made the barren cow yield milk, Nâsatyas.

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17 *The daughter of the Sun:* "Sûrya, it is related, was desirous of giving his daughter Sûryâ to Soma; but all the gods desired her as a wife. They agreed that he who should first reach the sun, as a goal, should wed the damsel. The Aṣvins were victorious; and Sûryâ, well pleased by their success, rushed immediately into their chariot."

18 *Divodâsa:* See I. 112. 14. His family priest was one of the Bharadvâjas. The Aṣvins, it is said, yoked the porpoise and the bull together as a proof of power.

19 *Jahnu's children:* Jahnu was a Maharshi or great Ṛishi.

21 *Vaṣa:* See I. 112. 10. *Pṛithuṣravas* appears to be identical with Pṛithuṣravas Kâṇîta, mentioned in VIII. 46. 21, whose family priest was Vaṣa.

22 *Ṣayu:* has been mentioned in I. 112. 16. Of Ṣara in this verse and of Viṣvaka, Kṛishṇa, and Vishṇâpu in the next we are only told that they were Ṛishis.

23 To Viṣvaka, Nâsatyas! son of Kṛishṇa, the righteous man who sought your aid and praised you,
Ye with your powers restored, like some lost creature, his son Vishṇâpu for his eyes to look on.

24 Aṣvins, ye raised, like Soma in a ladle, Rebha, who for ten days and ten nights, fettered
Had lain in cruel bonds, immersed and wounded, suffering sore affliction, in the waters.

25 I have declared your wondrous deeds, O Aṣvins: may this be mine, and many kine and heroes.
May I enjoying lengthened life, still seeing, enter old age as 'twere the house I live in.

HYMN CXVII. Aṣvins.

Aṣvins, your ancient priest invites you hither to gladden you with draughts of meath, of Soma.
Our gift is on the grass, our song apportioned: with food and strength come hither, O Nâsatyas.

2 That car of yours, swifter than thought, O Aṣvins, which drawn by brave steeds cometh to the people,
Whereon ye seek the dwelling of the pious,—come ye thereon to our abode, O heroes.

3 Ye freed sage Atri, whom the five tribes honoured, from the strait pit, ye heroes, with his people,
Baffling the guiles of the malignant Dasyu, repelling them, ye mighty, in succession.

4 Rebha the sage, ye mighty heroes, Aṣvins! whom, like a horse, vile men had sunk in water,—
Him, wounded, with your wondrous powers ye rescued: your exploits of old time endure for ever.

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24 *Rebha:* See I. 112. 5.

25 *May this be mine:* may I be master of this place or district, a substantive of some such signification being understood.

3 *Atri:* See I. 116. 8. *The five tribes,* are the confederate Aryan families named in the note to I. 7. 9.

4 *Rebha:* See I. 112. 5. *Like a horse:* sunk deep in water like a horse when he is bathed in a river.

5 Ye brought forth Vandana, ye wonder-workers, for triumph, like fair gold that hath been buried,
Like one who slumbered in destruction's bosom, or like the Sun when dwelling in the darkness.

6 Kakshîvân, Pajra's son, must laud that exploit of yours, Nâsatyas, heroes, ye who wander!
When from the hoof of your strong horse ye showered a hundred jars of sweet wine for the people.

7 To Kṛishṇa's son, to Viṣvaka who praised you, O heroes, ye restored his son Vishṇâpu.
To Ghoshâ, living in her father's dwelling, stricken in years, ye gave a husband, Aṣvins.

8 Rushatî, of the mighty people, Aṣvins, ye gave to Ṣyâva of the line of Kaṇva.
This deed of yours, ye strong ones, should be published, that ye gave glory to the son of Nṛishad.

9 O Aṣvins, wearing many forms at pleasure, on Pedu ye bestowed a fleet-foot courser,
Strong, winner of a thousand spoils, resistless, the serpent-slayer, glorious, triumphant.

10 These glorious things are yours, ye bounteous givers; prayer, praise in both worlds are your habitation.
O Aṣvins, when the sons of Pajra call you, send strength with nourishment to him who knoweth.

11 Hymned with the reverence of a son, O Aṣvins, ye swift ones bearing strength unto the singer,
Glorified by Agastya with devotion, established Viṣpalâ again, Nâsatyas.

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5 *Vandana:* See I. 116. 11.

6 *Kakshîvân:* See I. 116. 7.

7 *Ghoshâ:* Kakshîvân's daughter, said to have been afflicted with leprosy and healed by the Aṣvins, who found her a husband.

8 *Ṣyâva:* a Ṛishi whom the Aṣvins cured of leprosy, and enabled to marry Rushatî. *The son of Nṛishad:* is Kaṇva or his descendant Ṣyâva.

9 *Pedu:* See I. 116. 6. *The serpent-slayer:* or strong enough to slay even the dragon Ahi.

11 *Agastya:* the family priest of Khela. See I. 116. 15.

12 Ye sons of Heaven, ye mighty, whither went ye, sought ye for his fair praise the home of Kâvya,
When, like a pitcher full of gold, O Aṣvins, on the tenth day ye lifted up the buried ?

13 Ye with the aid of your great powers, O Aṣvins, restored to youth the ancient man Chyavâna.
The daughter of the Sun with all her glory, O ye Nâsatyas, chose your car to bear her.

14 Ye, ever youthful ones, again remembered Tugra, according to your ancient manner:
With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.

15 The son of Tugra had invoked you, Aṣvins; borne on he went uninjured through the ocean.
Ye with your chariot swift as thought, well-harnessed, carried him off, O mighty ones, to safety.

16 The quail had invocated you, O Aṣvins, when from the wolf's devouring jaws ye freed her.
With conquering car ye cleft the mountain's ridges: the offspring of Viṣvâch ye killed with poison.

17 He whom for furnishing a hundred wethers to the she-wolf, his wicked father blinded,—
To him, Ṛijrâṣva, gave ye eyes, O Aṣvins; light to the blind ye sent for perfect vision.

18 To bring the blind man joy thus cried the she-wolf:
O Aṣvins, O ye mighty ones, O heroes,
For me Ṛijrâṣva, like a youthful lover, hath cut piecemeal one and a hundred wethers.

---

12 *Kâvya:* Uṣanâ, son of Kavi. See I. 83. 6. *The buried:* Rebha. The meaning is, 'why did ye delay so long the rescue of Rebha.'

13 *Chyavâna:* See I. 116. 10. *The daughter of the Sun:* See I. 116. 17.

14 *Ye brought back Bhujyu:* See I. 116. 3.

16 *The quail:* See I. 116. 14. *Viṣvâch:* said to be an Asura or fiend.

17 *Ṛijrâṣva:* See I. 116. 16.

19 Great and weal-giving is your aid, O Aṣvins, ye, objects of all thought, made whole the cripple.
Purandhi also for this cause invoked you, and ye, O mighty, came to her with succours.

20 Ye, wonder-workers, filled with milk for Ṣayu the milkless cow, emaciated, barren;
And by your powers the child of Purumitra ye brought to Vimada to be his consort.

21 Ploughing and sowing barley, O ye Aṣvins, milking out food for men, ye wonder-workers,
Blasting away the Dasyu with your trumpet, ye have bestowed wide light upon the Ârya.

22 Ye brought the horse's head, Aṣvins, and gave it unto Dadhyach the offspring of Atharvan.
True, he revealed to you, O wonder-workers, sweet Soma, Twashṭar's secret, as your girdle.

23 O sages, evermore I crave your favour: be gracious unto all my prayers, O Aṣvins.
Grant me, Nâsatyas, riches in abundance, wealth famous and accompanied with children.

24 With liberal bounty to the weakling's consort ye, heroes, gave a son Hiraṇyahasta;
And Ṣyâva, cut into three several pieces, ye brought to life again, O bounteous Aṣvins.

25 These your heroic exploits, O ye Aṣvins, done in the days of old, have men related.
May we, addressing prayer to you, ye mighty, with valiant sons declare them to the synod.

---

19 *Purandhi:* or as Sâyaṇa explains, 'the wise maid,' Ghoshâ.

20 *Ṣayu:* See I. 112. 16; and I. 116. 22. *Vimada:* See I. 112. 19.

22 *Dadhyach:* See I. 116. 12. *As your girdle:* to strengthen and support you.

24 *The weakling's consort:* See I. 116. 13. *Ṣyâva:* cut to pieces by the Asuras, was made whole by the Aṣvins.

25 *The synod:* the congregation of worshippers.

HYMN CXVIII. Aṣvins.

FLYING with falcons, may your chariot, Aṣvins, most gracious, bringing friendly help, come hither,—
Your chariot, swifter than the mind of mortal, fleet as the wind, three-seated, O ye mighty.

2 Come to us with your chariot triple-seated, three-wheeled, of triple form, that rolleth lightly.
Fill full our cows, give mettle to our horses, and make each hero son grow strong, O Aṣvins.

3 With your well-rolling car, descending swiftly, hear this the press-stone's song, ye wonder-workers.
How then have ancient sages said, O Aṣvins, that ye most swiftly come to stay affliction?

4 O Aṣvins, let your falcons bear you hither, yoked to your chariot, swift, with flying pinions,
Which, ever active, like the airy eagles, carry you, O Nâsatyas, to the banquet.

5 The youthful daughter of the Sun, delighting in you, ascended there your chariot, heroes.
Borne on their swift wings let your beauteous horses, your birds of ruddy hue, convey you near us.

6 Ye raised up Vandana, strong wonder-workers! with great might, and with power ye rescued Rebha.
From out the sea ye saved the son of Tugra, and gave his youth again unto Chyavâna.

7 To Atri, cast down to the fire that scorched him, ye gave, O Aṣvins, strengthening food and favour.
Accepting his fair praises with approval, ye gave his eyes again to blinded Kaṇva.

8 For ancient Ṣayu in his sore affliction ye caused his cow to swell with milk, O Aṣvins.
The quail from her great misery ye delivered, and a new leg for Viṣpalâ provided.

---

5 In this and the following verses most of the wonderful deeds of the Aṣvins mentioned in the preceding hymn are briefly referred to.

9 A white horse, Aṣvins, ye bestowed on Pedu, a dragon-slaying steed sent down by Indra,
Loud-neighing, conquering the foe, high-mettled, firm-limbed and vigorous, winning thousand treasures.
10 Such as ye are, O nobly born, O heroes, we in our trouble call on you for succour.
Accepting these our songs, for our well-being come to us on your chariot treasure-laden.
11 Come unto us combined in love, Nâsatyas; come with the fresh swift vigour of the falcon;
Bearing oblations I invoke you, Aṣvins, at the first break of everlasting morning.

HYMN CXIX. Aṣvins.

Hither, that I may live, I call unto the feast your wondrous car, thought-swift, borne on by rapid steeds,
With thousand banners, hundred treasures, pouring gifts, promptly obedient, bestowing ample room.
2 Even as it moveth near my hymn is lifted up, and all the regions come together to sing praise.
I sweeten the oblations; now the helpers come.
Ûrjânî hath, O Aṣvins, mounted on your car.
3 When striving man with man for glory they have met, brisk, measureless, eager for victory in fight,
Then verily your car is seen upon the slope when ye, O Aṣvins, bring some choice boon to the prince.
4 Ye came to Bhujyu while he struggled in the flood, with flying birds, self-yoked, ye bore him to his sires.
Ye went to the far-distant home, O mighty ones; and famed is your great aid to Divodâsa given.

---

2 *Ûrjânî:* strength, personified. According to Sâyaṇa, Ûrjânî is Sûryâ the daughter of the Sun.

3 *Upon the slope:* that is, of the sky.

4 *Bhujyu*, and other persons and incidents referred to in this hymn have been mentioned in I. 116.

5 Aṣvins, the car which you had yoked for glorious show
your own two voices urged directed to its goal.
Then she who came for friendship, maid of noble
birth, elected you as husbands, you to be her lords.

6 Rebha ye saved from tyranny; for Atri's sake ye
quenched with cold the kindled flame that com-
passed him.
Ye made the cow of Ṣayu stream refreshing milk,
and Vandana was holpen to extended life.

7 Doers of marvels, skilful workers, ye restored Van-
dana, like a car, worn out with length of days.
From earth ye brought the sage to life in wondrous
mode: be your great deeds done here for him who
honours you.

8 Ye went to him who mourned in a far distant place,
him who was smitten down by his sire's violence.
Rich with the light of heaven was then the help ye gave,
and marvellous your succour when ye stood by him.

9 To you in praise of sweetness sang the honey-bee:
Auṣija calleth you in Soma's rapturous joy.
Ye drew unto yourselves the spirit of Dadhyach,
and then the horse's head uttered his words to you.

10 A horse did ye provide for Pedu, excellent, white,
O ye Aṣvins, conqueror of combatants,
Invincible in war by arrows, seeking heaven, worthy
of fame, like Indra, vanquisher of men.

---

5 *She who came for friendship:* Sûryâ. The meaning seems to be, as Ludwig says, that she came intending to avail herself of the services of the Aṣvins as bridesmen, and that they became her bridegrooms instead.

8 *To him who mourned:* Bhujyu.

9 *The honey-bee:* meaning Auṣija or the son of Uṣij, the sage Kakshîvân.

With regard to the legends recounted in these hymns to the Aṣvins, Mr. Muir remarks (*O. S. Texts*, V. 248): "The deliverances of Rebha, Vandana, Parâvrij, Bhujyu, Chyavâna, and others are explained

HYMN CXX. Aṣvins.

Aṣvins, what praise may win your grace? Who may be pleasing to you both?
How shall the ignorant worship you?

2 Here let the ignorant ask the means of you who know, for none beside you knoweth aught.
Ne'er are ye profitless to man.

3 Such as ye are, all-wise, we call you. Ye wise, declare to us this day accepted prayer.
Loving you well your servant lauds you.

4 Simply, ye mighty ones, I ask the gods of that wondrous oblation hallowed by the mystic word.
Save us from what is stronger, fiercer than ourselves.

5 Forth go the hymn, that shone in Ghosha Bhṛigu's like, the song wherewith the son of Pajra worships you,
Like some wise minister.

---

by Professor Benfey (following Dr. Kuhn and Professor Müller,) as referring to certain physical phenomena with which the Aṣvins are supposed by these scholars to be connected. But this allegorical method of interpretation seems unlikely to be correct, as it is difficult to suppose that the phenomena in question should have been alluded to under such a variety of names and circumstances. It appears, therefore, to be more probable that the rishis merely refer to certain legends which were popularly current of interventions of the Aṣvins in behalf of the persons whose names are mentioned."

Parts of this Hymn are difficult and obscure. The first nine stanzas are in nine different metres.

4 *Hallowed by the mystic word:* by the exclamation *vashaṭ*, used in making an oblation to a god with fire. This word is of the most essential importance in sacrifice, but if carelessly and inconsiderately used its effects are deadly, and against these the Ṛishi prays for protection.

5 *Ghosha:* Sâyaṇa says that Suhastya, the son of Ghoshâ, is intended.

The son of Pajra: one of the descendants of the Angirasas; here, according to Sâyaṇa, the Ṛishi Kakshîvân.

6 Hear ye the song of him who hastens speedily. O Aśvins, I am he who sang your praise.
Let them, the lords of splendour, hither turn their eyes.
7 For ye were ever nigh to deal forth ample wealth, to give the wealth that ye had gathered up.
As such, ye Vasus, guard us well, and keep us safely from the wicked wolf.
8 Give us not up to any man who hateth us, nor let our milch-cows stray, whose udders give us food,
Far from our homes without their calves.
9 May they who love you gain you for their friends. Prepare ye us for opulence with strengthening food,
Prepare us for the food that floweth from our cows.
10 I have obtained the horseless car of Aśvins rich in sacrifice,
And I am well content therewith.
11 May it convey me evermore; may the light chariot pass from men
To men unto the Soma draught.
12 It holdeth slumber in contempt, and the rich who enjoyeth not:
Both vanish quickly and are lost.

HYMN CXXI. Indra.

When will men's guardians hasting hear with favour the songs of Angiras's pious children?
When to the people of the home he cometh, he strideth to the sacrifice, the holy.
2 He stablished heaven; he poured forth, skilful worker, the wealth of kine, for strength, that nurtures heroes.
The mighty one his self-born host regarded, the horse's mate, the mother of the heifer.

In this Hymn, as in the preceding, there are several very obscure passages which can only conjecturally be translated and explained.

2 *The mighty one:* Indra is here said to have regarded or looked on

3 Lord of red dawns, he came victorious, daily to the Angirasas' former invocation.
His bolt and team hath he prepared, and stablished the heaven for quadrupeds and men two-footed.

4 In joy of this thou didst restore, for worship, the lowing company of hidden cattle.
When the three-pointed one descends with onslaught he opens wide the doors that cause man trouble.

5 Thine is that milk which thy swift-moving parents brought down, a strengthening genial gift for conquest;
When the pure treasure unto thee they offered, the milk shed from the cow who streameth nectar.

6 There is he born. May the swift give us rapture, and like the Sun shine forth from yonder dawning,
Indu, even us who drank, whose toils are offerings, poured from the spoon, with praise, upon the altar,

---

the host born from, or produced by him, that is, perhaps, the heaven and the earth in general. Specially has he regarded the animals in which the wealth of the people chiefly consists, among which the mare and the cow naturally hold the chief place. Ludwig would read *mâtaram gâm* instead of *mâtaram goḥ*. He thinks that the mate of the horse (Sûrya) is the earth, the motherly cow. Sâyaṇa says that Indra in sport made a mare bring forth a calf, and Wilson following him translates: 'he made the female of the horse unnaturally the mother of the cow.

4 *In joy of this*: in the rapture arising from drinking this Soma-juice.

The lowing company of hidden cattle: the rain-clouds carried off and kept concealed by the Paṇis.

The three-pointed one: apparently the thunderbolt. Sâyaṇa takes it to mean Indra (elevated as a triple crest in the three worlds). *He*, is Indra.

5 *Thy swift-moving parents:* Heaven and Earth.

6 *The swift:* the swiftly flowing and efficacious Indu or Soma.

Whose toils are offerings: whose drops of sweat, as we labour in our sacred duties, count as oblations to the gods whom we serve.

From yonder dawning: probably an indication of time only.

7 When the wood-pile, made of good logs, is ready, at the Sun's worship to bind fast the bullock,
Then when thou shinest forth through days of action for the car borne, the swift, the cattle-seeker.

8 Eight steeds thou broughtest down from mighty heaven, when fighting for the well that giveth splendour,
That men might press with stones the gladdening yellow, strengthened with milk, fermenting, to exalt thee.

9 Thou hurledst forth from heaven the iron missile, brought by the skilful, from the sling of leather,
When thou, O much invoked, assisting Kutsa with endless deadly darts didst compass Ṣushṇa.

10 Bolt-armed, ere darkness overtook the sunlight, thou castest at the veiling cloud thy weapon.
Thou rentest, out of heaven, though firmly knotted, the might of Ṣushṇa that was thrown around him.

11 The mighty Heaven and Earth, those bright expanses that have no wheels, joyed, Indra, at thine exploit.
Vṛitra the boar who lay amid the waters to sleep thou sentest with thy mighty thunder.

12 Mount, Indra, lover of the men thou guardest, the well-yoked horses of the wind, best bearers.
The bolt which Kâvya Uṣanâ erst gave thee, strong, gladdening, Vṛitra-slaying, hath he fashioned.

---

7 *To bind fast the bullock:* the bullock is the sun himself; the sacrifice is to secure the blessings of sunlight. Sâyaṇa explains: the priest is competent for the attachment of the animal to the stake.

The car-borne, the swift, the cattle-seeker: apparently epithets of Indra.

8 *The well that giveth splendour:* the cloud that sheds fertilizing rain.

The yellow: the Soma-juice.

9 *The skilful:* Twashṭar.

Kâvya Uṣanâ: See I. 51. 10.

13 The strong bay horses of the Sun thou stayedst: this Etaṣa drew not the wheel, O Indra.
Casting them forth beyond the ninety rivers thou dravest down into the pit the godless.

14 Indra, preserve thou us from this affliction; thunder-armed, save us from the misery near us.
Vouchsafe us affluence in chariots, founded on horses, for our food and fame and gladness.

15 Never may this thy loving-kindness fail us; mighty in strength, may plenteous food surround us.
Maghavan, make us share the foeman's cattle: may we be thy most liberal feast-companions.

---

13 The first hemistich of this stanza is most difficult, and I do not see how it can be satisfactorily translated and explained. I have followed Grassmann who translates: Du liessest ruhn der Sonne starke Rosse, nicht zog der Renner mehr ihr Rad, O Indra.' If this be the meaning, the reference may be, perhaps, to an eclipse of the sun.

Etaṣa, appears in a double character, first as a sacrificer who offered Soma-juice to Indra and was aided and favoured by that god (I. 51. 15), and, secondly, Etaṣa is the name of the horses or of one of the horses, or of the single horse, of Sûrya or the Sun, especially, it seems, of the horse who, during the night, draws back the chariot of the Sun from the west to the east. In this verse, according to M. Bergaigne, Etaṣa himself or his substitute (the word 'na' which I have taken to mean 'not' being understood in its alternative sense of 'like or as') is represented as drawing the wheel when Indra has stayed the course of the Harits or bay horses of the Sun. It is not difficult, says M. Bergaigne, to reconcile these two different conceptions of the rôle of Etaṣa. A sacrificer especially favoured by Indra may represent either the sacrificial fire or the Soma-juice that is prepared, consecrated, and offered to the god, and Soma, in the Veda, is frequently represented as a horse. See Bergaigne, *La Religion Védique*, Vol. II. 330—33.

HYMN CXXII.

Viṣvedevas.

SAY, bringing sacrifice to bounteous Rudra, This juice for drink to you whose wrath is fleeting!
With Dyaus the Asura's heroes I have lauded the Maruts as with prayer to Earth and Heaven.

2 Strong to exalt the early invocation are Night and Dawn who show with varied aspect.
The barren clothes her in wide-woven raiment, and fair morn shines with Sûrya's golden splendour.

3 Cheer us the roamer round, who strikes at morning, the Wind delight us, pourer forth of waters!
Sharpen our wits, O Parvata and Indra. May all the gods vouchsafe to us this favour.

4 And Auṣija shall call for me that famous pair who enjoy and drink, who come to brighten.
Set ye the offspring of the floods before you; both mothers of the living one who beameth.

---

1 The meaning of this very difficult verse appears to be, that the offering of Soma-juice is presented to Rudra and to his sons the fierce but easily appeased Maruts or Storm-gods, whom the poet has lauded as the heroes of Dyaus, the immortal, and has at the same time supplicated the deities Heaven and Earth. Wilson, following Sâyaṇa, paraphrases the second hemistich: 'I praise him who with his heroic (followers) as (with shafts) from a quiver expelled (the *Asuras*) from heaven: and (I praise) the *Maruts*, (who abide) between heaven and earth.'

2 *The barren:* the unfruitful Night; in which no work is done.

3 *The roamer round:* 'the circumambient divinity,' the Wind.

Who strikes at morning: perhaps, blows away all evil spirits of the night.

Parvata: the presiding genius of the mountains and ruler of the clouds, frequently associated with Indra.

4 *Auṣija:* the son of Uṣij, that is, Kakshîvân himself the Ṛishi of the hymn.

That famous pair: the Aṣvins. *The offspring of the floods:* Agni. *The living one who beameth:* or praiseth. Agni appears to be meant.

5 For you shall Auṣija call him who thunders, as, to win Arjuna's assent, cried Ghoshâ.
I will invoke, that Pûshan may be bounteous to you, the rich munificence of Agni.

6 Hear, Mitra, Varuṇa, these mine invocations, hear them from all men in the hall of worship.
Giver of famous gifts, kind hearer, Sindhu who gives fair fields, listen with all his waters!

7 Praised, Mitra, Varuṇa! is your gift, a hundred cows to the Ṛikshayâmas and the Pajra.
Presented by car-famous Priyaratha, supplying nourishment, they came directly.

8 Praised is the gift of him the very wealthy: may we enjoy it, men with hero children:
His who hath many gifts to give the Pajras, a chief who makes me rich in cars and horses.

9 The folk, O Mitra, Varuṇa, who hate you, who sinfully hating pour you no libations,
Lay in their hearts, themselves, a wasting sickness, whereas the righteous gaineth all by worship.

10 That man, most puissant, wondrously urged onward, famed among heroes, liberal in giving,
Moveth a warrior, evermore undaunted in all encounters even with the mighty.

11 Come to the man's, the sacrificer's, calling: hear, kings of immortality, joy-givers!

---

5 *Him who thunders:* Indra. *Ghoshâ*, in I. 117. 5, is said to have been provided with a husband by the Aṣvins. *Arjuna*, in this verse, may perhaps have been the husband's name. The meaning of the passage is uncertain. Sâyaṇa takes *Arjuna* to mean white skin, or leprosy, from which Ghoshâ prayed to be made free.

6 *Sindhu:* the Indus; the deity presiding over waters.

7 Who the Ṛikshayâmas, or drivers of swift horses, are is uncertain. *The Pajra*, is the Ṛishi Kakshîvân himself, a member of the priestly family of the Pajras.

11 *Kings of immortality:* Varuṇa and Mitra.

While ye who speed through clouds decree your bounty largely, for fame, to him the chariot-rider.

12 Vigour will we bestow on that adorer whose tenfold draught we come to taste, so spake they.
May all in whom rest splendour and great riches obtain refreshment in these sacrifices.

13 We will rejoice to drink the tenfold present when the twice-five come bearing sacred viands.
What can he do whose steeds and reins are choicest?
These, the all-powerful, urge brave men to conquest.

14 The sea and all the deities shall give us him with the golden ear and neck bejewelled.
Dawns, hasting to the praises of the pious, be pleased with us, both offerers and singers.

15 Four youthful sons of Masarsâra vex me, three, of the king, the conquering Âyavasa.
Now like the sun, O Varuṇa and Mitra, your car hath shone, long-shaped and reined with splendour.

HYMN CXXIII. Dawn.

THE Dakshiṇâ's broad chariot hath been harnessed: this car the gods immortal have ascended.
Fain to bring light to homes of men the noble and active goddess hath emerged from darkness.

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12 *Tenfold draught:* Soma-juice offered in ten ladles, the *twice-five* of the following verse.

14 *Him with the golden ear:* perhaps the Sun; but the meaning of the hemistich is uncertain.

15 There is no verb in the first hemistich, and I follow Sâyaṇa in supplying 'vex.' But *śiśvaḥ* may mean 'young horses' as well as 'youthful sons,' and the verb to be supplied may be 'carry,' as suggested by Grassmann. The whole hymn, as Wilson observes, "is very elliptical and obscure," and much of it is at present unintelligible.

1 *The Dakshiṇâ's broad chariot*, is the Dakshiṇâ itself, that is the honorarium or fee presented by the institutor of a sacrifice to the priests who perform the ceremony. The meaning of the first hemistich appears to be that all preparations have been made for the

2 She before all the living world hath wakened, the lofty one who wins and gathers treasure.
Revived and ever young on high she glances. Dawn hath come first unto our morning worship.

3 If, Dawn, thou goddess nobly born, thou dealest fortune this day to all the race of mortals,
May Savitar the god, friend of the homestead, declare before the sun that we are sinless.

4 Showing her wonted form each day that passeth, spreading the light she visiteth each dwelling.
Eager for conquest, with bright sheen she cometh. Her portion is the best of goodly treasures.

5 Sister of Varuṇa, sister of Bhaga, first among all sing forth, O joyous Morning.

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morniug sacrifice, and especially that the fee for its performance—a most essential element—is ready, and that the gods are coming to the rite. The word *dakshiṇâyâḥ* is considered by Sâyaṇa to be an epithet of *Ushodevatâyâḥ*, understood, that is, 'of the goddess Ushas or Dawn.' Wilson accordingly translates, 'the spacious chariot of the graceful *(Dawn);*' Ludwig renders the word by 'friendly,' and Grassmann by 'wealthy,' both scholars applying the epithet to Ushas or Dawn who is not mentioned in the text. I have followed M. Bergaigne who says: "The interpretation of the word *dakshiṇâ* in the sense of sacrificial salary, in the first verse of our hymn as also in the fifth, is, not only *possible*, but the *only possible* one, for the reason that this word has no other sense in the Rig-Veda than that of "salary, recompense," given either by the earthly *maghavan*, that is to say by those who pay the priest for performing the sacrifice, or by the heavenly *maghavan*, Indra, who in his turn pays for the sacrifice by favours of every kind to the man who causes it to be offered." See *La Religion Védique*, *Vol. III.* pp. 283, ff., for M. Bergaigne's translation of, and polemical commentary on, this hymn.

The noble and active goddess: Ushas, Aurora, or Dawn. The word goddess is not in the text.

3 *May Savitar:* the all-seeing deity Savitar who presides over, but is sometimes distinguished from, the Sun, is appealed to as the best judge of the suppliant's innocence.

Weak be the strength of him who worketh evil:
may we subdue him with our car the guerdon.

6 Let our glad hymns and holy thoughts rise upward,
for the flames brightly burning have ascended.
The far-refulgent mornings make apparent the lovely
treasures which the darkness covered.

7 The one departeth and the other cometh: unlike in
hue day's halves march on successive.
One hides the gloom of the surrounding parents.
Dawn on her shining chariot is resplendent.

8 The same in form to-day, the same to-morrow, they
still keep Varuṇa's eternal statute.
Blameless, in turn they traverse thirty regions, and
dart across the spirit in a moment.

9 She who hath knowledge of the first day's nature is
born refulgent white from out the darkness.
The maiden breaketh not the law of Order, day by
day coming to the place appointed.

10 In pride of beauty like a maid thou goest, O goddess,
to the god who longs to win thee,
And smiling, youthful, as thou shinest brightly, before
him thou discoverest thy bosom.

---

5 *Our car the guerdon:* may the liberal fee given for the performance of the sacrifice be to us as a war-chariot to enable us to overpower those who would injure us.

7 *Day's halves:* day and night. *The surrounding parents*, are the all-encompassing Heaven and Earth: the nightly darkness which envelopes them is hidden or dispelled by the day.

8 *They traverse thirty regions:* I follow M. Bergaigne in understanding the thirty regions or spaces to be an indefinite expression for the whole universe. A more elaborate attempt at explanation will be found in Wilson's Translation in a Note from Bentley's *Hindu Astronomy*. *They*, are the Dawns, and they may be said to pass across or through the spirit, to enlighten it. The second hemistich is very difficult and obscure, and can be translated only provisionally.

10 *The god who longs to win thee:* the Sun, the lover of Dawn.

11 Fair as a bride embellished by her mother thou showest forth thy form that all may see it.
Blessèd art thou, O Dawn. Shine yet more widely.
No other Dawns have reached what thou attainest.

12 Rich in kine, horses, and all goodly treasures, in constant operation with the sunbeams,
The Dawns depart and come again assuming their wonted forms that promise happy fortune.

13 Obedient to the rein of law eternal give us each thought that more and more shall bless us.
Shine thou on us to-day, Dawn, swift to listen. With us be riches and with chiefs who worship.

HYMN CXXIV. Dawn.

THE Dawn refulgent when the fire is kindled, and the sun rising, far diffuse their brightness.
Savitar, god, hath sent us forth to labour, each quadruped, each biped to be active.

2 Not interrupting heavenly ordinances, although she minisheth human generations,
The last of endless morns that have departed, the first of those that come, Dawn brightly shineth.

3 There in the eastern region she, Heaven's daughter, arrayed in garments all of light, appeareth.
Truly she followeth the path of Order, nor faileth, knowing well, the heavenly quarters.

4 Near is she seen, as 't were the bright one's bosom: she showeth sweet things like a new song-singer.
She cometh like a matron waking sleepers, of all returning dames most true and constant.

5 There in the east half of the watery region the mother of the cows hath shown her ensign.

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13 *Chiefs who worship:* the wealthy institutors of sacrifices.

1 *The fire:* the sacrificial fire lighted for the morning rites.

2 *She minisheth:* by marking the lapse of man's allotted time.

5 *The watery region:* the misty sky. *The cows*, the rays of light.

Wider and wider still she spreadeth onward, and filleth full the laps of both her parents.

6 She, verily, exceeding vast to look on debarreth from her light nor kin nor stranger.
Proud of her spotless form she, brightly shining, turneth not from the high nor from the humble.

7 She seeketh men as she who hath no brother, mounting her car, as 't were to gather riches.
Dawn, like a loving matron for her husband, smiling and well attired, unmasks her beauty.

8 The sister quitteth, for the elder sister, her place, and having looked on her departeth.
She decks her beauty, shining forth with sunbeams, like women trooping to the festal meeting.

9 To all these sisters who ere now have vanished a later one each day in course succeedeth.
So, like the past, with days of happy fortune, may the new Dawns shine forth on us with riches.

10 Rouse up, O wealthy one, the liberal givers; let niggard traffickers sleep on unwakened:
Shine richly, wealthy one, on those who worship, richly, glad Dawn! while wasting, on the singer.

11 This young maid from the east hath shone upon us; she harnesseth her team of dark red oxen.
She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.

12 As the birds fly forth from their resting-places, so men with store of food rise at thy dawning.

Both her parents: Heaven and Earth.

7 *She seeketh men:* this is not very clear. Perhaps the Sun, her lover or husband, is intended.

8 *The elder sister:* Day, for whom Night makes room.

10 *While wasting:* as in verse 2.

12 *With store of food:* we should expect 'who seek their food,' and so Sâyaṇa explains *pitubhâjaḥ*. The wealthy may be meant who share their store with others and must work to replenish it.

Yea, to the liberal mortal who remaineth at home,
O goddess Dawn, much good thou bringest.

13 Praised through my prayer be ye who should be lauded: ye have increased our wealth, ye Dawns who love us.
Goddesses, may we win by your good favour wealth to be told by hundreds and by thousands.

HYMN CXXV. Svanaya.

Coming at morn he gives at morn the treasure; the other knowing him accepts and stores it.
Thereby increasing still his life and offspring, he comes with brave sons to abundant riches.

2 Rich shall he be in gold and kine and horses; Indra bestows on him great vital power,
Who stays thee, as thou comest, with his treasure, like game caught in the net, O early comer!

3 Longing, I came this morning to the pious, the son of sacrifice, with car wealth-laden:
Give him to drink juice of the stalk that gladdens; prosper with pleasant hymns the lord of heroes.

4 Health-bringing streams, as milch-cows, flow to profit him who hath worshipped, him who now will worship.
To him who freely gives and fills on all sides full streams of fatness flow and make him famous.

5 On the high ridge of heaven he stands exalted, yea, to the gods he goes, the liberal giver.
The streams, the waters flow for him with fatness: to him this guerdon ever yields abundance.

This hymn is a eulogy of the liberality of a prince named Svanaya, who has munificently rewarded the Ṛishi Kakshîvân.

1 The institutor of the sacrifice, Svanaya, gives the treasure: the singer, Kakshîvân, receives it. For the explanatory legend, which is cited by Sâyaṇa, see the note in Wilson's translation.

6 For those who give rich meeds are all these splendours,
for those who give rich meeds suns shine in heaven.
The givers of rich meeds are made immortal; the
givers of rich fees prolong their lifetime.
7 Let not the liberal sink to sin and sorrow, never decay
the pious chiefs who worship.
Let every man besides be their protection, and let
afflictions fall upon the niggard.

HYMN CXXVI. Bhâvayavya.

WITH wisdom I present these lively praises of Bhâvya
dweller on the bank of Sindhu;
For he, unconquered king, desiring glory, hath fur-
nished me a thousand sacrifices.
2 A hundred necklets from the king, beseeching, a hun-
dred gift-steeds I at once accepted;
Of the lord's cows a thousand, I Kakshîvân. His
deathless glory hath he spread to heaven.
3 Horses of dusky colour stood beside me, ten chariots,
Svanaya's gift, with mares to draw them.
Kine numbering sixty thousand followed after. Kak-
shîvân gained them when the days were closing.
4 Forty bay horses of the ten cars' master before a
thousand lead the long procession.
Reeling in joy Kakshîvân's sons and Pajra's have
groomed the coursers decked with pearly trappings.
5 An earlier gift for you have I accepted, eight cows,
good milkers, and three harnessed horses,
Pajras, who with your wains with your great kinsman
like troops of subjects have been fain for glory.

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1 *Bhâvya:* the prince Svanaya of the preceding hymn is here again eulogized for his munificence under the name of his father Bhâva or Bhâvayavya, who lived on the bank of Sindhu or the Indus.

4 *Pajra:* the founder of the priestly family from which Kakshîvân was descended.

The sixth stanza of the hymn is ascribed to Svanaya, and the seventh to his wife Lomaśâ. They have no apparent connexion with what precedes, and are in a different metre. They seem to be a fragment of a popular song. See Appendix.

HYMN CXXVII. Agni.

AGNI I hold as herald, the munificent, the gracious, son of strength, who knoweth all that live, as holy singer, knowing all.

Lord of fair rites, a god with form erected turning to the gods,

He, when the flame hath sprung forth from the holy oil, the offered fatness, longeth for it with his glow.

2 We, sacrificing, call on thee best worshipper, thee eldest of Angirasas, singer, with hymns, thee, brilliant one! with singers' hymns;

Thee, wandering round as 't were the sky, who art the invoking priest of men,

Whom, Bull with hair of flame, the people must observe, the people that he speed them on.

3 He with his shining glory blazing far and wide, he verily it is who slayeth demon foes, slayeth the demons like an axe:

At whose close touch things solid part, and what is stable yields like trees.

Subduing all, he keeps his ground and flinches not, from the skilled archer flinches not.

This hymn, and the twelve that follow it, are attributed to the Ṛishi Paruchchhepa. They are generally very obscure and frequently unintelligible. One of their peculiarities is "to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line. Thus we have here *sûnum sahaso* JÂTAVEDASAM, *vipram na* JÂTAVEDASAM; this is little else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification." Wilson.

2 *Eldest of Angirasas:* See I. 1. 6.

3 *From the skilled archer flinches not:* not even a strong man armed with his bow can turn him from his course.

4 To him, as one who knows, even things solid yield:
through fire-sticks heated hot he gives his gifts to aid. Men offer Agni gifts for aid.
He deeply piercing many a thing hews it like wood with fervent glow.
Even hard and solid food he crunches with his might, yea, hard and solid food with might.

5 Here near we place the sacrificial food for him who shines forth fairer in the night than in the day, with life then stronger than by day.
His life gives sure and firm defence as that one giveth to a son.
The during fires enjoy things given and things not given, the during fires enjoy as food.

6 He, roaring very loudly like the Maruts' host, in fertile cultivated fields adorable, in desert spots adorable,
Accepts and eats our offered gifts, ensign of sacrifice by desert;
So let all, joying, love his path when he is glad, as men pursue a path for bliss.

7 Even as they who sang forth hymns, addressed to heaven, the Bhṛigus with their prayer and praise invited him, the Bhṛigus rubbing, offering gifts.
For radiant Agni, lord of all these treasures, is exceeding strong.
May he, the wise, accept the grateful coverings, the wise accept the coverings.

---

4 *Fire-sticks:* the two pieces of wood which are still used to produce the sacrificial fire.

5 *Things given and things not given:* both sacrificial offerings and the grass and brushwood of the jungle.

7 *The Bhṛigus:* descendants of Bhṛigu, the earliest cherisher of Agni, or kindler of fire. *Rubbing:* agitating the fire-sticks. *The coverings:* according to Sâyaṇa, the oblations of clarified butter, etc.

8 Thee we invoke, the lord of all our settled homes, common to all, the household's guardian, to enjoy, bearer of true hymns, to enjoy.
Thee we invoke, the guest of men, by whose mouth, even as a sire's,
All these immortals come to gain their food of life, oblations come to gods as food.

9 Thou, Agni, most victorious with thy conquering strength, most mighty one, art born for service of the gods, like wealth for service of the gods.
Most mighty is thine ecstasy, most splendid is thy mental power.
Therefore men wait upon thee, undecaying one, like vassals, undecaying one.

10 To him the mighty, conquering with victorious strength, to Agni waking with the dawn, who sendeth kine, be sung your laud, to Agni sung;
As he who with oblation comes calls him aloud in every place.
Before the brands of fire he shouteth singer-like, the herald, kindler of the brands.

11 Agni, beheld by us in nearest neighbourhood, accordant with the gods, bring us, with gracious love, great riches with thy gracious love.
Give us, O mightiest, what is great, to see and to enjoy the earth.
As one of awful power, stir up heroic might for those who praise thee, Maghavan!

HYMN CXXVIII. Agni.

By Manu's law was born this Agni, priest most skilled, born for the holy work of those who yearn therefor, yea, born for his own holy work.

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11 *Maghavan*: wealthy and liberal one: more commonly an appellation of Indra.

All ear to him who seeks his love, and wealth to him who strives for fame,
Priest ne'er deceived, he sits in Ilâ's holy place, girt round in Ilâ's holy place.

2 We serve that perfecter of worship by the path of sacrifice, with reverence rich in offerings, with worship rich in offerings.
Through presentation of our food he grows not old in this his form;
The god whom Mâtariṣvan brought from far away, for Manu brought from far away.

3 In ordered course forthwith he traverses the earth, swift-swallowing, bellowing steer, bearing the genial seed, bearing the seed and bellowing.
Observant with a hundred eyes the god is conqueror in the wood:
Agni, who hath his seat in broad plains here below, and in the high lands far away.

4 That Agni, wise high-priest, in every house takes thought for sacrifice and holy service, yea, takes thought, with mental power, for sacrifice.
Disposer, he with mental power shows all things unto him who strives;
Whence he was born a guest enriched with holy oil, born as ordainer and as priest.

5 When through his power and in his strong prevailing flames the Maruts' gladdening boons mingle with Agni's roar, boons gladdening for the active one.
For he accelerates the gift, and, by the greatness of his wealth,
Shall rescue us from overwhelming misery, from curse and overwhelming woe.

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1 *Ilâ's holy place:* the altar; Iḍâ or Ilâ is personified Prayer and Worship.

2 *Mâtariṣvan:* See I. 31. 3.

5 *The Maruts' gladdenning boons:* storm and rain.

6 Vast, universal, good, he was made messenger: the speeder with his right hand hath not loosed his hold, through love of fame not loosed his hold.
He bears oblations to the gods for whosoever supplicates.
Agni bestows a blessing on each pious man, and opens wide the doors for him.

7 That Agni hath been set most kind in camp of men, in sacrifices like a lord victorious, like a dear lord in sacred rites.
His are the oblations of mankind when offered up at Ilâ's place.
He shall preserve us from Varuṇa's chastisement, yea, from the great god's chastisement.

8 Agni the priest they supplicate to grant them wealth: him, dear, most thoughtful, have they made their messenger, him offering-bearer have they made,
The life of all, who knoweth all, the priest, the holy one, the sage—
Him, friend, for help, the gods when they are fain for wealth, him, friend, with hymns, when fain for wealth.

HYMN CXXIX. Indra.

THE car which, Indra, thou, for service of the gods, though it be far away, O swift one, bringest near, which, blameless one, thou bringest near,
Place swiftly nigh us for our help: be it thy will that it be strong.
Blameless and active, hear this speech of orderers, this speech of us like orderers.

2 Hear, Indra, thou whom men in every fight must call to show thy strength, for cry of battle with the men, with men of war for victory.
He who with heroes wins the light, who with the singers gains the prize,
Him the rich seek to gain even as a swift strong steed, even as a courser fleet and strong.

3 Thou, mighty, pourest forth the hide that holds the rain; thou keepest far away, hero, the wicked man, thou shuttest out the wicked man.

Indra, to thee I sing, to Dyaus, to Rudra glorious in himself,

To Mitra, Varuṇa, I sing a far-famed hymn, to the kind god a far-famed hymn.

4 We wish our Indra here that he may further you, the friend, the life of all, the very strong ally, in wars the very strong ally.

In all encounters strengthen thou our prayer to be a help to us.

No enemy—whom thou smitest down—subdueth thee, no enemy, whom thou smitest down.

5 Bow down the overweening pride of every foe with succour like to kindling-wood in fiercest flame, with mighty succour, mighty one.

Guide us, thou hero, as of old, so art thou counted blameless still.

Thou drivest, as a priest, all sins of man away, as priest, in person, seeking us.

6 This may I utter to the present Soma-drop, which, meet to be invoked, with power, awakes the prayer, awakes the demon-slaying prayer.

May he himself with darts of death drive far from us the scorner's hate.

Far let him flee away who speaketh wickedness, and vanish like a mote of dust.

7 By thoughtful invocation this may we obtain, obtain great wealth, O wealthy one, with hero sons, wealth that is sweet with hero sons.

Him who is wroth we pacify with sacred food and eulogies,

Indra the holy with our calls inspired and true, the holy one with calls inspired.

8 On, for your good and ours, come Indra with the aid of his own lordliness, to drive the wicked hence, to rend the evil-hearted ones.
The weapon which devouring fiends cast at us shall destroy themselves:
Struck down, it shall not reach the mark; hurled forth, the fire-brand shall not strike.

9 With riches in abundance, Indra, come to us, come by an unobstructed path, come by a path from demons free.
Be with us when we stray afar, be with us when our home is nigh.
Protect us with thy help both near and far away: protect us ever with thy help.

10 Thou art our own, O Indra, with victorious wealth: let might accompany thee, the strong, to give us aid, like Mitra, to give mighty aid.
O strongest saviour, helper thou, immortal! of each warrior's car.
Hurt thou another and not us, O thunder-armed, one who would hurt, O thunder-armed!

11 Save us from injury, thou who art well extolled: ever the warder off art thou of wicked ones, even as a god, of wicked ones;
Thou slayer of the evil fiend, saviour of singer such as I.
Good lord, the Father made thee slayer of the fiends, made thee, good lord, to slay the fiends.

HYMN CXXX. Indra.

Come to us, Indra, from afar, conducting us even as a lord of heroes to the gatherings, home, like a king his heroes' lord.
We come with gifts of pleasant food, with juice poured forth, invoking thee,
As sons invite a sire, that thou mayst get thee strength, thee, bounteousest, to get thee strength.

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11 *The Father:* Janitâ, the Latin genitor; the Supreme God, the maker and Father of the Universe.

2 O Indra, drink the Soma-juice pressed out with stones, poured from the reservoir, as an ox drinks the spring, a very thirsty bull the spring.
For the sweet draught that gladdens thee, for mightiest freshening of thy strength,
Let thy bay horses bring thee hither as the sun, as every day they bring the sun.

3 He found the treasure brought from heaven that lay concealed, close hidden, like the nestling of a bird, in rock, enclosed in never-ending rock.
Best Angiras, bolt-armed, he strove to win, as 't were, the stall of kine,
So Indra hath disclosed the food concealed, disclosed the doors, the food that lay concealed.

4 Grasping his thunderbolt with both hands, Indra made its edge most keen, for hurling, like a carving-knife, for Ahi's slaughter made it keen.
Endued with majesty and strength, O Indra, and with lordly might,
Thou crashest down the trees, as when a craftsman fells, crashest them down as with an axe.

5 Thou, Indra, without effort hast let loose the floods to run their free course down, like chariots, to the sea, like chariots showing forth their strength.
They, reaching hence away, have joined their strength for one eternal end,
Even as the cows who poured forth every thing for man, yea, poured forth all things for mankind.

6 Eager for riches, men have formed for thee this song, like as a skilful craftsman fashioneth a car, so have they wrought thee to their bliss;

---

3 *He found the treasure:* the Soma. *The food concealed:* according to Sâyaṇa, in the first place the rain enclosed in the clouds, and in the second place the seeds shut up in the earth which await the rain to make them germinate.

5 *For man:* or for Manu, the great progenitor of the human race.

Adorning thee, O singer, like a generous steed for deeds of might,
Yea, like a steed to show his strength and win the prize, that he may bear each prize away.

7 For Pûru thou hast shattered, Indra! ninety forts, for Divodâsa thy boon servant with thy bolt, O dancer, for thy worshipper.
For Atithigva he, the strong, brought Ṣambara from the mountain down,
Distributing the mighty treasures with his strength, parting all treasures with his strength.

8 Indra in battles holp his Âryan worshipper, he who hath hundred helps at hand in every fray, in frays that win the light of heaven.
Plaguing the lawless he gave up to Manu's seed the dusky skin,
Blazing, as 't were, he burns each covetous man away, he burns the tyrannous away.

9 Waxed strong in might at dawn he tore the Sun's wheel off, dark red, he reft away their speech, the lord of power, their speech he reft away from them,
As thou with eager speed, O sage, hast come from far away to help,
As winning for thine own all happiness of men, winning all happiness each day.

---

7 *Pûru:* the name of a prince protected by Indra. *Divodâsa*, called also *Atithigva*, has been mentioned before. See I. 92, 191.

Ṣambara: a demon of the air; or perhaps in this place some human adversary of Atithigva.

O dancer: thou who dancest in battle; dancer of the war-dance.

9 *He tore the Sun's wheel off:* according to Sâyaṇa, Brahmâ had promised the Asuras or fiends that Indra's thunderbolt should never destroy them. Indra, accordingly, cast at them the wheel of the Sun's chariot and slew them therewith.

He reft away their speech: literally, he steals speech. Sâyaṇa thinks that the meaning is that Indra deprived his enemies of life.

O sage: O Indra.

10 Lauded with our new hymns, O vigorous in deed,
save us with strengthening help, thou shatterer of
the forts!
Thou, Indra, praised by Divodâsa's clansmen, as
heaven grows great with days, shalt wax in glory.

HYMN CXXXI. Indra.

To Indra Dyaus the Asura hath bowed him down, to
Indra mighty earth with wide-extending tracts, to
win the light, with wide-spread tracts.
All gods of one accord have set Indra in front
preëminent.
For Indra all libations must be set apart, all man's
libations set apart.

2 In all libations men with hero spirit urge the univer-
sal, one, each seeking several light, each fain to
win the light apart.
Thee, furthering like a ship, will we set to the chariot-
pole of strength,
As men who win with sacrifices Indra's thought, men
who win Indra with their lauds.

3 Couples desirous of thine aid are storming thee,
pouring their presents forth to win a stall of kine,
pouring gifts, Indra, seeking thee.
When two men seeking spoil or heaven thou bringest
face to face in war,
Thou showest, Indra, then the bolt thy constant
friend, the bull that ever waits on thee.

---

10 *By Divodâsa's clansmen:* by me, Paruchchhepa, a member of the house or family of Divodâsa.

1 *To win the light,* that makes the one discernible from the other.

3 *Couples:* sacrificers, and their wives who are associated with them in oblations to fire.

The bull: the fiercely rushing thunderbolt.

4 This thine heroic power men of old time have known,
wherewith thou breakest down, Indra, autumnal forts, breakest them down with conquering might.
Thou hast chastised, O Indra, lord of strength, the man who worships not,
And made thine own this great earth and these water-floods, with joyous heart these water-floods.

5 And they have bruited far this hero-might when thou, O strong one, in thy joy holpest thy suppliants, who sought to win thee for their friend.
Their battle-cry thou madest sound victorious in the shocks of war.
One stream after another have they gained from thee, eager for glory have they gained.

6 Also this morn may he be well inclined to us, mark at our call our offerings and our song of praise, our call that we may win the light.
As thou, O Indra thunder-armed, wilt, as the strong one, slay the foe,
Listen thou to the prayer of me a later sage, hear thou a later sage's prayer.

7 O Indra, waxen strong and well inclined to us, thou very mighty, slay the man that is our foe, slay the man, hero! with thy bolt.
Slay thou the man who injures us: hear thou, as readiest to hear.
Far be malignity, like mischief on the march, afar be all malignity.

HYMN CXXXII. Indra.

HELPED, Indra Maghavan, by thee in war of old, may we subdue in fight the men who strive with us, conquer the men who war with us.

---

4 *Autumnal forts:* probably strong-holds on high ground, occupied as places of refuge during the heavy rains.

Men of old time: I have followed Sâyaṇa here. But *Pûravaḥ* probably means the Pûrus, one of the five great Âryan tribes or clans.

This day that now is close at hand bless him who pours the Soma-juice.
In this our sacrifice may we divide the spoil, showing our strength, the spoil of war.

2 In war which wins the light, at the free-giver's call, at due oblation of the early-rising one, oblation of the active one,
Indra slew, even as we know—whom each bowed head must reverence.
May all thy bounteous gifts be gathered up for us, yea, the good gifts of thee the good.

3 This food glows for thee as of old at sacrifice, wherein they made thee chooser of the place, for thou choosest the place of sacrifice.
Speak thou and make it known to us: they see within with beams of light.
Indra, indeed, is found a seeker after spoil, spoil-seeker for his own allies.

4 So now must thy great deed be lauded as of old, when for the Angirasas thou openedst the stall, openedst, giving aid, the stall.
In the same manner for us here fight thou and be victorious.
To him who pours the juice give up the lawless man, the lawless who is wroth with us.

---

1 *This day:* the hymn is addressed to Indra just before an expected battle.

May we divide the spoil: divide it in anticipation; secure it by our sacrifice.

2 *The early-rising* and *active one*, is the offerer of the sacrifice.

3 *They made thee chooser of the place:* the meaning appears to be that Indra is present at such sacrifices only as he chooses to favour.

Speak thou and make it known: Wilson, following Sâyaṇa, paraphrases: 'do thou declare that (rite), that men may thence behold the intermediate (firmament bright) with the rays (of the sun).' I find the passage unintelligible.

4 The man *who pours the juice* is the worshipper of Indra, and *the lawless man* is the non-Âryan inhabitant of the country, the natural enemy of the new settlers.

5 When with wise plan the hero leads the people forth,
they conquer in the ordered battle, seeking fame,
press, eager, onward seeking fame.
To him in time of need they sing for life with off-
spring and with strength.
Their hymns with Indra find a welcome place of rest:
the hymns go forward to the gods.

6 Indra and Parvata, our champions in the fight, drive
ye away each man who fain would war with us, drive
him far from us with the bolt.
Welcome to him concealed afar shall be the lair that
he hath found.
So may the render rend our foes on every side, rend
them, O hero, everywhere.

HYMN CXXXIII. Indra.

WITH sacrifice I purge both earth and heaven: I
burn up great she-fiends who serve not Indra,
Where throttled by thy hand the foes were slaughter-
ed, and in the pit of death lay pierced and mangled.

2 O thou who castest forth the stone, crushing the
sorceresses' heads,
Break them with thy wide-spreading foot, with thy
wide-spreading mighty foot.

3 Do thou, O Maghavan, beat off these sorceresses'
daring strength.
Cast them within the narrow pit, within the deep
and narrow pit.

---

6 *Parvata:* the presiding genius of mountains and clouds, frequently associated with Indra, or, according to Sâyaṇa, another form of that god.

This hymn is a prayer for the destruction of witches, goblins, and evil spirits of various sorts.

2 *Who castest forth the stone:* hurlest the thunderbolt.

4 Of whom thou hast ere now destroyed thrice-fifty with thy fierce attacks.
That deed they count a glorious deed, though small to thee, a glorious deed.

5 O Indra, crush and bray to bits the fearful goblin, yellow-fanged.
Strike every Rakshas to the ground.

6 Tear down the mighty ones. O Indra, hear thou us. For heaven hath glowed like earth in fear, O thunder-armed, as dreading fierce heat, thunder-armed!
Most mighty mid the mighty ones thou speedest with strong bolts of death,
Not slaying men, unconquered hero! with the brave, O hero, with the thrice-seven brave.

7 The pourer of libations gains the home of wealth, pouring his gift conciliates hostilities, yea, the hostilities of gods.
Pouring, he strives, unchecked and strong, to win him riches thousandfold.
Indra gives lasting wealth to him who pours forth gifts, yea, wealth he gives that long shall last.

HYMN CXXXIV. Vâyu.

VÂYU, let fleet-foot coursers bring thee speedily to this our feast, to drink first of the juice we pour, to the first draught of Soma-juice.
May our glad hymn, discerning well, uplifted gratify thy mind.
Come with thy team-drawn car, O Vâyu, to the gift, come to the sacrificer's gift.

---

6 *The thrice-seven brave:* the Maruts, Indra's allies. These were forty-nine in number, and thrice-seven is used indefinitely for a large number.

1 *Vâyu:* the god of wind.

2 May the joy-giving drops, O Vâyu, gladden thee, effectual, well prepared, directed to the heavens, strong, blent with milk and seeking heaven ;
When aids, effectual to fulfil, accompany the skilful power.
Associate teams come hitherward to prayers, to give : they shall address the hymns we sing.

3 Two red steeds Vâyu yokes, Vâyu two purple steeds, swift-footed, to the chariot, to the pole to draw, most able, at the pole, to draw.
Wake up intelligence, as when a lover wakes his sleeping love.
Illumine heaven and earth, make thou the Dawns to shine, for glory make the Dawns to shine.

4 For thee the radiant Dawns in the far-distant sky broaden their lovely garments forth in wondrous beams, bright-coloured in their new-born beams.
For thee the nectar-yielding cow pours all rich treasures forth as milk.
The Marut host hast thou engendered from the womb, the Maruts from the womb of heaven.

5 For thee the pure bright quickly-flowing Soma-drops, strong in their heightening power, hasten to mix themselves, haste to the water to be mixed.
To thee the weary coward prays for luck that he may speed away.
Thou by thy law protectest us from every world, yea, from the world of highest gods.

6 Thou, Vâyu, who hast none before thee, first of all hast right to drink these offerings of Soma-juice, hast right to drink the juice out-poured,
Yea, poured by all invoking tribes who free themselves from taint of sin.
For thee all cows are milked to yield the Soma-milk, to yield the butter and the milk.

---

4 *Nectar-yielding cow :* Sabardughâ ; yielding amrit, ambrosia, nectar, or food for the gods.

6 *The Soma-milk:* the libation consisting of Soma-juice mixed with milk.

HYMN CXXXV. Vâyu, Indra.

STREWN is the sacred grass; come, Vâyu, to our feast, with team of thousands come, lord of the harnessed team, with hundreds, lord of harnessed steeds!

The drops divine are lifted up for thee, the god, to drink them first.

The juices rich in sweets have raised them for thy joy, have raised themselves to give thee strength.

2 Purified by the stones the Soma flows for thee clothed with its lovely splendours to the reservoir, flows clad in its refulgent light.

For thee the Soma is poured forth, thy portioned share mid gods and men.

Drive thou thy horses, Vâyu, come to us with love, come well inclined and loving us.

3 Come thou with hundreds, come with thousands in thy team to this our solemn rite, to taste the sacred food, Vâyu, to taste the offerings.

This is thy seasonable share, that comes corradiant with the sun.

Brought by attendant priests bright juice is offered up, Vâyu, bright juice is offered up.

4 The chariot with its team of horses bring you both, to guard us and to taste the well appointed food, Vâyu, to taste the offerings.

Drink of the pleasant-flavoured juice: the first draught is assigned to you.

O Vâyu, with your splendid bounty come ye both, Indra, with bounty come ye both.

5 May our songs bring you hither to our solemn rites: these drops of mighty vigour have they beautified, like a swift steed of mighty strength.

Drink of them well inclined to us, come hitherward to be our help.

Drink Indra, Vâyu, of these juices pressed with stones, strength-givers! till they gladden you.

6 These Soma-juices pressed for you in waters here,
borne by attendant priests, are offered up to you;
bright, Vâyu, are they offered up.
Swift through the strainer have they flowed, and here
are shed for both of you,
Soma-drops, fain for you, over the wether's fleece,
Somas over the wether's fleece.

7 O Vâyu, pass thou over all the slumberers, and where
the press-stone rings enter ye both that house, yea,
Indra, go ye both within.
The joyous maiden is beheld, the butter flows. With
richly-laden team come to our solemn rite, yea,
Indra, come ye to the rite.

8 Ride hither to the offering of the pleasant juice, the
holy fig-tree which victorious priests surround:
victorious be they still for us.
At once the cows yield milk, the barley-meal is dress-
ed. For thee,
O Vâyu, never shall the cows grow thin, never for
thee shall they be dry.

9 These bulls of thine, O Vâyu with the arm of strength,
who swiftly fly within the current of thy stream,
the bulls increasing in their might,
Horseless, yet even through the waste swift-moving,
whom no shout can stay.
Hard to be checked are they, like sun-beams, in their
course, hard to be checked by both the hands.

---

6 *The wether's fleece:* the filter or strainer made of wool, used in purifying the Soma-juice. See I. 2. 1.

7 *Where the press-stone rings:* where men are pressing out the Soma-juice. *The joyous maiden:* probably Ushas or Dawn.

8 *The holy fig-tree:* the vessel for holding the Soma juice, made of the wood of the Aśvattha or Ficus Religiosa; or, as Sâyaṇa explains it here, the Soma itself.

The barley-meal: forming a part of the offering.

9 *The current of thy stream;* of the wind.

HYMN CXXXVI. Mitra-Varuṇa.

BRING adoration ample and most excellent, hymn, offerings, to the watchful twain, the bountiful, your sweetest to the bounteous ones.

Sovrans adored with streams of oil and praised at every sacrifice,

Their high imperial might may nowhere be assailed, ne'er may their godhead be assailed.

2 For the broad sun was seen a path more widely laid, the path of holy law hath been maintained with rays, the eye with Bhaga's rays of light.

Firm-set in heaven is Mitra's home, and Aryaman's and Varuṇa's.

Thence they give forth great vital strength which merits praise, high power of life that men shall praise.

3 With Aditi the luminous, the celestial, upholder of the people, come ye day by day, ye who watch sleepless, day by day.

Resplendent might have ye obtained, Âdityas, lords of liberal gifts.

Movers of men, mid both, are Mitra, Varuṇa, mover of men is Aryaman.

---

2 *Bhaga's rays of light:* "the ancient god, Bhaga," says Mr. Wallis, "has become in the Ṛigveda little more than a source from which descriptions of the functions of other gods are obtained, or a standard of comparison by which their greatness is enhanced. His name has survived in the Slavonic languages as a general name for god, a sense which it also has in the Avesta. To judge from the Ṛigveda, Bhaga would seem to be a survival from an ancient Sun-worship." *The Cosmology of the Ṛigveda, p.* 11. It is difficult to explain every expression in the verse; but the general meaning appears to be that the heaven has been lighted by the Sun, and that there is the home of the gods who thence show forth the powers which men should glorify.

3 *Aditi* and *Âdityas:* See I. 14. 3.

4 This Soma be most sweet to Mitra, Varuṇa: he, in the drinking-feasts, shall have a share thereof, sharing, a god, among the gods.
May all the gods of one accord accept it joyfully to-day.
Therefore do ye, the kings, accomplish what we ask, ye righteous ones, whate'er we ask.

5 Whoso with worship serves Mitra and Varuṇa, him guard ye carefully, uninjured, from distress, guard from distress the liberal man.
Aryaman guards him well who acts uprightly following his law,
Who beautifies their service with his lauds, who makes it beautiful with songs of praise.

6 Worship will I profess to lofty Dyaus, to Heaven and Earth, to Mitra and to bounteous Varuṇa, the bounteous, the compassionate.
Praise Indra, praise thou Agni, praise Bhaga and heavenly Aryaman.
Long may we live and have attendant progeny, have progeny with Soma's help.

7 With the gods' help, with Indra still beside us, may we be held self-splendid with the Maruts.
May Agni, Mitra, Varuṇa give us shelter: this may we gain, we and our wealthy princes.

HYMN CXXXVII. Mitra-Varuṇa.

With stones have we pressed out: O come, these gladdening drops are blent with milk, these Soma-drops which gladden you.
Come to us, kings who reach to heaven, approach us, coming hitherward.
These milky drops are yours, Mitra and Varuṇa, bright Soma-juices blent with milk.

---

4 *The kings:* Mitra and Varuṇa.

2 Here are the droppings; come ye nigh; the Soma-droppings blent with curd, juices expressed and blent with curd.
Now for the wakening of your Dawn together with the Sun-god's rays,
Juice waits for Mitra and for Varuṇa to drink, fair juice for drink, for sacrifice.

3 Like a milch-cow at early morn, they milk with stones the stalk for you, with stones they milk the Soma-plant.
May ye come nigh us, may ye turn hither to drink the Soma-juice.
The men pressed out this juice, Mitra and Varuṇa, pressed out this Soma for your drink.

HYMN CXXXVIII

Pûshan.

STRONG Pûshan's majesty is lauded evermore, the glory of his lordly might is never faint, his song of praise is never faint.
Seeking felicity I laud him nigh to help, the source of bliss,
Who, vigorous one, hath drawn to him the hearts of all, drawn them, the vigorous one, the god.

2 Thee, then, O Pûshan, like a swift one on his way, I urge with lauds that thou mayst make the foemen flee, drive, camel-like, our foes afar.
As I, a man, call thee, a god, giver of bliss, to be my friend,
So make our loudly-chanted praises glorious, in battles make them glorious.

3 Thou, Pûshan, in whose friendship they who sing forth praise enjoy advantage, even in wisdom, through thy grace, in wisdom even they are advanced.

---

1 *Pûshan:* See I. 14. 3, and 42. 1.

2 *Camel-like:* Sâyaṇa explains: 'as a camel carries away his load, so carry away our enemies from the battle.' The meaning is obscure.

So, after this most recent course, we come to thee with prayers for wealth.
Not stirred to anger, O wide-ruler, come to us, come thou to us in every fight.

4 Not stirred to anger, come, free-giver, nigh to us, to take this gift of ours, thou who hast goats for steeds, goat-borne! their gift who long for fame.
So, wonder-worker! may we turn thee hither with effectual lauds.
I slight thee not, O Pûshan, thou resplendent one: thy friendship may not be despised.

HYMN CXXXIX. Viśvedevas.

HEARD be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vâyu we elect.
For when our latest thought is raised and on Vivasvân centred well,
Then may our holy songs go forward on their way, our songs as 't were unto the gods.

2 As there ye, Mitra, Varuṇa, above the true have taken to yourselves the untrue with your mind, with wisdom's mental energy,
So in the seats wherein ye dwell have we beheld the golden one,
Not with our thoughts or spirit, but with these our eyes, yea, with the eyes that Soma gives.

---

4 *Thou who hast goats for steeds:* Pûshan's chariot is said to be drawn by a team of goats.

1 *Vivasvân:* the radiant celestial Agni.

2 This verse is exceedingly difficult. Ludwig's explanation, if I have understood him rightly, is to the following effect: The golden one, which is in the home of Mitra and Varuṇa, is the sun which is only the image or copy of the transcendental reality, the golden shell that covers the face of the *satyam* or verity. This apparent sun Mitra and Varuṇa have taken to themselves in addition to their real essence. As this real essence is perceived not with the eyes of the

3 Aśvins, the pious call you with their hymns of praise,
sounding their loud song forth to you, these living
men, to their oblations, living men.
All glories and all nourishment, lords of all wealth!
depend on you.
The fellies of your golden chariot scatter drops,
mighty ones! of your golden car.

4 Well is it known, O mighty ones: ye open heaven;
for you the chariot-steeds are yoked for morning
rites, unswerving steeds for morning rites.
We set you on the chariot-seat, ye mighty, on the
golden car.
Ye seek mid-air as by a path that leads aright, as by
a path that leads direct.

5 O rich in strength, through your great power vouch-
safe us blessings day and night.
The offerings which we bring to you shall never fail,
gifts brought by us shall never fail.

6 These Soma-drops, strong Indra! drink for heroes,
poured, pressed out by pressing-stones, are welling
forth for thee, for thee the drops are welling forth.
They shall make glad thy heart to give, to give
wealth great and wonderful.
Thou who acceptest praise come glorified by hymns,
come thou to us benevolent.

7 Thou, too, O Agni, hear us: magnified by us thou
shalt speak for us to the gods adorable, yea, to the
kings adorable:
When, O ye deities, ye gave that milch-cow to the
Angirasas,

---

body but by the eyes of the spirit strengthened by the elevating Soma-draught, so on the other hand the apparent sun is not an object of spiritual perception. Consequently the poet says: 'With our bodily eyes we have seen the sun, but enlightened by the Soma-juice we have recognized it as being only an image of you.' *The untrue* is the sun; *the true* is the transcendental essence of the god.

7 *That milch-cow:* according to Sâyaṇa, the Cow of Plenty. The meaning of the latter part of the verse is uncertain.

They milked her: Aryaman, joined with them, did the work: he knoweth her as well as I.

8 Ne'er may these manly deeds of yours for us grow old, never may your bright glories fall into decay, never before our time decay.

What deed of yours, new every age, wondrous, surpassing man, rings forth,

Whatever, Maruts! may be difficult to gain, grant us, whate'er is hard to gain.

9 Dadhyach of old, Angiras, Priyamedha, these, and Kaṇva, Atri, Manu knew my birth, yea, these of ancient days and Manu knew.

Their long line stretcheth to the gods, our birth-connexions are with them.

To these, for their high station, I bow down with song, to Indra, Agni, bow with song.

10 Let the invoker bless: let offerers bring choice gifts; Bṛihaspati the friend doth sacrifice with steers, steers that have many an excellence.

Now with our ears we catch the sound of the press-stone that rings afar.

The very strong hath gained the waters by himself, the strong gained many a resting-place.

---

9 *Dadhyach of old:* all these ancient sages have been mentioned in former hymns. As predecessors of Paruchchhepa the Ṛishi of this hymn they are said to have known his ancestry.

10 *Let the invoker bless:* let the invoking priest utter the *Yâjyâ* or words of consecration used at sacrifice.

Bṛihaspati: see I. 14. 3.

With steers: according to Sâyaṇa, a metaphorical expression for strong and copious libations of Soma-juice.

The very strong: the Soma. The resting-places are the different receptacles into which the juice flows.

11 O ye eleven gods whose home is heaven, O ye eleven who make earth your dwelling,
Ye who with might, eleven, live in waters, accept this sacrifice, O gods, with pleasure.

HYMN CXL. Agni.

To splendid Agni seated by the altar, loving well his home, I bring the food as 'twere his place of birth.
I clothe the bright one with my hymn as with a robe, him with the car of light, bright-hued, dispelling gloom.

2 Child of a double birth he grasps at triple food; in the year's course what he hath swallowed grows anew.
He, by another's mouth and tongue a noble bull, with other, as an elephant, consumes the trees.

3 The pair who dwell together, moving in the dark, bestir themselves: both parents hasten to the babe,

---

11 *O ye eleven gods:* "On this Sâyaṇa remarks: 'Although, according to the text, 'There are only three gods', (Nirukta, vii. 5), the deities who represent the earth, etc., are but three, still through their greatness, *i. e.* their respective varied manifestations, they amount to thirty-three, according to the saying, 'other manifestations of Him exist in different places." J. Muir, *O. S. Texts*, v. 10.

This and the twenty-four following hymns are ascribed to the Ṛishi Dîrghatamâs, the son of Uchathya.

1 *The food as 'twere his place of birth:* the oblation of clarified butter which makes the fire spring up into fresh life.

2 *Child of a double birth:* born first from the fire-sticks and then anew by consecration.

Triple food: clarified butter, fried cakes, Soma-juice.

By another's mouth: according to Sâyaṇa, 'he receives the oblation by means of the ladle of the ministering priests, and in another form, that is the fire that burns forests, he consumes the trees.'

3 *The pair who dwell together:* the two fire-sticks from which Agni is produced by friction. *His sire*, is said to be the institutor of the sacrifice.

Impetuous-tongued, destroying, springing swiftly forth, one to be watched and cherished, strengthener of his sire.

4 For man, thou friend of men, these steeds of thine are yoked, impatient, lightly running, ploughing blackened lines,
Discordant-minded, fleet, gliding with easy speed, urged onward by the wind and rapid in their course.

5 Dispelling on their way the horror of black gloom, making a glorious show these flames of his fly forth,
When o'er the spacious tract he spreads himself abroad, and rushes panting on with thunder and with roar.

6 Amid brown plants he stoops as if adorning them, and rushes bellowing like a bull upon his wives.
Proving his might, he decks the glory of his form, and shakes his horns like one terrific, hard to stay.

7 Now covered, now displayed, he grasps as one who knows, having his resting-place in those who know him well.
A second time they wax and gather god-like power, and blending both together change their parents' form.

8 The maidens with long tresses hold him in embrace; dead, they rise up again to meet the living one.

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4 In this and the four following stanzas Agni is described not in his sacrificial form but as the fire that destroys the jungle and prepares the way for new settlements.

6 *As if adorning them:* with the glory of his flame.

7 *As one who knows:* because, coming from heaven with the waters, he makes the plants grow, and is said to live within them.

Change their parents' form: perhaps, as Ludwig suggests, the plants alter the appearance of the earth, and Agni or fire that of the sky.

8 *The maidens with long tresses:* the curling flames.

Releasing them from age with a loud roar he comes,
filling them with new spirit, living, unsubdued.

9 Licking the mantle of the mother, far and wide he
wanders over fields with beasts that flee apace.
Strengthening all that walk, licking up all around,
he reaches to the paths whereon the eagles fly.

10 O Agni, shine resplendent with our wealthy chiefs,
like a loud-snorting bull, accustomed to the house.
Thou casting off thine infant wrappings blazest forth
as though thou hadst put on a coat of mail for war.

11 Dearer than e'en dear hymn, Agni, to thee be this,
carefully placed upon that which is roughly laid.
With the pure brilliancy that radiates from thy form,
mayest thou grant to us abundant store of wealth.

12 Grant to our chariot, to our house, O Agni, a boat
with moving feet and constant oarage,
One that may further well our wealthy princes and
all the folk, and be our certain refuge.

13 Welcome our laud with thine approval, Agni; may
earth and heaven and freely-flowing rivers
Yield us long life and food and corn and cattle, and
may the red Dawns choose for us their choicest.

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9 *The mother:* the earth, whose vesture of grass and shrubs he licks and consumes.

Strengthening all that walk: giving them strength and speed to fly before him.

10 *Thine infant wrappings:* the waters that enveloped the 'child of the floods.'

11 *This:* the oblation. *That which is roughly laid:* the pile of fuel.

12 *A boat:* according to Sâyaṇa, the sacrifice, with priests for oars, and gods, prayers, and offerings, for feet.

HYMN CXLI. Agni.

YEA, verily, the fair effulgence of the god for glory was established, since he sprang from strength.
When he inclines thereto successful is the hymn: the songs of sacrifice have brought him as they flow.

2 Wonderful, rich in nourishment, he dwells in food; next, in the seven auspicious mothers is his home.
Thirdly, that they might drain the treasures of the Bull, the maidens brought forth him for whom the ten provide.

3 What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength;
When Mâtarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.

4 When from the highest Father he is brought to us, amid the plants he rises hungry, wondrously.
As both together join to expedite his birth, most youthful he is born resplendent in his light.

5 Then also entered he the mothers, and in them pure and uninjured he increased in magnitude.

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1 *From strength:* from violent agitation of the fire-stick.

2 *He dwells in food:* he is the cause of the production of men's food, as sender of rain and as sacrificial fire.

The seven auspicious mothers: according to Sâyaṇa, the rains which fertilize the seven *lokas* or worlds.

The Bull: Agni. *The maidens*, and *the ten*, are the fingers which produce the fire by attrition and tend it afterwards.

3 Agni appears here to have been partly produced by the chiefs, the Sûris or gods, from the depth of the atmosphere, from Parjanya the rainy cloud symbolically represented as a bull, and partly generated by Mâtarisvan (See I. 31. 3) by attrition, and brought by him to the earth to receive libations of Soma juice.

4 *The highest Father:* Dyaus. *Both together:* Heaven and Earth.

5 *The mothers:* the waters. *The younger lowest ones:* the plants in which also he dwells.

As to the first he rose, the vigorous from of old, so now he runs among the younger lowest ones.

6 Therefore they choose him herald at the morning rites, pressing to him as unto Bhaga, pouring gifts,
When, much-praised, by the power and will of gods, he goes at all times to his mortal worshipper to drink.

7 What time the holy one, wind-urged, hath risen up, serpent-like winding through the dry grass unrestrained,
Dust lies upon the way of him who burneth all, black-winged and pure of birth who follows sundry paths.

8 Like a swift chariot made by men who know their art, he with his red limbs lifts himself aloft to heaven.
Thy worshippers become by burning black of hue: their strength flies as before a hero's violence.

9 By thee, O Agni, Varuṇa who guards the Law, Mitra and Aryaman, the bounteous, are made strong;
For, as the felly holds the spokes, thou with thy might pervading hast been born encompassing them round.

10 Agni, to him who toils and pours libations, thou, most youthful! sendest wealth and all the host of gods.
Thee, therefore, even as Bhaga, will we set anew, young child of strength, most wealthy! in our battle-song.

11 Vouchsafe us riches turned to worthy ends, good luck abiding in the house, and strong capacity,
Wealth that directs both worlds as they were guiding-reins, and, very wise, the gods' assent in sacrifice.

12 May he, the priest resplendent, joyful, hear us, he with the radiant car and rapid horses.
May Agni, ever wise, with best directions to bliss and highest happiness conduct us.

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6 *Bhaga:* See I. 136. 2.

13 With hymns of might hath Agni now been lauded, advanced to height of universal kingship.
Now may these wealthy chiefs and we together spread forth as spreads the sun above the rain-clouds.

HYMN CXLII. Âpris.

KINDLED, bring, Agni, gods to-day for him who lifts the ladle up.
Spin out the ancient thread for him who sheds, with gifts, the Soma-juice.

2 Thou dealest forth, Tanûnapât, sweet sacrifice enriched with oil,
Brought by a singer such as I who offers gifts and toils for thee.

3 He wondrous, sanctifying, bright, sprinkles the sacrifice with mead,
Thrice, Narâśansa from the heavens, a god 'mid gods adorable.

4 Agni, besought, bring hitherward Indra the friend, the wonderful,
For this my hymn of praise, O sweet of tongue, is chanted forth to thee.

5 The ladle-holders strew trimmed grass at this well-ordered sacrifice,
A home for Indra is adorned, wide, fittest to receive the gods.

6 Thrown open be the doors divine, unfailing, that assist the rite,
High, purifying, much-desired, so that the gods may enter in.

---

1 *The ladle:* the sacrificial ladle containing the oblation.
Spin out the ancient thread: perform the sacrifice ordained of old.
2 *Tanûnapât:* son of thyself; Agni. See I. 13. 2.
3 *Narâśansa:* a name of Agni. See I. 13. 2.
6 *The doors divine:* of the hall of sacrifice. See I. 13. 6.

7 May Night and Morning, hymned with lauds, united, fair to look upon,
Strong mothers of the sacrifice, seat them together on the grass.

8 May the two priests divine, the sage, the sweet-voiced lovers of the hymn,
Complete this sacrifice of ours, effectual, reaching heaven to-day.

9 Let Hotrâ pure, set among gods, amid the Maruts Bhâratî,
Ilâ, Sarasvatî, Mahî, rest on the grass, adorable.

10 May Twashṭar send us genial dew abundant, wondrous, rich in gifts,
For increase and for growth of wealth, Twashṭar our kinsman and our friend.

11 Vanaspati, give forth, thyself, and call the gods to sacrifice.
May Agni, god, intelligent, speed our oblation to the gods.

12 To Vâyu joined with Pûshan, with the Maruts, and the host of gods,
To Indra who inspires the hymn cry Glory! and present the gift.

13 Come hither to enjoy the gifts prepared with cry of Glory! Come,
O Indra, hear their calling; they invite thee to the sacrifice.

---

8 *The two priests divine:* See I. 13. 8.

9 *Hotrâ:* a goddess of sacrifice, regarded as the consort of Agni.
Bhâratî: a goddess of sacred speech.
Ilâ, Sarasvatî, Mahî: See I. 13. 9.

11 *Vanaspati:* the sacrificial post, said to be a form of Agni.

12 *Cry Glory!:* Svâhâ! the sacred word used in pouring the oblation on the fire.

HYMN CXLIII. Agni.

To Agni I present a newer mightier hymn, I bring my words and song unto the son of strength,
Who, offspring of the waters, bearing precious things sits on the earth, in season, dear invoking priest.

2 Soon as he sprang to birth that Agni was shown forth to Mâtarisvan in the highest firmament.
When he was kindled, through his power and majesty his fiery splendour made the heavens and earth to shine.

3 His flames that wax not old, beams fair to look upon of him whose face is lovely, shine with beauteous sheen.
The rays of Agni, him whose active force is light, through the nights glimmer sleepless ageless like the floods.

4 Send thou with hymns that Agni to his own abode, who rules, one sovran lord of wealth, like Varuṇa,
Him, all-possessor, whom the Bhṛigus with their might brought to earth's central point, the centre of the world.

5 He whom no force can stay, even as the Maruts' roar, like to a dart sent forth, even as the bolt from heaven,
Agni with sharpened jaws chews up and eats the trees, and conquers them as when the warrior smites his foes.

6 And will not Agni find enjoyment in our praise, will not the Vasu grant our wish with gifts of wealth?
Will not the inspirer speed our prayers to gain their end? Him with the radiant glance I laud with this my song.

---

2 *Mâtariṣvan:* See I. 31. 3.

4 *Earth's central point:* the altar.

6 *The Vasu:* the god Agni.

7 The kindler of the flame wins Agni as a friend, promoter of the Law, whose face is bright with oil.
Inflamed and keen, refulgent in our gatherings, he lifts our hymn on high clad in his radiant hues.

8 Keep us incessantly with guards that cease not, Agni, with guards auspicious, very mighty.
With guards that never slumber, never heedless, never beguiled, O helper, keep our children.

HYMN CXLIV. Agni.

THE priest goes forth to sacrifice, with wondrous power sending aloft the hymn of glorious brilliancy.
He moves to meet the ladles turning to the right, which are the first to kiss the place where he abides.

2 To him sang forth the flowing streams of holy law, encompassed in the home and birth-place of the god.
He, when he dwelt extended in the waters' lap, absorbed those god-like powers for which he is adored.

3 Seeking in course altern to reach the selfsame end, the two copartners strive to win this beauteous form.
Like Bhaga must he be duly invoked by us, as he who drives the car holds fast the horse's reins.

4 He whom the two copartners with observance tend, the pair who dwell together in the same abode,
By night as in the day the grey one was born young, passing untouched by eld through many an age of man.

---

1 *The place where he abides:* Agni's dwelling-place; the altar.

2 *Of holy law:* flowing in accordance with the order of the universe.

3 *The two copartners:* the two priests, Hotar and Adhvaryu, according to Sâyaṇa. Perhaps Day and Night are intended, as Ludwig suggests.

4 *The grey one:* Agni; why he is so called is not clear.

5 Him the ten fingers, the devotions, animate: we mortals call on him a god to give us help.
He speeds over the sloping surface of the land: new deeds hath he performed with those who gird him round.

6 For, Agni, like a herdsman, thou by thine own might rulest o'er all that is in heaven and on the earth;
And these two mighty ones, bright, golden, closely joined, rolling them round are come unto thy sacred grass.

7 Agni, accept with joy, be glad in this our prayer, joy-giver, self-sustained, strong, born of holy law!
For fair to see art thou turning to every side, pleasant to look on as a dwelling filled with food.

HYMN CXLV. Agni.

Ask ye of him, for he is come, he knoweth it; he, full of wisdom, is implored, is now implored.
With him are admonitions and with him commands: he is the lord of strength, the lord of power and might.

2 They ask of him: not all learn by their questioning what he, the sage, hath grasped, as 't were, with his own mind.
Forgetting not the former nor the later word, he goeth on, not careless, in his mental power.

3 To him these ladles go, to him these racing mares: he only will give ear to all the words I speak.
All-speeding, victor, perfecter of sacrifice, the babe with flawless shelter hath made haste to act.

---

5 *Him the ten fingers:* See I. 141. 2. *Those who gird him round:* his worshippers.

6 *These two mighty ones:* Heaven and Earth.

3 *These racing mares:* these libations that quickly reach Agni.

The babe with flawless shelter: the ever-youthful Agni who protects his worshippers.

4 Whate'er he meets he grasps and then runs farther on, and straightway, newly born, creeps forward with his kin.
He stirs the wearied man to pleasure and great joy what time the longing gifts approach him as he comes.

5 He is a wild thing of the flood and forest; he hath been laid upon the upper surface.
He hath declared the lore of works to mortals, Agni the wise, for he knows Law, the truthful.

HYMN CXLVI. Agni.

I LAUD the seven-rayed, the triple-headed, Agni all-perfect in his parents' bosom,
Sunk in the lap of all that moves and moves not, him who hath filled all luminous realms of heaven.

2 As a great steer he grew to these his parents; sublime he stands, untouched by eld, far-reaching.
He plants his footsteps on the lofty ridges of the broad earth: his red flames lick the udder.

3 Coming together to their common youngling both cows, fair-shaped, part them in all directions,
Measuring out the paths that must be travelled, entrusting all desires to him the mighty.

---

5 *Upon the upper surface:* the meaning is not clear, but the reference appears to be to celestial Agni in the firmament rather than to the sacrificial fire upon the altar.

1 "The three heads may be the three daily sacrifices, or the three household fires, or the three regions, earth, heaven and mid-air. The seven rays are the seven flames of fire." Wilson.

His parents' bosom: the lap of heaven and earth.

2 *The udder:* the clouds of the sky.

3 *Both cows:* apparently heaven and earth; according to Sâyaṇa, the institutor of the rite and the priest, or the sacrificer and his wife.

4 The prudent sages lead him to his dwelling, guarding with varied skill the ever-youthful.
Longing, they turned their eyes unto the river: to these the Sun of men was manifested.

5 Born noble in the regions, aim of all mens' eyes, to be implored for life by great and small alike.
Far as the wealthy one hath spread himself abroad, he is the sire all-visible of this progeny.

HYMN CXLVII. Agni.

How, Agni, have the radiant ones, aspiring, endued thee with the vigour of the living,
So that, on both sides fostering seed and offspring, the gods may joy in holy law's fulfilment?

2 Mark this my speech, divine one, thou most youthful! offered to thee by him who gives most freely.
One hates thee, and another sings thy praises: I thine adorer laud thy form, O Agni.

3 Thy guardian rays, O Agni, when they saw him, preserved blind Mâmateya from affliction.
Lord of all riches, he preserved the pious: the foes who fain would harm them did no mischief.

4 The sinful man who worships not, O Agni, who, offering not, harms us with double-dealing,—
Be this in turn to him a heavy sentence: may he distress himself by his revilings.

5 Yea, when a mortal knowingly, O victor, injures with double tongue a fellow-mortal,
From him, praised Agni! save thou him that lauds thee: bring us not into trouble and affliction.

---

4 *The river:* Agni, whose bounties flow like streams of water.

5 *The wealthy one:* the rich and mighty Agni.

1 *The radiant ones:* thy bright rays.

On both sides: both in men and women; or (offspring) of both sexes.

3 *Mâmateya:* Dîrghatamâs, the Ṛishi of the hymn, son of Mamatâ the wife of Uchathya.

HYMN CXLVIII. Agni.

WHAT Mâtariṣvan, piercing, formed by friction, herald of all the gods, in varied figure,
Is he whom they have set 'mid human houses, gay-hued as light and shining forth for beauty.

2 They shall not harm the man who brings thee praises: such as I am, Agni my help approves me.
All acts of mine shall they accept with pleasure, laudation from the singer who presents it.

3 Him in his constant seat men skilled in worship have taken and with praises have established.
As, harnessed to a chariot, fleet-foot horses, at his command let bearers lead him forward.

4 Wondrous, full many a thing he chews and crunches: he shines amid the wood with spreading brightness.
Upon his glowing flames the wind blows daily, driving them like the swift shaft of an archer.

5 Him, whom while yet in embryo the hostile, both skilled and fain to harm, may never injure,
Men blind and sightless through his splendour hurt not: his never-failing lovers have preserved him.

HYMN CXLIX. Agni.

HITHER he hastes to give, lord of great riches, king of the mighty, to the place of treasure.
The pressing-stones shall serve him speeding near us.

2 As steer of men so steer of earth and heaven by glory, he whose streams all life hath drunken,
Who hasting forward rests upon the altar.

---

1 Wilson, following Sâyaṇa, translates: 'The wind, penetrating (amidst the fuel) has excited (Agni) the invoker (of the gods) the multiform, the minister of all the deities.' But then *yat*, what or when, is left untranslated, and the explanation of Mâtariṣvan as Vâyu or wind cannot be justified by any Vedic text.

1 *The place of treasure:* the altar, where riches are obtained by sacrifice and prayer.

2 *As steer of men:* preëminent, like a strong bull, among men.

3 He who hath lighted up the joyous castle, wise courser like the steed of cloudy heaven,
Bright like the sun, with hundredfold existence.
4 He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,
Best sacrificing priest where waters gather.
5 Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing.
The man who brings him gifts hath noble offspring.

HYMN CL. Agni.

AGNI, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting god;
2 Thou who ne'er movest thee to aid the indolent, the godless man,
Him who though wealthy never brings an offering.
3 Splendid, O singer, is that man, mightiest of the great in heaven.
Agni, may we be foremost, we thy worshippers.

HYMN CLI. Mitra and Varuṇa.

HEAVEN and earth trembled at the might and voice of him, whom, loved and holy one, helper of all mankind,

---

3 *The joyous castle:* or the castle Nârmiṇi. What is meant is not clear.

4 *Where waters gather:* according to Sâyaṇa, in the place of sacrifice where water is collected for ceremonial purposes. But the reference is probably to Agni's appearance in the firmament, the waters above the earth, in the form of lightning.

Doubly born: from the fire-sticks and again at consecration.

3 *That man:* who propitiates thee by sacrifice and praise.

O singer: singer of hymns, sage, or priest.

1 *Of him:* Agni.

The wise who longed for spoil in fight for kine
brought forth with power, a friend, 'mid waters,
at the sacrifice.

2 As these, like friends, have done this work for you,
these prompt servants of Purumîlha Soma-offerer,
Give mental power to him who sings the sacred song,
and hearken, strong ones, to the master of the
house.

3 The folk have glorified your birth from earth and
heaven, to be extolled, ye strong ones, for your
mighty power.
Ye when ye bring to singer and the rite, enjoy the
sacrifice performed with holy praise and strength.

4 The people prospers, Asuras! whom ye dearly love:
ye, righteous ones, proclaim aloud the holy law.
That efficacious power that comes from lofty heaven,
ye bind unto the work, as to the pole an ox.

5 On this great earth ye send your treasure down with
might: unstained by dust, the crowding kine are
in the stalls.
Here in the neighbourhood they cry unto the sun at
morning and at evening, like swift birds of prey.

6 The flames with curling tresses serve your sacrifice,
whereto ye sing the song, Mitra and Varuṇa.
Send down of your free will, prosper our holy songs:
ye are sole masters of the singer's hymn of praise.

7 Whoso with sacrifices toiling brings you gifts, and
worships, sage and priest, fulfilling your desire,—
To him do ye draw nigh and taste his sacrifice.
Come well-inclined to us unto our songs and prayer.

---

2 *As these:* the priests. *Purumîlha* is the prince who offers the sacrifice. *Strong ones:* ye mighty gods, Mitra and Varuṇa.

3 *When ye bring:* him, Agni, to the sacrifice.

4 *Asuras:* immortal gods, especially the ancient deities.

That efficacious power: as Wilson observes, the meaning is not very obvious, although it is clear that the adequacy of worship or sacrifice to effect its objects, or realize its rewards, is intended.

8 With sacrifices and with milk they deck you first, ye righteous ones, as if through stirrings of the mind.
To you they bring their hymns with their collected thought, while ye with earnest soul come to us gloriously,
9 Rich strength of life is yours: ye, heroes, have obtained through your surpassing powers rich far-extending might.
Not the past days conjoined with nights, not rivers, not the Paṇis have attained your godhead and your wealth.

HYMN CLII. Mitra-Varuṇa.

THE robes which ye put on abound with fatness: uninterrupted courses are your counsels.
All falsehood, Mitra, Varuṇa! ye conquer, and closely cleave unto the law eternal.
2 This might of theirs hath no one comprehended. True is the crushing word the sage hath uttered,
The fearful four-edged bolt smites down the three-edged, and those who hate the gods first fall and perish.

---

9 *The Paṇis:* the envious demons who carry away and conceal the cows or rays of light.

1 *The robes which ye put on:* the oblations of clarified butter with which the gods may be said to be clothed.

Uninterrupted courses are your counsels: your designs are always fully carried into effect. Or the meaning may be as Wilson, following Sâyaṇa, renders it: 'your natures are to be regarded as without defect.'

2 *The fearful four-edged bolt:* Ludwig suggests an emendation of the text and then translates: 'thrice strikes the edge [of Indra's thunderbolt], four times the fearful edge.' I give the literal English of the words as they stand, the sense being, according to Sâyaṇa, that he who has more arms is stronger than he who has fewer, the arms intended being, perhaps, sacrifice and prayer.

3 The footless one precedeth footed creatures. Who marketh, Mitra, Varuṇa, this your doing?
The babe unborn supporteth this world's burthen, fulfilleth Law and overcometh falsehood.

4 We look on him the darling of the maidens, always advancing, never falling downward,
Wearing inseparable, wide-spread raiment, Mitra's and Varuṇa's delightful glory.

5 Unbridled courser, born but not of horses, neighing he flieth on with back uplifted.
The youthful love the mystery thought-surpassing, praising in Mitra, Varuṇa, its glory.

6 May the milch-kine who favour Mâmateya prosper in this world him who loves devotion.
May he, well skilled in rites, beg food, and calling Aditi with his lips give us assistance.

7 Gods, Mitra, Varuṇa, with love and worship, let me make you delight in this oblation.
May our prayer be victorious in battles, may we have rain from heaven to make us prosper.

---

3 *The footless one:* Dawn. *The babe unborn:* the Sun before his appearance in heaven.

4 *The darling of the maidens:* the Sun, the lover of the Dawns.

5 *The mystery thought-surpassing:* the mystery of the sun's motion excites wonder, and Mitra and Varuṇa are praised in connexion with it.

6 *Mâmateya:* the son of Mamatâ, Dîrghatamâs the Ṛishi of the hymn.

Him who loves devotion: apparently Purumîlha the institutor of the sacrifice.

May he beg food: the food that remains after the oblations have been presented and consumed.

Aditi: I follow Ludwig in taking Aditi in the usual signification. Sâyaṇa takes it as meaning 'a perfect ceremony' which is to be completed, and Grassmann as famine, dearth, or want, which is to be averted.

The hymn is full of difficulties, and cannot at present be satisfactorily translated.

HYMN CLIII. Mitra-Varuṇa.

We worship with our reverence and oblations you,
Mitra, Varuṇa, accordant, mighty,
So that with us, ye twain whose backs are sprinkled with oil, the priests with oil and hymns support you.

2 Your praise is like a mighty power, an impulse: to you, twain gods, a well-formed hymn is offered,
As the priest decks you, strong ones, in assemblies, and the prince fain to worship you for blessings.

3 O Mitra, Varuṇa, Aditi the milch-cow streams for the rite, for folk who bring oblation,
When in the assembly he who worships moves you, like to a human priest, with gifts presented.

4 So may the kine and heavenly waters pour you sweet drink in families that make you joyful.
Of this may he, the ancient house-lord, give us. Enjoy, drink of the milk the cow provideth.

HYMN CLIV. Vishṇu.

I will declare the mighty deeds of Vishṇu, of him who measured out the earthly regions,
Who propped the highest place of congregation, thrice setting down his footstep, widely striding.

2 For this his mighty deed is Vishṇu lauded, like some wild beast, dread, prowling, mountain-roaming;

---

2 *The prince:* the wealthy man who institutes the sacrifice.

3 *Aditi, the milch-cow:* Aditi regarded as the source of rewards for the pious; or Aditi may be taken as an epithet, 'the exhaustless,' qualifying milch-cow.

4 *The ancient house-lord:* Agni, the guardian of the homestead.

1 *The highest place of congregation:* heaven, where the gods are assembled.

Thrice setting down his footstep: See I. 22. 16.

2 *For this his mighty deed:* I have followed Sâyaṇa who takes the active verb in a passive signification. Prof. Peterson translates: 'Vishṇu makes loud boast of this,' which is perhaps a more accurate rendering.

He within whose three wide-extended paces all living creatures have their habitation.

3 Let the hymn lift itself as strength to Vishṇu, the Bull far-striding, dwelling on the mountains,
Him who alone with triple step hath measured this common dwelling-place, long, far extended.

4 Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
Who verily alone upholds the threefold, the earth, the heaven, and all living creatures.

5 May I attain to that his well loved mansion where men devoted to the gods are happy.
Fast joined to that, the seat supreme of Vishṇu the mighty-strider, is the well of nectar.

6 Fain would we go unto your dwelling-places where there are many-horned and nimble oxen,
For mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion.

HYMN CLV. Vishṇu, Indra.

To the great hero, him who sets his mind thereon, and Vishṇu, praise aloud in song your draught of juice,—
Gods ne'er beguiled, who, borne as 't were by noble steed, have stood upon the lofty ridges of the hills.

---

5 *Fast joined to that:* the meaning of *bandhuḥ* is not clear. Prof. Peterson translates: 'there is the fellowship of the God of the mighty strides; in Vishṇu's seat on high there is a spring of honey.'

6 *Your dwelling-places:* Vishṇu's and probably Indra's.

Many-horned and nimble oxen: perhaps the stars with their ever-twinkling rays.

1 *To the great hero:* Indra. *Who sets his mind thereon:* who loves praise.

2 Your Soma-drinker keeps afar your furious rush, Indra and Vishṇu, when ye come with all your might.
That which hath been directed well at mortal man, bow-armed Kṛiśânu's arrow, ye turn far aside.

3 These offerings increase his mighty manly strength: he brings both parents down to share the genial flow.
He lowers, though a son, the father's highest name, the third is that which is high in the light of heaven.

4 We laud this manly power of him the mighty one, preserver, inoffensive, bounteous and benign;
His who strode, widely pacing, with three steppings forth over the realms of earth for freedom and for life.

5 A mortal man, when he beholds two steps of him who looks upon the light, is restless with amaze.
But his third step doth no one venture to approach, no, nor the feathered birds of air who fly with wings.

6 He causeth by gyrations, like a rounded wheel, recurring revolutions ninety joined to four.
Developed, vast in form, with those who sing forth praise, a youth no more a child he cometh to our call.

---

2 *Your Soma-drinker:* you gently approach your devout worshipper and do him no harm.

Kṛiśânu: 'the bender of the bow,' is said to be a divine being who guards the heavenly Soma.

3 *Both parents:* Heaven and Earth. *The genial flow:* the sacrificial offering, the libation of Soma-juice.

He lowers though a son: the meaning appears to be that Vishṇu takes rank in the sacrifice above his own father Dyaus, and that Agni has the third place.

5 "His (Vishṇu's) path on earth and in the firmament is within mortal observation; not so that in heaven." Wilson. It is still uncertain how the three steps are to be understood in this passage.

6 This verse is not very intelligible. Wilson following Sâyaṇa, gives the following explanation: "Vishṇu is here identified with Time, comprising ninety-four periods: the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches, and twelve zodiacal signs." Ludwig translates the first hemistich:

HYMN CLVI. Vishṇu.

FAR-SHINING, widely famed, going thy wonted way,
fed with the oil, be helpful, Mitra-like, to us.
So, Vishṇu, e'en the wise must swell thy song of
praise, and he who hath oblations pay thee solemn
rites.

2 He who brings gifts to him the ancient and the last,
to Vishṇu who ordains, together with his spouse,
Who tells the lofty birth of him the lofty one, shall
verily surpass in glory e'en his peer.

3 Him have ye satisfied, singers, as well ye know, pri-
meval germ of Order even from his birth.
Ye, knowing e'en his name have told it forth: may
we, Vishṇu, enjoy the grace of thee the mighty
one.

4 The sovran Varuṇa and both the Aśvins wait on this
the will of him who guides the Marut host.
Vishṇu hath power supreme and might that finds
the day, and with his friend unbars the stable of
the kine.

5 Even he the heavenly one who came for fellowship,
Vishṇu to Indra, godly to the godlier,
Who, maker, throned in three worlds, helps the
Âryan man, and gives the worshipper his share of
holy law.

'and under four names [of the four seasons] he, like a round wheel, hath set in motion ninety spokes.' The translation of the verse must at present be only conjectural.

2 *Together with his spouse: sumajjânaye;* explained by Sâyaṇa to mean self-born,' and by Ludwig 'very delightful.'

4 *With his friend*: assists his friend Indra in releasing the rain imprisoned in the mountains of cloud, or the rays of light that have been stolen.

5 *His share of holy law*: his share of the blessings which follow the performance of sacrifice.

HYMN CLVII. Aṣvins.

AGNI is wakened: Sûrya riseth from the earth. Bright Dawn hath opened out the mighty twain with light.

The Aṣvins have equipped their chariot for the course. God Savitar hath moved the folk in sundry ways.

2 When, Aṣvins, ye equip your very mighty car, bedew, ye twain, our power with honey and with oil.

To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil.

3 Nigh to us come the Aṣvins' lauded three-wheeled car, the car laden with meath and drawn by fleet-foot steeds,

Three-seated, opulent, bestowing all delight: may it bring weal to us, to cattle and to men.

4 Bring hither nourishment for us, ye Aṣvins twain; sprinkle us with your whip that drops with honey-dew.

Prolong our days of life, wipe out our trespasses; destroy our foes, be our companions and our friends.

5 Ye store the germ of life in female creatures, ye lay it up within all living beings.

Ye have sent forth, O Aṣvins passing mighty, the fire, the sovrans of the wood, the waters.

6 Leeches are ye with medicines to heal us, and charioteers are ye with skill in driving.

Ye strong, give sway to him who brings oblation and with his heart pours out his gift before you.

---

1 *Sûrya*: the Sun. *The mighty twain*: Heaven and Earth. *Savitar*: the Sun as the great cause of life.

3 *Three-wheeled car*: See I. 34, 5.

5 *The sovrans of the wood*: the tall trees of the forest.

HYMN CLVIII. Aṣvins.

Ye Vasus twain, ye Rudras full of counsel, grant us, strong strengtheners, when ye stand beside us,
What wealth Auchathya craves of you, great helpers when ye come forward with no niggard succour.

2 Who may give you aught, Vasus, for your favour, for what, at the cow's place, ye grant through worship?
Wake for us understanding full of riches, come with a heart that will fulfil our longing.

3 As erst for Tugra's son your car, sea-crossing, strong, was equipped and set amid the waters,
So may I gain your shelter and protection as with winged course a hero seeks his army.

4 May this my praise preserve Uchathya's offspring: let not these twain who fly with wings exhaust me.
Let not the wood ten times up-piled consume me, when fixed for you it bites the ground it stands on.

5 The most maternal streams, wherein the Dâsas cast me securely bound, have not devoured me.
When Traitana would cleave my head asunder, the Dâsa wounded his own breast and shoulders.

---

1 *Ye Vasus twain, ye Rudras:* the Aṣvins are addressed as identical with these two classes of gods. See I. 31. 3. and 34. 11.

Auchathya: the son of Uchathya, Dîrghatamâs the Ṛishi of the hymn.

2 *The cow's place:* according to Sâyaṇa, the altar; the cow being the earth.

3 *Tugra's son:* See I. 116. 3.

4 *Uchathya's offspring:* the poet himself. *These twain:* day and night. From this and the following verse it would apper that Dîrghatamâs had been subjected to the ordeals of fire, water, and single combat with a man called Traitana, and preserved in all three by the Aṣvins.

6 Dîrghatamâs the son of Mamatâ hath come to length of days in the tenth age of human kind.
He is the Brahman of the waters as they strive to reach their end and aim: their charioteer is he.

HYMN CLIX. Heaven and Earth.

I PRAISE with sacrifices mighty Heaven and Earth at festivals, the wise, the strengtheners of Law.
Who, having gods for progeny, conjoined with gods, through wonder-working wisdom bring forth choicest boons.

2 With invocations, on the gracious Father's mind, and on the Mother's great inherent power I muse.
Prolific parents, they have made the world of life and for their brood all round wide immortality.

3 These sons of yours well skilled in work, of wondrous power, brought forth to life the two great Mothers first of all.
To keep the truth of all that stands and all that moves, preserve the station of your son who knows no guile.

4 They with surpassing skill, most wise, have measured out the pair of twins united in their birth and home.
They, the refulgent sages, weave within the sky, yea, in the depths of sea, a web for ever new.

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6 *The tenth age:* perhaps the tenth decade. The meaning of the verse is obscure.

3 *These sons of yours:* the Ribhus, who restored their parents' youth. See I. 20. 4. *The two great mothers:* the parents of all, Heaven and Earth.

Your son who knows no guile: Sûrya, or the Sun, who is regarded as the symbol of truth. 'Solem quis dicere falsum Audeat?'

4 *The pair of twins:* Heaven and Earth. *In the depths of sea:* in the aerial ocean or atmosphere.

5 This is to-day the goodliest gift of Savitar: this thought we have when now the god is furthering us.
On us with loving-kindness Heaven and Earth bestow riches and various wealth and treasure hundredfold.

HYMN CLX. Heaven and Earth.

THESE, Heaven and Earth, bestow prosperity on all, sustainers of the region, holy ones and wise,
Two bowls, of noble kind: between these goddesses the god, the fulgent Sun, travels by fixed decree.
2 Widely-capacious pair, mighty, that never fail, the Father and the Mother keep all creatures safe:
The two world-halves, the spirited, the beautiful, because the Father hath clothed them in goodly forms.
3 Son of these parents, he the priest with power to cleanse, sage, sanctifies the worlds with his surpassing power.
Thereto for his bright milk he milked through all the days the party-coloured Cow and the prolific Bull.
4 Among the skilful gods most skilled is he, who made the two world-halves which bring prosperity to all;
Who with great wisdom measured both the regions out, and stablished them with pillars that shall ne'er decay.

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1 *Two bowls:* so called from their semispherical appearance.

2 *The Father:* Dyaus, or perhaps Twashṭar.

3 *Son of these parents:* the Sun, the offspring of Heaven and Earth.

For his bright milk: he has drawn the dew as milk from his mother Earth, and obtained his light from Heaven his father.

4 *Most skilled is he:* Sâyaṇa observes that having magnified Heaven and Earth by praising their son, the poet now magnifies them by lauding their maker. See Muir, *O. S. Texts*, v. 30.

5 Extolled in song, O Heaven and Earth, bestow on us, ye mighty pair, great glory and high lordly sway,
Whereby we may extend ourselves ever over the folk; and send us strength that shall deserve the praise of men.

HYMN CLXI. Ṛibhus.

WHY hath the best, why hath the youngest come to us? Upon what embassy comes he? What have we said?
We have not blamed the ladle of illustrious birth. We, brother Agni, praised the goodness of the wood.
2 The ladle that is single make ye into four: thus have the gods commanded; therefore am I come.
If, O Sudhanvan's children, ye will do this thing ye shall participate in sacrifice with gods.
3 What to the envoy Agni in reply ye spake, A courser must be made, a chariot fashioned here,
A cow must be created, and the twain made young: when we have done these things, brother, we turn to you.
4 When thus, O Ṛibhus, ye had done ye questioned thus, Whither went he who came to us a messenger?
Then Twashṭar, when he looked on the four ladles wrought, concealed himself among the consorts of the gods.

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1 The Ṛibhus ask Agni why he comes to them. *The ladle:* See I. 20. 6.

3 *A courser must be made, etc.:* See I. 20. 2, 3, 4., and I. 110 and 111.

4 *Then Twashṭar:* Twashṭar is represented as hiding himself for shame among the goddesses when he saw this alteration of his work, and in anger proposing to slay the Ṛibhus who had thus disgraced him.

5 As Twashṭar thus had spoken, Let us slay these men who have reviled the ladle, drinking-cup of gods,
They gave themselves new names when Soma-juice was shed, and under these new names the maiden welcomed them.

6 Indra hath yoked his bays, the Aṣvins' car is horsed, Bṛihaspati hath brought the cow of every hue.
Ye went as Ṛibhu, Vibhvan, Vâya to the gods, and skilled in work obtained your share in sacrifice.

7 Ye by your wisdom brought a cow from out a hide; unto that ancient pair ye gave again their youth.
Out of a horse, Sudhanvan's sons, ye formed a horse: a chariot ye equipped, and went unto the gods.

8 Drink ye this water, were the words ye spake to them; or drink ye this, the rinsing of the Munja-grass.
If ye approve not even this, Sudhanvan's sons, then at the third libation gladden ye yourselves.

9 Most excellent are waters, thus said one of you; most excellent is Agni, thus another said.
Another praised to many a one the lightning cloud. Then did ye shape the ladles, speaking words of truth.

10 One downward to the water drives the crippled cow, another trims the flesh brought on the carving-board.

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5 *The maiden:* apparently the daughter of Twashṭar.

8 *The rinsing of the Munja-grass:* or Soma-juice which has been filtered through a strainer made of that grass. "The two first alternatives intimate that the Ṛibhus may be participant of the libations offered at dawn or at noon; the third applies to the evening sacrifice; the right of the Ṛibhus to share in this being elsewhere acknowledged." Wilson.

9 The meaning of these sayings in this place is not clear.

10 The restoration to youth of the aged parents, Heaven and Earth, appears to be symbolically described under the figure of a sacrifice.

One carries off the refuse at the set of sun. How did the parents aid their children in their task?

11 On the high places ye have made the grass for man, and water in the valleys, by your skill, O men.
Ṛibhus, ye iterate not to-day that act of yours, your sleeping in the house of him whom naught can hide.

12 As, compassing them round, ye glided through the worlds, where had the venerable parents their abode?
Ye laid a curse on him who raised his arm at you: to him who spake aloud to you ye spake again.

13 When ye had slept your fill, ye Ṛibhus, thus ye asked, O thou whom naught may hide, who now hath wakened us?
The goat declared the hound to be your wakener. That day, in a full year, ye first unclosed your eyes.

14 The Maruts move in heaven, on earth this Agni; through the mid-firmament the Wind approaches.
Varuṇa comes in the sea's gathered waters, O sons of strength, desirous of your presence.

How did the parents aid?: weak and exhausted with age they were unable to give any assistance.

11 *In the house of him whom naught can hide:* in the mansion of the Sun, to whom the Ṛibhus went to obtain immortality. In this and the remaining stanzas, according to Sâyaṇa, the Ṛibhus are identified with the rays of the sun.

13 *When ye had slept:* in the mansion of the Sun.

The goat declared the hound to be your wakener: the meaning is obscure. Sâyaṇa's rendering is, 'the Sun replied that the awakener was the wind.'

That day: Wilson, following Sâyaṇa, explains: "you have made this world to-day luminous, after the year has expired; that is, the rainy season being past, the rays of the sun and moon are again visible."

14 *Sons of strength:* ye powerful Ṛibhus.

HYMN CLXII. The Horse.

SLIGHT us not Varuṇa, Aryaman, or Mitra, Ṛibhukshan, Indra, Âyu, or the Maruts,
When we declare amid the congregation the virtues of the strong steed, god-descended.

2 What time they bear before the courser covered with trappings and with wealth the grasped oblation,
The dappled goat goeth straight forward, bleating, to the place dear to Indra and to Pûshan.

3 Dear to all gods, this goat, the share of Pûshan, is first led forward with the vigorous courser,
While Twashṭar sends him forward with the charger, acceptable fore-sacrifice, to glory.

4 When thrice the men lead round the steed, in order, who goeth to the gods as meet oblation,
The goat precedeth him, the share of Pûshan, and to the gods the sacrifice announceth.

5 Invoker, ministering priest, atoner, fire-kindler, Soma-presser, sage, reciter,

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1 *Ṛibhukshan:* a name of Indra, as lord of the Ṛibh us.

Âyu: said by both commentators, Sâyaṇa and Mahîdhara, to be used in this place for Vâyu, the god of wind.

Amid the congregation: at sacrifice.

God-descended: sprung from the gods, or, according to Sâyaṇa, born as the type of various deities.

2 *Grasped oblation:* the offering that is to be made for the horse, and which has been taken from the remains of the burnt-offering made the night before.

The dappled goat: this goat is to be tied to the horse at the sacrificial post. *Pûshan* here is said by Sâyaṇa to stand for Agni.

4 *Who goeth to the gods:* the object of the sacrifice is to send the horse to the gods that he may obtain wealth and other blessings for his sacrificers.

5 *Invoker, etc.:* these are the designations of eight of the sixteen priests employed at solemn rites. The *sage* is the superintendent of the whole ceremony.

With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.

6 The hewers of the post and those who carry it, and those who carve the knob to deck the horse's stake;
Those who prepare the cooking-vessels for the steed,—may the approving help of these promote our work.

7 Forth, for the regions of the gods, the charger with his smooth back is come; my prayer attends him.
In him rejoice the singers and the sages. A good friend have we won for the gods' banquet.

8 May the fleet courser's halter and his heel-ropes, the head-stall and the girths and cords about him,
And the grass put within his mouth to bait him,—among the gods, too, let all these be with thee.

9 What part of the steed's flesh the fly hath eaten, or is left sticking to the post or hatchet,
Or to the slayer's hands and nails adhereth,—among the gods, too, may all this be with thee.

10 Food undigested steaming from his belly, and any odour of raw flesh remaining,
This let the immolators set in order and dress the sacrifice with perfect cooking.

11 What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,—
Let not that lie on earth or grass neglected, but to the longing gods let all be offered.

12 They who observing that the horse is ready call out and say, The smell is good; remove it,
And, craving meat, await the distribution,—may their approving help promote our labour.

13 The trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled,
The warming-pots, the covers of the dishes, hooks, carving-boards,—all these attend the charger.

Fill full the channels: obtain abundance of rain; or perhaps offer oblations in abundance.

14 The starting-place, his place of rest and rolling, the ropes wherewith the charger's feet were fastened,
The water that he drank, the food he tasted,—among the gods, too, may all these attend thee.

15 Let not the fire, smoke-scented, make thee crackle, nor glowing caldron smell and break to pieces.
Offered, beloved, approved, and consecrated,—such charger do the gods accept with favour.

16 The robe they spread upon the horse to clothe him, the upper covering and the golden trappings,
The halters which restrain the steed, the heel-ropes, —all these, as grateful to the gods, they offer.

17 If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.

18 The four-and thirty ribs of the swift charger, kin to the gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.

19 Of Twashtar's charger there is one dissector,—this is the custom—two there are who guide him.
Such of his limbs as I divide in order, all these, amid the balls, in fire I offer.

20 Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.

21 No, here thou diest not, thou art not injured: by easy paths unto the gods thou goest.

---

18 *Piece by piece declaring them:* the dissectors are to name the several parts as they divide them, each part being sacred to a separate divinity.

19 *Amid the balls:* the meat made up into balls.

20 *Burn thee:* make thee sad.

The bays, the spotted deer are now thy fellows, and to the ass's pole is yoked the charger.

22 May this steed bring us all-sustaining riches, wealth in good kine, good horses, manly offspring.
Freedom from sin may Aditi vouchsafe us: the steed with our oblations gain us lordship.

HYMN CLXIII. The Horse.

WHAT time, first springing into life, thou neighedst, proceeding from the sea or upper waters,
Limbs of the deer hadst thou, and eagle pinions. O steed, thy birth is high and must be lauded.

2 This steed which Yama gave hath Trita harnessed, and him, the first of all, hath Indra mounted.
His bridle the Gandharva grasped. O Vasus, from out the sun ye fashioned forth the courser.

3 Yama art thou, O Horse; thou art Âditya; Trita art thou by secret operation.
Thou art divided thoroughly from Soma. They say thou hast three bonds in heaven that hold thee.

---

21 *The bays:* thou art now associated in heaven with the bay horses of Indra, the spotted deer of the Maruts, and the ass that draws the chariot of the Aṣvins.

A full description of an Aṣvamedha or Horse-sacrifice in later times may be found in the Râmâyaṇa, Book I., Cantos 10, 11, 12 and 13.

2 *Yama:* here said to mean Agni. *Trita:* said to stand for Vâyu.

The Gandharva: Viṣvâvasu, a heavenly being who dwells in the region of the air and guards the celestial Soma.

3 *Âditya:* the Sun.

By secret operation: by the mysterious effect of the sacrifice.

Divided thoroughly from Soma: or perhaps, connected in close bonds with Soma.

4 Three bonds, they say, thou hast in heaven that bind thee, three in the waters, three within the ocean.
To me thou seemest Varuṇa, O courser, there where they say is thy sublimest birth-place.

5 Here, courser, are the places where they groomed thee, here are the traces of thy hoofs as winner.
b Here have I seen the auspicious reins that guide thee, which those who guard the holy law keep safely.

6 Thyself from far I recognized in spirit,—a bird that from below flew through the heaven.
I saw thy head still soaring, striving upward by paths unsoiled by dust, pleasant to travel.

7 Here I beheld thy form, matchless in glory, eager to win thee food at the cow's station.
Whene'er a man brings thee to thine enjoyment, thou swallowest the plants, most greedy eater.

8 After thee, courser, come the car, the bridegroom, the kine come after, and the charm of maidens.
Full companies have followed for thy friendship: the pattern of thy vigour gods have copied.

9 Horns made of gold hath he; his feet are iron: less fleet than he, though swift as thought, is Indra.
The gods have come that they may taste the oblation of him who mounted, first of all, the courser.

---

4 The three bonds in heaven are said by Sâyaṇa to be his 'media of origin, that is the Vasus, Âditya, and Heaven.' By the waters, it is said that the habitable world is intended, and that the *three bonds* therein are tillage, rain, and seed. In *the ocean*, that is the firmament, they are cloud, lightning, and thunder.

6 In this and the following stanza the horse is regarded as identical with the Sun in his course through heaven, and as accepting the oblations offered by the worshipper. *The cow's station:* the chief place of earth, the cow, is the altar.

9 *Horns made of gold:* according to Sâyaṇa, the word *horns* is used figuratively for mane.

Who mounted, first of all, the courser: Indra, as is said in verse 2.

10 Symmetrical in flank, with rounded haunches, mettled like heroes the celestial coursers
Put forth their strength, like swans in lengthened order, when they, the steeds, have reached the heavenly causeway.
11 A body formed for flight hast thou, O charger; swift as the wind in motion is thy spirit.
Thy horns are spread abroad in all directions: they move with restless beat in wildernesses.
12 The strong steed hath come forward to the slaughter pondering with a mind directed god-ward.
The goat who is his kin is led before him: the sages and the singers follow after.
13 The steed is come unto the noblest mansion, is come unto his father and his mother.
This day shall he approach the gods, most welcome: then he declares good gifts to him who offers.

HYMN CLXIV. Viśvedevas.

Of this benignant priest, with eld grey-coloured, the brother midmost of the three is lightning.
The third is he whose back with oil is sprinkled. Here I behold the chief with seven male children.

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10 The horses of the sun are said to be spoken of. The exact meaning of the words is uncertain.

11 *Thy horns:* meaning, here, perhaps, hoofs.

13 *His father and his mother:* Heaven and Earth.

Wilson remarks: "Although more mystical than the preceding hymn, especially in regard to the intimations of the identity of the horse with the sun, there is nothing in it incompatible with the more explicit description in the former *Sûkta* of the actual sacrifice of a horse."

1 The *priest* is Âditya, the Sun. His next brother is lightning, another form of fire, and the third brother is *Agni Gârhapatya*, the sacred fire perpetually maintained by each householder, and fed with oblations of clarified butter.

The *seven male children*, are probably the priests.

2 Seven to the one-wheeled chariot yoke the courser;
bearing seven names the single courser draws it.
Three-naved the wheel is, sound and undecaying,
whereon are resting all these worlds of being.

3 The seven who on the seven-wheeled car are mounted
have horses, seven in tale, who draw them onward.
Seven sisters utter songs of praise together, in whom
the names of the seven cows are treasured.

4 Who hath beheld at birth the Primal Being, seen
how the boneless she supports the bony?
Where is the blood of earth, the life, the spirit?
Who may approach the man who knows, to ask it?

5 Unripe in mind, in spirit undiscerning, I ask of these
the gods' established places;
For up above the yearling calf the sages, to form a
web, their own seven threads have woven.

---

2 *Seven:* priests. *The one-wheeled chariot:* the Sun. *Seven names:* perhaps the seven solar rays. *Three-naved:* with reference, probably, to the three seasons, the hot weather, the rains, and the cold weather. On this wheel of the Sun all existing things depend.

3 *The seven:* according to Sâyaṇa, the seven solar rays, or the seven divisions of the year, solstice, season, month, fortnight, day, night, hour. The seven wheels of the chariot and the seven horses may also, according to Sâyaṇa, be the solar rays.

Seven sisters: probably the seven celestial rivers, which, as emblems of fertility may bear the name of cows. Sâyaṇa explains the *seven sisters* as the solar rays, or the six seasons and the year, or the six pairs of months with the intercalary month, and *the seven cows* as the seven notes of music as employed in chanting the praises of the Sun.

4 *How the boneless she supports the bony:* or in more conventional and less literal words, how the unsubstantial one (feminine) supports that (masculine) which is endowed with substance.

The *boneless* or unsubstantial is Prakṛiti, Nature, the original source of the substantial, that is the material and visible world.

5 *The yearling calf:* probably the Sun, in reference to his yearly course. What the *seven threads* are is uncertain. Sâyaṇa says they

6 I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge,
What was that ONE who in the Unborn's image hath stablished and fixed firm these worlds' six regions.

7 Let him who knoweth presently declare it, this lovely bird's securely founded station.
Forth from his head the cows draw milk, and wearing his vesture with their foot have drunk the water.

8 The mother gave the sire his share of Order: with thought, at first, she wedded him in spirit.
She, the coy dame, was filled with dew prolific: with adoration men approached to praise her.

9 Yoked was the mother to the boon cow's car-pole: in the dank rows of cloud the infant rested.
Then the calf lowed, and looked upon the mother, the cow who wears all shapes in three directions.

---

are the seven forms of the Soma sacrifice, or the seven metres of the Vedas. Ludwig thinks that the general meaning of the stanza is: I (the poet) content myself with asking for information about the places or traces of the gods in our world; but the sages talk about things which are beyond my power of comprehension.

6 *In the Unborn's image:* in the form of Aja or the Unborn Creator.

7 *This lovely bird's...station:* the place of the Sun.

The cows draw milk: "The solar rays, although especial agents in sending down rain, are equally active in its re-absorption." Wilson.

8 The mother Earth gave the father Heaven his share in the great work of cosmical production.

Dew prolific: the fertilizing rain.

9 *Yoked was the mother:* Earth undertook the functions of the cow who supplies milk for sacrifices.

The infant: the young Sun.

The calf lowed: the cloud thundered. *In three directions:* heaven, mid-air, and earth.

10 Bearing three mothers and three fathers, single he stood erect: they never make him weary.
There on the pitch of heaven they speak together in speech all-knowing but not all-impelling.

11 Formed with twelve spokes, by length of time unweakened, rolls round the heaven this wheel of during Order.
Herein established, joined in pairs together, seven hundred sons and twenty stand, O Agni.

12 They call him in the farther half of heaven the sire five-footed, of twelve forms, wealthy in watery store.
These others say that he, god with far-seeing eyes, is mounted on the lower seven-wheeled, six-spoked, car.

13 Upon this five-spoked wheel revolving ever all living creatures rest and are dependent.
Its axle, heavy laden, is not heated: the nave from ancient time remains unbroken.

14 The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.
The Sun's eye moves encompassed by the region: on him dependent rest all living creatures.

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10 *Three mothers and three fathers:* the three earths and the three heavens. This fanciful threefold division has occurred before. See I. 105. 5.

They speak: the gods converse together about the Sun, says Sâyaṇa, in speech that knows all but does not extend to or impress all.

11 The wheel formed with twelve spokes is the year with its twelve months. The seven hundred and twenty sons, joined in pairs, are the days and nights of the year, three hundred and sixty of each.

12 *Five-footed:* the five feet are, Sâyaṇa says, the five seasons, the dewy and cold seasons being counted as one. The twelve forms are the months of the year. The seven wheels of the car are said to be the seven solar rays, and the six spokes of each wheel are the six seasons. I find the stanza unintelligible.

13 *The five-spoked wheel:* in reference, perhaps, to the five seasons, as in verse 12.

14 *Ten draw it:* probably the ten regions of space.
The region: the firmament, mid-air.

15 Of the co-born they call the seventh single-born; the six twin pairs are called Ṛishis children of gods.
Their good gifts sought of men are ranged in order due, and various in their form move for the lord who guides.

16 They told me these were males, though truly females: he who hath eyes sees this, the blind discerns not.
The son who is a sage hath comprehended: who knows this rightly is his father's father.

17 Beneath the upper realm, above this lower, bearing her calf at foot the cow hath risen.
Whitherward, to what place hath she departed? Where calved she? Not amid this herd of cattle.

18 Who, that the father of this calf discerneth beneath the upper realm, above the lower,
Showing himself a sage, may here declare it? Whence hath the godlike spirit had its rising?

---

15 *The co-born:* the six pairs of months, or six seasons of two months each. The *single-born* is the thirteenth and intercalary month. Sâyaṇa explains *ṛishayaḥ*, Ṛishis, in this stanza as *gantâraḥ*, goers; but in what sense is uncertain.

16 *They told me these were males:* Wilson observes: "This is a piece of grammatical mysticism; *raśmi*, a ray of the sun, here personified as a female, is properly a noun masculine." But this is just the reverse of the explanation required. The meaning is obscure.

Grassmann suggests that the meaning is that Night and Morning, both feminine, have received the masculine name of Day.

The son who is a sage: "According to the Scholiast, the Sun is to be considered as the father of the rays of light, which again, in their collective capacity, being the cause of rain, are the fosterers or parent of the earth: the Sun is therefore father of the father, and he who knows this is identical with the Sun." Wilson. The meaning of the last semi-hemistich is probably that an intelligent son may be called the parent of an ignorant father, as being his superior in knowledge.

17 Ushas or Dawn hath risen between heaven and earth, carrying with her the young Sun her offspring.

18 Ushas is the mother, but who is able to say who the father of the Sun is?

19 Those that come hitherward they call departing,
those that depart they call directed hither.
And what so ye have made, Indra and Soma, steeds
bear as 't were yoked to the region's car-pole.

20 Two birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.
One of the twain eats the sweet fig-tree's fruitage,
the other eating not regardeth only.

21 Where those fine birds hymn ceaselessly their portion
of life eternal, and the sacred synods,
There is the universe's mighty keeper, who, wise,
hath entered into me the simple.

22 The tree whereon the fine birds eat the sweetness,
where they all rest and procreate their offspring,—
Upon its top they say the fig is luscious: none
gaineth it who knoweth not the father.

---

19 This stanza refers to the planets which change their relative position as they revolve. Indra is here the Sun, and Soma the Moon.

20 Sâyaṇa says that the *two birds* are the vital and the supreme spirit, dwelling in one body. The vital spirit enjoys the fruit or rewards of actions while the supreme spirit is merely a passive spectator.

21 The *fine birds* here are perhaps the priests, and the keeper of the universe may be the Soma.

22 Sâyaṇa explains *suparṇâḥ*, well-winged, in this and the preceding stanza as smooth-gliding (rays). *Their offspring* is, he says, the light, and *the Father* is the cherishing and protecting Sun. All explanations of these three stanzas can be only conjectural. Ludwig is of opinion that they are originally unconnected fragments and that they have been inserted together in this hymn merely because the word *suparṇâḥ* (used apparently in various senses) has a prominent place in each stanza.

Suparṇáḥ, has been explained by different scholars as two species of souls; rays of light; metres; spirits of the dead; priests; day and night; and the tree on which they rest as the body; the orb or region of the Sun; the sacrificial post; the world; and the mythical world-tree. A generally satisfactory explanation is scarcely to be hoped for.

23 How on the Gâyatrî the Gâyatrî was based, how from the Trishṭup they fashioned the Trishṭup forth,
How on the Jagatî was based the Jagatî,—they who know this have won themselves immortal life.

24 With Gâyatrî he measures out the praise-song, Sâma with praise-song, triplet with the Trishṭup,
The triplet with the two or four-foot measure, and with the syllable they form seven metres.

25 With Jagatî the flood in heaven he stablished, and saw the sun in the Rathantara Sâma.
Gâyatrî hath, they say, three logs for burning: hence it excels in majesty and vigour.

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23 Wilson, following Sâyaṇa, paraphrases this stanza as follows: 'They who know the station of Agni upon the earth; the station of Vâyu that was fabricated from the firmament, and that station of the Sun which is placed in heaven, obtain immortality.' He observes that the purport of the phraseology, borrowed from the several metres Gâyatrî, Trishṭubh, and Jagatî, is not very clear, and that it may be merely an obscure and mystic reference to the text of the Veda, a knowledge of which is essential to final felicity. The meaning seems to be that those who are thoroughly acquainted with the appropriate rewards which follow the employment of each of the sacred metres named are on the right road to immortal life.

24 *Triplet:* the word in the text *vâka* is said to mean either two or three connected stanzas.

Two or four-foot measure: consisting of two or four *pâdas* or semi-hemistichs.

And with the syllable: they form the seven generic metres of the Veda with the syllable, which is the chief element of metre, the Gâyatrî consisting of eight syllables, the Trishṭup of eleven, and the Jagatî of twelve. See Wilson's Note.

25 *He:* Brahmâ, according to Sâyaṇa.

Rathantara: a name of various Sâmans or metrical hymns.

Three logs for burning: the three *pâdas*, divisions, or lines of the verse being fancifully likened to the logs which enclose the sacrificial fire.

26 I invocate the milch-cow good for milking, so that the milker deft of hand may drain her.
May Savitar give goodliest stimulation. The caldron is made hot; I will proclaim it.

27 She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.
May this cow yield her milk for both the Aśvins, and may she prosper to our high advantage.

28 The cow hath lowed after her blinking youngling; she licks his forehead, as she lows, to form it.
His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.

29 He also snorts, by whom encompassed round the cow lows as she clings unto the shedder of the rain.
She with her shrilling cries hath humbled mortal man, and turned to lightning hath stripped off her covering robe.

30 That which hath breath and speed and life and motion lies firmly stablished in the midst of houses.
The living moves by powers of the departed, the immortal is the brother of the mortal.

31 I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.
He, clothed with gathered and diffusive splendour, within the worlds continually travels.

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26 The milch-cow in this and the two following stanzas may be the cow who supplies milk for the sacrifice. But Sâyaṇa says that the cow may be the rain-cloud, the milk being the rain and the milker Vâyu the god of wind who causes it to flow. The calf, Sâyaṇa says, is the world longing for the rain to fall.

29 *He also:* probably Parjanya, the personified storm-cloud. The cow here is undoubtedly a cloud.

30 The subject of the first hemistich is apparently Agni. The second hemistich is rendered by Wilson: 'the life of the mortal body, cognate with the mortal frame, endures immortal, (sustained) by (obsequial) offerings.'

31 *The Herdsman:* the Sun, the guardian of the world.

32 He who hath made him doth not comprehend him: from him who saw him surely is he hidden.
He, yet enveloped in his mother's bosom, source of much life, hath sunk into destruction.

33 Dyaus is my father, my begetter: kinship is here. This great earth is my kin and mother.
Between the wide-spread world-halves is the birth-place: the father laid the daughter's germ within it.

34 I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee.
I ask thee of the Stallion's seed prolific, I ask of highest heaven where speech abideth.

35 This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.
The Stallion's seed prolific is the Soma; this Brahman highest heaven where speech abideth.

36 Seven germs unripened yet are heaven's prolific seed: their functions they maintain by Vishṇu's ordinance.
Endued with wisdom through intelligence and thought, they compass us about present on every side.

---

32 Lightning, the immediate cause of rain, with his countless offspring the fertilizing rain-drops, appears to be alluded to.

33 *World-halves:* literally bowls or vessels into which the Soma is poured, a figurative expression for heaven and earth. The firmament or space between these two is, as the region of the rain, the womb of all beings. The Father is Dyaus and the daughter is Earth whose fertility depends upon the germ of rain laid in the firmament.

35 *The earth's extremest limit:* is the altar, as the place nearest to heaven, the place where the gods visit men.

The Stallion: Dyaus, or Father Heaven.

This Brahman: the priest so named who recites the texts of the Veda.

36 This stanza, as Ludwig remarks, is one of the most unintelligible in the whole Veda. *The seven*, according to Sâyaṇa, are the solar rays, and Vishṇu is said to be the Sun.

37 What thing I truly am I know not clearly: mysterious, fettered in my mind I wander.
When the first-born of holy Law approached me, then of this speech I first obtain a portion.

38 Back, forward goes he, grasped by strength inherent, the immortal born the brother of the mortal.
Ceaseless they move in opposite directions: men mark the one and fail to mark the other.

39 Upon what syllable of holy praise-song, as 't were their highest heaven, the gods repose them,—
Who knows not this, what will he do with praise-song? But they who know it well sit here assembled.

40 Fortunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.
Feed on the grass, O cow, at every season, and coming hitherward drink limpid water.

41 Forming the water-floods, the buffalo hath lowed, one footed or two-footed or four-footed, she,
Who hath become eight-footed or hath got nine feet, the thousand-syllabled in the sublimest heaven.

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37 *The first-born of holy Law:* according to Sâyaṇa, the first-born (perceptions) of the truth.

38 This stanza appears to refer to the Sun in his daily course from east to west and his nightly return to the east, the former visible to men and the latter invisible.

They, in this case, would mean the Sun by day and the Sun by night.

39 The syllable is the *Praṇava*, the mystical sacred syllable Om. This syllable is set forth in the Upanishads as the object of profound religious meditation, and the highest spiritual efficacy is attributed to it.

40 This stanza is addressed to the cow who supplies the milk for libations.

41 *The buffalo hath lowed:* the great rain-cloud has thundered. Sâyaṇa explains *one-footed*, as sounding from the cloud; *two-footed*, from cloud and sky; *four-footed*, from the four cardinal points; *eight-footed*, from the four points and the four-intermediate points; *nine-footed*, from these points and the Zenith. *Gaurî*, the buffalo, is according to Sâyaṇa, *Vâk*, speech or sound.

42 From her descend in streams the seas of water ;
thereby the world's four regions have their being.
Thence flows the imperishable flood, and thence the universe hath life.

43 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.
The mighty men have dressed the spotted bullock.
These were the customs in the days aforetime.

44 Three with long tresses show in ordered season.
One of them sheareth when the year is ended.
One with his powers the universe regardeth : of one the sweep is seen, but not his figure.

45 Speech hath been measured out in four divisions, the Brâhmans who have understanding know them.
Three kept in close concealment cause no motion ; of speech, men speak only the fourth division.

46 They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly nobly-winged Garutmân.
To what is one, sages give many a title : they call it Agni, Yama, Mâtariṣvan.

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42 *From her :* from the buffalo, or cloud. *The world's four regions:* the whole world.

43 *The smoke of fuel :* arising from burning cow dung. *The mighty men :* the heroes, the gods. *The spotted bullock :* the Soma. The whole may, perhaps, be a figurative description of the gathering of the rain-clouds.

44 The three are Agni who burns up the vegetation, the all-seeing Sun, and the invisible Vâyu or Wind.

45 *Three kept in close concealment :* the *three* might mean the three Vedas; but this interpretation does not suit the rest of the half-line. *The fourth division :* ordinary language. See Wilson for Sâyaṇa's elaborate explanation of this stanza.

46 *Garutmân :* the celestial bird, the Sun. All these names, says the poet, are names of one and the same Divine Being, the One Supreme Spirit under various manifestations.

47 Dark the descent: the birds are golden-coloured;
up to the heaven they fly robed in the waters.
Again descend they from the seat of Order, and all
the earth is moistened with their fatness.

48 Twelve are the fellies, and the wheel is single; three
are the naves. What man hath understood it?
Therein are set together spokes three hundred and
sixty, which in nowise can be loosened.

49 That breast of thine exhaustless, spring of pleasure,
wherewith thou feedest all things that are choicest,
Wealth-giver, treasure-finder, free bestower,—bring
that, Sarasvatî, that we may drain it.

50 By means of sacrifice the gods accomplished their
sacrifice: these were the earliest ordinances.
These mighty ones attained the height of heaven,
there where the Sâdhyas, gods of old, are dwelling.

51 Uniform, with the passing days, this water mounts
and falls again.
The tempest-clouds give life to earth, and fires
re-animate the heaven.

---

47 *Dark the descent:* the rays of light descend into the darkness of the earth when wrapped in night, and rise again to heaven with the moisture which they have absorbed to descend again in the form of fertilizing rain.

48 The single wheel is the year; the twelve spokes are the months; the three naves are the three seasons of four months each; and the spokes are the days of the luni-solar year. The stanza is out of place here.

49 *Sarasvatî:* See I. 3. 10.

50 *The Sâdhyas:* said by Yâska to be 'the gods whose dwelling-place is the sky.' They are named among the minor divinities in the *Amarakosha*, and, as Wilson observes, 'it would seem that in Sâyaṇa's day the purport of the designation had become uncertain.'

51 *Fires re-animate the heaven:* the oblations offered in sacrificial fires delight and strengthen the gods.

52 The bird celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,
Him who delighteth us with rain in season, Sarasvân I invoke that he may help us.

HYMN CLXV. Indra, Maruts.

WITH what bright beauty are the Maruts jointly invested, peers in age, who dwell together?
From what place have they come? With what intention? Sing they their strength through love of wealth, these heroes?

2 Whose prayers have they, the youthful ones, accepted? Who to his sacrifice hath turned the Maruts?
By what strong spirit may we give them pleasure, these who are sweeping through the air like eagles?

3 Whence comest thou alone, thou who art mighty, Indra, lord of the brave? What is thy purpose?
Thou greetest us when meeting us the bright ones. Lord of bay steeds, say what thou hast against us.

---

52 *Sarasvân:* or Sarasvat, is the name of a River-god usually assigned as a consort to Sarasvatî. In this place the Sun is meant, and *Sarasvantam* may be taken as a mere epithet, 'rich in water' which he absorbs.

Indra, the Maruts, and the great sage Agastya are regarded as the Rishis of this hymn, which appears to be, as Wilson observes, a vindication of 'the separate, or at least preferential, worship of Indra, without comprehending, at the same time, as a matter of course, the adoration of the Maruts.' The first two and the three concluding verses appear to belong to Agastya, or the performer of the sacrifice, and the rest consist of a dialogue between the Maruts and Indra. The hymn is translated and fully explained in Prof. Max Müller's *Rig-veda Sanhitâ, Vol. I.*

3 Here the Maruts address Indra whom they meet alone, unattended by them as was usual.

4 Mine are devotions, hymns; sweet are libations.
Strength stirs, and hurled forth is my bolt of thunder.
They call for me, their lauds are longing for me.
These my bay steeds bear me to these oblations.

5 Therefore together with our strong companions,
having adorned our bodies, now we harness
Our spotted deer with might, for thou, O Indra,
according to thy nature hast been with us.

6 Where was that nature then of yours, O Maruts,
that ye charged me alone to slay the dragon?
For I in truth am fierce and strong and mighty. I
bent my deadly bolts at every foeman.

7 Yea, much hast thou achieved with us for comrades,
with manly valour like thine own, thou hero.
Much may we too achieve, O mightiest Indra, with
our great power, we Maruts, when we will it.

8 Vṛitra I slew by mine own strength, O Maruts,
having waxed mighty in mine indignation.
I with the thunder in my hand created for man these
lucid softly flowing waters.

9 Nothing, O Maghavan, stands firm before thee;
among the gods not one is found thine equal.
None born or springing into life comes nigh thee.
Do what thou hast to do, exceeding mighty!

10 Mine only be transcendent power, whatever I, daring
in my spirit, may accomplish.
For I am known as terrible, O Maruts: I, Indra, am
the lord of what I ruined.

11 Now, O ye Maruts, hath your praise rejoiced me,
the glorious hymn which ye have made me, heroes!
For me, for Indra, champion strong in battle, for me,
yourselves, as lovers for a lover.

---

4 Indra replies.

5 The Maruts again speak.

6 Indra claims for himself the glory of the victory over Vṛitra.

11 "In this verse Indra, after having declined with no uncertain

12 Here, truly, they send forth their sheen to meet me,
wearing their blameless glory and their vigour.
When I have seen you, Maruts, in gay splendour,
ye have delighted me, so now delight me.

13 Who here hath magnified you, O ye Maruts? Come
O ye lovers, hither to your lovers.
Ye radiant ones, assisting our devotions, of these
my holy rites be ye regardful.

14 To this hath Mânya's wisdom brought us, so as to
aid, as aids the poet him who worships.
Bring hither quick! On to the sage, ye Maruts!
These prayers for you the singer hath recited.

15 This your laudation, this your song, O Maruts, comes
from the poet, Mâna's son, Mândârya.
With rain come nigh us! May we for our bodies
find offspring, food, a camp with running water.

---

sound the friendship of the Maruts, repents himself of his unkindness towards his old friends. The words of praise which they addressed to him in verse 9, in spite of the rebuff which they had received from Indra, have touched his heart, and we may suppose that, after this, their reconciliation was complete." Max Müller.

13 The three concluding verses are an epilogue spoken by the sacrificer.

14 This verse is exceedingly difficult, and its translation at present can be only conjectural.

Mânya, apparently means the son of Mâna.

Mândârya, probably the name of the poet, but explained differently by Sâyaṇa and Mahîdhara.

15 *A camp:* the word *vṛijana* has many meanings. Here it may be, as Prof. Max Müller takes it, 'a field cleared for pasture or agriculture,—a clearing, or a camp,—enclosed with hurdles or walls, so as to be capable of defence against wild animals or against enemies.'

HYMN CLXVI. Maruts.

Now will we publish, for the vigorous company the herald of the strong one, their primeval might.
With fire upon your way, O Maruts loud of voice, with battle, mighty ones, achieve your deeds of strength.

2 Bringing the pleasant meath as 'twere their own dear son, they sport in sportive wise gay at their gatherings.
The Rudras come with succour to the worshipper; self-strong they harm not him who offers sacrifice.

3 To whomsoever, bringer of oblations, they, immortal guardians, have given plenteous wealth,
For him, like loving friends, the Maruts bringing bliss bedew the regions round with milk abundantly.

4 Ye who with mighty powers have stirred the regions up, your coursers have sped forth directed by themselves.
All creatures of the earth, all dwellings are afraid, for brilliant is your coming with your spears advanced.

5 When in their dazzling rush they make the mountains roar, and shake the ridge of heaven in their heroic strength,
Each sovran of the forest fears as ye drive near, and the shrubs fly before you swift as chariots are.

This hymn and the twenty-five following are ascribed to the Ṛishi Agastya, who appears in the Râmâyaṇa as the friend and counseller of Râma. He is one of those indefinable mythic personages who are found in the ancient traditions of many nations, and in whom cosmogonical or astronomical notions are generally figured. Thus it is related of Agastya that the Vindhyan mountains prostrated themselves before him; and yet the same Agastya is believed to be the regent of the star Canopus.

1 *The strong one:* Indra, who is preceded by the Maruts.

2 *The Rudras:* the Maruts, sons of the Storm-god Rudra.

3 *Milk:* fertilizing rain.

5 *As ye drive near:* similar abrupt changes of person are common in the Veda.

6 Terrible Maruts, ye with ne'er diminished host, with great benevolence fulfil our heart's desire.
Where'er your lightning bites armed with its gory teeth it crunches up the cattle like a well-aimed dart.

7 Givers of during gifts whose bounties never fail, free from ill-will, at sacrifices glorified,
They sing their song aloud that they may drink sweet juice: well do they know the hero's first heroic deeds.

8 With castles hundredfold, O Maruts, guard ye well the man whom ye have loved from ruin and from sin,—
The man whom ye the fierce, the mighty ones who roar, preserve from calumny by cherishing his seed.

9 O Maruts, in your cars are all things that are good, and mighty powers are set in rivalry therein.
Rings are upon your shoulders when ye journey forth: your axle turns together both the chariot wheels.

10 Held in your manly arms are many goodly things, gold chains are on your chests, and glistering ornaments.
Deer-skins are on their shoulders, on their fellies knives: they spread their glory out as birds spread out their wings.

11 Mighty in mightiness, pervading, passing strong, visible from afar like heavenly ones with stars,
Lovely with pleasant tongues, sweet singers with their mouths, the Maruts, joined with Indra, shout forth all around.

---

10 *On their fellies knives:* their war-chariots have sharp scythe-like blades attached to their wheels.

11 *Sweet singers:* the Maruts' song is the music of the winds.

12 This is your majesty, ye Maruts nobly born, far as the sway of Aditi your bounty spreads.
Even Indra in his anger never disannuls the boon bestowed by you upon the pious man.
13 This is your kinship, Maruts, that, immortals, ye were oft in olden time regardful of our call.
Having vouchsafed to man a hearing through this prayer, by wondrous deeds the heroes have displayed their might.
14 That, O ye Maruts, we may long time flourish through your abundant riches, O swift movers,
And that our men may spread in the encampment, let me complete the rite with these oblations.
15 So may this laud, Mândârya's song, O Maruts, song of the poet, Mâna's son, approach you,
Asking, with food, for offspring of our body. May we find food, a camp with running water.

HYMN CLXVII. Indra, Maruts.

A THOUSAND are thy helps for us, O Indra; a thousand, lord of bays, thy choice refreshments.
Wealth of a thousand sorts hast thou to cheer us: may active powers come nigh to us in thousands.
2 May the most sapient Maruts, with protection, with best boons brought from lofty heaven, approach us,
Now when their team of the most noble horses speeds even on the sea's extremest limit.

---

12 *The sway of Aditi:* "What the poet says is simply this, that the bounty of the Maruts extends as far as the realm of Aditi, i. e. is endless, or extends everywhere, Aditi being in its original conception the deity of the unbounded world beyond, the earliest attempt at expressing the Infinite." Max Müller.

This also is one of the hymns translated and fully explained by Prof. Max Müller in *Rig-veda Sanhitâ, Vol. I.*

2 *The sea's extremest limit:* the skirts of the sea of air, the firmament.

3 With whom is joined the deftly fashioned ladle, as 'twere a lance's butt with gold adornment,
Like a man's consort moving in seclusion, like talk at gathering or in festal synod.

4 Afar the radiant ever-moving Maruts have thronged, as in a general stream, together.
The fierce gods scare not off the earth and heaven, but for the sake of friendship aid their increase.

5 When lists immortal Rodasî to follow—she with loose tresses and heroic spirit—
She will ascend the car of him who worships, like Sûryâ, from the clouds, with face refulgent.

6 Upon their car the youths have set the maiden wedded to glory, mighty in assemblies,
When your song, Maruts, sounds, and, with oblation, the Soma-pourer sings his hymn in worship.

7 I will declare the greatness of these Maruts, their real greatness, worthy to be lauded,
How, with them, she though firm, strong-minded, haughty, travels to women happy in their fortune.

8 Mitra and Varuṇa preserve from censure: those who obey not Varuṇa chastiseth.

---

3 Sâyaṇa says that the lightning is spoken of, moving in the clouds, as if in secret, like the well-attired wife who remains in the women's apartment, but sometimes showing itself, like the hymn or prayer recited at religious ceremonies. The comparisons are scarcely intelligible.

5 *Rodasî:* usually regarded as the consort of Rudra, said by Sâyaṇa to mean here the lightning, the bride of the Maruts.

Sûryâ: the daughter of the Sun, who mounted the chariot of the Aśvins. See I. 116. 17.

7 *She:* Rodasî. In the second hemistich there is no substantive, only adjectives in the feminine gender. Wilson, following Sâyaṇa, renders the last half-line by 'supports a flourishing progeny.' Ludwig thinks that Rodasî appears as Εἰλείθυια of the Greek pantheon, the goddess who presides over childbirth.

Firm things are overthrown that ne'er were shaken:
he prospers, Maruts, who gives choice oblations.

9 None of us, Maruts, nearly or remotely, hath ever
reached the limit of your vigour.
They in courageous might still waxing boldly shall
compass round their foemen like an ocean.

10 May we this day be dearest friends of Indra, and let
us call on him in fight to-morrow.
So were we erst. New might attend us daily: so be
with us Ṛibhukshan of the heroes.

11 So may this laud, Mândârya's song, O Maruts, song
of the poet, Mâna's son, approach you,
Asking, with food, for offspring of our body. May
we find food, a camp with running water.

HYMN CLXVIII. Maruta.

SWIFT gain is his who hath you near at every rite:
ye welcome every song of him who serves the gods.
So may I turn you hither with fair hymns of praise to
give great succour for the weal of both the worlds.

2 Surrounding, as it were, self-born, self-powerful, they
spring to life the shakers-down of strength and light.
Like as the countless undulations of the floods, worthy
of praise when near, like bullocks and like kine.

3 They who like Somas with their well-grown stalks
pressed out imbibed within the breast dwell there
in friendly wise.

---

10 The hymn appears to have been recited on the eve of an expected battle.

Ṛibhukshan: a name of Indra, as lord of the Ṛibhus.

2 *The shakers-down:* violently sending down the rain which is followed by sunlight and fertility.

When near: terrific in appearance at a distance, but gentle when propitiated with worship.

3 The first hemistich is obscure. Perhaps the meaning is that the beneficial effects of the storm are lasting like the inspiring influence of Soma-juice.

Upon their shoulders rests as 't were a warrior's spear,
and in their hand they hold a dagger and a ring.

4 Self-yoked they have descended lightly from the sky:
with their own lash they have impelled themselves
to speed.
Unstained by dust the Maruts mighty in their
strength have cast down e'en firm things, armed
with their shining spears.

5 Who among you, O Maruts armed with lightning-
spears, moveth you by himself, as with the tongue
his jaws?
Ye rush from heaven's floor as though ye sought for
food, on many errands like the Sun's diurnal steed.

6 Say where, then, is this mighty region's farthest
bound, where, Maruts, is the lowest depth that ye
have reached?
When ye cast down like chaff the firmly stablished
pile, and from the mountain send the glittering
water-flood?

7 Your winning is with strength, dazzling, with heaven-
ly light, with fruit mature, O Maruts, full of
plenteousness.
Auspicious is your gift like a free giver's meed,
victorious, spreading far, as of immortal gods.

8 The rivers roar before your chariot fellies when they
are uttering the voice of rain-clouds.
The lightnings laugh upon the earth beneath them,
what time the Maruts scatter forth their fatness.

9 Pṛśni brought forth, to fight the mighty battle, the
glittering army of the restless Maruts.

---

5 What, asks the poet, is the moving principle of the Maruts? Who gives them their first impulse, as a man when he wishes moves his tongue and jaws? "This stanza," remarks Wilson, "is exceedingly elliptical and obscure: Sâyaṇa's completion of the text is entirely conjectural.

9 *Pṛśni:* the mother of the Maruts. See I. 24. 3.

Nurtured together they were born a terror: men saw their vigorous godlike nature round them.

10 So may this laud, Mândârya's song, O Maruts, song of the poet, Mâna's son, approach you,
Asking, with food, for offspring of our body. May we find food, a camp with running water.

HYMN CLXIX. .. Indra.

As, Indra, thou from great attack protectest, yea, even from great attack these who approach us,
So, marking well, controller of the Maruts, grant us their blessings, for they are thy dearest.

2 The various doings of all mortal people by thee are ordered, in thy wisdom, Indra.
The host of Maruts goeth forth exulting to win the light-bestowing spoil of battle.

3 That spear of thine rests firm for us, O Indra: the Maruts set their whole dread power in motion.
E'en Agni shines resplendent in the brushwood: the viands hold him as floods hold an island.

4 Vouchsafe us now that opulence, O Indra, as guerdon won by mightiest donation.
May hymns that please thee cause the breast of Vâyu to swell as with the mead's refreshing sweetness.

5 With thee, O Indra, are most bounteous riches that further every one who lives uprightly.
Now may these Maruts show us loving-kindness, gods who of old were ever prompt to help us.

6 Bring forth the men who rain down boons, O Indra: exert thee in the great terrestrial region;
For their broad-chested speckled deer are standing like a king's armies on the field of battle.

---

6 *The men:* the Maruts. Their chariot is drawn by spotted deer.

7 I hear the roar of the advancing Maruts, terrific, glittering, and swiftly moving,
Who with their rush o'erthrow as 't were a sinner the mortal who would fight with those who love him.
8 Give to the Mânas, Indra with the Maruts, gifts universal, gifts of cattle foremost.
Thou, god, art praised with gods who must be lauded. May we find food, a camp with running water.

HYMN CLXX. Indra, Maruts.

NAUGHT is to-day, to-morrow naught. Who comprehends the mystery?
We must address ourselves unto another's thought, and lost is then the hope we formed.
2 The Maruts are thy brothers. Why, O Indra, wouldst thou take our lives?
Agree with them in friendly wise, and do not slay us in the fight.
3 Agastya, brother, why dost thou neglect us, thou who art our friend?
We know the nature of thy mind. Verily thou wilt give us naught.
4 Let them prepare the altar well, and eastward let them kindle fire.
Sign of the immortal one is this: so will we pay thee sacrifice.

---

8 *The Mânas:* men of the family of the poet Mâna.

1 *Lost is then the hope we formed:* Indra appears to have appropriated to himself the sacrifice intended for the Maruts, who complain, accordingly, of their dependence on another's will and of their disappointed hopes.

2 This is spoken by Agastya, who offered the sacrifice.

3 The Maruts complain that Agastya does not support their claim.

4 Spoken by Agastya to Indra. *The immortal one:* Agni.
We: Agni and I.

5 Thou, lord of wealth, art master of all treasures,
thou, lord of friends, art thy friends' best supporter.
O Indra, speak thou kindly with the Maruts, and
taste the oblations in their proper season.

HYMN CLXXI. Maruts.

To you I come with this mine adoration, and with a
hymn I crave the strong ones' favour,
A hymn that truly makes you joyful, Maruts. Sup-
press your anger and unyoke your horses.
2 Maruts, to you this laud with prayer and worship,
formed in the mind and heart, ye gods, is offered.
Come ye to us, rejoicing in your spirit, for ye are
they who make our prayer effective.
3 The Maruts, praised by us, shall show us favour;
Maghavan, lauded, shall be most propitious.
Maruts, may all our days that are to follow be very
pleasant, lovely and triumphant.
4 I fled in terror from this mighty Indra, my body
trembling in alarm, O Maruts.
Oblations meant for you had been made ready; these
have we set aside: for this forgive us.
5 By whom the Mânas recognize the daysprings, by
whose strength at the dawn of endless mornings,

---

5 Agastya continues his conciliatory speech.

1 *Unyoke your horses:* stay with us and enjoy the sacrifice "This hymn, again," as Wilson remarks, "indicates a sort of trimming between the worship of Indra and the Maruts."

3 Unable to translate the second hemistich satisfactorily, I have followed Sâyaṇa who takes *vanâni* as an adjective, lovely. Grassmann translates: 'May all our days stand upright like beautiful trees,' and Ludwig suggests 'battling? spears? for *komyâ vanâni*.

4 Agastya apologises for having allowed Indra to enjoy the offerings intended for the Maruts.

5 *By whom:* thou, Indra, by whom, etc.

Give us, thou mighty, glory with the Maruts, fierce with the fierce, the strong who givest triumph.

6 Do thou, O Indra, guard the conquering heroes, and rid thee of thy wrath against the Maruts,
With them, the wise, victorious and bestowing. Food may we find, a camp with running water.

HYMN CLXXII. Maruts.

WONDERFUL let your coming be, wondrous with help, ye bounteous ones,
Maruts, who gleam as serpents gleam.

2 Far be from us, O Maruts, ye free givers, your impetuous shaft;
Far from us be the stone ye hurl.

3 O bounteous givers, touch ye not, O Maruts, Tṛiṇaskanda's folk;
Lift ye us up that we may live.

HYMN CLXXIII. Indra.

THE praise-song let him sing, forth bursting bird-like: sing we that hymn which like heaven's light expandeth,
That the milk-giving cows may, unimpeded, call to the sacred grass the gods' assembly.

---

1 *Who gleam as serpents gleam:* referring to the flashes of lightning that accompany the gods of storm.

2 *The stone:* the thunderbolt.

3 *Tṛiṇaskanda's folk:* Tṛiṇaskanda appears to be the name of some chief not elsewhere mentioned. Wilson, following Sâyaṇa, translates: 'protect my people (although I be) as insignificant as grass.'

1 *Let him sing:* let the Udgâtar priest sing the Sâman or metrical hymn of praise, which spreads and blesses like the light of heaven.

2 Let the bull sing with bulls whose toil is worship,
with a loud roar like some wild beast that hungers.
Praised god! the glad priest brings his heart's devotion; the holy youth presents twofold oblation.

3 May the priest come circling the measured stations,
and with him bring the earth's autumnal fruitage.
Let the horse neigh led near, let the steer bellow:
let the voice go between both worlds as herald.

4 To him we offer welcomest oblations, the pious bring their strength-inspiring praises.
May Indra wondrous in his might accept them, car-borne and swift to move like the Nâsatyas.

5 Praise thou that Indra who is truly mighty, the car-borne warrior, Maghavan the hero;
Stronger in war than those who fight against him, borne by strong steeds, who kills enclosing darkness;

6 Him who surpasses heroes in his greatness: the earth and heaven suffice not for his girdles.
Indra endues the earth to be his garment, and, god-like, wears the heaven as 'twere a frontlet,

7 Thee, hero, chosen of the brave in battles, who roamest in the van,—to draw thee hither,
Indra, the hosts agree beside the Soma, and joy, for his great actions, in the chieftain.

---

2 *The bull:* perhaps the institutor of the sacrifice; or Indra himself may be intended. Sâyaṇa offers both explanations.

The *bulls whose toil is worship*, are the officiating priests.

Praised god!: addressed to Indra. The meaning of the hemistich is obscure. The word *mithunâ* (literally, pairs) which I have rendered in accordance with Sâyaṇa and Wilson, means according to Grassmann 'both the worlds,' and according to Ludwig, 'the couples consisting of the sacrificers and the respective wives.'

3 *The measured stations:* the different fire-altars. *Fruitage:* grain for the oblations.

4 *The Nâsatyas:* the Aṣvins, whose chariot is famed for swiftness.

8 Libations in the sea to thee are pleasant, when thy divine floods come to cheer these people.
To thee the cow is sum of all things grateful when with a wish thou seekest men and princes.

9 So may we in this one be well befriended, well aided as it were through praise of chieftains,
That Indra still may linger at our worship, as one led swift to work, to hear our praises.

10 Like men in rivalry extolling princes, our friend be Indra, wielder of the thunder.
Like true friends of some city's lord, within them held in good rule with sacrifice they help him.

11 For every sacrifice makes Indra stronger, yea, when he goes around angry in spirit.
As pleasure at the ford invites the thirsty, as the long way brings him who gains his object.

12 Let us not here contend with gods, O Indra, for here O mighty one, is thine own portion,
The great, whose friends the bounteous Maruts honour, as with a stream, his song who pours oblations.

---

8 *In the sea:* reaching thee in the sea of air; or 'the sea' may mean the large reservoir of Soma-juice.

9 *In this one:* this one true friend Indra.

10 The stanza is difficult. Wilson, following Sâyaṇa, translates: 'Emulous in commendation like (those contending for the favour) of men, may Indra, the wielder of the thunderbolt, be equally (a friend) to us: like those who, desirous of his friendship (conciliate) the lord of a city (ruling) with good government, so do our intermediate (representatives) propitiate (Indra) with sacrifices.

11 Indra will come at last although he tarries now. We must wait patiently. The thirsty traveller comes to the stream and reaches his journey's end at last.

Wilson observes with truth that 'this hymn is in general elliptical and obscure.' A translator has now to endeavour to give the probable meaning of the words as they stand, without venturing on conjectural completion of fancied ellipses and the insertion of words at pleasure after the manner of Sâyaṇa.

13 Addressed to thee is this our praise, O Indra: lord of bay steeds, find us hereby advancement.
So mayst thou lead us on, O god, to comfort. May we find food, a camp with running water.

HYMN CLXXIV. Indra.

THOU art the king of all the gods, O Indra: protect the men, O Asura, preserve us.
Thou lord of heroes, Maghavan, our saver, art faithful, very rich, the victory-giver.

2 Indra, thou humbledst tribes that spake with insult by breaking down seven autumn forts, their refuge.
Thou stirredst, blameless! billowy floods, and gavest his foe a prey to youthful Purukutsa.

3 With whom thou drivest troops whose lords are heroes, and bringest daylight now, much-worshipped Indra,
With them guard lion-like wasting active Agni to dwell in our tilled fields and in our homestead.

4 They through the greatness of thy spear, O Indra, shall, to thy praise, rest in this earthly station.
To loose the floods, to seek, for kine, the battle, his bays he mounted, boldly seized the booty.

5 Indra, bear Kutsa, him in whom thou joyest: the dark-red horses of the Wind are docile.
Let the Sun roll his chariot wheel anear us, and let the thunderer go to meet the foemen.

---

1 *The men:* us, thy worshippers. *Asura:* immortal and divine.

2 *Autumn forts:* probably strong-holds on high ground, occupied in the rainy season. *Purukutsa* has been mentioned before. See l. 63. 7.

3 *With whom:* the Maruts.

4 *They:* the enemy. *He:* Indra.

5 *Kutsa:* the Ṛishi of that name. Wilson paraphrases after Sâyaṇa: 'Bear (the sage) Kutsa to that ceremony (to which) thou desirest (to convey him).'

6 Thou Indra, lord of bays, made strong by impulse,
hast slain the vexers of thy friends, who give not.
They who beheld the friend beside the living were
cast aside by thee as they rode onward.

7 Indra, the bard sang forth in inspiration: thou
madest earth a covering for the Dâsa.
Maghavan made the three that gleam with moisture,
and to his home brought Kuyavâch to slay him.

8 These thine old deeds new bards have sung, O Indra.
Thou conqueredst, boundest many tribes for ever.
Like castles thou hast crushed the godless races, and
bowed the godless scorner's deadly weapon.

9 A stormer thou hast made the stormy waters flow
down, O Indra, like the running rivers.
When o'er the flood thou broughtest them, O hero,
thou keptest Turvaṣa and Yadu safely.

10 Indra, mayst thou be ours in all occasions, protector
of the men, most gentle-hearted,
Giving us victory over all our rivals. May we find
food, a camp with running water.

HYMN CLXXV. Indra.

Glad thee: thy glory hath been quaffed, lord of bay
steeds, as 'twere the bowl's enlivening mead.
For thee the strong there is strong drink, mighty,
with countless powers to win.

---

6 *Who give not:* who offer no oblations; barbarians who do not worship the gods of the Âryans. *The friend:* Indra. *Beside the living:* Âyu, the living, may perhaps be a proper name here.

7 *The three that gleam with moisture:* what *the three* are is not clear. Wilson translates: 'has made the three (regions) marvellous by his gifts).' Some reference to three mornings appears to be intended. *Kuyavâch:* probably the name of a demon, or barbarian.

9 *Turvaṣa and Yadu:* eponymi of Âryan tribes. See I. 36. 8.

1 *Thy glory hath been quaffed:* thou hast drunk what incites thee to glorious deeds, namely the Soma-juice contained in the bowl.

2 Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra! bringing gain, immortal, conquering in fight.

3 Thou, hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the lawless Dasyu, conqueror!

4 Empowered by thine own might, O sage, thou stolest Sûrya's chariot wheel.
Thou barest Kutsa with the steeds of Wind to Ṣushṇa as his death.

5 Most mighty is thy rapturous joy, most splendid is thine active power,
Wherewith, foe-slaying, sending bliss, thou art supreme in gaining steeds.

6 As thou, O Indra, to the ancient singers wast ever joy, as water to the thirsty,
So unto thee I sing this invocation. May we find food, a camp with running water.

HYMN CLXXVI. Indra.

CHEER thee with draughts to win us bliss: Soma, pierce Indra in thy strength.
Thou stormest trembling in thy rage, and findest not a foeman nigh.

---

4 *Thou stolest Sûrya's chariot wheel:* Indra is said to have taken the wheel of the chariot of the Sun and to have cast it like a quoit against the demon of drought.

Kutsa: the Ṛishi mentioned in the preceding hymn. Indra defended him against Ṣushṇa, or protected mankind from drought. See I. 51. 6.

5 *Most mighty is thy rapturous joy:* Wilson translates: 'Thy inebriety is most intense.' See I. 51. 2.

2 Make our songs penetrate to him who is the only one of men;
For whom the sacred food is spread, as the steer ploughs the barley in.
3 Within whose hands deposited all the five peoples' treasures rest;
Mark thou the man who injures us and kill him like the heavenly bolt.
4 Slay everyone who pours no gift, who, hard to reach, delights thee not.
Bestow on us what wealth he hath: this even the worshipper awaits.
5 Thou holpest him the doubly strong whose hymns were sung unceasingly.
When Indra fought, O Soma, thou holpest the mighty in the fray.
6 As thou, O Indra, to the ancient singers wast ever joy, like water to the thirsty,
So unto thee I sing this invocation. May we find food, a camp with running water.

HYMN CLXXVII. Indra.

THE bull of men, who cherishes all people, king of the races, Indra, called of many,
Fame-loving, praised, hither to me with succour turn his two vigorous bay horses harnessed.
2 Thy mighty stallions, yoked by prayer, O Indra, thy coursers to thy mighty chariot harnessed,—
Ascend thou these, and borne by them come hither: with Soma-juice out-poured, Indra, we call thee.
3 Ascend thy mighty car: the mighty Soma is poured for thee, and sweets are sprinkled round us.

---

3 *The five peoples' treasures:* the wealth of all the Âryans. See I. 7. 9.

1 *The bull:* the hero, or chief distinguished by superior strength.

2—3 The word here rendered by 'mighty' (*vṛishan*) is commonly

Come down to us-ward, bull of human races, come, having harnessed them, with strong bay horses.

4 Here is god-reaching sacrifice, here the victim; here, Indra, are the prayers, here is the Soma.
Strewn is the sacred grass: come hither, Ṣakra; seat thee and drink: unyoke thy two bay coursers.

5 Come to us, Indra, come thou highly lauded to the devotions of the singer Mâna.
Singing, may we find early through thy succour, may we find food, a camp with running water.

HYMN CLXXVIII. Indra.

Ir, Indra, thou hast given that gracious hearing wherewith thou holpest those who sang thy praises,
Blast not the wish that would exalt us: may I gain all from thee, and pay all man's devotions.

2 Let not the sovran Indra disappoint us of what the sisters in their home are working.
To him have run the quickly flowing waters. May Indra come to us with life and friendship.

3 Victorious with the men, hero in battles, Indra, who hears the singer's supplication,
Will bring his car nigh to the man who offers, if he himself upholds the songs that praise him.

4 Yea, Indra, with the men, through love of glory consumes the sacred food which friends have offered.
The ever-strengthening song of him who worships is sung in fight amid the clash of voices.

---

applied in the Veda to living beings and things preëminent for strength, and the Vedic poets delight in repeating it and its compounds and derivatives. "But this is nothing yet," observes Prof. Max Müller, "compared to other passages, when the poet cannot get enough of vṛishan and vṛishabhá."

2 *The sisters:* Night and Morning. *The quickly flowing waters:* for the libations.

5 Aided by thee, O Maghavan, O Indra, may we subdue our foes who count them mighty.
Be our protector, strengthen and increase us. May we find food, a camp with running water.

HYMN CLXXX. Aśvins.

LIGHTLY your coursers travel through the regions when round the sea of air your car is flying.
Your golden fellies scatter drops of moisture: drinking the sweetness ye attend the mornings.
2 Ye as ye travel overtake the courser who flies apart, the friend of man, most holy.
The prayer is that the sister may convey you, all-praised, meath-drinkers! to support and strengthen.
3 Ye have deposited, matured within her, in the raw cow the first milk of the milch-cow,
Which the bright offerer shining like a serpent 'mid trees presents to you whose form is perfect.
4 Ye made the fierce heat to be full of sweetness for Atri at his wish, like streaming water.
Fire-offering thence is yours, O Aśvins, heroes: to you like chariot wheels run the sweet juices,
5 Like Tugra's ancient son may I, ye mighty, bring you to give your gifts with milk-oblations.
Earth, heaven, and waters serve you through your greatness: decayed for you is sorrow's net, ye holy.

For Hymn CLXXIX. See Appendix.

2 *The courser:* the Sun. *The sister:* Ushas, Dawn.

3 *Ye put the milk:* Ye have deposited the milk within the cosmic cow, and this is found unaltered in the cows of earth.

The bright offerer: I follow Roth in taking this to be the fire, creeping through the fuel as a snake that creeps and gleams through the bushes. But the hemistich is very difficult and the meaning is doubtful. Wilson, after Sâyaṇa, paraphrases: '(as vigilant in the midst of the ceremony) as a thief (in the midst) of a thicket.' Ludwig says that *hvâra* means neither snake nor thief, but a tub or wooden vessel.

4 *Atri:* See I. 112. 7.

5 *Tugra's ancient son:* See I. 117. 4.

6 When, bounteous ones, ye drive your yoked team downward, ye send, by your own natures, understanding.
Swift as the wind let the prince please and feast you: he, like a pious man, gains strength for increase.

7 For verily we truthful singers praise you: the niggard trafficker is here excluded.
Now, even now do ye O blameless Aṣvins, ye mighty, guard the man whose god is near him.

8 You of a truth day after day, O Aṣvins, that he might win the very plenteous torrent,
Agastya, famous among mortal heroes, roused with a thousand lauds like sounds of music.

9 When with the glory of your car ye travel, when ye go speeding like the priest of mortals,
And give good horses to the sacrificers, may we, Nâsatyas! gain our share of riches.

10 With songs of praise we call to-day, O Aṣvins, that your new chariot for our own well-being,
That circles heaven with never-injured fellies. May we find food, a camp with running water.

HYMN CLXXXI. Aṣvins.

WHAT, dearest pair, is this in strength and riches that ye as priests are bringing from the waters?
This sacrifice is your glorification, ye who protect mankind and give them treasures.

2 May your pure steeds, rain-drinkers, bring you hither, swift as the tempest, your celestial coursers,
Rapid as thought, with fair backs, full of vigour, resplendent in their native light, O Aṣvins.

---

6 *The prince:* the institutor of the sacrifice.

8 *The very plenteous torrent:* to obtain abundance of rain. *Agastya:* the Ṛishi of the hymn.

9 When you assist the pious chiefs in battle, and they win the spoil, let the priests who officiated at the sacrifices which won that aid receive their due share of the booty as their reward.

1 *From the waters:* from the firmament.

3 Your car is like a torrent rushing downward: may it come nigh, broad-seated, for our welfare,—
Car holy, strong, that ever would be foremost, thought-swift, which ye, for whom we long, have mounted.

4 Here sprung to life, they both have sung together, with bodies free from stain, with signs that mark them;
One of you prince of sacrifice, the victor, the other counts as Heaven's auspicious offspring.

5 May your car-seat, down-gliding, golden-coloured, according to your wish, approach our dwellings.
Men shall feed full the bay steeds of the other, and, Aṣvins, they with roars shall stir the regions.

6 Forth comes your strong bull like a cloud of autumn, sending abundant food of liquid sweetness.
Let them feed with the other's ways and vigour: the upper streams have come and do us service.

7 Your constant song hath been sent forth, disposers! that flows threefold in mighty strength, O Aṣvins.
Thus lauded give the suppliant protection: moving or resting hear mine invocation.

8 This song of bright contents for you is swelling in the men's hall where threefold grass is ready.
Your strong rain-cloud, ye mighty ones, hath swollen, honouring men as 'twere with milk's outpouring.

9 The prudent worshipper, like Pûshan, Aṣvins! praises you as he praises Dawn and Agni,
When, singing with devotion he invokes you. May we find food, a camp with running water.

---

6 *Your strong bull:* your swift chariot. Wilson remarks: "This and the preceding stanza are not very explicit in the comparison which is intimated between the functions of the two Aṣvins, for the use of *anyasya*, of the other, in the second half of the verse, is all that intimates that *ekasya*, of the one, is understood in the first half."

7 *That flows threefold:* from three priests.

8 *Threefold grass:* sacred grass arranged to form three layers or seats.

9 *As he praises Dawn and Agni:* that is, at the morning sacrifice.

HYMN CLXXXII.

Aśvins.

THIS was the task. Appear promptly, ye prudent ones. Here is the chariot drawn by strong steeds: be ye glad.
Heart-stirring, longed for, succourers of Vispalâ, here are Heaven's sons whose sway blesses the pious man.

2 Longed for, most Indra-like, mighty, most Marut-like, most wonderful in deed, car-borne, best charioteers,
Bring your full chariot hither heaped with liquid sweet: thereon, ye Aśvins, come to him who offers gifts.

3 What make ye there, ye mighty? Wherefore linger ye with folk who, offering not, are held in high esteem?
Pass over them; make ye the niggard's life decay: give light unto the singer eloquent in praise.

4 Crunch up on every side the dogs who bark at us: slay ye our foes, O Aśvins; this ye understand.
Make wealthy every word of him who praises you: accept with favour, both Nâsatyas, this my laud.

5 Ye made for Tugra's son amid the water-floods that animated ship with wings to fly withal,
Whereon with god-devoted mind ye brought him forth and fled with easy flight from out the mighty surge.

6 Four ships most welcome in the midst of ocean, urged by the Aśvins, save the son of Tugra,
Him who was cast down headlong in the waters, plunged in the thick inevitable darkness.

---

1 *This was the task:* this sacrifice is the work at which you have to preside.

Be ye glad: delight yourselves with the Soma-juice.

Succourers of Vispalâ: by giving her an iron leg. See I. 116. 15. Or the word in the text may mean, as explained by Sâyaṇa, 'rich in benevolence to men.'

5 *Tugra's son:* See I. 116. 3, 4.

7 What tree was that which stood fixed in surrounding sea to which the son of Tugra supplicating clung?
Like twigs, of which some wingèd creature may take hold, ye, Aṣvins, bore him off safely to your renown.
8 Welcome to you be this the hymn of praises uttered by Mânas, O Nâsatyas, heroes,
From this our gathering where we offer Soma. May we find food, a camp with running water.

HYMN CLXXXIII. Aṣvins.

MAKE ready that which passes thought in swiftness, that hath three wheels and triple seat, ye mighty,
Whereon ye seek the dwelling of the pious, whereon, threefold, ye fly like birds with pinions.
2 Light rolls your easy chariot faring earth-ward, what time, for food, ye, full of wisdom, mount it.
May this song, wondrous fair, attend your glory: ye, as ye travel, wait on Dawn Heaven's daughter.
3 Ascend your lightly rolling car, approaching the worshipper who turns him to his duties,—
Whereon ye come unto the house to quicken man and his offspring, O Nâsatyas, heroes.
4 Let not the wolf, let not the she-wolf harm you. Forsake me not, nor pass me by for others.
Here stands your share, here is your hymn, ye mighty: yours are these vessels, full of pleasant juices.

---

7 *What tree was that:* figuratively of the Aṣvins who saved him, as in a sudden inundation, a tree saves the man who climbs it. An ingenious interpretation of the legend will be found in M. Bergaigne's *La Religion Védique*, III. 10-17.

1 The three-wheeled chariot of the Aṣvins has been mentioned before. See I. 34. 1.

4 *Let not the wolf:* let no enemy prevent your coming. Ludwig thinks that there is an ironical reference to the wolf from whose jaws the Aṣvins rescued the quail. See I. 117. 16.

5 Gotama, Purumîlha, Atri bringing oblations all invoke you for prorection.
Like one who goes straight to the point directed, come, ye Nâsatyas, to mine invocation.

6 We have passed o'er the limit of this darkness : our praise hath been bestowed on you, O Aṣvins.
Come hitherward by paths which gods have travelled. May we find food, a camp with running water.

HYMN CLXXXIV. Aṣvins.

LET us invoke you both this day and after : the priest is here with lauds when morn is breaking :
Nâsatyas, wheresoe'er ye be, Heaven's children, for him who is more liberal than the godless.

2 With us, ye mighty, let yourselves be joyful, glad in our stream of Soma slay the niggards.
Graciously hear my hymns and invitations, marking, O heroes, with your ears my longing.

3 Nâsatyas, Pûshans, ye as gods for glory arranged and set in order Sûryâ's bridal.
Your chariots move along, sprung from the waters, like ancient times of Varuṇa the mighty.

4 Your grace be with us, ye who who love sweet juices : further the hymn sung by the poet Mâna,
When men are joyful in your glorious actions, to win heroic strength, ye bounteous givers.

5 This praise was made, O Maghavans, O Aṣvins, for you with fair adornment by the Mânas.
Come to our house for us and for our children, rejoicing, O Nâsatyas, in Agastya.

---

5 *Gotama, Purumîlha, Atri :* sages favoured by the Aṣvins.

3 *Pûshans :* ye who cherish men like Pûshan himself.

Sûryâ : the daughter of the Sun and the consort of the Aṣvins. See I. 116. 17.

What the times or ages of Varuṇa are is uncertain.

5 *Maghavans :* mighty and wealthy ones.

6 We have passed o'er the limit of this darkness: our praise hath been bestowed on you, O Aśvins.
Come hitherward by paths which gods have travelled. May we find food, a camp with running water.

HYMN CLXXXV. Heaven and Earth.

WHETHER of these is elder, whether later? How were they born? Who knoweth it, ye sages?
These of themselves support all things existing: as on a car the day and night roll onward.

2 The twain uphold, though motionless and footless, a wide-spread offspring having feet and moving.
Like your own son upon his parents' bosom, protect us, Heaven and Earth, from fearful danger.

3 Aditi's gift I supplicate, the matchless, perfect, celestial, deathless, meet for worship.
Produce this, ye twain worlds, for him who lauds you. Protect us, Heaven and Earth, from fearful danger

4 May we be close to both the worlds who suffer no pain, parents of gods, who aid with favour,
Both 'mid the gods, with day and night alternate. Protect us, Heaven and Earth, from fearful danger.

5 Faring together, young, with meeting limits, twin sisters lying in their parents' bosom,
Kissing the centre of the world together. Protect us, Heaven and Earth, from fearful danger.

6 Duly I call the two wide seats, the mighty, the general parents, with the gods' protection,

---

3 *Aditi's gift:* all the blessings of infinite Nature. According to Sâyaṇa, Aditi means here the firmament, in which case her gift would be seasonable rain and consequent wealth.

4 *Parents of gods:* as with the Greeks, Heaven and Earth are regarded as the father and mother of the gods.

5 The meaning is obscure. Ludwig suggests Daksha and Aditi as the parents. *The centre of the world* means usually the altar.

6 *With the gods' protection:* to come to us with the favouring help of the gods. *The nectar:* the rain.

Who, beautiful to look on, make the nectar. Protect us, Heaven and Earth, from fearful danger.

7 Wide, vast, and manifold, whose bounds are distant,—
these, reverent, I address at this our worship,
The blessèd pair, victorious, all-sustaining. Protect us, Heaven and Earth, from fearful danger.

8 What sin we have at any time committed against the gods, our friend, our house's chieftain,
Thereof may this our hymn be expiation. Protect us, Heaven and Earth, from fearful danger.

9 May both these friends of man, who bless, preserve me, may they attend me with their help and favour.
Enrich the man more liberal than the godless. May we, ye gods, be strong with food rejoicing.

10 Endowed with understanding, I have uttered this truth, for all to hear, to Earth and Heaven.
Be near us, keep us from reproach and trouble. Father and Mother, with your help preserves us.

11 Be this my prayer fulfilled, O Earth and Heaven, wherewith, Father and Mother, I address you.
Nearest of gods be ye with your protection. May we find food, a camp with running water.

HYMN CLXXXVI. Viṣvedevas.

Loved of all men, may Savitar, through praises offered as sacred food, come to our synod,
That you too, through our hymn, ye ever youthful, may gladden, at your visit, all our people.

2 To us may all the gods come trooped together, Aryaman, Mitra, Varuṇa concordant,
That all may be promoters of our welfare, and with great might preserve our strength from slackness.

---

1 *Savitar:* the Sun, especially regarded as the vivifier and generator. *Ye ever youthful:* Viṣvedevas, or all gods.

3 Agni I sing, the guest you love most dearly: the conqueror through our lauds is friendly-minded:
That he may be our Varuṇa rich in glory, and send food like a prince praised by the godly.

4 To you I seek with reverence, Night and Morning, like a cow good to milk, with hope to conquer,
Preparing on a common day the praise-song with milk of various hues within this udder.

5 May the great dragon of the deep rejoice us: as one who nourishes her young comes Sindhu,
With whom we will incite the child of waters whom vigorous coursers swift as thought bring hither.

6 Moreover Twashṭar also shall approach us, one-minded with the princes at his visit.
Hither shall come the Vṛitra-slayer Indra, ruler of men, as strongest of the heroes.

7 Him too our hymns delight, that yoke swift horses, like mother cows who lick their tender youngling.
To him our songs shall yield themselves like spouses, to him the most delightful of the heroes.

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3 *Our Varuṇa:* our lord and protector.

4 *Like a cow:* the singer is the cow and his hymn the milk.

With hope to conquer: to overcome sins, according to Sâyaṇa.

A common day: belonging to the past night and the present morning.

Milk of various hues: the libations of milk mixed with the yellow or brown soma-juice.

This udder: apparently a figurative expression for the place of sacrifice whence the milky libations flow.

5 *Dragon of the deep:* Ahirbudhnya, a divine being that dwells and presides over the firmament. *Sindhu:* the Indus.

The child of waters: Agni.

6 *Twaṣṭar:* the heavenly artist. *The princes:* institutors of the sacrifice.

7 *That yoke swift horses:* that quicky reach the gods.

Their tender youngling: Sâyaṇa takes the epithet *taruṇam* as applying to Indra 'the ever youthful.'

8 So may the Maruts, armed with mighty weapons, rest here on heaven and earth with hearts in concord,
As gods whose cars have dappled steeds like torrents, destroyers of the foe, allies of Mitra.

9 They hasten on to happy termination their orders when they are made known by glory.
As on a fair bright day the arrow flieth, o'er all the barren soil their missiles sparkle.

10 Incline the Aṣvins to show grace, and Pûshan, for power and might have they, their own possession.
Friendly are Vishṇu, Vâta, and Ṛibhukshan: so may I bring the gods to make us happy.

11 This is my reverent thought of you, ye holy; may it inspire you, make you dwell among us,—
Thought, toiling for the gods and seeking treasure.
May we find food, a camp with running water.

HYMN CLXXXVII. Annastuti.

Now will I glorify Food that upholds great strength,
By whose invigorating power Trita rent Vṛitra limb from limb.

2 O pleasant Food, O Food of meath, thee have we chosen for our own,
So be our kind protector thou.

---

10 *Ṛibhukshan:* a name of Indra, as lord of the Ṛibhus.

The deified object of the hymn is Food. *Annastuti* = Praise of Food, or the deity presiding over food. "According to Ṣaunaka, the hymn should be recited by a person about to eat, when his food will never disagree with him; its repetition also, accompanied with oblations and worship, will secure him against want of food, and if he should have taken poison, its silent repetition will act as an antidote." Wilson.

1 *Trita:* Indra, who pervades the three worlds.

2 The god addressed is the Soma.

3 Come hitherward to us, O Food, auspicious with auspicious help,
Health-bringing, not unkind, a dear and guileless friend.

4 These juices which, O Food, are thine throughout the regions are diffused.
Like winds they have their place in heaven.

5 These gifts of thine, O Food, O Food most sweet to taste,
These savours of thy juices work like creatures that have mighty necks.

6 In thee, O Food, is set the spirit of great gods.
Under thy flag brave deeds were done: he slew the dragon with thy help.

7 If thou be gone unto the splendour of the clouds,
Even from thence, O Food of meath, prepared for our enjoyment, come,

8 Whatever morsel we consume from waters or from plants of earth, O Soma, wax thou fat thereby.

9 What, Soma, we enjoy from thee in milky food or barley-brew, Vâtâpi, grow thou fat thereby.

10 O vegetable, cake of meal, be wholesome, firm, and strengthening:
Vâtâpi, grow thou fat thereby.

11 O Food, from thee as such have we drawn forth with lauds, like cows, our sacrificial gifts,
From thee who banquetest with gods, from thee who banquetest with us.

---

5 *Like creatures that have mighty necks:* like strong bullocks.

6 *The spirit of great gods:* thou incitest Indra and the gods to perform glorious and benevolent acts.

9 *Vâtâpi*: the fermenting Soma. According to Sâyaṇa, the body.

HYMN CLXXXVIII. Âprîs.

WINNER of thousands, kindled, thou shinest a god with gods to-day.
Bear our oblations, envoy, sage.

2 Child of thyself! the sacrifice is for the righteous blent with meath,
Presenting viands thousandfold.

3 Invoked and worthy of our praise bring gods whose due is sacrifice:
Thou, Agni, givest countless gifts.

4 To seat a thousand heroes they eastward have strewn the grass with might,
Whereon, Âdityas, ye shine forth.

5 The sovran all-imperial doors, wide, good, many and manifold,
Have poured their streams of holy oil.

6 With gay adornment, fair to see, in glorious beauty shine they forth:
Let Night and Morning rest them here.

7 Let these two sages first of all, heralds divine and eloquent,
Perform for us this sacrifice.

8 You I address, Sarasvatî, and Bhâratî, and Ilâ, all:
Urge ye us on to glorious fame.

The Âprîs are the various forms of Agni, according to Sâyaṇa, which are invoked in the hymn.

1 *Thou:* Agni.

2 *Child of thyself:* Agni, See I. 13. 2.

4 Âdityas: See I. 14. 3.

5 *The sovran all-imperial doors:* of the sacrificial hall through which the gods enter. They are types of the portals of the East through which light comes into the world. See Wallis, *Cosmology of the Ṛigveda*, p. 19.

7 *These two sages:* heralds or invokers, because they call the gods. See I. 13. 8.

8 *Sarasvatî and Bhâratî and Ilâ:* See I. 13. 9.

9 Twashṭar the lord hath made all forms and all the cattle of the field:
Cause them to multiply for us.
10 Send to the gods, Vanaspati, thyself, the sacrificial draught:
Let Agni make the oblations sweet.
11 Agni, preceder of the gods, is honoured with the sacred song:
He glows at offerings blest with Hail!

HYMN CLXXXIX. Agni.

By goodly paths lead us to riches, Agni, thou god who knowest every sacred duty.
Remove the sin that makes us stray and wander: most ample adoration will we bring thee.
2 Lead us anew to happiness, O Agni; lead us beyond all danger and affliction.
Be unto us a wide broad ample castle: be health and wealth unto our sons and offspring.
3 Far from us, Agni, put thou all diseases: let them strike lands that have no saving Agni.
God, make our home again to be a blessing, with all the immortal deities, O holy.
4 Preserve us, Agni, with perpetual succour, refulgent in the dwelling which thou lovest.
O conqueror, most youthful, let no danger touch him who praises thee to-day or after.
5 Give not us up a prey to sin, O Agni, the greedy enemy that brings us trouble;

---

10 *Vanaspati:* See I. 13. 11.

11 *Blest with Hail!:* See I. 13. 12.

This hymn, as Ludwig observes, appears to have been composed at a time of pestilence.

3 *That have no saving Agni:* or, which do not maintain the sacred fire; whose inhabitants do not worship Agni.

Not to the fanged that bites, not to the toothless: give not us up, thou conqueror, to the spoiler.

6 Such as thou art, born after Law, O Agni, when lauded give protection to our bodies,
From whosoever would reproach or injure: for thou, O god, spiest out all oppressors.

7 Thou well discerning both these classes, comest to men at early morn, O holy Agni.
Be thou obedient unto man at evening, to be adorned, as keen, by eager suitors.

8 To him have we addressed our pious speeches, I Mâna's son to him victorious Agni.
May we gain countless riches with the sages. May we find food, a camp with running water.

HYMN CXC. Bṛihaspati.

GLORIFY thou Bṛihaspati, resistless, who must be praised with hymns, sweet-tongued and mighty,
To whom as leader of the song, resplendent, worthy of lauds, both gods and mortals listen.

2 On him wait songs according to the season, even as a stream of pious men set moving.
Bṛihaspati—for he laid out the expanses—was, at the sacrifice, vast Mâtariṣvan.

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5 *The fanged:* venomous serpents. *The toothless:* wild animals that do not bite, but injure with their horns, etc.

7 *Both these classes:* worshippers and non-worshippers.

Be thou obedient: be a useful servant in the house.

As keen: akraḥ, applied to Agni in all the places where it occurs in the Ṛigveda, appears to mean hasty, violent, eager, or keen. Ludwig thinks that it means here a sacrificial post, and Grassmann, a banner. Wilson, following Sâyaṇa, paraphrases: 'be compliant (with his wishes); like an institutor of the rite, (who is directed) by the desires (of the priests).'

1 *Bṛihaspati:* Lord of Prayer. See I. 14. 3.

2 *For he laid out the expanses:* spread out and revealed to the eyes

3 The praise, the verse that offers adoration, may he bring forth, as the Sun sends his arms out,
He who gives daily light through this god's wisdom, strong as a dread wild-beast, and inoffensive.

4 His song of praise pervades the earth and heaven: let the wise worshipper draw it, like a courser.
These of Bṛihaspati, like hunters' arrows, go to the skies that change their hue like serpents.

5 Those, god, who count thee as a worthless bullock, and, wealthy sinners, live on thee the bounteous,—
On fools like these no blessing thou bestowest: Bṛihaspati, thou punishest the spiteful.

6 Like a fair path is he, where grass is pleasant, though hard to win, a friend of deep devotion.
Those who unharmed by enemies behold us, while they would make them bare stood closely compassed.

---

of men the broad regions of heaven and earth. The meaning of the second hemistich is not clear. Wilson paraphrases: 'for that Bṛihaspati is the manifester (of all), the expansive wind that (diffusing) blessings has been produced for (the diffusion of) water.' There seems to be nothing in the Veda to justify the identification of Mâtariśvan with the wind, and only in the later language has *ṛita* the sense of water. See I. 31. 3.

3 *He:* Bṛihaspati. *He who gives daily light:* the regular appearance of the Sun depends upon Bṛihaspati's wisdom.

Inoffensive: arakshasaḥ, according to Sâyaṇa, 'free from the opposition of Rakshasas.'

4 *These of Bṛihaspati:* these sacred songs, compared to arrows.

That change their hue like serpents: ahimâyân. See I. 3. 9.

6 This stanza is unintelligible to me. Wilson renders it: 'Be a (pleasant) way to him who goes well and makes good offerings, like the affectionate friend of (a ruler who) restrains the bad; and may those sinless men who instruct us, although yet enveloped (by ignorance) stand extricated from their covering'; and remarks: "it is not clear how those who are enveloped by ignorance should be competent to teach: another explanation is, let those who revile us, and are being protected, be deprived of that protection."

7 He to whom songs of praise go forth like torrents, as rivers eddying under banks flow sea-ward—
Bṛihaspati the wise, the eager, closely looks upon both, the waters and the vessel.

8 So hath Bṛihaspati, great, strong and mighty, the god exceeding powerful, been brought hither.
May he thus lauded give us kine and heroes. May we find food, a camp with running water.

HYMN CXCI

Water, Grass, Sun.

VENOMOUS, slightly venomous, or venomous aquatic worm,—
Both creatures, stinging, unobserved, with poison have infected me.

2 Coming, it kills the unobserved; it kills them as it goes away,
It kills them as it drives them off, and bruising bruises them to death.

---

7 This stanza also is very obscure. Bṛihaspati is said to look upon the waters and the vessel, that is the river to be crossed and the boat which is to be used, meaning perhaps the sacrifice and all that is used in performing it. Ludwig thinks that a play upon the words is intended, *ápaḥ* meaning both water and a religious ceremony and *taraḥ* both ferry-boat and prompt energy.

This so-called hymn is a spell or charm said to have been recited by Agastya when he suspected that he had been poisoned. Its silent repetition is said to be an effectual antidote against 'all venom in reptiles, insects, scorpions, roots, and artificial poisons'. I generally follow Sâyaṇa; but his explanations are not always satisfactory, and several passages must be left in their original obscurity.

1 The exact meaning of the words in the first line is uncertain.

Both creatures: both classes, either the venomous and the slightly venomous, or land-reptiles and water-snakes.

2 *Coming, it kills the unobserved:* the herb, used as an antidote, coming to the man who has been bitten kills the venomous creatures who secretly attacked him.

3 Sara grass, dharba, kuśara, and sairya, munja, vîraṇa,
Where all these creatures dwell unseen, with poison have infected me.

4 The cows had settled in their stalls, the beasts of prey had sought their lairs,
Extinguished were the lights of men, when things unseen infected me.

5 Or these, these reptiles, are observed, like lurking thieves at evening time,
Seers of all, themselves unseen: be therefore very vigilant.

6 Heaven is your sire, your mother Earth, Soma your brother, Aditi
Your sister: seeing all, unseen, keep still and dwell ye happily.

7 Biters of shoulder or of limb, with needle-stings, most venomous,
Unseen, let naught of you remain: vanish together and be gone.

8 Slayer of things unseen, the Sun, beheld of all, mounts, eastward, up,
Consuming all that are not seen, and evil spirits of the night.

9 There hath the Sun-god mounted up, who scorches much and everything,
Even the Âditya from the hills, all-seen, destroying things unseen.

10 I hang the poison in the Sun, a wine-skin in a vintner's house,

---

3 *Śara grass etc.*: these are different sorts of grass in which snakes and other venomous reptiles lurk.

6 *Heaven*, or Dyaus, is here said to be the father of the snakes.

Soma, here is the Moon.

10 *I hang the poison in the Sun*: "I deposit the poison in the solar orb, like a leather bottle in the house of a vender of spirits." Wilson. See Wilson's note in which he says that by the Sun or as

He will not die, nor shall we die: his path is far: he whom bay horses bear hath turned thee to sweet meath.

11 This little bird, so very small, hath swallowed all thy poison up.
She will not die, nor shall we die: his path is far: he whom bay horses bear hath turned thee to sweet meath.

12 The three times seven bright sparks of fire have swallowed up the poison's strength.
They will not die, nor shall we die: his path is far: he whom bay horses bear hath turned thee to sweet meath.

13 Of ninety rivers and of nine with power to stay the venom's course,—
The names of all I have secured: his path is far: he whom bay horses bear hath turned thee to sweet meath.

14 So have the peahens three times seven, so have the maiden sisters seven,

---

Sâyaṇa paraphrases it, the orb of the Sun, "is probably to be understood a mystical diagram, or figure wholly or partly typical of the solar orb: the Sun being considered as especially instrumental in counteracting the operation of poison."

He will not die: the Sun will not die from the effects of the poison thus applied, and we also who have been bitten shall through his favour recover,

11 *This little bird:* according to Sâyaṇa, the bird which we call the francoline partridge, said to be a 'remover of poison.'

12 *Bright sparks of fire:* either, says Sâyaṇa, the seven flames of fire multiplied, or the twenty-one varieties of another kind of bird unaffected by eating poison.

13 *Of ninety rivers and of nine:* the numbers are used indefinitely for all the rivers of the country.

14 *The peahens three times seven:* peafowl are regarded as the great enemies of snakes. The number appears to be merely fanciful and borrowed from verse 12.

The maiden sisters seven: the seven chief rivers of the land.

Carried thy venom: far away, as girls bear water in their jars.

15 The mungoose is so small a thing; I crush the creature with a stone.
Thence hath the poison turned away, departed unto distant lands.

16 Forth issuing from the mountain's side the mungoose spake these words and said:
The scorpion's venom hath no strength, scorpion, thy venom is but weak.

---

15 As *kushumbha* means poison-bag, *kushumbhakah* in the text is taken by Ludwig and Grassmann to mean venomous insect.

Sâyaṇa explains it as the *nakula*, nëul or mungoose whose hostility to the snake is proverbial. Wilson paraphrases: 'May the insignificant mungoose carry off thy venom, (Poison): if not, I will crush the vile (creature) with a stone.'

BOOK THE SECOND.

HYMN I. Agni.

THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone:
From out the forest trees and herbs that grow on ground, thou, sovran lord of men, art generated pure.
2 Thine is the Herald's task and Cleanser's duly timed;
Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering priest: thou art the Brahman, lord and master in our home.

The hymns of this Book, with the few exceptions that will be noted, are ascribed to the Ṛishi Gṛitsamada. As Book I. is called the Book of the Ṣatarchins, that is of a hundred or a large indefinite number of authors of Ṛichas or verses, so this Book is commonly called the Gârtsamada Maṇḍala or Book of Gṛitsamada.

1 *Through the days:* for the days of sacrifice, according to Sâyaṇa.

The waters: from the waters of the firmament, as lightning.

From out the forest trees: in the frequently occurring conflagrations caused by the friction of dry branches. Agni is also said to have his home in plants, perhaps originally on account of a phosphorescent light which some plants emit.

2 Agni concentrates in himself the various functions of different classes of human priests, the most important of which are mentioned in the verse. The classification of the priests and the description of their duties are given with variations by different authorities. The Hotar or Herald invokes the gods; the Potar, Purifier, or Cleanser, is the assistant of the Brahman or praying priest who remedies any defect in the ritual; the Neshṭar or Leader leads forward the wife of the sacrificer; the Agnîdh or Kindler lights the sacrificial fire; the Praṣâstar or Director is the assistant of the Hotar; and the Adhvaryu or ministering priest is the deacon who measures the ground, builds the altar, and makes all the preparations necessary for the sacrifice. The duties of the priests, however, varied at different times and according to the nature of the ceremony which they were engaged to perform.

3 Hero of heroes, Agni! thou art Indra, thou art Vishṇu of the mighty stride, adorable:
Thou, Brahmaṇaspati, the Brahman finding wealth: thou, O sustainer, with thy wisdom tendest us.

4 Agni, thou art king Varuṇa whose laws stand fast; as Mitra, wonder-worker, thou must be implored.
Aryaman, heroes' lord, art thou, enriching all, and liberal Aṇśa in the synod, O thou god.

5 Thou givest strength, as Twashṭar, to the worshipper: thou, wielding Mitra's power, hast kinship with the Dames.
Thou, urging thy fleet coursers, givest noble steeds: a host of heroes art thou with great store of wealth.

6 Rudra art thou, the Asura of mighty heaven: thou art the Maruts' host, thou art the lord of food,
Thou goest with red winds: bliss hast thou in thine home. As Pûshan thou thyself protectest worshippers.

7 Giver of wealth art thou to him who honours thee; thou art god Savitar, granter of precious things.
As Bhaga, lord of men! thou rulest over wealth, and guardest in his house him who hath served thee well.

8 To thee, the people's lord within the house, the folk press forward to their king most graciously inclined.
Lord of the lovely look, all things belong to thee: ten, hundred, yea, a thousand are outweighed by thee.

9 Agni, men seek thee as a father with their prayers, win thee, bright-formed, to brotherhood with holy act.
Thou art a son to him who duly worships thee, and as a trusty friend thou guardest from attack.

---

3 *Vishṇu of the mighty stride:* See I. 32. 16.

4 *Aṇśa:* the Distributor; one of the Âdityas.

5 *The Dames:* the consorts of the gods.

10 A Ṛibhu art thou, Agni, near to be adored; thou art the sovran of refreshing food and wealth.
Thou shinest brightly forth, thou burnest to bestow: pervading sacrifice thou lendest us thine help.

11 Thou, God, art Aditi to him who offers gifts: thou, Hotrâ, Bhâratî, art strengthened by the song.
Thou art the hundred-wintered Ilâ to give strength, lord of wealth! Vṛitra-slayer and Sarasvatî.

12 Thou, Agni cherished well, art highest vital power; in thy delightful hue are glories visible.
Thou art the lofty might that furthers each design: thou art wealth manifold, diffused on every side.

13 Thee, Agni, have the Âdityas taken as their mouth; the pure ones have made thee, O sage, to be their tongue.
The bounteous givers wait on thee at solemn rites: by thee the gods devour the duly offered food.

14 By thee, O Agni, all the immortal guileless gods eat with thy mouth the oblation that is offered them.
By thee do mortal men give sweetness to their drink. Pure art thou born, the embryo of the plants of earth.

15 With these thou art united, Agni; yea, thou, god of noble birth, surpassest them in majesty,
Which, through the power of good, here spreads abroad from thee, diffused through both the worlds, throughout the earth and heaven.

16 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine and steeds,—
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

---

11 *Hotrâ, Bhâratî, Ilâ,* are personifications of parts of religious worship. The epithet 'hundred-wintered' appears to refer to the natural duration of human life. *Sarasvatî:* See I. 3. 10.

16 *With brave men:* attended by brave sons, who will support and strengthen us.

HYMN II. Agni.

WITH sacrifice exalt Agni who knows all life; worship him with oblation and repeated song,
Well kindled, nobly fed, heaven's lord, celestial priest, who labours at the pole where deeds of might are done.

2 At night and morning, Agni, have they called to thee, like milch-kine in their stalls lowing to meet their young.
As messenger of heaven thou lightest all night long the families of men, thou lord of precious boons.

3 Him have the gods established at the region's base, doer of wondrous deeds, herald of heaven and earth;
Like a most famous car, Agni the purely bright, like Mitra to be glorified among the folk.

4 Him have they set in his own dwelling, in the vault, like the moon waxing, fulgent, in the realm of air.
Bird of the firmament, observant with his eyes, guard of the place as 'twere, looking to gods and men.

5 May he as priest encompass all the sacrifice: men throng to him with offerings and with hymns of praise.
Raging with jaws of gold among the growing plants, like heaven with all the stars, he quickens earth and sky.

6 Such as thou art, brilliantly kindled for our weal, a liberal giver, send us riches in thy shine,
For our advantage, Agni, god, bring Heaven and Earth hither that they may taste oblation brought by man.

---

1 *Who labours at the pole:* who takes the chief part in the performance of all-important sacrifice. A metaphor from oxen drawing a car or wain.

2 *Have they called:* the priests.

3 *At the region's base:* at the altar, according to Sâyaṇa.

4 The word *hvâre*, here rendered 'in the vault,' is difficult. Sâyaṇa, explains it as 'solitary.' Roth would alter the text.

Guard of the place: of the most sacred place, the altar.

7 Agni, give us great wealth, give riches thousandfold:
unclose to us, like doors, strength that shall bring renown.
Make Heaven and Earth propitious through the power of prayer, and like the sky's bright sheen
let mornings beam on us.

8 Enkindled night by night at every morning's dawn,
may he shine forth with red flame like the lord of light,—
Agni adored in beauteous rites with lauds of men,
fair guest of living man and king of all our folk.

9 Song chanted by us men, O Agni, ancient one, has swelled unto the deathless gods in lofty heaven—
A milch-cow yielding to the singer in the rites
wealth manifold, in hundreds, even as he wills.

10 Agni, may we show forth our valour with the steed
or with the power of prayer beyond all other men;
And over the five races let our glory shine high like the realm of light and unsurpassable.

11 Such, conqueror! be to us, be worthy of our praise,
thou for whom princes nobly born exert themselves;
Whose sacrifice the strong seek, Agni, when it shines
for never-failing offspring in thine own abode.

12 Knower of all that lives, O Agni, may we both,
singers of praise and chiefs, be in thy keeping still.
Help us to wealth exceeding good and glorious,
abundant, rich in children and their progeny.

---

8 *May he:* Agni.

9 *A milch-cow:* the hymn of praise brings riches to the worshipper.

10 *With the steed:* with the war-car in battle as well as with prayer in sacrifices.

The five races: the five great Âryan tribes. See I. 7. 9.

11 *The strong:* the wealthy worshippers.

Never-failing offspring: one of the chief rewards of the worship of Agni.

13 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine and steeds,—
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN III. Âprîs.

AGNI is set upon the earth well kindled; he standeth in the presence of all beings.
Wise, ancient, god, the priest and purifier, let Agni serve the gods for he is worthy.

2 May Narâśansa lighting up the chambers, bright in his majesty through threefold heaven,
Steeping the gift with oil-diffusing purpose, bedew the gods at chiefest time of worship.

3 Adored in heart, as is thy right, O Agni, serve the gods first to-day before the mortal.
Bring thou the Marut host. Ye men, do worship to Indra seated on the grass, eternal.

4 O Grass divine, increasing, rich in heroes, strewn for wealth' sake, well laid upon this altar,—
On this bedewed with oil sit ye, O Vasus, sit all ye gods, ye holy, ye Âdityas.

5 Wide be the Doors, the goddesses, thrown open, easy to pass, invoked, through adorations.

---

2 *Narâśansa:* 'the desire of men,' Agni. *The chambers:* the receptacles of the offerings, according to Sâyaṇa. *At chiefest time of worship:* when the oblation of clarified butter is cast into the fire.

3 *Before the mortal:* before the mortal priest.

4 *O Grass divine:* the sacred grass, strewn on the floor of the hall of sacrifice as a seat for the gods, is one of the Âprîs or deified objects which are to be propitiated in this hymn. All these are regarded as forms of Agni.

5 *The Doors:* of the hall of sacrifice. These appear to have been regarded as types of, and even fancifully identified with, the doors of the cosmic house, the portals of the East through which the morning light enters into the world. See *Cosmology of the Ṛigveda*, p. 19.

Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.

6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime,
Yielders of rich milk, interweave in concert the long-extended thread, the web of worship.

7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse,
Worshipping gods, at ordered seasons decking them at three high places at the centre of the earth.

8 Sarasvatî who perfects our devotion, Ilâ divine, Bhâratî all-surpassing,—
Three goddesses, with power inherent, seated, protect this holy grass, our flawless refuge!

9 Born is the pious hero swift of hearing, like gold in hue, well formed, and full of vigour.
May Twashṭar lengthen out our line and kindred, and may they reach the place which gods inhabit.

10 Vanaspati shall stand anear and start us, and Agni with his arts prepare oblation.
Let the skilled heavenly immolator forward unto the gods the offering thrice anointed.

11 I sprinkle oil: oil is his habitation. In oil he rests: oil is his proper province.
Come as thy wont is; O thou steer, rejoice thee; bear off the oblation duly consecrated.

The class: the *maghavans*, the eminent and wealthy men who institute sacrifices.

6 *Yielders of rich milk:* cheerful givers of rewards.

7 *Two heavenly Heralds:* invokers or priests. According to Sâyaṇa, the personified fire of earth and of the firmament. See I. 13. 8.
The centre of the earth: the altar. *The three high places:* of the three fires.
Three goddesses: presiding over different departments of worship.

9 *The pious hero:* a son devoted to the gods.

10 *Vanaspati:* the sacrificial post, or Agni in that form. See I. 13. 11.
The heavenly immolator: Agni, typically so called.

11 *Oil:* the clarified butter of oblation. *Thou steer:* mighty Agni.
Duly consecrated: offered with the holy word Svâhâ. See I. 13. 12.

HYMN IV. Agni.

For you I call the glorious refulgent Agni, the guest of men, rich in oblations,
Whom all must strive to win even as a lover, god among godly people, Jâtavedâs.

2 Bhṛigus who served him in the home of waters set him of old in houses of the living.
Over all worlds let Agni be the sovran, the messenger of gods with rapid coursers.

3 Among the tribes of men the gods placed Agni as a dear friend when they would dwell among them.
Against the longing nights may he shine brightly, and show the offerer in the house his vigour.

4 Sweet is his growth as of one's own possessions; his look when rushing fain to burn is lovely.
He darts his tongue forth, like a harnessed courser who shakes his flowing tail, among the bushes.

5 Since they who honour me have praised my greatness,—he gave, as 'twere, his hue to those who love him.
Known is he by his bright delightful splendour, and waxing old renews his youth for ever.

6 Like one athirst, he lighteth up the forests; like water down the chariot ways he roareth.
On his black path he shines in burning beauty, marked as it were the heaven that smiles through vapour.

7 Around, consuming the broad earth, he wanders, free roaming like an ox without a herdsman,—

This hymn and the three that follow are ascribed to the Ṛishi Somahûti of the ancient priestly family of Bhṛigu, one of the first institutors of sacrifice.

1 *Jâtavedâs:* Agni, who knows all life. See I. 44. 1.

2 *Who served him in the home of waters:* existing in the form of lightning in the firmament before he was brought down to earth.

5 *Since they who honour me:* Agni appears to be the speaker of these words.

Agni refulgent, burning up the bushes, with blackened lines, as though the earth he seasoned.

8 I, in remembrance of thine ancient favour, have sung my hymn in this our third assembly.
O Agni, give us wealth with store of heroes and mighty strength in food and noble offspring.

9 May the Gṛitsamadas, serving in secret, through thee, O Agni, overcome their neighbours,
Rich in good heroes and subduing foemen. That vital power give thou to chiefs and singers.

HYMN V. Agni.

HERALD and teacher was he born, a guardian for our patrons' help,
Earner by rites of noble wealth. That strong one may we grasp and guide;

2 In whom, Leader of sacrifice, the seven reins, far extended, meet;
Who furthers, man-like, eighth in place, as Cleanser, all the work divine.

3 When swift he follows this behest, bird-like he chants the holy prayers.
He holds all knowledge in his grasp even as the felly rounds the wheel.

---

7 *As though the earth he seasoned:* as though, by burning the weeds and bushes, he dressed and prepared the ground for tillage.

8 *Third assembly:* at the third of the three daily sacrifices.

9 *Serving in secret:* by the peaceful discharge of priestly duties, not by warfare like the chiefs who institute the sacrifice.

1 *Our patrons:* the wealthy institutors of the sacrifice. *That strong one:* Agni.

2 *Leader:* Netar, one of the sixteen priests.
The seven reins: the seven priests engaged in their several duties.
Cleanser: Potar, one of the sixteen priests. See II. 1. 2.

3 The first hemistich, as it stands, is unintelligible to me. Wilson, after Sâyaṇa, paraphrases: 'Whatever (offerings the priest) presents, whatever prayers he recites.'

4 Together with pure mental power, pure, as Director, was he born.
Skilled in his own unchanging laws he waxes like the growing boughs.
5 Clothing them in his hues, the kine of him the Leader wait on him.
Is he not better than the three, the sisters who have come to us?
6 When, laden with the holy oil, the sister by the mother stands,
The priest delights in their approach, as corn at coming of the rain.
7 For his support let him perform as ministrant his priestly task;
Yea, song of praise and sacrifice: we have bestowed, let us obtain.
8 That so this man, well skilled, may pay worship to all the holy ones,
And, Agni, this our sacrifice which we have here prepared, to thee.

HYMN VI. Agni.

AGNI, accept these logs of wood, this waiting with my prayer on thee:
Hear graciously these songs of praise.

---

4 *Director:* Praśâstar, one of the priests. See II. 1. 2.

5 The stanza is obscure. Ludwig thinks that Agni is here called the Leader because he leads the sister Dawns to the sacrifice, and that they are said to be three in number to correspond with the number of the cows.

6 *The sister:* Ushas or Dawn. *The mother:* the altar, representing Earth.

7 *Let him:* Agni as priest.

8 *This man:* the worshipper.

1 *Logs of wood:* fuel for the sacrificial fire.

This waiting with my prayer on thee: this 'beseeching and besieging' as Milton says. Or *upasadam* taken in a special sense may mean the ceremony called Upasad which formed part of the Jyotiṣṭoma, a very important Soma ceremony.

2 With this hymn let us honour thee, seeker of horses, son of strength,
With this fair hymn, thou nobly born.
3 As such, lover of song, with songs, wealth-lover, giver of our wealth!
With reverence let us worship thee.
4 Be thou for us a liberal prince, giver and lord of precious things.
Drive those who hate us far away.
5 Such as thou art, give rain from heaven, give strength which no man may resist:
Give food exceeding plentiful.
6 To him who lauds thee, craving help, most youthful envoy! through our song,
Most holy herald! come thou nigh.
7 Between both races, Agni, sage, well skilled thou passest to and fro,
As envoy friendly to mankind.
8 Befriend us thou as knowing all. Sage, duly worship thou the gods,
And seat thee on this sacred grass.

HYMN VII. Agni.

O VASU, thou most youthful god, Bhârata, Agni, bring us wealth,
Excellent, splendid, much-desired.
2 Let no malignity prevail against us, either god's or man's:
Save us from this and enmity.
3 So through thy favour may we force through all our enemies a way,
As 'twere through streaming water-floods.

---

2 *Seeker of horses:* in order to bestow them on the worshipper.

7 *Both races:* gods and men. *Well skilled:* acquainted with both.

1 *Vasu:* one of the class of gods so named. *Bhârata:* Agni is so called, according to Sâyaṇa, either as having been produced by attrition by the priests or Bharatas, or as being the bearer of oblations.

4 Thou, purifier Agni, high shinest forth, bright, adorable,
When worshipped with the sacred oil.
5 Ours art thou, Agni, Bhârata, honoured by us with barren cows,
With bullocks and with kine in calf:
6 Wood-fed, bedewed with sacred oil, ancient, invoker, excellent,
The son of strength, the wonderful.

HYMN VIII. Agni.

Now praise, as one who strives for strength, the harnessing of Agni's car,
The liberal, the most splendid one;
2 Who, guiding worshippers aright, withers, untouched by age, the foe:
When worshipped fair to look upon;
3 Who for his glory is extolled at eve and morning in our homes,
Whose statute is inviolate;
4 Who shines refulgent like the Sun, with brilliance and with fiery flame,
Decked with imperishable sheen.
5 Him Atri, Agni, have our songs strengthened according to his sway:
All glories hath he made his own.
6 May we with Agni's, Indra's help, with Soma's, yea, of all the gods,
Uninjured dwell together still, and conquer those who fight with us.

---

5 *With kine in calf: ashṭâpadîbhiḥ* is thus explained by Sâyaṇa, and is used in the language of the ritual for animals with young. Roth and Grassmann understand 'verses' consisting of eight feet, divisions, or syllables.

5 *Him Atri:* Agni appears here to be called by the name of the ancient sage Atri. Or *atrim* may be an epithet of Agni, signifying the devourer of the food with which he is supplied, as Sâyaṇa explains it.

HYMN IX.

Agni.

ACCUSTOMED to the herald's place, the herald hath seated him, bright, splendid, passing mighty,
Whose foresight keeps the Law from violation, excellent, pure-tongued, bringing thousands, Agni.

2 Envoy art thou, protector from the foeman; strong god, thou leadest us to higher blessings.
Refulgent, be an ever-heedful keeper, Agni, for us and for our seed and offspring.

3 May we adore thee in thy loftiest birth-place, and, with our praises, in thy lower station.
The place whence thou hast issued forth I worship: to thee well kindled have they paid oblations.

4 Agni, best priest, pay worship with oblation; quickly commend the gift to be presented;
For thou art lord of gathered wealth and treasure: of the bright song of praise thou art inventor.

5 The twofold opulence, O wonder-worker, of thee new-born each day never decreases.
Enrich with food the man who lauds thee, Agni: make him the lord of wealth with noble offspring.

6 May he, benevolent with this fair aspect, best sacrificer, bring the gods to bless us.
Sure guardian, our protector from the foeman, shine, Agni, with thine affluence and splendour.

---

1 *The herald:* Agni, the invoker of the gods. The name comes, with more emphasis, at the end of the verse. *The Law:* especially sacrifice.

3 *In thy loftiest birth-place:* as the fire of the Sun in heaven. *Thy lower station:* the firmament, where Agni is born as lightning. *The place whence thou hast issued forth:* the altar where the sacrificial fire burns.

5 *The twofold opulence:* enriching gods with sacrifice and men with earthly blessings.

New-born each day: rekindled at the morning sacrifice.

HYMN X. Agni.

Agni, first, loudly calling, like a father, kindled by man upon the seat of worship,
Clothed in his glory, deathless, keen of insight, must be adorned by all, the strong, the famous.

2 May Agni the resplendent hear my calling, through all my songs, immortal, keen of insight.
Dark steeds or ruddy draw his car, or carried in sundry ways he makes them red of colour.

3 On wood supine they got the well-formed infant: a germ in various-fashioned plants was Agni;
And in the night, not compassed round by darkness, he dwells, exceeding wise, with rays of splendour.

4 With oil and sacred gifts I sprinkle Agni who makes his home in front of all things living,
Broad, vast, through vital power o'er all expanded, conspicuous, strong with all the food that feeds him.

5 I pour to him who looks in all directions: may he accept it with a friendly spirit.
Agni with bridegroom's grace and lovely colour may not be touched when all his form is fury.

6 By choice victorious, recognize thy portion: with thee for envoy may we speak like Manu.
Obtaining wealth, I call on perfect Agni who with an eloquent tongue dispenses sweetness.

---

1 *First:* chief of the gods. *Loudly calling:* roaring as fire, or, to be invoked by all, according to Sâyaṇa. *Like a father:* supporting the gods by conveying oblations to them.

2 *Carried in sundry ways:* to one fire-receptacle after another.

3 *On wood supine:* the lower piece of wood in which fire is produced.

A germ: latent in plants, with reference to the luminosity of some plants. See II. 1. 1.

6 *By choice:* according to Sâyaṇa, 'with lustre.' *Recognize thy portion:* acknowledge the sacrificial offering to be suitable.

Like Manu: with the wisdom and authority of Manu who was instructed directly by the gods.

HYMN XI.

Indra.

HEAR thou my call, O Indra; be not heedless: thine may we be for thee to give us treasures;
For these presented viands, seeking riches, increase thy strength like streams of water flowing.

2 Floods great and many, compassed by the dragon, thou badest swell and settest free, O hero.
Strengthened by songs of praise thou rentest piecemeal the Dâsa, him who deemed himself immortal.

3 For, hero, in the lauds wherein thou joyedst, in hymns of praise, O Indra, songs of Rudras,
These streams in which is thy delight approach thee, even as the brilliant ones draw near to Vâyu.

4 We who add strength to thine own splendid vigour, laying within thine arms the splendid thunder—
With us mayst thou, O Indra, waxen splendid, with Sûrya overcome the Dâsa races.

5 Hero, thou slewest in thy valour Ahi concealed in depths, mysterious, great enchanter,
Dwelling enveloped deep within the waters, him who checked heaven and stayed the floods from flowing.

6 Indra, we laud thy great deeds wrought aforetime, we laud thine exploits later of achievement;
We laud the bolt that in thine arms lies eager; we laud thy two bay steeds, heralds of Sûrya.

---

2 *Compassed by the dragon:* obstructed by the great serpent Ahi. *The Dâsa:* the savage or demon Ahi. See I. 32. 11.

3 *Songs of Rudras:* like those sung by the Rudras or Maruts, Indra's allies.

These streams: sacrificial waters or libations. *Vâyu*, the god of wind, was entitled to the first draught of the Soma-juice. See verse 14 of this hymn.

4 *Splendid:* the word *çubhra*, splendid, occurs in all three places in the text.

5 *Concealed in depths:* of the atmosphere.

6 *Heralds of Sûrya:* announcing the coming of the sunlight after the heavy rain which Indra has sent.

7 Indra, thy bay steeds showing forth their vigour
have sent a loud cry out that droppeth fatness.
The earth hath spread herself in all her fulness: the
cloud that was about to move hath rested.

8 Down, never ceasing, hath the rain-cloud settled:
bellowing, it hath wandered with the mothers.
Swelling the roar in the far distant limits, they have
spread wide the blast sent forth by Indra.

9 Indra hath hurled down the magician Vṛitra who lay
beleaguering the mighty river.
Then both the heaven and earth trembled in terror at
the strong hero's thunder when he bellowed.

10 Loud roared the mighty hero's bolt of thunder, when
he the friend of man burnt up the monster,
And, having drunk his fill of flowing Soma, baffled
the guileful Dânava's devices.

11 Drink thou, O hero Indra, drink the Soma; let the
joy-giving juices make thee joyful.
They, filling both thy flanks, shall swell thy vigour.
The juice that satisfies hath holpen Indra.

12 Singers have we become with thee, O Indra: may
we serve duly and prepare devotion.
Seeking thy help we meditate thy praises: may we
at once enjoy thy gift of riches.

13 May we be thine, such by thy help, O Indra, as swell
thy vigour while they seek thy favour.
Give us, thou god, the riches that we long for, most
powerful, with store of noble children.

---

7 The loud cry that drops fatness is the thunder that precedes the fertilizing rain. *The earth hath spread herself:* to receive the rain.

8 *The mothers:* the original waters above the firmament.

They: Indra's attendants, the Maruts or Storm-gods.

9 *The mighty river:* the great cloud that holds the rain.

10 *The guileful Dânava's devices:* the magic arts of the demon Vṛitra.

14 Give us a friend, give us an habitation; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vâyus, who drink the first libation of the Soma.
15 Let those enjoy in whom thou art delighted. Indra, drink Soma for thy strength and gladness.
Thou hast exalted us to heaven, preserver, in battles, through the lofty hymns that praise thee.
16 Great, verily, are they, O thou preserver, who by their songs of praise have won thy blessing.
They who strew sacred grass to be thy dwelling, holpen by thee have got them strength, O Indra.
17 Upon the great Trikadruka days, hero, rejoicing thee, O Indra, drink the Soma.
Come with bay steeds to drink of our libation, shaking the drops from out thy beard, contented.
18 Hero, assume the might wherewith thou clavest Vṛitra piecemeal, the Dânava Aurṇavâbha.
Thou hast disclosed the light to light the Ârya: on thy left hand, O Indra, sank the Dasyu.
19 May we gain wealth, subduing with thy succour and with the Ârya, all our foes, the Dasyus.
Our gain was that to Trita of our party thou gavest up Twashṭar's son Viṣvarûpa.
20 He cast down Arbuda what time his vigour was strengthened by libations poured by Trita.

---

14 *The Vâyus:* the plural is used honorifically for the singular.

17 *Trikadruka days:* the first three days of the Abhiplava festival.

18 *Aurṇavâbha:* son of Urṇavâbha, a demon. *The Dasyu:* the barbarian, the original inhabitant of the land. According to Sâyaṇa the demon Vṛitra is meant.

19 It is difficult to make anything intelligible of this stanza. *Trita* is said by Sâyaṇa to be a *Maharshi* or great Ṛishi, and Viṣvarûpa is said to be a three-headed monster slain by Indra.

20 *Arbuda*: a demon of the atmosphere. See I. 51. 6.

Indra sent forth his whirling wheel like Sûrya, and aided by the Angirasas rent Vala.

21 Now let that wealthy cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in the assembly.

HYMN XII. Indra.

He who just born chief god of lofty spirit by power and might became the gods' protector,
Before whose strength in majesty of valour the two worlds trembled, He, O men, is Indra.

2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.

3 Who slew the dragon, freed the seven rivers, and drove the kine forth from the cave of Vala,
Begat the fire between two stones, the spoiler in warriors' battle, He, O men, is Indra.

4 He who created all these things that perish, who chased away the humbled race of Dâsas,
Who like a hunter conquering takes as booty the foeman's treasure, He, O men, is Indra.

Sent forth his whirling wheel: Indra is said to have used a wheel of the Sun's chariot as a missile.

Vala: the brother of Vṛitra, or Vṛitra himself. See I. 11. 5.

21 *That wealthy cow of thine:* meaning, probably, Ushas or Dawn, who brings good gifts to man. Or *sâ dakshiṇâ maghonî* may be translated 'that liberal meed' of thine, that is the rich reward which Indra bestows upon his worshippers, regarded as the counterpart of the *dakshiṇâ* or honorarium given by the institutors of sacrifices to the priests who perform the ceremonies.

3 *Begat the fire between two stones:* generated lightning between heaven and earth.

5 Of whom, the terrible, they ask, Where is He? or verily they say of him, He is not.
He minishes foes' wealth like stakes of gamblers.
Have faith in him, for He, O men, is Indra.

6 He who is furtherer of rich and lowly, of priest, of suppliant who sings his praises;
Who, fair-faced, favours him who presses Soma with stones made ready, He, O men, is Indra.

7 He under whose supreme control are horses, all chariots, and the villages, and cattle;
He who gave being to the sun and morning, who leads the waters, He, O men, is Indra.

8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.

9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;
He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.

10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Dasyu, He, O men, is Indra.

11 He who discovered in the fortieth autumn Śambara as he dwelt among the mountains;
Who slew the dragon putting forth his vigour, the demon lying there, He, men, is Indra.

12 Who with his seven bright rays, the Bull, the mighty, set free the seven great floods to flow at pleasure;
Who, thunder-armed, rent Rauhiṇa in pieces when scaling heaven, He, O ye men, is Indra.

---

7 *Who leads the waters:* brings the periodical rains.

8 *Whom two invoke:* the warrior and the charioteer.

12 *Seven bright rays:* said to mean seven forms of Indra. *Rauhiṇa* is said to be the name of a demon.

13 Even the Heaven and Earth bow down before him,
before his strength the very mountains tremble.
Known as the Soma-drinker, armed with thunder,
who wields the bolt, He, O ye men, is Indra.

14 Who aids with favour him who pours the Soma and
him who brews it, sacrificer, singer.
Whom prayer exalts, and pouring forth of Soma,
and this our gift, He, O ye men, is Indra.

15 Thou verily art fierce and true who sendest strength
to the man who brews and pours libation.
So may we evermore, thy friends, O Indra, speak
loudly to the synod with our heroes.

HYMN XIII. Indra.

The Season was the parent, and when born therefrom it entered rapidly the floods wherein it grows.
Thence was it full of sap, streaming with milky juice: the milk of the plant's stalk was chief and meet for lauds.

2 They come trooping together bearing milk to him,
and bring him sustenance who gives support to all.
The way is common for the downward streams to flow.
Thou who didst these things first art worthy of our lauds.

---

15 *With our heroes:* with our brave sons around us.

1 *The Season:* the Rains, the most important of the seasons. So monsoon, a corruption of *mausim*, any season, means the Rains especially. *It:* the Soma-plant.

2 *They come:* probably the cows whose milk is to be used in sacrifice.

The way is common: referring to the water used in the Soma ceremony. Sâyaṇa explains the stanza differently, and Wilson paraphrases it thus: 'The aggregated (streams) come, bearing everywhere the water, and conveying it as sustenance for the asylum of all rivers, (the ocean): the same path is assigned to all the descending (currents) to follow; and as he who has (assigned) them (their course), thou, (Indra), art especially to be praised.'

3 One priest announces what the institutor gives: one, altering the forms, zealously plies his task.
The third corrects the imperfections left by each. Thou who didst these things first art worthy of our lauds.

4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can bear.
Greedily with his teeth he eats the master's food. Thou who didst these things first art worthy of our lauds.

5 Thou hast created earth to look upon the sky: thou, slaying Ahi, settest free the rivers' paths.
Thee, such, a god, the gods have quickened with their lauds, even as a steed with waters: meet for praise art thou.

6 Thou givest increase, thou dealest to us our food: thou milkest from the moist the dry, the rich in sweets.
Thou by Vivasvân layest down thy precious store: thou art sole lord of all. Meet for our praise art thou.

---

3 According to Sâyaṇa, three priests are here indicated, the Hotar who announces the sacrifice, the Adhvaryu who apportions the several pieces of the victim, and the Brahman who corrects mistakes and remedies defects in the ritual.

The first four stanzas are full of difficulties and in places absolutely unintelligible. My version of stanza 3, which generally follows Sâyaṇa, will not bear critical examination, but at present I have nothing better to propose.

4 *There they sit:* according to Sâyaṇa, 'the householders abide in their homes.' *To him who comes:* to a guest. *He eats the master's food:* probably, Agni consumes the oblations of the householder.

6 *Thou milkest from the moist:* producest the dry nutritious grain from the moist stalk. *Vivasvân* is said by Sâyaṇa to mean 'the worshipper.' What is really meant is uncertain.

7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and bear seed;
Thou who hast made the matchless lightnings of the sky,—vast, compassing vast realms, meet for our praise art thou.

8 Who broughtest Nârmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,
Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.

9 Thou for whose sole delight ten hundred steeds are yoked, feeder of all, when thou holpest the worshipper.
Thou for Dabhîti boundest Dasyus not with cords; thou wast a mighty help. Worthy of lauds art thou.

10 All banks of rivers yielded to his manly might; to him they gave, to him, the strong, gave up their wealth.
The six directions hast thou fixed, a fivefold view: thy victories reached afar. Worthy of lauds art thou.

---

8 This stanza is unintelligible. *Nârmara* is said to be a fiend slain by Indra. *The strengthening one:* according to Sâyaṇa, Ûrjayantî is the name of a female demon or Piśâchî. Grassmann takes it to mean the Sun, Ludwig thinks it is the name of a strong-hold used as a store-house of provisions.

9 The meaning of the first hemistich is uncertain. *Dabhîti:* a Ṛishi, named in I. 112. 23. *Not with cords:* in a prison without cords, the grave.

10 *All banks of rivers:* the dams that prevented the rivers of the clouds from flowing. *The six directions:* above, below, before, behind, right, left. *The fivefold view:* inasmuch as we cannot see what is below the ground. Sâyaṇa explains the *shad-vishṭiraḥ* as heaven, earth, day, night, water, and plants, and the *pancha sandṛiśaḥ* as the five races of men.

11 Meet for high praise, O hero, is thy power, that with thy single wisdom thou obtainest wealth,
The life-support of conquering Jâtûshṭhira. Indra, for all thy deeds worthy of lauds art thou.

12 Thou for Turvîti heldest still the flowing floods, the river-stream for Vayya easily to pass,
Didst raise the outcast from the depths, and gavest fame unto the halt and blind. Worthy of lauds art thou.

13 Prepare thyself to grant us that great bounty, O Vasu, for abundant is thy treasure.
Snatch up the wonderful, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XIV. Indra.

MINISTERS, bring the Soma-juice for Indra, pour forth the gladdening liquor with the beakers.
To drink of this the hero longeth ever; offer it to the Bull, for this he willeth.

2 Ye ministers, to him who with the lightning smote, like a tree, the rain-withholding Vṛitra—
Bring it to him, him who is fain to taste it, a draught of this which Indra here deserveth.

---

11 *Jâtûshṭhira:* a certain man of that name says Sâyaṇa, perhaps the institutor of the sacrifice.

12 *Turvîti* and *Vayya* appear to have been enabled to ford a great river by the aid of Indra. See I. 61 11. Turvîti was the son of Vayya. See I. 54. 6.

The outcast: or Parâvrij as a proper name. See I. 112. 8, where the miracle is ascribed to the Aṣvins.

13 *Snatch up the wonderful:* that is, gain quickly wondrous wealth. This appears to be the literal meaning of the words which Wilson paraphrases, after Sâyaṇa: 'mayest thou be disposed to grant us exceeding abundance.'

1 *Ministers:* Adhvaryus, or priests, whose duty was to make the preparations for sacrifice.

3 Ye ministers, to him who smote Dṛibhîka, who drove the kine forth, and discovered Vala,
Offer this draught, like Vâta in the region: clothe him with Soma even as steeds with trappings.

4 Him who did Uraṇa to death, Adhvaryus! though showing arms ninety-and-nine in number;
Who cast down headlong Arbuda and slew him,—speed ye that Indra to our offered Soma.

5 Ye ministers, to him who struck down Svaṣna, and did to death Vyansa and greedy Ṣushṇa,
And Rudhikrâs and Namuchi and Pipru,—to him, to Indra, pour ye forth libation.

6 Ye ministers, to him who, as with thunder, demolished Ṣambara's hundred ancient castles;
Who cast down Varchin's sons, a hundred thousand,—to him, to Indra, offer ye the Soma.

7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom;
Who quelled the hero foes of Atithigva, Kutsa, and Âyu,—bring to him the Soma.

8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.
Bring to the glorious one what hands have cleansèd; to Indra bring, ye pious ones, the Soma.

---

3 *Dṛibhîka:* one of the numerous demons slain by Indra.

Like Vâta in the region: bringing rain, as the Wind-god does.

As steeds with trappings: the meaning of *jûḥ* is uncertain. Sâyaṇa explains it, 'as an old man (is covered) with garments.'

4 *Uraṇa:* another demon. *Arbuda:* a demon mentioned in I. 51. 6.

5 *Svaṣna, Vyansa,* and the rest, are demons, some of whom have been previously mentioned.

6 *Ṣambara:* a fiend mentioned several times in Book I. *Varchin:* a demon who reviled Indra, and was slain with all his sons and followers.

7 *The hero foes:* the text has only *vîrân,* heroes. Sâyaṇa supplies 'assailants,' as Atithigva, Kutsa, and Âyu appear in Book I. as favoured by Indra.

9 Do ye, O ministers, obey his order: that, purified in wood, in wood uplift ye.
Well pleased he longs for what your hands have tended: offer the gladdening Soma-juice to Indra.
10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.
I know him: I am sure of this, the holy knows that I fain would give to him more largely.
11 Him, ministers, the lord of heavenly treasure and all terrestial wealth that earth possesses,
Him, Indra, fill with Soma as a garner is filled with barley full: be this your labour.
12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XV.

Indra.

Now, verily, will I declare the exploits, mighty and true, of him the true and mighty.
In the Trikadrukas he drank the Soma: then in its rapture Indra slew the dragon.
2 High heaven in unsupported space he stablished: he filled the two worlds and the air's mid-region.
Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.
3 From front, as 'twere a house, he ruled and measured; pierced with his bolt the fountains of the rivers,
And made them flow at ease by paths far-reaching. These things did Indra in the Soma's rapture.

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9 *In wood:* in the wooden receptacle.

1 *In the Trikadrukas:* See II. 11. 17. *In its rapture:* in the exhilaration produced by drinking the fermented juice. See I. 51. 2 and Note.

3 *From front, as 'twere a house:* the formation of the world is compared to the building of a house. Wilson renders: '(He it is) who has measured the eastern (quarters) with measures like a chamber.'

4 Compassing those who bore away Dabhîti, in kindled fire he burnt up all their weapons,
And made him rich with kine and cars and horses. These things did Indra in the Soma's rapture.

5 The mighty roaring flood he stayed from flowing, and carried those who swam not safely over.
They having crossed the stream attained to riches. These things did Indra in the Soma's rapture.

6 With mighty power he made the stream flow upward, crushed with his thunderbolt the car of Ushas,
Rending her slow steeds with his rapid coursers. These things did Indra in the Soma's rapture.

7 Knowing the place wherein the maids were hiding, the outcast showed himself and stood before them.
The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.

8 Praised by the Angirasas he slaughtered Vala, and burst apart the bulwarks of the mountain.
He tore away their deftly-built defences. These things did Indra in the Soma's rapture.

9 Thou, with sleep whelming Chumuri and Dhuni, slewest the Dasyu, keptest safe Dabhîti.
There the staff-bearer found the golden treasure. These things did Indra in the Soma's rapture.

10 Now let that wealthy cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in assembly.

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4 *Dabhîti:* See II. 13. 9.

6 *The car of Ushas:* the destruction of the chariot of Ushas or Dawn by Indra is described more fully in IV. 30. 8.

7 Parâvṛij, here rendered 'the outcast,' is taken by Sâyaṇa as the name of a Ṛishi who was lame and blind. When some girls made sport of him he prayed to Indra and was made sound.

9 *Chumuri and Dhuni:* Asuras or demons.

The staff-bearer: the door-keeper, or chamberlain, of Dabhîti. *The golden treasure:* of Chumuri and Dhuni.

HYMN XVI. Indra.

To him, your own, the best among the good. I bring eulogy, like oblation in the kindled fire.

We invocate for help Indra untouched by eld, who maketh all decay, strengthened, for ever young.

2 Without whom naught exists, Indra the lofty one; in whom alone all powers heroic are combined.

The Soma is within him, in his frame vast strength, the thunder in his hand and wisdom in his head.

3 Not by both worlds is thine own power to be surpassed, nor may thy car be stayed by mountains or by seas.

None cometh near, O Indra, to thy thunderbolt, when with swift steeds thou fliest over many a league.

4 For all men bring their will to him the resolute, to him the holy one, to him the strong they cleave.

Pay worship with oblation, strong and passing wise. Drink thou the Soma, Indra, through the mighty blaze.

5 The vessel of the strong flows forth, the flood of meath, unto the strong who feeds upon the strong, for drink.

Strong are the two Adhvaryus, strong are both the stones. They press the Soma that is strong for him the strong.

6 Strong is thy thunderbolt, yea, and thy car is strong; strong are thy bay steeds and thy weapons powerful.

---

1 *Like oblation:* praise that magnifies and strengthens Indra as oblations of clarified butter cast into the fire increase the flame.

5 *The vessel of the strong:* the reservoir containing the strong Soma. In reference to the repetition of the word 'strong' in this and the following stanza see I. 177. 2-3.

The two Adhvaryus: officiating priests who prepare what is necessary for the sacrifice. *Both the stones:* for pressing out the Soma-juice.

Thou, Indra, Bull, art lord of the strong gladdening drink: with the strong Soma, Indra, satisfy thyself.

7 I, bold by prayer, come near thee in thy sacred rites, thee like a saving ship, thee shouting in the war.
Verily he will hear and mark this word of ours: we will pour Indra forth as 'twere a spring of wealth.

8 Turn thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf.
Lord of a hundred powers, may we once firmly cling to thy fair favours even as husbands to their wives.

9 Now let that wealthy cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVII. Indra.

LIKE the Angirasas, sing this new song forth to him, for, as in ancient days, his mighty powers are shown,
When in the rapture of the Soma he unclosed with strength the solid firm-shut stables of the kine.

2 Let him be even that god who for the earliest draught measuring out his power increased his majesty;
Hero who fortified his body in the wars, and through his greatness set the heaven upon his head.

3 Thou didst perform thy first great deed of hero might what time thou showedst power, through prayer, before this folk.
Hurled down by thee the car-borne lord of tawny steeds, the congregated swift ones fled in sundry ways.

---

1 Praise Indra after the manner of the ancient Angirasas with a new song because his ancient deeds are continually renewed for our advantage.

2 *Fortified his body:* protected it with a coat of mail.

3 *The congregated swift ones:* according to Sâyaṇa, the Asuras or enemies of the gods. According to Roth the waters of the heaven.

4 He made himself by might lord of all living things,
and strong in vital power waxed great above them all.
He, borne on high, o'erspread with light the heaven and earth, and, sewing up the turbid darkness, closed it in.

5 He with his might made firm the forward-bending hills, the downward rushing of the waters he ordained.
Fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill.

6 Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth,
The thunderbolt, wherewith loud-roaring he smote down, and striking him to death laid Krivi on the earth.

7 As she who in her parents' house is growing old, I pray to thee as Bhaga from the seat of all.
Grant knowledge, mete it out and bring it to us here: give us the share wherewith thou makest people glad.

8 May we invoke thee as a liberal giver: thou givest us, O Indra, strength and labours.
Help us with manifold assistance, Indra: mighty one, Indra, make us yet more wealthy.

9 Now may that wealthy cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

---

4 *Borne on high:* or perhaps 'luminous,' as Prof. Max Müller renders it.

5 *Forward-bending:* ready to fall until Indra fixed them.

6 *Krivi:* originally 'a leather bag' and metaphorically 'a cloud,' said by Sâyaṇa to be an Asura or demon.

7 *As Bhaga:* as the god who distributes wealth, and also presides over love and marriage. *From the seat of all:* from the hall of sacrifice where seats of sacred grass are provided for all the gods.

HYMN XVIII. Indra.

THE rich new car hath been equipped at morning; four yokes it hath, three whips, seven reins to guide it:
Ten-sided, friendly to mankind, light-winner, that must be urged to speed with prayers and wishes.

2 This is prepared for him the first, the second, and the third time: he is man's priest and herald.
Others get offspring of another parent: he goeth, as a noble bull, with others.

3 To Indra's car the bay steeds have I harnessed, that new well-spoken words may bring him hither.
Here let not other worshippers detain thee, for among us are store of holy singers.

4 Indra, come hitherward with two bay coursers, come thou with four, with six when invocated.
Come thou with eight, with ten, to drink the Soma.
Here is the juice, brave warrior: do not scorn it.

---

1 *The rich new car*, is the morning sacrifice which travels to the gods and obtains wealth for the worshipper. The *four yokes* are the four pair of stones for pressing out the Soma-juice; the *three whips* are the three tones of prayer; the *seven reins* are the seven metres. The meaning of *daśâritraḥ*, 'ten-sided,' is not clear. Sâyaṇa explains *aritrâḥ* as 'preservers from enemies, *i. e.* sins,' the planets. Grassmann thinks that wheels are meant.

2 *The first, the second, and the third time:* the three daily sacrifices are referred to. *He is man's priest:* Agni must be meant.

The second hemistich is obscure. Wilson, after Sâyaṇa, paraphrases: 'Other (priests) engender the embryo of a different (rite), but this victorious (sacrifice), the showerer (of benefits) combines with other (ceremonies).'

4 *With two bay horses:* this is the usual number. The progressive multiplication in this and the following stanzas is perhaps intended to indicate the ever increasing rapidity with which the eager worshipper prays Indra to approach. The scholiast says that by their supernatural power the two horses of Indra multiply themselves indefinitely.

5 O Indra, come thou hither having harnessed thy car with twenty, thirty, forty horses.
Come thou with fifty well trained coursers, Indra, sixty or seventy, to drink the Soma.
6 Come to us hitherward, O Indra, carried by eighty, ninety, or an hundred horses.
This Soma-juice among the Ṣunahotras hath been poured out, in love, to glad thee, Indra.
7 To this my prayer, O Indra, come thou hither: bind to thy car's pole all thy two bay coursers.
Thou art to be invoked in many places: hero, rejoice thyself in this libation.
8 Ne'er be my love from Indra disunited: still may his liberal milch-cow yield us treasure.
So may we under his supreme protection, safe in his arms, succeed in each forth-going.
9 Now may that wealthy cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XIX. Indra.

Draughts of this sweet juice have been drunk for rapture, of the wise Soma-presser's offered dainty,
Wherein, grown mighty in the days aforetime, Indra hath found delight, and men who worship.
2 Cheered by this meath Indra, whose hand wields thunder, rent piecemeal Ahi who barred up the waters,
So that the quickening currents of the rivers flowed forth like birds unto their resting-places.

---

6 *The Ṣunahotras:* apparently a family so called, etymologically 'those who sacrifice with happy result.' According to Sâyaṇa, *ṣunahotrâḥ* means certain vessels into which the Soma-juice was poured.

1 *Have been drunk:* by Indra.

3 Indra, this mighty one, the dragon's slayer, sent forth the flood of waters to the ocean.
He gave the Sun his life, he found the cattle, and with the night the works of days completed.
4 To him who worshippeth hath Indra given many and matchless gifts. He slayeth Vṛitra.
Straight was he to be sought with supplications by men who struggled to obtain the sunlight.
5 To him who poured him gifts he gave up Sûrya,—Indra, the god, the mighty, to the mortal;
For Etaṣa with worship brought him riches that keep distress afar, as 'twere his portion.
6 Once to the driver of his chariot, Kutsa, he gave up greedy Ṣushṇa, plague of harvest;
And Indra, for the sake of Divodâsa, demolished Ṣambara's nine-and-ninety castles.

---

3 *And with the night:* perhaps, by giving the night for rest enabled men to perform the labours of the day. Or, as *aktunâ* may mean 'by light' 'effected the manifestation of the days by light,' as Wilson renders it after Sâyaṇa.

5 See I. 61. 15. The legend says that a certain king who wished for a son worshipped Sûrya who to grant his prayer, was born himself as the king's son. Afterwards when some dispute arose between this king's son who was named Sûrya and the Ṛishi Etaṣa, Indra sided with the latter. In I. 61. 15, a chariot race appears to be referred to, and I have translated the passage accordingly, following Sâyaṇa in taking Sûrya to be the name of a man. If, however, as is very possible, Sûrya there is the Sun-god the meaning is that Indra, in order to favour his faithful worshipper Etaṣa, compelled Sûrya or the Sun to bring back his chariot and horses to the east; that is the return of day on some particular occasion is attributed to Indra's intervention on behalf of his favourite. This appears to be the meaning of this verse also. See also I. 121. 13.

As 'twere his portion: as (a father gives) his portion (to a son), according to Sâyaṇa.

6 *Kutsa* and *Divodâsa*, favourites of Indra, and *Ṣushṇa* and *Ṣambara*, demons of drought, have occurred frequently in Book I.

7 So have we brought our hymn to thee, O Indra, strengthening thee and fain ourselves for glory.
May we with best endeavours gain this friendship, and mayst thou bend the godless scorner's weapons.
8 Thus the Gṛitsamadas for thee, O hero, have wronght their hymn and task as seeking favour.
May they who worship thee afresh, O Indra, gain food and strength, bliss, and a happy dwelling.
9 Now may that wealthy cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XX.

Indra.

As one brings forth his car when fain for combat, so bring we power to thee—regard us, Indra——
Well skilled in song, thoughtful in spirit, seeking great bliss from one like thee amid the heroes.
2 Indra, thou art our own with thy protection, a guardian near to men who love thee truly.
Active art thou, the liberal man's defender, his who draws near to thee with right devotion.
3 May Indra called with solemn invocations, the young, the friend, be men's auspicious keeper,
One who will further with his aid the singer, the toiler, praiser, dresser of oblations.
4 With laud and song I glorify that Indra in whom of old men prospered and were mighty.
May he, implored, fulfil the prayer for plenty of him who worships, of the living mortal.

---

1 *For combat:* or, perhaps, for the race.

3 *The toiler:* the man who labours in the discharge of religious duties.

4 *The living mortal:* the present worshipper, as distinguished from the men of old.

5 He, Indra whom the Angirasas' praise delighted, strengthened their prayer and made their goings prosper.
Stealing away the mornings with the sunlight, he, lauded, crushed even Aṣna's ancient powers.

6 He verily, the god, the glorious Indra, hath raised him up for man, best wonder-worker.
He, self-reliant, mighty and triumphant, brought low the dear head of the wicked Dâsa.

7 Indra the Vṛitra-slayer, town-destroyer, scattered the Dâsa hosts who dwelt in darkness.
For man hath he created earth and waters, and ever helped the prayer of him who worships.

8 To him in might the gods have ever yielded, to Indra in the tumult of the battle.
When in his arms they laid the bolt, he slaughtered the Dasyus and cast down their forts of iron.

9 Now may that wealthy cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

---

5 *Made their goings prosper:* by recovering for them the stolen cows, frequently mentioned in Book I. *Aṣna*, 'the voracious,' said to be the name of a demon, one of the many foes overthrown by Indra.

6 *Dâsa:* said by Sâyaṇa to be an Asura, or demon of that name. The word is frequently applied to the foes of the Âryas, to the malignant demons of the air as well as to the barbarous and hostile inhabitants of the land, and it is not always clear whether human or superhuman enemies are intended.

The dear head: the Dâsa's own head, dear = φίλον in Homer.

7 *The Dâsa hosts who dwelt in darkness:* the words thus rendered are variously explained. It is uncertain whether the aborigines of the country are meant, or the demons of air who dwell in the dark clouds.

8 *The Dasyus:* the Asuras or demons, according to Sâyaṇa.

HYMN XXI. Indra.

To him the lord of all, the lord of wealth, of light; him who is lord for ever, lord of men and tilth,
Him who is lord of horses, lord of kine, of floods, to Indra, to the holy bring sweet Soma-juice.

2 To him the potent one, who conquers and breaks down, the victor never vanquished who disposes all,
Mighty to swallow, rider, unassailable, to Indra ever-conquering speak your reverent prayer.

3 Still victor, loved by mortals, ruler over men, o'er-thrower, warrior, he hath waxen as he would;
Host-gatherer, triumphant, honoured mid the folk. Indra's heroic deeds will I tell forth to all.

4 The strong who never yields, who slew the furious fiend, the deep, the vast, of wisdom unattainable;
Who speeds the good, the breaker-down, the firm, the vast,—Indra whose rites bring joy hath made the light of Dawn.

5 By sacrifice the yearning sages sending forth their songs found furtherance from him who speeds the flood.
In Indra seeking help with worship and with hymn, they drew him to themselves and won them kine and wealth.

6 Indra, bestow on us the best of treasures, the spirit of ability and fortune;
Increase of riches, safety of our bodies, charm of sweet speech, and days of pleasant weather.

---

1 *The lord:* literally, conqueror of all, of wealth, etc.

2 *Mighty to swallow:* Sâyaṇa gives two explanations, 'having a full throat,' or 'praised by many.' *Rider:* borne through the sky.

4 *The furious fiend:* Vṛitra.

6 *Ability:* to perform sacred ceremonies, according to Sâyaṇa.

HYMN XXII

Indra.

AT the Trikadrukas the great and strong hath drunk drink blent with meal. With Vishṇu hath he quaffed the poured out Soma-juice, all that he would.

That hath so heightened him the great, the wide, to do his mighty work.

So may the god attend the god, true Indu Indra who is true.

2 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.

One share of the libation hath he swallowed down: one share he left.

So may the god attend the god, true Indu Indra who is true.

3 Brought forth together with wisdom and mighty power thou grewest great; with hero deeds subduing the malevolent, most swift in act;

Giving prosperity and lovely wealth to him who praiseth thee. So may the god attend the god, true Indu Indra who is true.

4 This, Indra, was thy hero deed, dancer, thy first and ancient work, worthy to be told forth in heaven,

What time thou sentest down life with a god's own power, freeing the floods.

All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food.

---

1 *The Trikadrukas:* the first three days of the Abhiplava ceremony.

Indu: a drop, especially of Soma-juice; another name of the deified Soma.

2 *Krivi:* a demon. See II. 17. 6.

4 *Dancer:* active in battle, dancer of the war-dance.

HYMN XXIII. Brahmaṇaspati.

We call thee, lord and leader of the heavenly hosts,
the wise among the wise, the famousest of all,
The king supreme of prayers, O Brahmaṇaspati:
hear us with help; sit down in place of sacrifice.

2 Bṛihaspati, god immortal! verily the gods have gained from thee, the wise, a share in holy rites.
As with great light the Sun brings forth the rays of morn, so thou alone art father of all sacred prayer.

3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;
The awful car, Bṛihaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.

4 Thou leadest with good guidance and preservest men; distress o'ertakes not him who offers gifts to thee.
Him who hates prayer thou punishest, Bṛihaspati, quelling his wrath: herein is thy great mightiness.

5 No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man,—
Thou drivest all seductive fiends away from him whom, careful guard, thou keepest, Brahmaṇaspati.

6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.
Bṛihaspati, whoever lays a snare for us, him may his evil fate precipitate destroy.

7 Him, too, who threatens us without offence of ours, the evil-minded, arrogant, rapacious man,—
Him turn thou from our path away, Bṛihaspati: give us fair access to this banquet of the gods.

---

1 *Brahmaṇaspati:* alternating with Bṛihaspati, the deity in whom the action of the worshipper upon the gods is personified. See I. 14 3.

3 *Revilers:* blaspheming demons of darkness. *Cleaves the stall of kine:* opens the prison where the cows or rays of light have been shut up.

7 *This banquet of the gods:* sacrifice in general, and especially the sacrifice which is performing.

8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.
Strike, O Bṛihaspati, the gods' revilers down, and let not the unrighteous come to highest bliss.

9 Through thee, kind prosperer, O Brahmaṇaspati, may we obtain the wealth of men which all desire:
And all our enemies, who near or far away prevail against us, crush, and leave them destitute.

10 With thee as our own rich and liberal ally may we, Bṛihaspati, gain highest power of life.
Let not the guileful wicked man be lord of us: still may we prosper, singing goodly hymns of praise.

11 Strong, never yielding, hastening to the battle-cry, consumer of the foe, victorious in the strife,
Thou art sin's true avenger, Brahmaṇaspati, who tamest e'en the fierce, the wildly passionate.

12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might 'mid lords, would slay,—
Let not his deadly blow reach us, Bṛihaspati; may we humiliate the strong ill-doer's wrath.

13 The mover 'mid the spoil, the winner of all wealth, to be invoked in fight, and reverently adored,
Bṛihaspati hath overthrown like cars of war all wicked enemies who fain would injure us.

14 Burn up the demons with thy fiercest-flaming brand, those who have scorned thee in thy manifested might.
Show forth that power that shall deserve the hymn of praise: destroy the evil-speakers, O Bṛihaspati.

15 Bṛihaspati, that which the foe deserves not, which shines among the folk effectual, splendid,
That, Son of Law! which is with might refulgent—
that treasure wonderful bestow thou on us.

---

15 *Son of Law:* who hast thy being in accordance with *ṛita*, truth or eternal Law and Order.

16 Give us not up to those who, foes in ambuscade, are greedy for the wealth of him who sits at ease,
Who cherish in their heart abandonment of gods.
Bṛihaspati, no further rest shall they obtain.

17 For Twashṭar, he who knows each sacred song, brought thee to life, preëminent o'er all the things that be.
Guilt-scourger, guilt-avenger is Bṛihaspati, who slays the spoiler and upholds the mighty Law.

18 The mountain, for thy glory, cleft itself apart when, Angiras! thou openedst the stall of kine.
Thou, O Bṛihaspati, with Indra for ally didst hurl down water-floods which gloom had compassed round.

19 O Brahmaṇaspati, be thou controller of this our hymn and prosper thou our children.
All that the gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXIV. Brahmaṇaspati.

Be pleased with this our offering, thou who art the lord; we will adore thee with this new and mighty song.
As this thy friend, our liberal patron, praises thee, do thou, Bṛihaspati, fulfil our hearts' desire.

---

16 This stanza is difficult, and the translation is conjectural. Wilson observes that Sâyaṇa's explanation is not very intelligible.

18 *Angiras:* Bṛihaspati is here called by the name of the ancient patriarch as Agni is in I. 1. 6. According to the *Bhâgavata Purâṇa* Bṛihaspati is the son of Angiras.

Thou.....didst hurl down: the deed usually ascribed to Indra is here attributed to Bṛihaspati as the lord of effectual prayer. See I. 14. 3, and 62. 3.

1 *Thy friend, our liberal patron:* the institutor of the sacrifice, the faithful worshipper of the god and the rewarder of the priests.

2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Ṣambara;
Who overthrew what shook not, Brahmaṇaspati,—he made his way within the mountain stored with wealth.

3 That was a great deed for the godliest of the gods: strong things were loosened and the firmly fixed gave way.
He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.

4 The well with mouth of stone that poured a flood of meath, which Brahmaṇaspati hath opened with his might—
All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.

5 Ancient will be those creatures, whatsoe'er they be; with moons, with autumns, doors unclose themselves to you.
Effortless they pass on to perfect this and that, appointed works which Brahmaṇaspati ordained.

6 They who with much endeavour searching round obtained the Paṇis' noblest treasure hidden in the cave,—
Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.

---

2 *The holds of Ṣambara:* great black clouds before they pour their rain. *The mountain stored with wealth:* the cloud full of precious rain.

5 This stanza is difficult. Ludwig takes *tâ bhuvanâ*, 'those creatures,' whose nature is imperfectly known, to be the sun and moon, the parents of months and years, which without any effort on their part bring to pass whatever Brahmaṇaspati decrees.

6 The Paṇis are the robber-fiends who carry off and hide the cows or rays of light. *Those sages:* the Angirasas, to whom the stolen cows are said to have belonged. *Having marked the falsehoods:* having seen through the guiles of the fiends who sought to mislead them.

7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the lofty ways.
Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.

8 With his swift bow, strung truly, Brahmaṇaspati reaches the mark whate'er it be that he desires.
Excellent are the arrows wherewithal he shoots, keen-eyed to look on men and springing from his ear.

9 He brings together and he parts, the great high priest; extolled is he, in battle Brahmaṇaspati.
When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.

10 First and preëminent, excelling all besides are the kind gifts of liberal Bṛihaspati.
These are the boons of him the strong who should be loved, whereby both classes and the people have delight.

11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen great,—

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7 *They left the kindled fire:* the cows, or waters and the light which follows their effusion, were set free by fire-oblations of which the Angirasas are regarded as the earliest institutors. *No enemy:* that is, man's greatest friend. The stanza is obscure, and Sâyaṇa's explanation is unsatisfactory.

8 *Springing from the ear:* the bow-string being drawn to the right ear. The word may, perhaps, mean also, 'finding their home in, *i. e.* reaching, the ears' of men, and might be translated 'levelled to the ear.'

9 *He brings together and he parts:* brings friends together in worship, and disperses enemies in battle.

10 *Both classes:* according to Sâyaṇa, the institutors of the sacrifice and the priests, or gods and men.

He is the god spread forth in breadth against the gods: he, Brahmaṇaspati, encompasseth this All.

12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.
Come to us, Brahmaṇaspati and Indra, to our oblation like yoked steeds to fodder.

13 The sacrificial flames most switly hear the call: the priest of the assembly gaineth wealth for hymns.
Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmaṇaspati.

14 The wrath of Brahmaṇaspati according to his will had full effect when he would do a mighty deed.
The kine he drave forth and distributed to heaven, like as a copious flood with strength flows sundry ways.

15 O Brahmaṇaspati, may we be evermore masters of wealth well-guided, full of vital strength.
Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.

16 O Brahmaṇaspati, be thou controller of this our hymn, and prosper thou our children.
All that the gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXV. Brahmaṇaspati.

He lighting up the flame shall conquer enemies strong shall he be who offers prayer and brings his gift.
He with his seed spreads forth beyond another's seed, whomever Brahmaṇaspati takes for his friend.

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11 *In breadth against the gods:* in his mightiness the representative of all the gods.

12 *Even the waters:* all nature, even the strong and rapid waterfloods.

2 With heroes he shall overcome his hero foes, and spread his wealth by kine: wise by himself is he.
His children and his children's children grow in strength, whomever Brahmaṇaspati takes for his friend.

3 He, mighty like a raving river's billowy flood, as a bull conquers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained, whomever Brahmaṇaspati takes for his friend.

4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine.
He slays in unabated vigour with great might, whomever Brahmaṇaspati takes for his friend.

5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.
Blest with the happiness of gods he prospers well, whomever Brahmaṇaspati takes for his friend.

HYMN XXVI. Brahmaṇaspati.

THE righteous singer shall o'ercome his enemies, and he who serves the gods subdue the godless man.
The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.

2 Worship, thou hero; chase the arrogant afar: put on auspicious courage for the fight with foes.
Prepare oblation so that thou mayst have success: we crave the favouring help of Brahmaṇaspati.

3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,
Who with oblation and a true believing heart serves Brahmaṇaspati the father of the gods.

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2 *Worship, thou hero:* the Ṛishi addresses the exhortation to himself.

3 *The father of the gods:* Sâyaṇa explains *pitaram*, father, by *pâlayitâram*, protector.

4 Whoso hath honoured him with offerings rich in oil,
him Brahmaṇaspati leads forward on his way,
Saves him from sorrow, frees him from his enemy,
and is his wonderful deliverer from woe.

HYMN XXVII. Âdityas.

THESE hymns that drop down fatness, with the ladle
I ever offer to the kings Âdityas.
May Mitra, Aryaman, and Bhaga hear us, the mighty Varuṇa, Daksha, and Anṣa.
2 With one accord may Aryaman and Mitra and Varuṇa this day accept this praise-song—
Âdityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.
3 These gods, Âdityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
Looking within behold the good and evil: near to the kings is even the thing most distant.
4 Upholding that which moves and that which moves not, Âdityas, gods, protectors of all being,
Provident, guarding well the world of spirits, true to eternal law, the debt-exactors.

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1 *With the ladle:* that is, with my tongue that utters praises as the sacrificial ladle pours out the oblations of clarified butter.

Âdityas: See I. 14. 3.

Bhaga: the name of this ancient god still survives in the Slavonic languages as a general name for God. He is frequently invoked together with Pûshan and the Âdityas. See I. 14. 3.

Daksha: active energy, spiritual power personified, and called an Âditya or son of Aditi. Sâyaṇa takes the word as an epithet of Anṣa, powerful.

Anṣa: another of the Âdityas, the Distributor. See II. 1. 4.

3 *Looking within:* into the hearts of men.

4 *The debt-exactors:* the punishers of sin.

5 May I, Âdityas, share in this your favour which,
Aryaman, brings profit e'en in danger.
Under your guidance, Varuṇa and Mitra, round
troubles may I pass, like rugged places.

6 Smooth is your path, O Aryaman and Mitra; ex-
cellent is it, Varuṇa, and thornless.
Thereon, Âdityas, send us down your blessing: grant
us a shelter hard to be demolished.

7 Mother of kings, may Aditi transport us, by fair
paths Aryaman, beyond all hatred.
May we uninjured, girt by many heroes, win Var-
uṇa's and Mitra's high protection.

8 With their support they stay three earths, three
heavens; three are their functions in the gods'
assembly.
Mighty through Law, Âdityas, is your greatness;
fair is it, Aryaman, Varuṇa, and Mitra.

9 Golden and splendid, pure like streams of water,
they hold aloft the three bright heavenly regions.
Ne'er do they slumber, never close their eyelids,
faithful, far-ruling for the righteous mortal.

10 Thou over all, O Varuṇa, art sovran, be they gods,
Asura! or be they mortals.
Grant unto us to see a hundred autumns: ours be
the happy lives of our forefathers.

11 Neither the right nor left do I distinguish, neither
the east nor yet the west, Âdityas.
Simple and guided by your wisdom, Vasus! may I
attain the light that brings no danger.

---

7 *Mother of kings:* Aditi, the Infinite, mother of the Âdityas.

8 *Three are their functions:* perhaps the absorption, retention, and effusion of rain.

10 *Asura:* A divine and immortal being; apparently a higher title than *devâḥ*, gods or angels.

11 I know nothing of myself and cannot attain to the light of day, or the light of true knowledge, without your assistance.

12 He who bears gifts unto the kings, true leaders, he whom their everlasting blessings prosper,
Moves with his chariot first in rank and wealthy, munificent and lauded in assemblies.

13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with pasture.
None slays, from near at hand or from a distance, him who is under the Âdityas' guidance.

14 Aditi, Mitra, Varuṇa, forgive us however we have erred and sinned against you.
May I obtain the broad light free from peril: O Indra, let not during darkness seize us.

15 For him the twain united pour their fulness, the rain from heaven: he thrives most highly favoured.
He goes to war mastering both the mansions: to him both portions of the world are gracious.

16 Your guiles, ye holy ones, to quell oppressors, your snares spread out against the foe, Âdityas,
May I car-borne pass like a skilful horseman: uninjured may we dwell in spacious shelter.

17 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

---

14 *During darkness;* death, night, darkness are to be dreaded: daylight is comparatively free from danger.

15 *The twain united:* heaven and earth which together make up the world.

Both the mansions: that is, he retains possession of his own dwelling and gains possession of that of his enemy.

Both portions of the world: heaven and earth.

17 May I never see my wealthy patron, the institutor of the ceremony, reduced to poverty.

HYMN XXVIII. Varuṇa.

THIS laud of the self-radiant wise Âditya shall be supreme o'er all that is in greatness.
I beg renown of Varuṇa the mighty, the god exceeding kind to him who worships.

2 Having extolled thee, Varuṇa, with thoughtful care may we have high fortune in thy service,
Singing thy praises like the fires at coming, day after day, of mornings rich in cattle.

3 May we be in thy keeping, O thou leader, wide-ruling Varuṇa, lord of many heroes.
O sons of Aditi, for ever faithful, pardon us, gods, admit us to your friendship.

4 He made them flow, the Âditya, the sustainer: the rivers run by Varuṇa's commandment.
These feel no weariness, nor cease from flowing: swift have they flown like birds in air around us.

5 Loose me from sin as from a bond that binds me: may we swell, Varuṇa, thy spring of Order.
Let not my thread, while I weave song, be severed, nor my work's sum, before the time, be shattered.

6 Far from me, Varuṇa, remove all danger: accept me graciously, thou holy sovran.
Cast off, like cords that hold a calf, my troubles: I am not even mine eyelid's lord without thee.

7 Strike us not, Varuṇa, with those dread weapons which, Asura, at thy bidding wound the sinner.
Let us not pass away from light to exile. Scatter, that we may live, the men who hate us.

---

1 *This laud:* the poet magnifies the importance of the worship which he offers to the Aditya Varuṇa, the great king over all, the god of natural, peaceful, moral order as contrasted with Indra the god of battles.

5 *Swell...thy spring of Order:* observe and strengthen thy statutes and ordinances from which life and all blessings flow.

8 O mighty Varuṇa, now and hereafter, even as of old, will we speak forth our worship.
For in thyself, infallible god, thy statutes ne'er to be moved are fixed as on a mountain.
9 Wipe out what debts I have myself contracted: let me not profit, king, by gain of others.
Full many a morn remains to dawn upon us: in these, O Varuṇa, while we live direct us.
10 O king, whoever, be he friend or kinsman, hath threatened me affrighted in my slumber—
If any wolf or robber fain would harm us, therefrom, O Varuṇa, give thou us protection.
11 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXIX. Viśvedevas.

Upholders of the Law, ye strong Âdityas, remove my sin like her who bears in secret.
You, Varuṇa, Mitra and all gods who listen, I call to help me, I who know your goodness.
2 Ye, gods, are providence and ye are power: remove ye utterly all those who hate us.
As givers of good things deal with us kindly: this day be gracious to us and hereafter.
What service may we do you with our future, what service, Vasus, with our ancient friendship?
O Aditi, and Varuṇa and Mitra, Indra and Maruts, make us well and happy.
4 Ye, O ye gods, are verily our kinsmen; as such be kind to me who now implore you.
Let not your car come slowly to our worship: of kinsmen such as you ne'er let us weary.

---

1 *Like her who bears in secret:* as an unwedded mother abandons her secretly born child in some distant place.

5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.
Far be your nets, far, gods, be mine offences: seize me not like a bird upon her offspring.
6 Turn yourselves hitherward this day, ye holy, that fearing in my heart I may approach you.
Protect us, gods; let not the wolf destroy us. Save us, ye holy, from the pit and falling.
7 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXX. Indra and others.

THE streams unceasing flow to Indra, slayer of Ahi, Savitar, god, Law's fulfiller,
Day after day goes on the sheen of waters. What time hath past since they were first set flowing?
2 To him the wise his mother spake and told him who was about to offer food to Vṛitra.
Cutting their paths according to his pleasure day after day flow to their goal the rivers.
3 Aloft he stood above the airy region, and against Vṛitra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.

---

5 *As a sire the gambler:* as a father punishes his son for gambling.
Your nets: the nooses or snares which ye spread for the wicked.

1 *Savitar:* the Sun, as identical with Indra. The Scholiast explains the word here as the instigator or impeller of all.
What time hath passed?: meaning that the waters are eternal.

2 The first hemistich is obscure. *His mother:* Aditi, the mother of Indra.

3 *Aloft he stood;* Indra. See I. 32. *Enveloped in a cloud;* referring to Vṛitra.

4 As with a bolt, Bṛihaspati, fiercely flaming, pierce thou Vṛikadvaras', the Asura's, heroes.
Even as in time of old with might thou slewest, so slay thou now our enemy, O Indra.

5 Cast down from heaven on high thy bolt of thunder wherewith in joy thou smitest dead the foeman.
For gain of children make us thine, O Indra, of many children's children and of cattle.

6 Whomso ye love his power ye aid and strengthen; ye twain are the rich worshipper's advancers.
Graciously favour us, Indra and Soma; give us firm standing in this time of danger.

7 Let him not vex me, tire me, make me slothful, and never let us say, Press not the Soma:
The god who cares for me, gives gifts, supports me, who comes with kine to me who pour libations.

8 Sarasvatî, protect us: with the Maruts allied thou boldly conquerest our foemen,
While Indra does to death the daring chieftain of Ṣaṇḍikas exulting in his prowess.

9 Him who waylays, yea, him who would destroy us,—aim at him, pierce him with thy sharpened weapon.
Bṛihaspati, with arms thou slayest foemen: O king, give up the spoiler to destruction.

10 Perform, O hero, with our valiant heroes the deeds heroic which thou hast to finish.
Long have they been inflated with presumption: slay them, and bring us hither their possessions.

---

4 *Vṛikadvaras;* supposed by Ludwig to be the king of the Ṣaṇḍikas, the hymn being a prayer for victory in an approaching battle with him. *The Asura*, would then mean king.

7 *Let him not:* may not Indra. The stanza is difficult. *Comes with kine:* referring to Indra who rewards his worshippers with gifts of cattle.

11 I craving joy address with hymn and homage your heavenly host, the company of Maruts,
That we may gain wealth with full store of heroes, each day more famous, and with troops of children.

HYMN XXXI

[Viśvedevas.

HELP, Varuṇa and Mitra, O ye twain allied with Vasus, Rudras, and Âdityas, help our car,
When, as the wild birds of the forest from their home, so fly our horses forth, glad, eager for renown.

2 Yea, now ye gods of one accord speed on our car what time among the folk it seeks an act of might;
When, hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth.

3 Or may our Indra here, the friend of all mankind, coming from heaven, most wise, girt by the Marut host,
Accompany, with aid untroubled by a foe, our car to mighty gain, to win the meed of strength.

4 Or may this Twashṭar, god who rules the world with power, one-minded with the goddesses speed forth our car;
Ilâ and Bhaga the celestial, Earth and Heaven, Pûshan, Purandhi, and the Aśvins, ruling lords.

5 Or, seen alternate, those two blessed goddesses, Morning and Night who stir all living things to act:
While with my newest song I praise you both, O Earth, that from what moves not ye may spread forth threefold food.

---

11 This stanza I have translated like the rest of the hymn in eleven syllable lines instead of the twelve syllable lines which I elsewhere use for the Jagatî verses.

1 *Help our car:* in the chariot-race.

4 *Purandhi:* meaning the intelligent, may be either an epithet of Pûshan or the name of a separate deity.

5 *I praise you both, O Earth: i. e.* O Heaven and Earth; the pair being always regarded as closely connected, the mention of one is sufficient.
From what moves not: from plants as distinguished from animals.

6 We seek the praise of you who ever long for praise :
the dragon of the deep, the stormer of one foot,
Trita, Ribhukshan, Savitar, shall joy in us, and the
floods' swift child in our worship and our prayer.

7 These earnest prayers I pray to you, ye holy : to pay
you honour, living men have formed them,
Men fain to win the prize and glory. May they win,
as a car-horse might the goal, your notice.

HYMN XXXII. Various deities.

GRACIOUSLY further, O ye Heaven and Earth, this speech
striving to win reward, of me your worshipper.
First rank I give to you, immortal, high extolled ! I,
fain to win me wealth, to you the mighty pair.

2 Let not man's guile annoy us, secret or by day : give
not us up a prey to these calamities.
Sever not thou our friendship : think thereon for us.
This, with a heart that longs for bliss, we seek
from thee.

3 Bring hither with benignant mind the willing cow
teeming with plenteous milk, full, inexhaustible.
O thou invoked by many, day by day I urge thee
with my word, a charger rapid in his tread.

4 With eulogy I call on Râkâ swift to hear : may she,
auspicious, hear us, and herself observe.
With never-breaking needle may she sew her work,
and give a hero son most wealthy, meet for praise.

---

6 *The dragon of the deep :* Ahirbudhnya, who dwells in the depth of air. See I. 186. 5.

The stormer of one foot : probably a god presiding over storms. Or 'the unborn one-footed' the Sun. *Trita :* a Vedic god, appearing in connexion with Indra. *The floods' swift child :* Agni. For the other names see Index to Vol. I.

2 *These calamities :* some pressing troubles or imminent dangers not further specified. *From thee :* probably Indra.

4 *Râkâ :* the goddess presiding over the actual day of full moon, and apparently associated with child-birth.

5 All thy kind thoughts, O Râkâ, lovely in their form,
wherewith thou grantest wealth to him who offers gifts—
With these come thou to us this day benevolent, O blessed one, bestowing food of thousand sorts.
6 O broad-tressed Sinîvâlî, thou who art the sister of the gods,
Accept the offered sacrifice, and, goddess, grant us progeny.
7 With lovely fingers, lovely arms, prolific mother of many sons—
Present the sacred gifts to her, to Sinîvâlî queen of men.
8 Her, Sinîvâlî, her, Gungû, her, Râkâ, her, Sarasvatî,
Indrâṇî to mine aid I call, and Varuṇânî for my weal.

HYMN XXXIII. Rudra.

FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight.
Let our brave son be mighty with the charger: may we transplant us, Rudra, in our children.
2 With the most saving medicines which thou givest, Rudra, may I attain a hundred winters.
Far from us banish enmity and hatred, and to all quarters maladies and trouble.
3 Chief of all born art thou in glory, Rudra, armed with the thunder, mightiest of the mighty.
Transport us over trouble to well-being: repel thou from us all assaults of mischief.

---

6 *Sinîvâlî:* a similar lunar goddess, who aids the birth of children.

8 *Gungû:* identified by Sâyaṇa with Kuhû, another lunar goddess or the day of conjunction when the moon rises invisible. *Indrâṇî* and *Varuṇânî* are the consorts respectively of Indra and Varuṇa.

1 *Rudra:* See I. 114. *Mighty with the charger:* as a chariot-borne warrior.

4 Let us not anger thee with worship, Rudra, ill praise, strong god! or mingled invocation.
Do thou with strengthening balms incite our heroes: I hear thee famed as best of all physicians.

5 May I with praise-songs win that Rudra's favour who is adored with gifts and invocations.
Ne'er may the tawny god, fair-cheeked, and gracious, swift-hearing, yield us to this evil purpose.

6 The strong begirt by Maruts hath refreshed me, with most invigorating food, imploring.
As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.

7 Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort,
Remover of the woe that gods have sent us? O strong one, look thou on me with compassion.

8 To him the strong, great, tawny, fair-complexioned, I utter forth a mighty hymn of praises.
We serve the brilliant god with adorations, we glorify the splendid name of Rudra.

9 With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations:
The strength of godhead ne'er departs from Rudra, him who is sovran of this world, the mighty.

10 Worthy, thou carriest thy bow and arrows, worthy, thy many-hued and honoured necklace.

---

4 *With worship:* with imperfect worship. *Mingled invocation:* in which other gods also, who have no claim to the particular oblation, are addressed.

5 *Yield us to this evil purpose:* give us up to the malice of our enemy.

6 *The strong:* or the Bull, Rudra, accompanied by his sons the Maruts.

8 *Fair-complexioned:* The white complexion of Śiva, the later representative of Rudra, has therefore, as Wilson observes, its origin in the Ṛigveda.

Worthy, thou wieldest this tremendous power: a mightier than thou there is not, Rudra.

11 Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest.
O Rudra, praised, be gracious to the singer: let thy darts spare us and smite down another.

12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.
I praise thee bounteous giver, lord of heroes: give medicines to us as thou art lauded.

13 Of your pure medicines, O potent Maruts, those that are wholesomest and health-bestowing,
Those which our father Manu hath selected, I crave from Rudra for our gain and welfare.

14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous one avoid us.
Turn, bounteous god, thy strong bow from our princes, and be thou gracious to our seed and offspring.

15 O tawny Bull, thus showing forth thy nature, as, god! thou slayest not and art not angry,
Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

HYMN XXXIV. Maruts.

THE Maruts of resistless might who love the rain, loud singers, terrible like wild beasts in their strength,
Glowing like flames of fire, impetuous in career, blowing the wandering rain-cloud, have disclosed the kine.

---

13 *Those which our father Manu hath selected:* Wilson observes that "this alludes to the vegetable seeds which Manu, according to the *Mahâbhârata*, was directed to take with him into the vessel in which he was preserved at the time of the deluge."

14 *Our princes:* our wealthy patrons, the institutors of our sacrifices.

1 *Have disclosed the kine:* "give vent to its (collected) rain." Wilson.

2 They gleam with armlets as the heavens are decked with stars, like cloud-born lightnings shine the torrents of their rain,
Since the strong Rudra, O Maruts with brilliant chests, engendered you within Pṛiṣni's resplendent side.

3 They drip like horses in the racings of swift steeds; with the stream's rapid ears they hasten on their way.
Maruts with helms of gold, ye who make all things shake, come with your spotted deer, one-minded, to our food.

4 They have bestowed on Mitra all that live, to feed, they who for evermore cause their swift drops to flow:
Whose steeds are spotted deer, whose riches never fail, like horses in full speed, bound to the pole in works.

5 With brightly-flaming kine whose udders swell with milk, with glittering lances on your unobstructed paths,
O Maruts, of one mind, like swans who seek their nests, come to the rapturous enjoyment of the meath.

---

2 *Pṛiṣni's resplendent side:* Pṛiṣni the mother of the Maruts, probably 'the speckled cloud,' is, according to Sâyaṇa, the Earth who in the form of a brindled cow was impregnated by Rudra.

3 *With the stream's rapid ears:* "The waves raised by the storm may be regarded as the ears with which the stream listens to the roaring of the tempest." Ludwig. Wilson, after Sâyaṇa, paraphrases: "and they rush along with swift (horses) on the skirts of the sounding (cloud)."

4 The meaning of the first line is not clear. Wilson renders it: "The prompt-giving Maruts ever confer upon the (offerer of sacrificial) food, as upon a friend, all these (world-supporting) waters."

Bound to the pole in works: carrying on their appointed duties as horses draw the chariot to whose pole they are harnessed.

5 *With brightly-flaming kine:* clouds that emit flashes of lightning before they pour down their stores of fertilising rain.

6 To these our prayers, O Maruts, come unanimous, come ye to our libations like the praise of men.
Make it swell like a mare, in udder like a cow, and for the singer grace the song with plenteous strength.

7 Give us a steed, O Maruts, mighty in the car; prevailing prayer that brings remembrance day by day;
Food to your praisers, to your bard in deeds of might give winning wisdom, power uninjured unsurpassed.

8 When the bright-chested Maruts, lavish of their gifts, bind at the time of bliss their horses to the cars,
Then, as the milch-cow feeds her calf within the stalls, they pour forth food for all oblation-bringing men.

9 Save us, O Marûts, Vasus, from the injurer, the mortal foe who makes us looked upon as wolves.
With chariot all aflame compass him round about: O Rudras, cast away the foeman's deadly bolt.

10 Well-known, ye Maruts, is that wondrous course of yours, when they milked Pṛiṣni's udder, close akin to her;
Or when to shame the bard who lauded, Rudra's sons, ye the infallible brought Trita to decay.

---

6 *Like the praise of men:* which attends pious worshippers.

Make it swell: make our sacred song effectual, metaphorically full of milk.

7 *Brings remembrance:* makes the gods remember us.

10 Pṛiṣni here is the firmament, and her udder is the cloud from which the Maruts drew the rain. There is a very abrupt change from the second person to the third, from 'ye' to 'they.'

I can make nothing of the second hemistich. Wilson paraphrases it: "You (destroyed) the reviler of your worshipper, and (came), irresistible sons of Rudra, to Trita for the destruction of his enemies." Trita is said by Sâyaṇa to be a Ṛishi. Ludwig in his note on the passage takes Trita to be a name of the Soma.

11 We call you, such, great Maruts, following wonted ways, to the oblation paid to Vishṇu speeder-on.
With ladles lifted up, with prayer, we seek of them preëminent, golden-hued, the wealth which all extol.

12 They, the Daṣagvas, first of all brought sacrifice: they at the break of mornings shall inspirit us.
Dawn with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk.

13 The Rudras have rejoiced them in the gathered bands at seats of worship as in purple ornaments.
They with impetuous vigour sending down the rain have taken to themselves a bright and lovely hue.

14 Soliciting their high protection for our help, with this our adoration we sing praise to them,
Whom, for assistance, like the five terrestrial priests, Trita hath brought to aid us hither on his car.

15 So may your favouring help be turned to us-ward, your kindness like a lowing cow approach us,
Wherewith ye bear your servant over trouble, and free your worshipper from scoff and scorning.

HYMN XXXV. Son of Waters.

EAGER for strength my flow of speech I utter: may the floods' child accept my songs with favour.
Will not the rapid son of waters make them lovely, for he it is who shall enjoy them?

---

11 *Vishṇu speeder-on:* who runs his rapid course round heaven. Sâyaṇa explains Vishṇu to mean 'the diffusive and desirable Soma.' Perhaps, as Ludwig thinks, sacrifice in general is intended, of which Vishṇu is the representative.

12 *The Daṣagvas:* the Maruts are here said to have been the first performers of sacrifice, the true Daṣagvas. The priests so called belonged originally to the race or school of Angiras.

14 The second hemistich is very obscure. Sâyaṇa's explanation (see Wilson) is altogether unsatisfactory.

1 *The floods' child*: or son of the waters, Apâmnapât, a name of Agni as born in the form of lightning from the waters of the aerial ocean or firmament. *Make them lovely*: grace them with acceptance.

2 To him let us address the song well-fashioned, forth from the heart. Shall he not understand it?
The friendly son of waters by the greatness of godhead hath produced all things existing.

3 Some floods unite themselves and others join them: the sounding rivers fill one common storehouse.
Him pure, resplendent, offspring of the waters, the waters pure have on all sides encompassed.

4 The never-sullen waters, youthful maidens, carefully decking, wait on him the youthful.
He with bright rays shines forth in splendid beauty, unfed with wood, in waters, oil-enveloped.

5 To him three dames are offering food to feed him, goddesses to the god whom none may injure.
Within the waters hath he pressed, as hollows, and drinks their milk who now are first made mothers.

6 Here was the horse's birth; his was the sunlight.
Save thou our princes from the oppressor's onslaught.
Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.

7 He, in whose mansion is the teeming milch-cow, swells the gods' nectar and eats noble viands.
The son of waters, gathering strength in waters shines for his worshipper to give him treasures.

8 He who in waters with his own pure godhead shines widely, law-abiding, everlasting—
Of him all other beings are the branches, and plants are born of him with all their offspring.

---

5 *Three dames:* Ilâ, Sarasvatî, and Bhâratî, the personifications of sacred prayer and worship. *Within the waters:* Agni dwelt within the waters as their unborn babe.

6 *Here was the horse's birth:* the production of the rapid lightning, or perhaps of the Sun; but the meaning is doubtful. The expression may, as Ludwig suggests, refer to the creation of the natural horse as a descendant of the original heavenly horse. *His was the sunlight:* Apâmnapât's or Agni's. *In forts unwrought:* in the castles of the clouds as opposed to the stone strong-holds of men.

9 The waters' son hath risen, and clothed in lightning ascended up unto the curled cloud's bosom;
And bearing with them his supremest glory the youthful ones, gold-coloured, move around him.

10 Golden in form is he, like gold to look on, his colour is like gold, the son of waters.
When he is seated fresh from golden birth-place those who present their gold give food to feed him.

11 This the fair name and this the lovely aspect of him the waters' son increase in secret.
Whom here the youthful maids together kindle, his food is sacred oil of golden colour.

12 Him, nearest friend of many, will we worship with sacrifice and reverence and oblation.
I make his back to shine, with chips provide him; I offer food and with my songs exalt him.

13 The Bull hath laid his own life-germ within them.
He sucks them as an infant, and they kiss him.
He, son of waters, of unfading colour, hath entered here as in another's body.

14 While here he dwelleth in sublimest station, resplendent with the rays that never perish,
The waters, bearing oil to feed their offspring, flow, youthful ones, in wanderings about him.

---

9 *The youthful ones:* the rivers or waters of the aerial ocean.

10 *Golden in form:* when wearing the shape of lightning. *Those who present their gold:* the institutors of sacrifice who reward the priests.

11 *In secret:* Apâmnapât, the celestial Agni, increases and grows strong without men seeing the process. The terrestial Agni is kindled and tended by the sister fingers and fed with oil or clarified butter.

12 *Nearest friend of many:* lowest down, and so nearest to men, of all the gods. *Make his back to shine:* with butter offered in sacrifice.

13 *Within them:* within the waters. *The Bull:* apparently Agni himself.

As in another's body: that is, fire originally celestial as Apâmnapât, has come to men as terrestial and sacrificial fire.

15 Agni, I gave good shelter to the people, and to the princes goodly preparation.
Blessed is all that gods regard with favour. Loud may we speak, with heroes, in assembly.

HYMN XXXVI. Various Gods.

WATER and milk hath he endued, sent forth to thee: the men have drained him with the filters and the stones.
Drink, Indra, from the Hotar's bowl—first right is thine—Soma hallowed and poured with Vashaṭ and Svâhâ.

2 Busied with sacrifice, with spotted deer and spears, gleaming upon your way with ornaments, yea, our friends,
Sitting on sacred grass, ye sons of Bharata, drink Soma from the Potar's bowl, O men of heaven.

3 Come unto us, ye swift to listen: as at home upon the sacred grass sit and enjoy yourselves.
And, Twashṭar, well-content be joyful in the juice with gods and goddesses in gladsome company.

---

15 As the result of my hymns to Agni our people have dwelt safely, and our wealthy men have been enabled to offer well-conducted sacrifices.

1 The Soma-juice has been pressed out with the stones, strained through the filters, and then mixed with water and milk before it is offered to Indra. *The Hotar's bowl:* the sacred vessel held by the Hotar or Hotṛi one of the chief officiating priests.

Vashaṭ and *Svâhâ*, meaning respectively 'may he (Agni) bear it (to the gods)' and Ave! or Hail! are words of consecration and blessing used when oblations are offered.

2 *Sons of Bharata:* the Maruts, sons of Rudra the Warrior. *Potar:* etymologically, Cleanser, is the title of another of the priests.

4 Bring the gods hither, sage, and offer sacrifice: at the three altars seat thee willingly, O priest.
Accept for thy delight the proffered Soma meath: drink from the Kindler's bowl and fill thee with thy share.

5 This is the strengthener of thy body's manly might: strength, victory for all time are placed within thine arms.
Pressed for thee, Maghavan, it is offered unto thee: drink from the chalice of this Brahman, drink thy fill.

6 Accept the sacrifice; mark, both of you, my call: the priest hath seated him after the ancient texts.
My prayer that bids them come goes forth to both the kings: drink ye the Soma meath from the Director's bowl.

HYMN XXXVII. Various Gods.

ENJOY thy fill of meath out of the Hotar's cup: Adhvaryus, he desires a full draught poured for him.
Bring it him: seeking this he gives. Granter of Wealth, drink Soma with the Ṛitus from the Hotar's cup.

2 He whom of old I called on, him I call on now. He is to be invoked; his name is He who Gives.
Here brought by priests is Soma meath. Granter of Wealth, drink Soma with the Ṛitus from the Hotar's cup.

---

4 *Sage:* Agni. *The Kindler:* the Agnîdh, the priest who lights the fire. *The three altars:* of the Gârhapatya, Âhavanîya, and Dâkshiṇa fires.

6 *Both the kings:* Mitra and Varuṇa. *The Director:* Praṣâstar, another priest, first assistant of the Hotar.

1 Agni is addressed as Draviṇodâs or Wealth-giver. *Adhvaryus:* ministering priests. *The Ṛitus:* the Seasons or the deities presiding over the Seasons. See I. 15.

3 Fat may the horses be wherewith thou speedest on: Lord of the Wood, unharming, strengthen thou thyself.

Drawing and seizing, bold one, thou who grantest wealth, drink Soma with the Ṛitus from the Neshṭar's cup.

4 From Hotar's cup and Potar's he hath drunk and joyed: the proffered food hath pleased him from the Neshṭar's bowl.

The fourth cup undisturbed, immortal, let him drink who giveth wealth, the cup of the wealth-giving god.

5 Yoke, O ye twain, to-day your hero-bearing car swift-moving hitherward: your loosing place is here.

Mix the oblations, then come hither with the meath, and drink the Soma, ye rich in abundant strength.

6 Agni, accept the fuel and our offered gift: accept the prayer of men, accept our eulogy.

Do thou with all, with Ṛitu, O thou excellent, fain, make the great gods all fain taste the gift we bring.

HYMN XXXVIII. Savitar.

UPRISEN is Savitar, this god, to quicken, priest who neglects not this most constant duty.

To the gods, verily, he gives rich treasure and blesses him who calls them to the banquet.

---

3 *Lord of the Wood:* Agni, regarded as the king of plants. *The Neshṭars cup:* the Neshṭar is the priest who leads forward the wife of the sacrificer.

5 *O ye twain:* Aśvins.

6 *With all, with Ṛitu:* the meaning is, apparently, with all the Ṛitus but Ṛitu in the text is in the singular number.

1 *To quicken:* the meaning of Savitar, as a name of the Sun, being the great generator or vivifier. *Priest:* or, perhaps, the supporter.

2 Having gone up on high, the god broad-handed spreads his arms widely forth that all may mark him.
Even the waters bend them to his service: even this wind rests in the circling region.
3 Though borne by swift steeds he will yet unyoke them: e'en the fleet chariot hath he stayed from going.
He hath checked e'en their haste who glide like serpents. Night closely followed Savitar's dominion.
4 What was spread out she weaves afresh, re-weaving: the skilful leaves his labour half-completed.
He hath arisen from rest and parted seasons: Savitar hath approached, god, holy-minded.
5 Through various dwellings, through entire existence, spreads, manifest, the household light of Agni.
The mother gives her son the goodliest portion, and Savitar hath sped to meet his summons.

---

3 *Their haste who glide like serpents:* the speed of the fleet-footed horses who draw the chariot of the Sun.

4 The meaning of this stanza is obscure. I have given what appears to be the sense of the words as they stand, but the verse, as a whole, is scarcely intelligible. Wilson, following Sâyaṇa, paraphrases it thus: "She (Night), enwraps the extended (world) like (a woman) weaving (a garment): the prudent man lays aside the work he is able (to execute) in the midst (of his labour): but all spring up (from repose) when the divine, unwearied Sun, who has divided the seasons, again appears." Roth takes *aramatiḥ*, which I have rendered by 'holy-minded' as a substantive, the Genius of Devotion, and translates: "Again had the Weaver (Aramati) drawn in what she had spun out (the web or tissue of devotion and sacrifice), the devout man had left off in the midst of his task (at the approach of night); then Aramati arises anew and arranges the seasons: the divine Savitar is present (i. e. morning returns).

5 *The mother:* Ushas or Dawn assigns to *her son* Agni the Agnihotra rite which is performed at day-break, and Savitar, or the rising Sun, is present at the ceremony after the lighting of the sacrificial fire. Thus Agni is honoured by deities in heaven as well as by men on earth.

6 He comes again, unfolded, fain for conquest: at home was he, the love of all things moving.
Each man hath come leaving his evil doings, after the godlike Savitar's commandment.

7 The wild beasts spread through desert places seeking their watery share which thou hast set in waters.
The woods are given to the birds. These statutes of this god Savitar none disobeyeth.

8 With utmost speed, in restless haste at sunset Varuṇa seeks his watery habitation.
Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.

9 Him whose high law not Varuṇa nor Indra, not Mitra, Aryaman nor Rudra breaketh,
Nor evil-hearted fiends, here for my welfare him I invoke, god Savitar, with worship.

10 May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narâśansa aid us.
That good may come to us and wealth be gathered, may we be Savitar the god's beloved.

11 So come to us our hearts' desire, the bounty bestowed by thee, from heaven and earth and waters,
That it be well with friends and those who praise thee, and, Savitar, with the loud-lauding singer.

---

6 *He comes again:* Agni, re-kindled in the morning, resumes his full power. He, whom all living beings love, was present, but latent, during the night.

7 Savitar provides for the wild beasts of the desert and for the birds of the air.

8 Though not generally regarded in the Veda as the god of the ocean, Varuṇa is yet frequently connected with the waters, either of the firmament or of earth.

10 *They who strengthen bliss:* the gods in general. *The Dames' Lord:* the guardian of the consorts of the gods, Twashṭar, who is generally represented as attending or attended by them.

Narāśansa: 'the desire of men,' a name of Agni.

HYMN XXXIX. Aśvins.

Sing like the two press-stones for this same purpose ; come like two misers to the tree of treasure ;
Like two laud-singing Brahmans in the assembly, like the folk's envoys called in many places.

2 Moving at morning like two car-borne heroes, like to a pair of goats ye come electing ;
Like two fair dames embellishing their bodies, like a wise married pair among the people.

3 Like to a pair of horns come first to us-ward, like to a pair of hoofs with rapid motion ;
Come like two Chakwâs in the grey of morning, come like two chariot wheels at dawn, ye mighty.

4 Bear us across the rivers like two vessels, save us as ye were yokes, naves, spokes, and fellies.
Be like two dogs that injure not our bodies ; preserve us, like two crutches, that we fall not.

---

1 In this hymn the Aśvins are compared to a number of objects, animate and inanimate, in many of which the only point of resemblance is duality.

Sing like the two press-stones : may your auspicious brightness as you approach be as clear as the ringing sound of the press-stones, and may similar blessings reward the worshippers.

Like two misers to the tree of treasure : as misers come to dig up the gold they have buried at the foot of a tree, so come ye to the libation made of the juice of the precious Soma plant. *The folk's envoys :* the messengers whom the institutors of sacrifices send to the priests when they wish to secure their services.

2 *Ye come electing :* to choose and accept the offerings made.

3 *Chakwâs :* the Chakrávâka, or as it is now called in Hindî, the Chakwâ, is a bird frequently mentioned in later poetry as a type of love and constancy. The male bird and his mate are condemned to spend their nights on opposite banks of a river, and are allowed to meet again in the early morning. The English name of the bird is Brahmany duck. Chakwâ is properly the male bird, and Chakwî the female.

5 Like two winds aging not, two confluent rivers, come with quick vision like two eyes before us.
Come like two hands most helpful to the body, and guide us like two feet to what is precious.
6 Even as two lips that with the mouth speak honey, even as two breasts that nourish our existence,
Like the two nostrils that protect our being, be to us as our ears that hear distinctly.
7 Like two hands give ye us increasing vigour; like heaven and earth constrain the airy regions.
Aśvins, these hymns that struggle to approach you, sharpen ye like an axe upon a whetstone.
8 These prayers of ours exalting you, O Aśvins, have the Gṛitsamadas, for a laud, made ready.
Welcome them, O ye heroes, and come hither. Loud may we speak, with brave men, in assembly.

HYMN XL. Soma and Pûshan.

Soma and Pûshan, parents of all riches, parents of earth and parents of high heaven,
You twain, brought forth as the whole world's protectors, the gods have made centre of life eternal.
2 At birth of these two gods all gods are joyful: they have caused darkness, which we hate, to vanish.
With these, with Soma and with Pûshan, Indra generates ripe warm milk in the raw milch-cows.
3 Soma and Pûshan, urge your chariot hither, the seven-wheeled car that measures out the region,
That stirs not all, that moves to every quarter, five-reined and harnessed by the thought, ye mighty.

---

1 *Soma* addressed in this hymn is the god who represents and animates the juice of the Soma plant. See I. 18. 4.

Pûshan: a solar deity who protects and multiplies cattle and other property. See I. 42.

2 *Ripe warm milk:* See I. 62. 9.

3 *That stirs not all:* that moves and influences the highest beings only.

4 One in the heaven on high hath made his dwelling,
on earth and in the firmament the other.
May they disclose to us great store of treasure, much-longed-for, rich in food, source of enjoyment.
5 One of you twain is parent of all creatures, the other journeys onward all-beholding.
Soma and Pûshan, aid my thought with favour: with you may we o'ercome in all encounters.
6 May Pûshan stir our thought, the all-impelling, may Soma lord of riches grant us riches.
May Aditi the perfect goddess aid us. Loud may we speak, with heroes, in assembly.

HYMN XLI. Various Deities.

O Vâyu, come to us with all the thousand chariots that are thine,
Team-borne, to drink the Soma-juice.
2 Drawn by thy team, O Vâyu, come; to thee is offered this, the bright.
Thou visitest the presser's house.
3 Indra and Vâyu, drawn by teams, ye heroes, come to-day and drink
Of the bright juice when blent with milk.
4 This Soma hath been shed for you, Law-strengtheners, Mitra, Varuṇa!
Listen ye here to this my call.

---

4 *One in the heaven on high*: Pûshan, as a celestial god. *The other*: Soma, who dwells on earth in plants, and in the firmament as the moon.

5 *One of you*: Soma. With allusion, perhaps, to the libations of Soma-juice which produce the rain upon which the production and growth of all creatures depend. *All-beholding*: as a solar deity, or the Sun.

1 Vâyu, the god of wind, is addressed in the first two stanzas. In those that follow the poet invokes Indra and Vâyu, Mitra and Varuṇa, the Aśvins, Indra, the Viśvedevas, Sarasvatî, and Heaven and Earth.

5 Both kings who never injure aught seat them in their supremest home,
The thousand-pillared, firmly-based.
6 Fed with oblation, sovran kings, Âdityas, lords of liberal gifts,
They wait on him whose life is true.
7 With kine, Nâsatyas, and with steeds, come, Aśvins, Rudras, to the house
That will protect its heroes well;
8 Such, wealthy gods! as none afar nor standing nigh to us may harm,
Yea, no malicious mortal foe.
9 As such, O longed-for Aśvins, lead us on to wealth of varied sort,
Wealth that shall bring us room and rest.
10 Verily Indra, conquering all, driveth e'en mighty fear away,
For firm is he and swift to act.
11 Indra be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.
12 From all the regions of the world let Indra send security,
The foe-subduer, swift to act.
13 O all ye gods, come hitherward: hear this mine invocation, seat
Yourselves upon this sacred grass.
14 Among the Śunahotras strong for you is this sweet gladdening draught:
Drink ye of this delightsome juice.
15 Ye Maruts led by Indra, gods with Pûshan for your bounteousest,
Hear all of you this call of mine.

---

14 *Among the Śunahotras*: the family of which Gṛitsamada, the Ṛishi of the hymn, was a member.

15 *With Pûshan for your bounteousest*: that is, among whom Pûshan is the most liberal giver of good gifts; or the meaning may be, whose benefactor is Pûshan.

16 Best mother, best of rivers, best of goddesses, Sarasvatî,
We are, as 'twere, of no repute: dear mother, give thou us renown.
17 In thee, Sarasvatî, divine, all generations have their stay.
Be glad with Ṣunahotra's sons: O goddess grant us progeny.
18 Enriched with sacrifice, accept, Sarasvatî, these prayers of ours,
Thoughts which Gṛitsamadas beloved of gods bring, holy one, to thee.
19 Ye who bless sacrifice, go forth, for verily we choose you both,
And Agni who conveys our gifts.
20 This our effectual sacrifice, reaching the sky, shall Heaven and Earth
Present unto the gods to-day.
21 In both your laps, ye guileless ones, the holy gods shall sit them down
To-day to drink the Soma here.

HYMN XLII. Kapiñjala.

Telling his race aloud with cries repeated, he sends his voice out as his boat a steersman.
O bird, be ominous of happy fortune: from no side may calamity befall thee.

---

16 *Sarasvatî:* See I. 3. 10.

19 *Ye who bless sacrifice:* according to Sâyaṇa, the two *havirdhânas* or vehicles on which the Soma and other offerings are put, and which are supposed to represent Heaven and Earth, are addressed. It is more likely, as Ludwig suggests, that Agni and the human priest are intended. "We choose you both, thee, the human priest, and Agni the god."

This Hymn is said to be addressed to Indra in the form of a kapiñjala, the bird which we call the Francoline partridge.

1 *He:* the kapiñjala.

2 Let not the falcon kill thee, nor the eagle: let not the arrow-bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.
3 Bringing good tidings, bird of happy omen, call thou out loudly southward of our dwellings,
So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

HYMN XLIII. Kapinjala.

HERE on the right sing forth chanters of hymns of praise, even the wingèd birds that in due season speak.
He, like a Sâma-chanter utters both the notes, skilled in the mode of Trishṭup and of Gâyatri.
2 Thou like the chanter-priest chantest the Sâma, bird; thou singest at libations like a Brahman's son.
Even as a vigorous horse when he comes near the mare, announce to us good fortune, bird, on every side, proclaim in all directions happy luck, O bird.

---

2 *In the region of the Fathers:* towards the quarter where the Fathers, Pitaras, or spirits of deceased ancestors dwell, that is, the south, the cry of birds from that quarter being regarded as auspicious.

This hymn is said to be addressed, like the preceding, to Indra in the form of a kapinjala or Francoline partridge.

1 *Sâma-chanter:* the Udgâtar, one of the four chief priests whose duty is to chant the hymns of the Sâmaveda. *Both the notes:* a high and a middle. *Trishṭup:* the measure consisting of forty-four syllables in a verse or stanza; four Pâdas or demi-hemistichs of eleven syllables each. *Gâyatrî:* the measure consisting of twenty-four syllables in a stanza, three lines of eight syllables each, or one line of sixteen and one of eight.

2 *A Brahman's son:* the Brahmaputra, or Brahman-priest's son, is said to be the same as the Brâhmaṇâchchhansî, one of the sixteen priests, who recites the *mantra* that is not to be sung or chanted.

3 When singing here, O bird, announce good luck to us,
and when thou sittest still think on us with kind
thoughts.
When flying off thou singest thou art like a lute.
With brave sons in assembly may we speak
aloud.

BOOK THE THIRD.

HYMN I. Agni.

THOU, Agni, who wilt have the strong, hast made me
the Soma's priest, to worship in assembly.
Thou shinest to the gods, I set the press-stones. I
toil; be joyful in thyself, O Agni.

2 East have we turned the rite; may the hymn aid it.
With wood and worship shall they honour Agni.
From heaven the synods of the wise have learnt it:
e'en for the quick and strong they seek advancement.

The Hymns of Book III. are ascribed to the Ṛishi Viṣvâmitra or to members of his family. Viṣvâmitra holds an important place in Indian tradition, according to which he was born a Kshatriya, but by the virtue of his intense austerities raised himself to the Brâhman caste. The rivalry between Viṣvâmitra and the Ṛishi Vasishṭha is alluded to in many passages of the Ṛigveda, and it is thought that as caste distinctions had not at that time become fixed, the later stories on the subject of this rivalry may have rested on a Vedic legend which says that king Sudâs, having employed Vasishṭha as his domestic priest, allowed on various occasions Viṣvâmitra also to officiate, which led to jealousies and quarrels between these two functionaries. The story of Viṣvâmitra is told at full length in the *Râmâyaṇa, I. 51-55.* (Schlegel's edition, and Griffith's translation).

The first and eleven following hymns are ascribed to Viṣvâmitra himself.

1 *East have we turned the rite:* towards the region of the gods; "we have performed a successful sacrifice." Wilson.

2 *The quick and strong:* Agni, according to Sâyaṇa. Ludwig suggests that 'the quick, or clever' may mean the priest, and 'the strong' the warrior, the Maghavan or institutor of the sacrifice.

3 The prudent, he whose will is pure, brought welfare,
allied by birth to Heaven and Earth in kinship.
The gods discovered in the midst of waters beautiful
Agni with the sisters' labour.

4 Him, blessèd one, the seven strong floods augmented,
him white at birth and red when waxen mighty.
As mother mares run to their new-born youngling,
so at his birth the gods wondered at Agni.

5 Spreading with radiant limbs throughout the region,
purging his power with wise purifications,
Robing himself in light, the life of waters, he spreads
abroad his high and perfect glories.

6 He sought heaven's mighty ones, the unconsuming,
the unimpaired, not clothed and yet not naked.
Then they, ancient and young, who dwell together,
seven sounding rivers, as one germ received him.

7 His piles, assuming every form, are scattered where
flow sweet waters, at the spring of fatness;
There stood the milch-kine with full-laden udders,
and both paired mighty mothers of the wondrous.

8 Carefully cherished, son of strength, thou shonest
assuming lasting and refulgent beauties.
Full streams of fatness and sweet juice descended,
there where the mighty one grew strong by wisdom.

---

3 *The prudent:* all-knowing Agni, son of Heaven and Earth.

With the sisters' labour: the meaning is not clear. Ludwig suggests *upasi* instead of *apasi;* 'in the sisters' bosom,' in the depth of the sister rivers.

6 *Heaven's mighty ones:* the waters above the firmament, the seven rivers of the next hemistich. *Not clothed and yet not naked:* having only the lucid waters for robes.

7 *His piles:* the heaped clouds. *Spring of fatness:* the place whence the fertilizing rain flows. *The milch-kine* also are the laden clouds, and the *paired mighty mothers* are Heaven and Earth, the parents of *the wondrous* Agni.

9 From birth he knew even his father's bosom, he set his voices and his streams in motion;
Knew him who moved with blessèd friends in secret, with the young dames of heaven. He stayed not hidden.

10 He nursed the infant of the sire and maker: alone the babe sucked many a teeming bosom.
Guard, for the bright and strong, the fellow-spouses friendly to men and bound to him in kinship.

11 The mighty one increased in space unbounded; full many a glorious flood gave strength to Agni.
Friend of the house, within the lap of Order lay Agni, in the sister rivers' service.

12 As keen supporter where great waters gather, light-shedder whom the brood rejoice to look on;
He who begat, and will beget, the dawn-lights, most manly, child of floods, is youthful Agni.

13 Him, varied in his form, the lovely infant of floods and plants the blessèd wood hath gendered.
Gods even, moved in spirit, came around him, and served him at his birth, the strong, the wondrous.

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9 *His father's bosom:* his father, according to Sâyaṇa, is the firmament; but as the firmament is not represented in the Veda as a god, Dyaus, or Twashṭar, is probably intended, as Ludwig suggests.

The *blessèd friends* must be the Ṛibhus, and *the young dames* the Gnâs or consorts of the gods. *He stayed not hidden:* refers not to Agni but to his father, Twashṭar.

10 *He:* the father. *Many a swelling bosom:* of the celestial Waters.

The bright and strong: Agni. *The fellow-spouses:* Heaven and Earth, or Night and Morning.

11 *In the sister rivers' service:* or in their bosom, if *upasi* may be read for *apasi*.

12 *The brood:* par excellence, the host of Maruts.

13 *The blessèd wood:* one of the fire-sticks by which Agni is kindled.

14 Like brilliant lightnings, mighty luminaries accompany the light-diffusing Agni,
Waxen, as 'twere in secret, in his dwelling, while in the boundless stall they milk out Amrit.

15 I sacrificing serve thee with oblations and crave with longing thy good will and friendship.
Grant, with the gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead.

16 May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,
Strong in the glory of our noble offspring, subdue the godless when they seek the battle.

17 Ensign of gods hast thou become, O Agni, joy-giver, knower of all secret wisdom.
Friend of the homestead, thou hast lightened mortals: car-borne thou goest to the gods, fulfilling.

18 Within the house hath sate the king immortal of mortals, filling full their sacred synods.
Bedewed with holy oil he shineth widely, Agni, the knower of all secret wisdom.

19 Come unto us with thine auspicious friendship, come speeding, mighty, with thy mighty succours.
Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion.

20 To thee who art of old these births, O Agni, have I declared, the ancient and the later.
These great libations to the strong are offered: in every birth is Jâtavedâs stablished.

---

14 *The boundless stall:* limitless aerial space. *Amrit:* water, according to Sâyaṇa.

17 *Thou goest to the gods, fulfilling:* completing our sacrifices and making them effectual.

20 *In every birth is Jâtavedâs stablished:* Agni who knows all life is appointed in every generation as the great high priest who mediates between gods and men.

21 Stablished in every birth is Jâtavedâs, kindled perpetual by the Viṣvâmitras.
May we rest ever in the loving-kindness, in the auspicious grace of him the holy.

22 This sacrifice of ours do thou, O mighty, O truly wise, bear to the gods rejoicing.
Grant us abundant food, thou priestly herald, vouchsafe to give us ample wealth, O Agni.

23 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN II.

Agni.

To him, Vaiṣvânara, who strengthens holy law, to Agni we present our praise like oil made pure.
With thoughtful insight human priests bring him anear, our herald from of old, as an axe forms a car.

2 He made the heaven and earth resplendent by his birth: child of two mothers he was meet to be implored,
Agni, oblation-bearer, gracious, ever young, infallible, rich in radiant light, the guest of men.

3 Within the range of their surpassing power, by might, the gods created Agni with inventive thought.
I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.

4 Eager to gain, we crave from him the friendly god strength confident, choice-worthy, meet to be extolled:

---

1 *Vaiṣvânara:* Agni who belongs to all men; the god of all Âryan families.

Our praise: literally 'the wish,' explained by Sayaṇa as *stutim*, that is the praise which thou wishest for and which we now offer.

2 *Child of two mothers:* of Heaven and Earth, or of the two fire-sticks.

The Bhṛigus' bounty, willing, strong with sages' lore,
even Agni shining forth with light that comes
from heaven.

5 For happiness, men, having trimmed the sacred grass,
set Agni glorious for his strength before them here;
Yea, with raised ladles, him bright, dear to all the gods,
perfecting aims of works, Rudra of solemn rites.

6 Around thy dwelling-place, O brightly-shining priest,
are men at sacrifice whose sacred grass is trimmed.
Wishing to do thee service, Agni, they are there,
desirous of thy friendship: grant them store of
wealth.

7 He hath filled heaven and earth and the great realm
of light, when at his birth the skilful held him in
their hold.
He like a horse is led forth to the sacrifice, sage,
graciously inclined, that he may win us strength.

8 Honour the oblation-bearer, him who knows fair rites,
serve ye the household friend who knows all things
that be.
He drives the chariot of the lofty ordinance: Agni,
most active, is the great high priest of gods.

9 They who are free from death, fain for him, purified
three splendours of the mighty Agni, circling all.
To man, for his enjoyment, one of these they gave:
the other two have passed into the sister sphere.

---

4 *The Bhṛigus' bounty:* Agni, the treasure which the Bhṛigus received from Mâtariśvan and bestowed on other men.

5 *Rudra:* here a synonym of Agni. See I. 27. 10.

7 *He:* Agni. *The skilful:* the priests.

8 *He drives the chariot:* he is the leader of sacrifice ordained by holy law.

9 *They who are free from death:* the immortal gods. *Three splendours:* with reference to his appearance as the Sun, the lightning, and domestic fire, the last of which is given to man as his own special possession.

10 Man's sacrificial food hath sharpened like an axe, for brightness, him the sage of men, the people's lord.
Busied with sacred rites he mounts and he descends.
He hath laid down his vital germ within these worlds.

11 He stirs with life in wombs dissimilar in kind, born as a lion or a loudly-bellowing bull:
Vaiṣvânara immortal with wide-reaching might, bestowing goods and wealth on him who offers gifts.

12 Vaiṣvânara, as of old, mounted the cope of heaven, heaven's ridge, well greeted by those skilled in noble songs.
He, as of old, producing riches for the folk, still watchful, traverses the common way again.

13 For new prosperity we seek to Agni, him whose course is splendid, gold-haired, excellently bright,
Whom Mâtariṣvan stablished, dweller in the heaven, meet for high praise and holy, sage and true to Law.

14 As pure and swift of course, beholder of the light, who stands in heaven's bright sphere a sign, who wakes at dawn,
Agni, the head of heaven, whom none may turn aside—to him the powerful one with mighty prayer we seek.

15 The cheerful priest, the pure, in whom no guile is found, friend of the house, praise-worthy, dear to all mankind,
Fair to behold for beauty like a splendid car,—Agni the friend of men we ever seek for wealth.

---

10 *Within these worlds:* the germ of fire is always latent in the fire-sticks or two pieces of wood which are employed to produce the flame.

11 *Born as a lion*, destructive and voracious, and as *a loudly-bellowing bull*, with reference to his strength and the roar of his flames.

12 *The common way:* the path of the gods, which as the Sun he travels over.

14 *Who wakes at dawn:* when re-kindled for the morning sacrifice.

HYMN III. Agni.

To him who shines afar, Vaiṣvânara, shall bards give precious things that he may go on certain paths :
For Agni the immortal serves the deities, and therefore never breaks their everlasting laws.

2 He, wondrous envoy, goes between the earth and heaven, firm-seated as the herald, great high priest of men.
He compasseth with rays the lofty dwelling-place, Agni, sent forward by the gods, enriched with prayer.

3 Sages shall glorify Agni with earnest thoughts, ensign of sacrifice, who fills the synod full ;
In whom the singers have stored up their holy acts : to him the worshipper looks for joy and happiness.

4 The sire of sacrifice, great god of holy bards, Agni, the measure and the symbol of the priests,
Hath entered heaven and earth that show in varied form : the sage whom many love rejoiceth in his might.

5 Bright Agni with the bright car, lord of green domains, Vaiṣvânara dweller in the floods, who finds the light,
Pervading, swift and wild, encompassed round with powers, him very glorious have the gods established here.

6 Agni, together with the gods and Manu's folk by thought extending sacrifice in varied form,
Goes, car-borne, to and fro with those who crown each rite, the fleet, the household friend, who turns the curse aside.

---

1 *That he may go on certain paths :* may constantly visit men.

2 *The lofty dwelling-place :* the hall or chamber in which sacrifice is celebrated.

5 *Lord of green domains :* who has dominion over bushes and trees.

6 *To and fro :* between heaven and earth. *Those who crown each rite :* the gods who make sacrifices effectual.

7 Sing, Agni, for long life to us and noble sons: teem thou with plenty, shine upon us store of food.
Increase the great man's strength, thou ever vigilant: thou, longing for the gods, knowest their hymns full well.

8 The mighty one, lord of the people and their guest, the leader of their thoughts, devoted friend of priests,
Our solemn rites' announcer, Jâtavedâs, men with worship ever praise, with urgings for their weal.

9 Agni the god resplendent, giver of great joy, hath on his lovely car compassed the lands with might.
Let us with pure laudations honour in his house the high laws of the nourisher of multitudes.

10 I celebrate thy glories, O Vaiṣvânara, wherewith thou, O far-sighted god, hast found the light.
Thou filledst at thy birth both worlds, the earth and heaven: all this, O Agni, hast thou compassed of thyself.

11 By his great skill the sage alone hath brought to pass a great deed, mightier than Vaiṣvânara's wondrous acts.
Agni sprang into being, magnifying both his parents, Heaven and Earth, rich in prolific seed.

HYMN IV. Âprîs.

Be friendly with each kindled log of fuel, with every flash bestow the boon of riches.
Bring thou the gods, O god, unto our worship: serve, well-inclined, as friend thy friends, O Agni.

---

7 *The great man's strength:* the strength of the eminent man who is the institutor of the sacrifice.

11 The first hemistich of this stanza is somewhat obscure. Sâyaṇa's paraphrase as given by Wilson is: "From acts that are acceptable to Vaiṣvânara comes great (wealth); for he, the sage (Agni) alone, bestows (the reward) of zeal in (the performance of) his worship."

The Âprîs who are said to be the deities of this hymn are the divine or deified beings and objects to which the propitiatory verses

2 Agni whom daily Varuṇa and Mitra the gods bring thrice a day to this our worship,
Tanûnapât, enrich with meath our service that dwells with holy oil, that offers honour.

3 The thought that bringeth every boon proceedeth to worship first the priest of the libation,
That we may greet the strong one with our homage. Urged, may he bring the gods, best sacrificer.

4 On high your way to sacrifice was made ready; the radiant flames went upward to the regions.
Full in the midst of heaven the priest is seated: strew we the sacred grass where gods may rest them.

5 Claiming in mind the seven priests' burnt-oblations, inciting all they came in settled order.
To this our sacrifice approach the many who show in hero beauty at assemblies.

6 Night and Dawn, lauded, hither come together, both smiling, different are their forms in colour,
That Varuṇa and Mitra may accept us, and Indra, girt by Maruts, with his glories.

7 I crave the grace of heaven's two chief invokers: the seven swift steeds joy in their wonted manner.

---

are addressed. The hymn, as Wilson remarks, "is more complicated and obscure than any of the preceding addressed to the Âprîs, except Sûkta III. of the Second Maṇḍala [II. 3.], to which it bears the nearest analogy: they are both perhaps of somewhat later date than the others."

2 *Tanûnapât:* a name of Agni; 'child of thyself.' See I. 12. 2.

4 *Your way:* a path for Agni and the *Barhis* or sacred grass, the god and the deified object addressed in the stanza.

In the midst of heaven: in the centre of the radiant hall of sacrifice, as Sâyaṇa explains it.

5 This stanza refers to the deified doors of the hall of sacrifice, and to the deities who preside over them.

7 *Heaven's two chief invokers:* Agni and perhaps Varuṇa. See I. 13. 8.

The seven swift steeds: seven ministering priests.

These speak of truth, praising the truth eternal,
thinking on Order as the guards of Order.

8 May Bhâratî with all her sisters, Ilâ accordant with
the gods, with mortals Agni,
Sarasvatî with all her kindred rivers, three goddesses
—come to this grass and be seated.

9 Well pleased with us do thou O god, O Twashṭar,
give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action,
lover of gods, adjuster of the press-stones.

10 Send to the gods the oblation, lord of forests, and let
the immolator, Agni, dress it.
He as the truer priest shall offer worship, for the
gods' generations well he knoweth.

11 Come thou to us, O Agni, duly kindled, borne on one
car with the fleet gods and Indra.
On this our grass sit Aditi, happy mother, and let
our Hail! delight the gods immortal.

HYMN V. Agni.

AGNI who shines against the Dawns is wakened, the
holy singer who precedes the sages.
With far-spread lustre, kindled by the pious the
priest hath thrown the gates of darkness open.

---

8 *Bhâratî*, *Ilâ*, and *Sarasvatî*, are goddesses presiding over different departments of religious worship. See I. 13. 9. The name of Agni is inserted somewhat unconnectedly.

10 *Lord of forests:* Vanaspati, a large tree; perhaps the sacrificial post which is said to be a form of Agni.

Truer priest: as compared with human priests.

11 *Happy mother:* literally, having excellent sons, the Âdityas.

Hail! Svâhâ; the sacred formula used in making oblations.

1 *Who shines against the Dawns:* rekindled for the morning sacrifices.

Who precedes the sages: as their guide and teacher.

2 Agni hath waxen mighty by laudations, to be adored with hymns of those who praise him.
Loving the varied shows of holy Order at the first flush of dawn he shines as envoy.

3 Amid mens' homes hath Agni been established, fulfilling with the Law, friend, germ of waters.
Loved and adored, the height he hath ascended, the singer, object of our invocations.

4 Agni is Mitra when enkindled duly, Mitra as priest, Varuṇa, Jâtavedâs;
Mitra as active minister and house-friend, Mitra of flowing rivers and of mountains.

5 The Earth's, the bird's dear lofty place he guardeth, he guardeth in his might the course of Sûrya,
Guardeth the seven-headed in the centre, guardeth sublime the deities' enjoyment.

6 The skilful god who knows all forms of knowledge made for himself a fair name, meet for worship.
This Agni guards with care that never ceases the Soma's skin, the bird's place rich in fatness.

7 Agni hath entered longingly the longing shrine rich with fatness, giving easy access.

---

3 *The height:* the place called the north altar, says Sâyaṇa. Perhaps the height of heaven may be intended.

4 Agni is here identified with Mitra, the Sun, and both these gods are identified with Varuṇa.

5 *The dear lofty place* of the earth may be the altar, or the eastern point. *The bird*, is the Sun who flies through heaven. *The seven-headed*, said by Sâyaṇa to be the host of Maruts, is more probably the Sun drawn by his seven horses.

6 *The Soma's skin:* the meaning of the words *Sasasya charma* is not clear. An envelope or a covering which in some mystical way is supposed to conceal the Soma-plant appears to be intended. *The bird's place*, is the station of the Sun, who is adored with oblations of clarified butter.

Resplendent, pure, sublime, and purifying, again, again he renovates his mothers.

8 Born suddenly, by plants he grew to greatness, when tender shoots with holy oil increased him,
Like waters lovely when they hasten downward: may Agni in his parents' lap protect us.

9 Extolled, the strong shone forth with kindled fuel to the earth's centre, to the height of heaven.
May Agni, friend, adorable Mâtariṣvan, as envoy bring the gods unto our worship.

10 Best of all luminaries lofty Agni supported with his flame the height of heaven,
When, far from Bhṛigus, Mâtariṣvan kindled the oblation-bearer where he lay in secret.

11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN VI. Agni.

URGED on by deep devotion, O ye singers, bring, pious ones, the god-approaching ladle.

---

7 *His mothers:* or his parents, Heaven and Earth, who are strengthened and restored to their youth by sacrifice.

The *plants* are the twigs used as fuel, and the *tender shoots* are the bunch of grass used in sprinkling the clarified butter over the fire.

9 *The earth's centre:* earth's most important place, the altar.

In the second hemistich Agni is identified with Mâtariṣvan the divine or semi-divine being who brought him from heaven.

10 *For from Bhṛigus:* the words in the text would seem to mean that Mâtariṣvan took the fire from the Bhṛigus; but, as Ludwig suggests, *pari* perhaps implies separation. Sâyaṇa explains *Bhṛigus* in this place by rays of the Sun.

1 *The god-approaching ladle:* the sacrificial ladle with which the oblation of clarified butter or oil is offered to the gods.

Borne onward to the right it travels eastward, and, filled with oil, to Agni bears oblation.

2 Thou at thy birth didst fill both earth and heaven, yea, most adorable, thou didst exceed them.
Even through the heaven's and through the earth's expanses let thy swift seven-tongued flames roll on, O Agni.

3 Both Heaven and Earth and gods who should be worshipped establish thee as priest for every dwelling,
Whenever human families, god-devoted, bringing oblations laud thy splendid lustre.

4 Firm in the gods' home is the mighty seated, between vast heaven and earth, the well-beloved—
Those cows who yield, unharmed, their nectar, spouses of the far-strider, ever young, united.

5 Mighty, great Agni, are thine ordinances: thou by thy power hast spread out earth and heaven.
As soon as thou wast born thou wast an envoy, thou, mighty one, wast leader of the people.

6 Bind to the pole with cords of holy Order thy long-maned ruddy steeds who sprinkle fatness.
Bring hither, O thou god, all gods together: provide them noble worship, Jâtavedâs.

7 Even from the sky thy brilliant lights shone hither: still hast thou beamed through many a radiant morning,
That the gods praised their joyous herald's labour eagerly burning, Agni, in the forests.

8 The gods who take delight in air's wide region, and those the dwellers in heaven's realm of brightness,

---

Borne onward to the right: or to the south of the fire-altar. According to Ludwig, bearing the sacrificial gift.

4 *The mighty:* Agni. *Those cows:* Heaven and Earth who yield all blessings, here called also the spouses of Vishṇu the god of the mighty stride, that is, the Sun, or as Sâyaṇa says, of the far-extending Agni.

And those, the holy, prompt to hear, our helpers, who, car-borne, turn their horses hither, Agni—

9 With these, borne on one car, Agni, approach us, or borne on many, for thy steeds are able.
Bring, with their dames, the gods, the three-and-thirty, after thy godlike nature, and be joyful.

10 He is the priest at whose repeated worship even wide heaven and earth sing out for increase.
They fair and true and holy coming forward stand at his sacrifice who springs from Order.

11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

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9 *The three-and-thirty:* See I. 34. 11.

APPENDIX I.

PAGE 225, HYMN CXXVI.

I subjoin a Latin version of the two stanzas omitted in my translation. They are in a different metre from the rest of the hymn, have no apparent connexion with what precedes, and look like a fragment of a liberal shepherd's love-song. The seventh stanza should, it seems, precede the sixth:

6 [Ille loquitur]. "Adhærens, arcte adhærens, illa quæ mustelæ similis se abdidit, multum humorem effundens, dat mihi complexuum centum gandia."

7 [Illa loquitur]. "Prope, prope accede; molliter me tange. Ne putes pilos corporis mei paucos esse: tota sum villosa sicut Gandhâridum ovis."

Professor Ludwig thinks that *Yâdurî* (multum humorem, *i. e.*, semen genitale, effundens) may be the name of a slave-girl. *Gandhâridun ovis:* a ewe of the Gandhâris. The country of Gandhâra is placed by Lassen to the west of the Indus and to the south of the Kophen or Kâbul river. King Darius in a rock-inscription mentions the *Ga(n)dâra* together with the *Hi(n)du* as people subject to him, and the Gandarii, together with the Parthians, Khorasmians, Sogdians, and Dadikæ, are said by Herodotus to have formed part of the army of Xerxes. The name of the country is preserved in the modern Kandahar. See Muir, *O. S. Texts*, ii. 342, and Zimmer, *Altindisches Leben*, p. 30.

PAGE 313, HYMN CLXXIX.

The deified object of this omitted hymn is said to be Rati or Love, and its Ṛishis or authors are Lopâmudrâ, Agastya, and a disciple. Lopâmudrâ is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of stanza 4 the disciple or the poet briefly tells the result of the

dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original *khanamânaḥ khanitraiḥ* (ligonibus fodiens) which Sâyaṇa explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopâmudrâ, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See *La Religion Védique*, ii. 394 f.

1 "Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawnings.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.

2 For even the men aforetime, law-fulfillers, who with the gods declared eternal statutes,—
They have decided, but have not accomplished: so now let wives come near unto their husbands."

3 "Non inutilis est labor cui Dii favent: nos omnes æmulos et æmulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus."

4 "Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit."
Lopamudra taurum [maritum suum] ad se detrahit: insipiens illa sapientem anhelantem absorbet.

5 "This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings."

6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and power,
Cherished—a sage of mighty strength—both classes, and with the gods obtained his prayer's fulfilment.

By "both classes" probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

APPENDIX II.

METRE.

Rhyme is not used in the Ṛigveda. The metres are regulated by the number of syllables in the *Ṛich* or stanza which consists generally of three or four Pâdas, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second Pâda, and so forming two hemistichs or semi-stanzas of equal or unequal length. These Pâdas most usually contain eight or eleven or twelve syllables each; but occasionally they consist of fewer and sometimes of more than these numbers. The Pâdas of a stanza are generally of equal length and of more or less corresponding prosodial quantities; but sometimes two or more kinds of metre are employed in one stanza and then the Pâdas vary in quantity and length. As regards quantity, the first syllables of the Pâda are not subject to very strict laws, but the last four are more regular, their measure being generally iambic in Pâdas of eight and of twelve syllables and trochaic in those of eleven. In the printed text the first and second Pâdas form one line, and the third, or third and fourth, or third fourth and fifth, complete the distich or stanza. This arrangement I have followed in my translation.

Subjoined, in alphabetical arrangement, are the names, with brief descriptions, of the metres used in the hymns contained in the first volume of this version. The Index of Hymns will show the metre or metres employed in each hymn:

Anushṭup: or *anushṭubh*, consisting of four Pâdas of eight syllables each, two Pâdas forming a line. This is the prevailing form of metre in the *Mânava-dharma-Ṣâstra* or *Laws of Manu*, the *Mahâbhârata*, the *Râmâyaṇa*, and the Purâṇas.

Anushṭubgarbhâ: a metre of the Ushhṇih class; the first Pâda containing five syllables and the three following Pâdas eight syllables each.

Ashṭi: consisting of four Pâdas of sixteen syllables each, or sixty-four syllables in the stanza.

Atidhṛiti: four Pâdas of nineteen syllables each, =76 syllables.

Atiṣakvarî: four Pâdas of fifteen syllables each, =60.

Atyashṭi: four Pâdas of seventeen syllables each, =68.

Bṛihatî: four Pâdas (8+8+12+8) containing 36 syllables in the stanza.

Dvipadâ virâj; a species of Gâyatrî consisting of two Pâdas only; 12+8 or 10+10 syllables; inadequately represented in my version by two decasyllabic iambic lines, four of which form the stanza.

Gâyatrî: the stanza usually consists of twenty-four syllables, variously arranged, but generally as a triplet of three Pâdas of eight syllables each, or in one line of sixteen syllables and a second line of eight. There are eleven varieties of this metre, and the number of syllables in the stanza varies accordingly from nineteen to thirty-three.

Jagatî: a metre consisting of forty-eight syllables arranged in four Pâdas of twelve syllables each, two Pâdas forming a line or hemistich which in my version is represented by a double Alexandrine.

Kakup: or *kakubh:* a metre of three Pâdas consisting of eight, twelve, and eight syllables respectively.

Kakubh nyankuṣirâ: a metre of three Pâdas of 11+12+4 syllables.

Kâvirâj: a metre of three Pâdas of 9+12+9 syllables.

Kṛiti: a metre of four Pâdas of twenty syllables each.

Mahâbṛihatî: four Pâdas of eight syllables each and one of twelve.

Mahâpankti: a metre of thirty-one syllables.

Nashṭarûpî: a variety of Anushṭup.

Pâdanichṛit: a variety of Gâyatrî in which one syllable is wanting in each Pâda.

Pankti: a metre of five Pâdas of eight syllables each: like anushṭup with an additional Pâda.

Prastârapankti: a metre of forty syllables, $12 \times 12 + 8 + 8$.

Pratishṭhâ: a metre of four Pâdas of four syllables each. A variety of the Gâyatrî metre consisting of three Pâdas of eight, seven, and six syllables respectively.

Pura ushṇiḥ: a metre of three Pâdas containing $12 + 8 + 8$ syllables.

Satobṛihatî: a metre whose even Pâdas contain eight syllables and the uneven twelve: $12 + 8 + 12 + 8 = 40$.

Skandhogrîvî: consisting of four Pâdas of $8 + 12 + 8 + 8$ syllables.

Tanuṣirâ: consisting of three Pâdas of $11 + 11 + 6$ syllables.

Trishṭup: or trishṭubh, a metre of four Pâdas of eleven syllables each.

Ushṇiḥ: consisting of three Pâdas of $8 + 8 + 12$ syllables.

Virâḍrûpâ: a trishṭup metre of four Pâdas, three containing eleven syllables each and the fourth containing seven or eight syllables.

Virâj: a metre of four Pâdas of ten syllables each.

Virâtpûrvâ: a variety of the trishṭup metre.

Viraṭsthânâ: a variety of trishṭup.

Vishamapadâ: metre consisting of uneven Pâdas.

Vishṭârabṛihatî: a form of bṛihatî of four Pâdas containing $8 + 10 + 10 + 8 = 36$ syllables.

Vishṭârapankti: a form of pankti consisting of four Pâdas of $8 + 12 + 12 + 8 = 40$ syllables.

Yavamadhyâ: metre having a longer Pâda between two shorter ones.

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BOOK I.

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3	.....	Aṣvins. Indra. Viṣvedevas. Sarasvatî.	.....
4	.....	Indra.	.....
5	.....	Indra.	.....
6	.....	Indra, Maruts, Indra and Maruts.	.....
7	.....	Indra.	.....
8	.....	The same.	.....
9	.....	.....	.....
10		.....	Anushṭup.
11	Jetar or Jetâ,	.....	The same.
12	Medhâtithi.	Agni.	Gâyatrî.
13	The same.	Âprîs.	The same,
14	.....	Viṣvedevas.	.....
15	.....	Ṛitus. Indra. Maruts. Twashṭar. Agni. Mitra-Varuṇa. Aṣvins	.....
16	.....	Indra.	.....
17	.....	Indra-Varuṇa.	Gâyatrî, 4 and 5 Pâdanichṛit.
18	.....	Brahmaṇaspati. Indra and Soma. Dakshiṇâ.	Gâyatrî.
19	.....	Agni and Maruts.	.....
20	.....	Ṛibhus.	.....
21	.....	Indra-Agni.	.....
22	.....	Aṣvins. Savitar. Agni. Indrâṇî, Varuṇânî, and Agnâyî. Heaven and Earth. Earth. Vishṇu.	.....

Hymn.	*Ṛishi.*	*Deity.*	*Metre.*
23	Medhâtithi.	Vâyu. Indra-Vâyu. Mitra-Varuṇa. Viśvedevas. Pûshan. Waters.	Gâyatrî, 19 Purausbṇiḥ, 20 Anushṭup. 21 Pratishṭha, 22-24 Anushṭup.
24	Śunaḥśepa.	Varuṇa. Agni. Savitar.	Trishṭup. 3-5 Gâyatrî.
25	The same.	Varuṇa.	Gâyatrî.
26	.....	Agni.	The same.
27	... .	Indra. Viśvedevas.	Gâyatrî. 13 Trishṭup.
28	.....	Indra. Pestle & Mortar.	Anushṭup. 7-9 Gâyatrî.
29	.....	Indra.	Pankti.
30	.....	Indra. Aśvins. Ushas.	Gâyatrî. 11 Pâdanichṛit, 16 Trishṭup.
31	Hiraṇyastûpa.	Agni.	Jâgatî. 8, 16 and 18 Trishṭup.
32	The same.	Indra.	Trishṭup.
33	.....	The same.	The same.
34	.....	Aśvins.	Jagatî. 9 and 12 Trishṭup.
35	.....	Savitar. Agni. Mitra-Varuṇa. Night.	Trishṭup. 1 and 9 Jagatî.
36	Kaṇva.	Agni, 13-14 Sacrificial Post.	Bṛihatî and Satobṛihatî alternately.
37	The same.	Maruts.	Gâyatrî.
38	.....	Maruts.	The same.
39	.....	The same.	Bṛihatî and Satobṛihatî alternately.
40	.....	Brahmaṇaspati.	The same.
41	.....	Varuṇa-Mitra-Aryaman. Âdityas.	Gâyatrî,
42	.....	Pûshan.	The same.
43	.....	Rudra. Mitra-Varuṇa. Soma.	Gâyatrî. 9 Anushṭup.
44	Praskaṇva.	Agni.	Bṛihatî and Satobṛihatî alternately.
45	The same.	Agni	Anushṭup.
46	.....	Aśvins.	Gâyatrî.
47	.....	The same.	Bṛihatî and Satobṛihatî alternately.
48	.....	Ushas.	The same.
49	.....	The same.	Anushṭup.
50	.....	Sûrya.	Gâyatrî. 10-13 Anushṭup.

Hymn.	Ṛishi.	Deity.	Metre.
51	Savya.	Indra.	Jagatî. 14-15 Trishṭup.
52	The same.	The same.	Jagatî. 13 & 15 Trishṭup.
53	.....	.....	Jagatî. 10 & 11 Trishṭup.
54	.....	....	Jagatî. 6, 8, 9, 11 Trishṭup.
55	.....	.....	Jagatî.
56	.....	.....	The same.
57	.....	.....	.....
58	Nodhâs.	Agni.	Jagatî. 6-9 Trishṭup.
59	The same.	Agni Vaiśvânara.	Trishṭup.
60	... .	Agni.	The same.
61	.....	Indra.	.. ..
62	.....	The same.	... .
63	.....	.....	.....
64	.....	Maruts.	Jagatî. 15 Trishṭup.
65	Parâśara.	Agni.	Dvipadâ Virâj.
66	The same.	The same.	The same.
67	....	.....	.....
68	.....	.....	.....
69	.....	.....	.....
70	.....	.....	.....
71	.....	.....	Trishṭup.
72	....	.....	The same.
73	.....	.....	.....
74	Gotama.	.....	Gâyatrî.
75	The same.	.....	The same.
76	.....	.....	Trishṭup.
77	.....	.....	The same.
78	.....	.....	Gâyatrî.
79	.....	..... .	1-3 Trishṭup. 4-6 Ushṇih. 7-12 Gâyatrî.
80	.....	Indra.	Pankti.
81	.....	The same.	The same.
82	.....	....	Pankti. 6 Jagatî.
83	.....	.....	Jagatî.
84	.....	.....	1-6 Anushṭup. 7-9 Ushṇih. 10-12 Pankti; 13-15 Gâyatrî. 16-18 Trishṭup. 19 Bṛihatî. 20 Satobṛihatî.

Hymn.	Ṛishi.	Deity.	Metre.
85	Gotama.	Maruts.	Jagatî. 5 and 12 Trishṭup.
86	.....	The same.	Gâyatrî.
87	.....	.....	Jagatî.
88	.....	.....	1 and 6 Prastârapankti. 5 Virâḍrûpâ. 2-4 Trishṭup.
89	.....	Viśvedevas.	Jagatî. 6 Virâṭsthânâ. 8 10 Trishṭup.
90	.....	The same.	Gâyatrî. 9 Anushṭup.
91	.....	Soma.	Trishṭup. 5-16 Gâyatrî. 17 Ushṇiḥ.
92	.....	Ushas. Aśvins.	Jagatî. 5-12 Trishṭup. 13-18 Ushṇiḥ.
93	.....	Agni-Soma.	Anushṭup. 9-11 Gâyatrî. 4-7 and 12 Trishṭup. 8 Trishṭup and Jagatî.
94	Kutsa.	Agni. Gods. Mitra, Varuṇa, Aditi, Sindhu, Heaven and Earth.	Jagatî. 15 & 16 Trishṭup.
95	The same.	Agni.	Trishṭup.
96	.....	Agni.	The same.
97	.....	The same.	Gâyatrî.
98	.....	.....	Trishṭup.
99	Kaśyapa.	.....	The same.
100	Ṛijrâśva, and others.	Indra.	.....
101	Kutsa.	The same.	Jagatî. 8-12 Trishṭup.
102	The same.	.....	Jagatî. 11 Trishṭup,
103	.....	.....	Trishṭup.
104	.....	.....	The same.
105	The same, or Trita Âptya.	Viśvedevas.	Pankti. 8 Mahâbṛihatî. Yavamadhyâ. 19 Trishṭup.
106	Kutsa.	The same.	Jagatî. 7 Trishṭup.
107	The same.	.....	Trishṭup.
108	.....	Indra-Agni.	The same.
109	.....	The same.	.....
110	.....	Ṛibhus.	Jagatî. 8 and 9 Trishṭup.
111	.....	The same.	Jagatî. 5 Trishṭup.

Hymn.	Ṛishi.	Deity.	Metre.
112	Kutsa.	Heaven and Earth. Aṣvins. Agni.	Jagatî. 24 & 25 Trishṭup.
113	.....	Ushas. Ushas and Night.	Trishṭup.
114	.....	Rudra.	Jagatî. 10 & 11 Trishṭup.
115	.....	Sûrya.	Trishṭup.
116	Kakshîvân.	Aṣvins.	The same.
117	The same.	The same.	.....
118	.....	.....	.....
119	.....	.....	Jagatî.
120	.....	.....	1. 10-12 Gâyatrî. 2 Kakup. 3 Kâvirâj. 4 Nashṭarûpî. 5 Tanuṣirâ. 6 Ushṇih. 7 Vishṭârabṛihatî. 8 Kṛiti. 9 Virâj.
121	.....	Viṣvedevas or Indra.	Trishṭup.
122	.....	Viṣvedevas.	Trishṭup. 5 and 6 Virâḍrûpâ.
123	.....	Ushas.	Trishṭup.
124	.....	The same.	Trishṭup.
125	.....	Svanaya.	Trishṭup. 4 and 5 Jagatî.
126	Kakshîvân, Bhâvayavya, Romaṣâ.	Bhavayavya. Romaṣâ.	Trishṭup, 6 and 7 Anushṭup.
127	Paruchchhepa.	Agni.	Atyashṭi. 6 Atidhṛiti.
128	The same.	The same.	Atyashṭi.
129	.....	Indra. Indu.	Atyashṭi. 8, 9, Atiṣakvarî. 11 Ashṭi.
130	.....	Indra.	Atyashṭi. 10 Trishṭup.
131	... .	The same.	Atyashṭi.
132	.....	Indra. Indra and Parvata.	The same.
133	.....	Indra.	Trishṭup. 2-4 Anushṭup. 5 Gâyatrî. 6 Dhṛiti. 7 Atyashṭi.
134	.....	Vâyu.	Atyashṭi. 6 Ashṭi.
135	.. ..	Vâyu. Vâyu & Indra.	Atyashṭi. 7, 8 Ashṭi.
136	....	Mitra and Varuṇa.	Atyashṭi. 7 Trishṭup.
137	.....	Mitra and Varuṇa.	Atiṣakvarî.
138	.....	Pûshan.	Atyashṭi.

Hymn.	Ṛishi.	Deity.	Metre.
139	Paruchchhepa.	Viśvedevas. Mitra and Varuṇa. Aśvins. Indra. Agni. Maruts. Indra and Agni. Bṛihaspati.	Atyashṭi. 9 Bṛihatî. 11 Trishṭup.
140	Dîrghatamâs,	Agni.	Jagatî. 10 Trishṭup or Jagatî. 12,13 Trishṭup.
141	The same.	The same.	Jagatî. 12, 13 Trishṭup.
142	.....	Âprîs. Indra. Agni.	Anushṭup.
143	.....	Agni.	Jagatî. 8 Trishṭup.
144	.....	The same.	Jagatî.
145	.....	.....	Jagatî. 5 Trishṭup.
146	.....	.....	Trishṭup.
147	.....	.....	The same.
148	.....	.....	.....
149	.....	.....	Virâj.
150	.....	.....	Ushṇiḥ.
151	.. ..	Mitra. Mitra and Varuṇa.	Jagatî.
152	.....	Mitra and Varuṇa.	Trishṭup.
153	.....	The same.	The same.
154	.....	Vishṇu.	.....
155	.....	Vishṇu and Indra. Vishṇu.	Jagatî.
156	.....	Vishṇu.	The same.
157	.....	Aśvins.	Jagatî. 5, 6 Trishṭup.
158	.....	The same.	Trishṭup. 6 Anushṭup.
159	.....	Heaven and Earth.	Jagatî.
160	.....	The same.	The same.
161	.....	Ṛibhus.	Jagatî. 14 Trishṭup.
162	.....	Eulogy of the Horse.	Trishṭup. 3, 6 Jagatî.
163	Dîrghatamâs.	Eulogy of the Horse.	Trishṭup.
164	The same.	Viśvedevas. Vâk. Waters. Soma. Agni. Sûrya. Vâyu. Time. Sarasvatî. Sâdhyas. Sarasvân or Sûrya.	Trishṭup. 12,15,23,29,36, 41 Jagatî. 42 Prastârapankti. 51 Anushṭup.
165	Indra. Maruts. Agastya.	Indra.	Trishṭup.
166	Agastya.	Maruts.	Jagatî. 14,15 Trishṭup.

Hymn.	Ṛishi.	Deity.	Metre.
167	Agastya.	Indra. Maruts.	Triṣhṭup.
168	.....	Maruts.	Jagatî. 8-10 Triṣhṭup.
169	.....	Indra.	Triṣhṭup. 2 Virâj.
170	Indra. Agastya.	Indra.	1 Bṛihatî. 2-4 Anuṣhṭup. 5 Triṣhṭup.
171	Agastya.	Maruts. Indra.	Triṣhṭup.
172	The same.	Maruts.	Gâyatrî.
173	....	Indra.	Triṣhṭup.
174	.....	The same.	Triṣhṭup.
175	.....	.....	Anuṣhṭup. 1 Skandhogrîvî. 6 Triṣhṭup.
176	... ...	.....	Anuṣhṭup. 6 Triṣhṭup.
177	.....	.....	Triṣhṭup.
178	.....	.....	The same.
179	Lopamudrâ. Agastya. Pupil.	Rati (Pleasure).	Triṣhṭup. 5 Bṛihatî.
180	Agastya.	Aṣvins.	Triṣhṭup.
181	The same.	The same.	The same.
182	.....	.....	Jagatî. 6, 8 Triṣhṭup.
183	.....	.....	Triṣhṭup.
184	.....	.....	The same.
185	.....	Heaven and Earth.	.....
186	.....	Viṣvedevas.	.....
187	.....	Praise of Food.	1 Anuṣhṭubgarbhâ. 2, 4, 8, 10 Gâyatrî. 3, 5, 6, 7 Anuṣhṭup. 11 Anuṣhṭup or Bṛihatî.
188	.....	Âprîs.	Gâyatrî.
189	.....	Agni.	Triṣhṭup.
190	.....	Bṛihaspati.	The same.
191	.....	Water. Grass. Sûrya.	Anuṣhṭup. 10-12 Mahâpankti. 13 Mahâbṛihatî.

BOOK II.

1	Gṛitsamada.	Agni.	Jagatî.
2	The same.	The same.	The same.
3	.....	Âprîs.	Triṣhṭup. 7 Jagatî.
4	Somâhuti.	Agni.	Triṣhṭup.

Hymn.	*Ṛishi.*	*Deity.*	*Metre.*
5	Somâhuti.	The same.	Anushṭup.
6	.....	.....	Gâyatrî.
7	.....	.....	The same.
8	Gṛitsamada.	.....	Gâyatrî. 6 Anushṭup.
9	The same.	.....	Trishṭup.
10	.....	.....	The same.
11	.....	Indra.	Virâṭsthânâ Trishṭup. 21 Trishṭup.
12	.....	The same.	Trishṭup.
13	.....	.....	Jagatî. 13 Trishṭup.
14	.....	.....	Trishṭup.
15	.....	.....	The same.
16	.....	.....	Jagatî. 9 Trishṭup.
17	.....	.....	Jagatî. 8, 9 Trishṭup.
18	.....	.....	Trishṭup.
19	.....	.....	The same.
20	.....	.....	Trishṭup. 3 Virâḍrûpâ.
21	.....	.....	Jagatî. 6 Trishṭup.
22	.....	.....	Ashṭi. 2, 3 Atiśakvarî. 4 Atiśakvarî or Ashṭi.
23	.....	Brahmaṇaspati. Bṛihaspati.	Jagatî. 15, 19 Trishṭup.
24	.....	Brahmaṇaspati. Brahmaṇaspati & Indra.	Jagatî. 12, 16 Trishṭup.
25	.....	Brahmaṇaspati.	Jagatî.
26	.....	The same.	The same.
27	Kûrma. Gṛitsamda's son, or Gṛitsamada.	Âdityas.	Trishṭup.
28	The same.	Varuṇa.	The same.
29	.....	Viśvedevas.	.....
30	Gṛitsamada.	Indra. Indra & Soma. Sarasvatî. Bṛihaspati. Maruts.	Trishṭup. 15 Jagatî.
31	Gṛitsamada.	Viśvedevas.	Jagatî. 7 Trishṭup.
32	The same.	Heaven and Earth. Indra or Twashṭar. Râkâ. Sinîvâlî.	Jagatî. 6-8 Anushṭup.

Hymn.	*Ṛishi.*	*Deity.*	*Metre.*
33	Gṛitsamada.	Rudra.	Trishṭup.
34	.....	Maruts	Jagatî. 15 Trishṭup.
35	.....	Apâmnapât.	Trishṭup.
36	.....	Ṛitus.	Jagatî.
37	.....	The same.	The same.
38	.....	Savitar.	Trishṭup.
39	.....	Aṣvins.	Trishṭup.
40	.....	Soma and Pûshan. Aditi.	The same.
41	.....	Vâyu. Indra and Vâyu. Mitra and Varuṇa. Aṣvins. Indra. Viṣvedevas. Sarasvatî.	Gâyatrî. 16, 17 Anushṭup. 18 Bṛihatî.
42	.....	The Kapinjala.	Trishṭup.
43	.....	The same.	1-3 Jagatî. 2 Atiṣakvarî or Ashṭi.

BOOK III.

1	Viṣvâmitra.	Agni.	Trishṭup.
2	The same.	Vaiṣvânara.	Jagatî.
3	.....	The same.	The same.
4	.....	Âprîs.	Trishṭup.
5	... .	Agni.	The same.
6	....	The same.	.....

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