The Hymns of the Rigveda, Vol. I

Rigveda (anonymous) (translated by Ralph T. H. Griffith)

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HYMNS OF THE RIGVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

RALPH T. H. GRIFFITH,

FORMERLY PRINCIPAL OF BENARES COLLEGE.

VOL. I.

BENARES :

E. J. LAZARUS AND CO.

1889.

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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 oyer to the Rig-yeda." F. Max Mullbr.

This work is an attempt to bring within easy reach of all readers of English a translation of the Hymns of the Rigveda 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 Rigveda, the Sd^maveda, the Yajurveda, and the Atharvaveda] and of these the Rigveda — so called be- cause its Sanhit& or collection of mantras or hymns consists of Richas or verses intended for loud recitation — is the oldest, the most important, and the most gener- ally interesting, some of its hymns being rather Indo- European than Hindu, and representing the condition of the Aryans before their final settlement in India.

IV PREFACE.

These four Vedas are considered to be oF divine origin and to have existed from all eternity, the Rishis or sacred poets to whom the hymns are ascribed being merely in- spired seers who saw or received them by sight directly from the Supreme Creator. In accordance with this be- lief 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 dis- tinct parts, one the Mantra containing prayer and praise, the other the Br&hmana containing detailed directions for the performance of the ceremonies at which the Man- tras 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, devotiotial, ceremo- nial, expository and theosophic.

The Sanhit^ of the Rigveda 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 with- held the rain of heaven.

PREFACB. V

Of these hymns there are more than a thousand, arranged in ten Ma^4alas, Circles, or Books, in accordance with an ancient tradition of what we should call author- ship, the hymns ascribed to the same Rishi, inspired poet or seer, or to the same school or family of Rishis 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 tra- dition, there can be no reasonable doubt of the great antiquity of the Tligveda Sanhit4 which, with the excep- tion 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 Rishis 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 astro- nomical 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

Rigveda 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'd 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 Rigveda. " 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 Rigveda SanhitH, we find the Indian race settled on the north- western borders of India, in the Panjib, and even be- yond the Panjib, on the Kubhi, or K(i>^^, in Kabul. The gradual spread of the race from these seats towards the east, beyond the Sarasvatf and over Hindustan 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 Hindustan themselves, as, for instance, the Mah^- Bhinta; or of the farther spread of Brahmanism to- wards the south, as, for instance, the R^m^ya^a. If we connect with this the first fairly accurate information about India which we have from a Greek source, viz.,

* The History of Indian Literatwe, By Albrecht Weber. Trttbner's Oriental Series. 1878.

from Megasthenes,^ it becomes clear that at the time of this writer the Brahmanising of Hindustan was already completed, while at the time of the Periplus (see Lassen, /. AK., ii. 150, n ; /. Stj ii, 192) the very southern- most point of the Dekhan had already become the seat of the worship of the wife of Siva. 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 1 "

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 Rig- Veda is singularly deficient in that simplicity and natural pathos or sublimity which we na- turally -look for in the songs of an early period of civi- lisation. 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 Selenoiis resided for some time at the court of Chandragupta. His reports are preserved to us chiefly in the 'Ii'Sifca 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 PavamSjia, or the deified Soma-juice in process of straining and purification. The great interest of the Rigveda 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 reli- gious 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 with- out the study of the Veda.

My translation, which follows the text of Max MuUer's splendid six-volume edition, is partly based on the work of the great scholiast Sslya^a 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. S4yana'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 S4yana's qualifications a^ an interpreter of the Veda there is, or was, a conflict of opinion among European scholars. Professor Wilson

— whose translation of the Rigveda is rather a version of S&yana'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 posses- sion of all the interpretations which had been perpetuat- ed 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 S&ya^a a perfectly satisfactory guide," that " the scholiast is evidently puzzled," and that his expla- nations 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 liter- ature, 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 in- conceivable 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 haye sacrificed in the very same manner. As the recognized mythological and classical systems of their own age ap- peared to them unassailable and revealed verities, they must necessarily (so the commentators thought) be dis- coverable in that centre point of revelation, the hymns of the ancient Kishis, 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 Kabbins, while there are not wanting scholars who hold it as the duty of a conscientious in- terpreter of the Veda to translate in conformity with Sayana, Mahldhara, etc. Consequently, we do not be- lieve like H. H. Wilson, that S&yaija, 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 S^yaqa. 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 them- selves have put into their hymns and utterances, Hence we are of opinion that the writings of S&yaflia and the other commentators do not form a rule for the interpre- ter, 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 con- sideration 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 Miiller says. "As the authors of the Br&hma?Las 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 S4yai]ia. Where S&yaija 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

* Or^ihe 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
vetstiges of these ancient poets."
Professor Benfey says : " Every one who has care- fully 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, formulae, 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 investi- gation of words. At the utmost, they found some aid in materials preserved in local dialects ; but this advant- age 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 pro- ceed with caution and prudence) with the languages cognate to the Sanskrit, — a comparison which has al- ready 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 circum- stances 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 Goldstiicker. " 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 S^ya^a, or arrive more nearly at the meaning which the Rishis 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 S&ya^a."

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

XIV PREFACE.

The last quotation which I shall make ia connexion with this question is from Professor E. B. Cowell's Preface to his edition of Vol. V. of Wilson's Translation of the Rig-Veda Sanhitd: "This work does not pretend to give a complete translation of the Rig- Veda, but only a faithful image of that particular phase of its interpre- tation which the mediaeval Hindus, as represented by S^yaija, have preserved. This view is in itself interest- ing and of an historical value ; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. SdyaQa's commentary will always retain a value of its own, — even its mistakes are ofben interest- ing, — 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 Ger* many. The great St. Petersburg Dictionary is indeed a monument of triumphant erudition, and it has inaugu- rated a new era in the interpretation of the Rig-Veda.'*

My translation, then, is partiy based on the com- mentary of S&yapa, 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 S&yana, my first guide to the hymns of the Rigveda ; to my revered Master, Professor H. H. Wilson ; to Profes- sors Roth, Benfey, Weber, Ludwig, Max Muller, Grass- mann, and Monier Williams, and Dr. John Muir and

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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 Siebenaig 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 infal- libility, 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 or- acle, that, as Professor Max MttUer 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 comparative- ly 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 va- rieties in the same number of verses. The verses or stanzas consist of three or more— generally three or four — pddas^ semi-hemistichs or lines, each of which con- tains 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 syl- lable verses and trochaic in these of eleven syllables. Partly by way of safeguard against the besetting temp- tation 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 em- ployed. In other verses I have not attempted to re- produce 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 syl- labically commensurate hemistichs and verses, as Benfey and the translators of the Seventy Hymns have done for a portion of the Rigveda, and Grassmann for nearly the whole of the Collection^

For further information regarding the Rigveda the English reader is referred to Max Muller'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 Mediaeval, 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 JEtudes sur la RMigion VSdique.

To conclude, my reasons for publishing this work are chiefly these : there is at present no complete translation of the Rigveda in English, Professor Wilson's version — of which the last two volumes have only lately appear- ed — being " only a faithful image of that particular phase of its interpretation which the mediaeval Hindus, as represented by Sdyaijia, have preserved," and, more- over, 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 Sdya^a whom they have been taught to regard as infallible. No argu- ments 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 mo- dern school credit for deep devotion to ancient Indian literature and due admiration of the great Indian scho- lars 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.

KOTAOIRI, NiLGIRi:

May 25th 1889.

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22. FcT consists read consist.
3. For Religion read Religion.
4 of note. For Sunahsepa read Sunahsepa.

13, 14 of note. For Sunahsepha read Siinahsepha.

19, 21. For Sunahsepa read Sunahsepa.
5 of note. The same correction.

11 of note. For indentified read identified.

1 3, and 2 from the bottom. For Bijisv&n read Bijisvan.

7. The same correction.
18. For helped read helped.
3 from the bottom. For Pray&ga read Praydja.
» For Anuy&ga read Anujaja.
18. After mother cows insert a full stop.
3 from the bottom. For Loraas4 read Romasll.
5. After gloriously put a full stop instead of the
comma.
8. F(yr V&ya read Vija.

2 of note. For counseller read counsellor.
18. For preserves read preserve.
5 from the bottom. For Twastar read Twashtar. 17. After come put a full stop instead of the comma.

2 of note. F(yr SomahAti read Sora^huti.

2 from the bottom. For devonrer read devourer.

5. For wrought read wrought.
14. For Gayatri read Giyatrl.
6 from the bottom. For For read Far.

APPENDIX,

I., • 10. For gandia read gaudia.

THE HYMNS OF THE EIGVEDA.

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

waxmg day by day,
Most rich in heroes, glorious.
The first two hymns of this Book are ascribed to the Risbi or seer Madhnchohhand^s Vaisvamitra, a son or descendant of the famous Visvamitra. The deity to whom this hymn is addressed is Agni, the god of fire, the most promiueuti next to ludra, of the deities of the Kigveda. Agni is the messeng^ and mediator between earth and heaven, announcing to the gods the hymns, and coDveying to them the oblations, of their worshippers, inviting them with the sound of bis orackliug 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 hi^h priest, the prcej^ositits or prceses. He is a ritvij, a priest or minister who sacrifices at the proper seasons, and a hotarf an invoking priest, a herald who calls the god.i 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 S&yana to be Bhpgu, Angiras, and others. The expression indicates the existence of earlier hymus.

3 Most rich in heroes: the heroes here spoken of, who accompanj the acquisition and increase of wealth, are braye sous and dependents.

4 Agni, the flawless saerifice whieh 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 gpift.
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. vija.

Beautiful V&yu come, for thee these Soma-drops

have been prepared :
Drink of them, hearken to our call.
4 Flawless : uninterrupteii by K&kshasas ot* fiends, who are uuable to mar a Bacrifice whioh Ai^ni protecU on all sides.

6 Anyiras : here a name of Agni. The Angiranas appear to have been regarded as a race of higher beings between g^ds and men, the typical first sacrifioers, whose ritual is thepat^m which later priests must follow.

8 Law ftet-ntU, The word used to denote the conception of the order of the world is fita. Everything in the universe whioh in con- ceived -as showing regnhirity of action may be said to have the rita for its principle. In its most general applici\tion the c<>nceptbn expressed by the word oconpied to some extent the place of natural and moral law, fate, or the will of a supreme God. See WuHis, The Cosmology of the Rigveda. p. 92.

In iliine own abode : sve dame, sud 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 poui^ed upon it by the priest.

1 Vdyu : god of the wind.

HTMir^ THE SIG7MDA. S

2 Knowing the days, with Soma-juice poured forth, the

singera call to thee,
O V4yu, with^eir hymns of praise.
3 V4yu, thy penetrating voice goes forth unto the wor-

shipper,
Far-spreading for tl^e Soma draught
4 Here, Indra- Vdyu, is the juice ; coine for our offered

dainties' sake :
The drops are yearning for you both,
SoMardrop%: libations of the juice of the Soma, or Moon-plant, «aid to be the Acid Asclepias or Saroostema 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 straiuer, whence^ after further pressure, the acid juice trickled into a vessel called Dro^a; after which it was mixed with flour etc., made to ferment, and then offered in libations to the gods or druuk by the Brihmans, by both of whom its exhilar* ating 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 ttiU 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 ou 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 Bumouf, Windischmann, Muir, and, lately, again by M. Bergaigne." Max Miiller, Biographies of Words. Appendix III.

2 Krwwing 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 Hynms of praise : vk^as^ lauds recited oir spoken, in opposition to verses that are chanted or sung.

4 Indra and VAyu are here conjointly addressed in a dual com* pound Indrav&yd. Indra was the favourite national deity of the Aryan Indians in the Vedio 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 r^n or atmosphere; he fights

V

4 THE HYMNS OF [BOOK L

. 5 VAyu and Indra, well ye know libations, rich in
sacred rites !
So come ye hither rapidly.
6 V&yu 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

Varuija,
Who make the oil-fed rite complete.
* 8 Mitra and Varuija, through Law, lovers and cherish-
ers of Law,
Have ye obtained your mighty powpr.
9 Our sages, Mitra- Varu^ia, of wide dominion, strong
by birth,
Vouchsafe us strength that worketh well.
HYMN III. Asving^

Yb Asvins, rich in treasure, lords of splendour hav-

ing nimble hands.
Accept the sacrificial food.
against and conquers with his thunderbolt the demons of drought and darkness, and is in general the type •f noble heroism.

7 According to S&ja^, Mitra presides over the day as Varuna over the night ; hence the closest connexion subsists between these two deities who are more frequently invoked together than Varuna la invoked singly; together they uphold and rule the earth and sky, together they guard tke world, together they promote reigious rites, avenge sin, and are the lords of truth and light

Oil-fed: performed with ghfitam (the modem ghi)^ clarified butter, / or butter which has been boiled gently and then allowea to cool. The butter is then used Ibi culinary purposes and also offered i» sacrifice to the gods.

8 Through law ; L e. in accordance with ftto, the eternal law or everlasting order of the universe. See 1. 1. 8.

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

HYMN 3.] THE RIOVEDJL 6

2 Ye Asvins, rich in wondrous deeds, ye heroes worthy

of our praise,
Accept our songs with mighty thought.
3 N&satyaa^ wonder-workers, yours are these libations

with dipt 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 Asvins are the first to arrive... Who then are these Asvins 1 * 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 Asvins, though, like the ancient interpreters of the Veda, we are by no means agreed as to the conception of their char- acter, 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. 0, S. Texts. V. 234. Nimble hands : hands outstretched and quick to

seize the offerings.

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

3 NdsatyaSy derived by Indian Commentators from na + asatya ' not untrue,' is a name of common occurrence applied jointly to the two Asvins. Ndsatya is said to be specially the name of one of the Asvins, the other being then called Dasra, * wonder-worker/ or per- haps * de8tr*)yer ' (of the wicked).

With clipt grass. The sacred Kv§a 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.

i Thus by fine fingers purified: carefully strained by the priests.

6 TBE BFMyS OF [BOOK I.

6 Approach, O Indra, hasting thee, lord of bay horses,

to the prayers :
In our libation take delight,
7 Ye Visvadevas, who protect, reward, and cherish men,

approach
Your worshipper's drink-offering.
S Ye Viavadevas, swift at work, come hither quickly
to the draught.
As milch-kine hasten to their stalls,
9 The Visvadevas, changing shape like serpents, fear-
less, void of guile,
Bearers, accept the sacred draught 1
10 Saras vati who purifies, wealthy through rites in holy
" rites,
Love, rich in prayers, our sacrifice 1
6 Ldtvi rf h^y Jtersea* Harivin and Haryaava, ' having bay or tawny horses/ are frequently ooourring epithets of Indra.

7 Ye ViBvadeviu : Visve dev&h may have originally denoted 'all the gods collectively/ though the introduction of the Visvas under the name visvadevdh or vi$vedevdh as a separate troop of deities seems to have taken place at an early period. It is sometimes difficult to decide whether the expression vwedevdfL refers to all the gods or the particular troop.

9 Eh%mdydsa}%y appears to be another form of AhimAydsah which is explained by Bohtlingk and Roth as 'multiform or versatile like a snake, showing the same variety of colour and shape.' S&ya^ 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 S&yana wrote.

Bearers^ of riches, according to S&yana.

10 Sarasvatiy " is a goddess of some, though not of very great importance in the Rigveda. As observed by Y&ska (Nirukta ii, 2.3) 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 Br&hraa9a8...to sacrifices being peiformed on the banks of this river and of the adjoining Drishadvatt; and the Sarasvati in particular seems to have

UYUS L] IHE RIG VEDA. 7

11 Inciter of all pleasant songs, inspirer of all gracious

thought,
Sarasvatl accept our rite !
12 Sarasvatl, the mighty flood, — she with her light illu-

minates.
She brightens every pious thought.
HYMN IV. iDdra.

As a good cow to him who milks, we call the doer of

fair deeds
To our assistance day by day.
been asaociated with the reputation for sanctity, which accor iiug to the well-known passage in the Institutes of Mauu, was ascribed to the whole region, called Brahni&vartta, lying between these two small 8*reanr)s, and situated immediately to the westward of the Jumna. The Sarasvati 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 htily waters, and that her directiim 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 Vach, the goddess of speech." J. Muir. 0, S. Texfs. V. 375.

12 "S&yana explains : " the Sarasvatl by her act (of flowing) dis- plays a copious flood." Roth in his Illustrations of the Nirukta (xi. 26), p. 152, translates, **a mighty stream is Sarasvatl; with her light she lightens, illuminates all pious minds." He however, regards the commencing words as figurative, and not as referring to the fiver. Benfey renders : "Sarasvati, by her light, causes the great sea to be known; she shines through all thoughts." He underatands the "great sea" as the universe, or as life... The conceptions of Saras- vati as a river, and as the directress of ceremonies, may be blended in the paissage." Muir. 0. S, T. p. 339*

1 The doer of fair deeds, is ludra.

2 Come thou to our libations, drink of Soma, Soma-

drinker thou 1
The rich one's rapture giveth kine.
3 So may we be' acquainted with thine innermost bene-

volence :
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, Satakratu, drapkest this and wast the Vritras*

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 bis warlike energies and disposes bim to give out of his boundless riches liberal rewards in the sbape 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 iwlft onCy is Indra. The Soma-juice which exhilarates men or heroes and accompanies or graces the sacrifice is also called swift botb 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 SatahratUy a name of Indra, " is explained by S^yana, be who is connected with a hundred (many) acts, religious rites (bahukcu*maf/ukla)f

HTM:^ 5.] TUB RIGVEDA. 9

9 We strengthen, Satakratu, thee, yea, thee the power-
ful 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 aa their performer or their object : or it may he rendered ' en- dowed with great wisdom ;' kratu implying either karma^ act, or prajud, knowledge." Wilson. Th^ VrUrcu, the enemies, the oppressors, or obstructors, are "the hostile powers in the atmosphere wiio malevo- lently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names, as Vrittitt, Ahi, Sushna, Namuchi, Pipru, Sambara, Urana, etc., etc., armed on their side, also, with every variety of celestial artillery, attempt, but in vaiu, to resist the onset of the gods." Muir. 0. S. Texts, V. 95.

1 GompanionB, The call is addressed \o the ministering priests.

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

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

6 Thou, ^own at once to perfect strength, wast bom

to drink the Soma-juice,
Strong Indra, for preeminence.
7 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 Sata-

kratu, 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 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, arid form,

O men ! where form was not.
Wast bom together with the Dawns.
m — ~

9 Wherein all manly potoers abide. The olilations of wor»hipper8, as well as their hymua of praise, stimulate aud streugtheu the gods for deeds of heroism.

1 T/iey who stand round : lokairaycwartinah prdninahy * the living beings of the three worlds,' is S&yana's explanatioa. Probaiily the Maruts, ludra's constant codipauions are intended.

The bright, tfie ruddy steeds {bradhtM/n arusJupn), is probably the Snn, with whom Indra is frequently connected.

2 On both sides : vipaksliasd : harnessed on different sides.

3 Thoth i. e. the Sua. men ! is perhaps merely an exclamation expressive of admiration. If marydh, men, be taken to mean the

4 Ther>Qafter they, as is their wont, resumed the state
of new-born babes,
Taking their sacrificial name.
6 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, tend-

ing heavenward,
The sacrificer cries aloud.
Maruts, the words thov^ mihuig^ toast ban, although in the singular number, may apply to these godsi regarded as one host or company and born at one birth.

4 Resumed th^ state of newborn, 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. A^ 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 tlieir sacred name. This seems to be the whole meaning of the later legend that the Maruts, like the J?ibhu8 were not originally gods, but became deified for their works." M. Miiller. Rlgveda Sauhitdy i. p. 25.

6 The tempest-godSy are the Maruts, the friends and helpers of Indra.

Tfie kine, are streams of water and the beams of light which follow their effusion. T/ie cave is the thick dark cloud which holds the impiisoned waters and which Indra cleaves asunder with his thunder- bolt or lightning.

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

8 The sacrificer cries alotid. This is the interpretation proposed by Professor Max Miiller, 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 thou-

sand 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,

jronder cloud.
For us, thou irresistible.

9 From this place : from earth.

Waiukrer : (parijmcm) here applied to ludra.

10 Tke spadoua firmamerUy is the expanse between earth and heaven.

1 Tlie choirs : (Vdni) referring perhaps to both singers and chanters.

2 The golden: i. e. richly decorated (sarvdbharcMabhdshitah) according
to S4jana.
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 parv^ta 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,
Tlie ruler irresistible :
9 Indra who rules with single sway men, riches, and

the fivefold race
Of those who^well 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

A

world.' But the expres.'iiou seems to mean the Aryan settlements or tribes ouly, and uot the indigenous

inhabitants of the country. The five tribes or settlements were probably the confederation of the Turyasaa, Yadus, Anus, Druhyus, and P^rus. S&yAijka's explanation is * those who are fit for habitations,' and the phrase is said to imply the four castes and Nish&das or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed.

2 With the car: ArvcUd, literally, with a horse, is explained by Sayana to mean fighting on horseback. But horses seem to have beeu used in war as drawers of chariots only, and arvatd here stands for rafhttia, with a car or chariot.

3 Mat/ we lift up ilie holt. The thunderbolt here spoken of is sacri- fice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

4 With theev O Indra, for ally with missile-dartiag

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 heav^i.
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 gladden-

ing 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.
\0 Let lauds and praises be to Indra sung : more exactly, ** be lauds, spoken aud sung, to ludra given; " ukiha being properly the laud that is recited, aud stoma the hyiun of prai;se that is sung.

HYMX 10.] THE niGTEDA. 15

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 Indrff, 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 Br^hmaijas have raised thee high, O Satakratu,
like a pole.

4 And rained themselves unsatisfied : Ajoshdh, not contented, that is, with pmjere ever new. Lndwig oliserves that the S&niaveda has preserved the correct reading Stjalidh, * with one accord.'

8 77/ow fair fruits of earth hi-ouyht home in wnins, " The original of this hymn, as of many others, is so concise and elliptical as to he nnintelligihle withont the liheral amplification of the Scholiast. We liave ill the text simply " those car-having viands," td rathinir ishah, meaning, Siyana savs, those articles of food which are conveyed in cai-s, carts, or waggons, from the site of their production ; as rice, barley, and other kinds of groin." Wilson.

The meaning of rathintr is not clear.

1 "The concluding phrase, ttod...nd vaiiis^m 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 Sakra 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 Sakra, he shall aid us while he gives
us wealth.
have raised thee, like a bamboo," is nither obscure. The Scholiast says, they have elevated Indra, as

tumblei's mise a bamboo — on the summit of which thej balanee themselves; a feat uot uncommoa in India : or, as vah$% 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 Yajam&ua, the person who institutes or performs a regular sacrifice and pays the expenses of it, who goes to the mountain to gather the Somaplant, fuel, eto. Ludwig thinks that Indra is meant, rising higher and higher, and yet not delaying to come to the sacrifice.

The ram, (vyishnih) is Indra, and bis flock or troop are the Maruta.

Hastens : comes quickly to the sacrifice.

5. Sakra, a common name of Indra, used in the next stanza as an epithet = * tbe powerful,' from sak, 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 Kusika, 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 E(i$y to turn: Tlie booty spoken of in the Bigveda consists chiefly of cattle, vhich with Indra's assistance are easily turned and driven away from the enemy who possesses them.

Unclose the stabU 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.

1 1 Son of Knsiha : Kusika was the father or the grandfather of Vievdmitra who was the father of the poet or seer of this hymn. The epithet Kausika, son of Knsika, is here applied to Indra as being the chief or special god of the Seer*8 family.

12 0/ len^lliened life ^ immovtaX.

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 bom
Sustainer of each sacred rite, Indra, the tbunderer,
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.
I This hymn is ascribed to Jetar the boo of Madbuohchbaud&s the
seer of the preceding hymn.
Eocpaimve as the sea : of. 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 Crtuher of Uwns : destroyer or breaker-down of tlie clouds that withhold the rain, which are regarded as the towus or strongholds of Yfitra and the other hostile powers of the air.

6 The cave of Vala : Vala is the brother of Vritra, or Vfitra himself under another namO) who stole the cow^ 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 Indrai the river or sea of bounty.

UtUif 12.1 TBB RtOVMDA. 1»

7 The wily Sushria, Iildra t thou o'erthrewest with thy

Wondrous powers.
The wise beheld this deed of thine : now go beyond
their eulogieSi
8 Our songs of praise baVe glorified Indra who ruleth

by his mighty
Whose precious gifts in thousands come, yea, even
more abundantly.
ttYMN XlL AgnL

Wb 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-bearet*, much belovedi
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, perform-

est embassage :
Sit on the sacred grass with gods.
6 O Agni, radiant one, to whom the holy oil is poured,
burn up
Our enemies whom fiends protect.
7 TI^ wily Sfiskna : ^ishi^a is described as a demou slain by Indi-a. The word means drier up : bhiUdndm ^hai^etu^ cause of the drying tip of beingS) the excessive heat and drought before the Rains, which Indra puts an end to.

I^uuf go beyond their eulogies i 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
Medh&tithi, son of Ka^va.
The messenger :■ the mediator between men and gods. The herald : devdndm dhvdldram, the inviter of the gods, is S&yana's explanation.

3 Bom : 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 sacri-

ficial 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

samfice.
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 Agni, by effulgent flame, by all in vokings 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 Agniis inflamed : The fire into which the ohlation is poured is lighted by the application of other fire.

Young : as newly bom each time the fire is produced. Hie lad/e, is used for pouring the sacrificial butter into the fire.

8 Lord of 9acrificial gifts : the wealthy patron or institutor of the
sacrifice.
9 Purifier. Pdvaha^ purifying, is in later Sanskrit a common
word for fire. ^
This is one of the Apri or propitiatory hymns, consisting of invoca- tions 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 Sllya^a to be forms of Agni.

1 JPor him tifho ofers holy gifU: for the institutor of the sacrifice.

HYM.y 13.] THE RIG VEDA. 21

2 Son of thyself, present, O sage, our sacrifice to the

gods to-day,
Sweet to the taste, that they may feast.
3 Dear Nar^anjsa, sweet of tongue, the giver of obla-

tions, I
Invoke to this our sacrifice.
4 Agni, on thy most easy car, glorified, hither bring

the gods :
Manu a{)pointed 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, Taudnap^t, son or desoeudant of oneself, is a frequently recurring name of Agni, so called because fire is sometimes self-generated, as in the lightuing, or produced by attrition, and not necessarily derived from other fire. Other fanciful derivations are given.

3 Nardsaiisa : * the desire of men * is one of Agni's mystical names. i 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 ThB immortal : according to S&yana 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 asaaohatah in the text is uncertain. SAyana explains the word variously in various places.

8 The two invokers. It seems uncertain who these two invokers or priests (Ao/4M) are, whether Agni aild Aditya, or Agni and Varu9%,'or Yaru^a and Aditya. See M. MdUer's A, S* Literature, p. 464.

22 THE HYMyS OF [BOOK /.

9 114, Sarasvatl, Mahl, three goddesses who bring
delight,
Be seated, peaceful, on the grass.
10 Twashtar I call, the earliest born, the wearer of all

forms at will :
May he be ours and ours alone.
1 1 God, sovran of the wood, present this our oblation to

the gods,
And let the ojlver be renowned.

12 With Sv4h4 pay the sacrifice to Indra in the ofl[ferer'a

house :
Thither I call th^ deities,
»

HYMN XIV, Vi.vedeyas,

To drink the Soma, Agui, come, con^e to our service

.and our sopgs
With all these gods ; and worship them.
2 The Ka^vas have invoked thee ; they, O singer, sing
thee songs of praise :
Agni, come hither with the go4a ;
9 lid : the goddess of sacred speech and action,
Sarasvaii: Seel. 3. 10.
Afakt : * the great' (goddess), said to be identical with Bli&ratf, also
a goddess of speech.
10 Twaahiar^ is the Hephs^istos, or Vulcan, of the Indian pautheou, the ideal artist, the divine artisi^n, the most sl^ilful of worl^n^en, versed in all wonderful and admirable contrivances.

1 1 God, sovran of t?i6 wood : vanoipcUt, lord of the wood ; usually, a large tree ; here said to be an Agui, — as if the fuel and the burning of it were identi6ed. Or the sacrificial post n^ay be intended, which

A

is enumei-ated among the Apr! deities or deified objects.

12 Svdhd. is the sacred word or exclamation (Hail I Blessing !) used in pouring the oblation on the fire. According to Sayana, Sv&h& alsp may be identified with Agni.

2' The Ka^vaa : sons or descendants of Kai^va, men of the same
family as the seer of the hymn.

3 Indra,VS.yu, Brihaspati, Mitra, Agni, P6shan, Bhaga,
Adityas, 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 Kanva fain for help adore thee, having

strewn the grass,

With oflferings and all things prepared.
3 Indra^ Vdyu^ eto. The names of these gods are ia the accu- sative case, governed by ' they (the Kai;ivas) have invoked,* or * wor- ship them,' understood.

Brikaspatty " alternating with Brahmanaspati is the name of a deity in whom the action of the worshipper upon the gods is per- sonified. 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 de- partments of nature, or of physical forces, while the former is the product of moral ideas, and an impersonation of the powef of devotion." Muir. 0. S. Texts. V. 272.

Pdshan, 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 jourueys.

Bhnga^ the gracious lord and protector, is regarded as the bestower
of wealth.
Adityas, ** There (in the highest heaven) dwell and reign those gods who bear in common the name of Adityas. We must, however, if we would discover their earliest character, abandon the concep- tions 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 pri- mary signification of their name. They are the ipviolable, imperish- able, 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.
f 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 V4yu, and Mitra'a

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 oar, the bays, O god,

the flaming ones :
With those bring hitherward the gods.
element in which the Adityaa dwell, and which forms their essence, ia the celestial light.,. The Adityas, the gods of this light, do not there- fore by any means coincide with any of the fbrms in which light ia manifested in the universe. They are neither sun, nor moon, nor stars, Dor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena.'* Roth, quoted by Muir, 0. S, Texts. V. p. 56.

The Marui 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 Pfisni, the latter being explained by Siya^a as ^ the many-ooloured earth,' but regarded by Professor Roth as a personification of the speckled clouds.

7 Unite them toith their dames: patutvata^ k|idbi : make them (come)
with their consorts.
9 The wise inwol»ng priest : Agni, who calls the gods.

10 All the gods : or Visvedevas; see I. 3. 7«

11 Matm: see 1. 13. 4.

UYMN 15.] THE RIG VEDA. 25

HYMN XV. Ritu.

O Indra drink the Soma-juice with Ritu ; let the

cheering drops
Sink deep within, which settle there.
2 Drink from the purifier's cup, Maruts, with Ritu ;
sanctify
The rite, for ye give precious gifts.
8 O Nesh^iar, with thy dame accept our sacrifice ;
with Ritu 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 Ritu drink.

5 Drink Soma after the Ritus, from the BrAhmana's

bounty : undissolved,
O Indra, is thy friendship's bond.
6 Mitra, Varu^a, ye whose ways are firm — a power

that none deceives — ,
With Ritu 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 RitUy meaning generally a season, a sixth part of the Indian year, is here persouified and addressed as a deity.

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

3 Nesl^r : the Neshtar is one of the chief officiating priests, who leads forward the wife of the institutor of the sacrifice. lu this place Nesh^r is said to be another name for the god T washer from his having on some occasion assumed the function of a Neshtar priest.

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

5 The Brdltmana's bounty. The Br&hmarta here is said to be the Bnlhman&chchhanst, one of the sixteen priests employed in sacrifices ; and perhaps his office may have been to hold some ladle or vase in which the offeriug is presented.

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

8 May the wealth giver granf to us riches that shall be

far renowned :
These things we gain among the gods.
9 He with the Ritus fain would^drink, wealth-giver,

from the Neshtar's bowl.
Haste, give your offering, and depart.
10 As we this fourth time, wealth-giver, honour thee

with the Ritus, be
A giver bountiful to us,

11 Drink ye the meath, O Asvins bright with flames,

whose acts are pure, who with
Ritus accept the sacrifice.
12 With Ritu, 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 fiitjt said to be the primary or essential ceremony, such as the Aguihhtoma; the second, the modified ceremonies, such as the Ulithya which is elsewhere termed an oflfering with Soma juice." Wilson.

10 As we thu fourth time : Agni, as Dravinod&s or wealth -giver, has now been celebrated in four stanzas instead of the usual tricha or triad ; or we may translate with Ludwig, * As we in fourth place,* Agui being fourth in the invocation (Indra, Maruts, Twashtar, Agni).

1 2 Through the house-fire. The gdrhapatya is the sacred fire per- petually 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: SHraehaksasah, Sayana understands this to refer to the priests, and Wilson renders aooorclingly : may (the priests), radiant as the sun, (make thee manifest).

H7MN 17.] THE RIOVEDA. 27

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 sacri-

fice,
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.
6 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-juioe expressed.
6 To every draught of pressed-out juice Indra, the
Vritra-slayer, comes,
To drink the Soma for delight,
9 Fulfil, O Satakratu, all our wish with horses and
with kine :
With holy thoughts we sing thy praise,
HYMN XVII. IndraVaruna.

J CRAVE help from the imperial lords, from Indra,

Varu^a ; may they
Both favour one of us like jne,
2 Easier car; aukhatame railie: that is, most easily moving, swiftest.

3 Indra ai early mom we calif Although not more particularly
named, th^ spec^Qpatipn ii^iplies the morning, mid-day, aqd evening
yrorship.
5 Like a istag alhirst ; likd a gaura (Bos Gaurus) a kind of buffalo. f* Drink like ^ thirsty bu^lo," would perhaps be a more strictly accur^ rendering.

1 Ipd|:» the h^ro and Varupa the king are addressed conjointly aa

2 Guardians of men, ye ever come with ready succour
at the call
Of every singer such as I.
8 Sate you, according to your wish, O Indra, Varuna,
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 jstrength bounteously.
5 Indra and Varuna, 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, Varuita, on you for wealth in many a form

I call :
Still keep ye us victorious.
8 O Indra, Varuna, through our songs that seek to win

you to ourselves.
Give us at once your sheltering help.
9 O Indra, Varuija, to you may fiedr praise which I

offer come,
Joint eulogy which ye dignify.
HYMN XVIII. Brahma^aspatL

O Brahma^aspati, make him who presses Soma

glorious,
Even Kakshiv&n Ausija.
a dual deity, iDdr&yarunft. The most prominent of the other dual deities are AgniSoma, Indra-V&ju, IndraAgni, Indra-Bfihaspati, Itidra-Soma, Mitra-Varuna, Indra-PAshan, ludra-Vish^u, Dyaas- Pvithivl, and Soma-Rudra.

Brahmanaspati See I. li,3. Professor Wilson says: "The Scholiast furnishes us with no account of the station or functions of this divi- nity. 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;

HYMN 18.] THE RIGVEDA. 29

2 The rich, the healer of disease, who giveth wealth,

incrcaseth store,
The prompt, — may he be with us still.
3 Let not the foeman*s curse, let not a mortal's on-

slaught fall on us :
Preserve us, Brahmaoaspati.
4 Ne'er is the mortal hero harmed whom Indra, Brah-

mapaspati,

And Soma graciously inspire.
but whether be is to be cousidered as a distinct personification, or as a modified form of one of those already recognized, and especially of Agui, is doubtful. His giving wealtb, healing disease) and promoting nourishment, are properties not peculiar to him ; and his being asso- ciated with Indra and Soma, while it makes bira distinct from them, leaves him Agui as bis 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 Bigveda is supposed to pro- ceed from him; a notion, however, which, according to Medhatithi, the commentator on Manu, was suggested by its opening with the hymn to Agni, Agnim tie"

Kakshtvdn, called Ausija, or son of Usij, was a renowned Rishi or seer, of the family of Pajra, and the author of several of the hymns of the Rigveda.

2 The rich, the healer of disease : Brahmanaspati.

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 bis 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 iu the Persian Avesta." See Muir. 0. S.J^exU. V. 258.

»0 TUB HYMNS OF [BOOK U

5 Do thou, O Brahma^aspati, and Indra, Soma, Dakshi^A,
Preserve that mortal from distress.
6 To the assembly's wondrous lord, to Iddra's lovely

friend who gives
Wisdom, have I drawn near in prayei*.
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 Nar&§ansa, 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 over-

come by might :
O Agni, with those Maruts come.
5 Dakshifid : properly the present made to the priestis at the coucluaiou of 11 sacrifice, here personified as a goddess.

6 The assftnbit/'s wondrout lord: Sadasaspati, the master or pi-otec- tor of the assembly of priests, is here a title of Agni.

9 Sadmamakhasam : according to S&yana, 'radiant as heaven/ according to Ludwig, * as one who fought to win heaven's seat.'

NardfansOy has already occurred as an epithet of Agni (I. 13. 5.) 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."

HYMN 20.] THE RIOVEDA. 31

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 :

Agni, with the Maruts come.

HYMN XX. RibhuB.

For the celestial race this song of praise which gives

wealth lavishly
Was made by singers with their lips.
2 Tliey who for Indra, with their mind, formed horses

harnessed by a word.
Attained by works to sacrifice.
3 They for the two N2i;Satyas wrought a light car

moving every way :
They formed a nectar-yielding cow.
1 For the celistial race : devdya janmane, the diviue class or race of the Ribhus, the three sons of Sudhanvan who is said to he a descen- dant of A ngiras. They were named severally Ril>hu, Vibhu, and Vija and styled collectively Ribhus 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 Ndaatyas ; — the Asvins. See I. 3. 3. The Ribhus may have been the first to attempt the bodily representation of the horses of Indra and the chariot of the Asvins.

"' ™« «i'*.ra or iBoox 1.

Their sire and mother young again
With the Adityas, with the kings
Four ladles have ye made thereof.
7 Vouchsafe us wealth, to him who poure thrice seven
hbations, yea, to each
Give wealth, pleased with our eulogies
A share in sacrifice with gods.

HYMN XXI. i„,.,.^^,

Indra and Agni I invoke ; fain are we for their sonir
of praise : o
Chief Soma-drinke rs are they both.

6 "According to A?val4yaua, aa quoted by SSyapa, the libationa offered at the th.rd^ daily (or evening) sacrifice are presented to Indra along with the Adityag, together with Ribhu, Vibhu, and V4ia with Brihaspati and the Vifvadevaa." Wilson. '

6 "Twashtar, in the Paurft^ik mythology, is the carpenter or artisan of the Gods : so S&yana says of him, he is a divinity whose

duty, with relation to the gods, is carpentry Siyapa also calls

the Ribhus the disciples of Twa«htar...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 multipli- cation of the wooden spoons used to pour out the Soma-juice. The NUi-Manjari says that Agni, coming to a sacrifice which the Ribhus 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 ro<n<tn«, grant thrice sevea
rich treasures.
1 Indm and Ajni: addressed coujo intly as a dual deity, Indrteit that is, Indra-Agui. See. I. 17. I.

HYMN 22.] THE RIGVEDA. 33

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. Aeving and others.

Wakbn the Asvin pair who yoke their car at early

morn : may they
Approach to drink this Soma-juice.
2 We call the Asvins twain, the gods borne in a noble

car, tlie best
Of charioteers, who reach the heavens.
3 Dropping with honey is your whip, Asvins, and full

of pleasantness :
Sprinkle therewith the sacrifice.
3 For the fame of Mitra : the meaning is not dear. Mitra appears to be regarded as the guardian of the world. S&yana takes Mitra in the sense of friend, and refers it to the institutor of the sacrifice.

5 Cnuh (he fiendi : the R&kshasas, demons who go about at night, ensnaring and even devouring human beings, disturbing sacrifices and devout men, and generally hostile to the Aryan race.

^ In the place of epacioua view : S&ya^a explains ' in the station
which preeminently makes known the experience of results (of actions)
that is in heaven (Svarga).' In the place where what is hidden wiU be
made known,
3
34 THE HYMNS OF [ffOOK L

4 As ye go thither in your c^p, nqi far, Afvins, is
the home
Of him who offers Soma-juice.
§ For ujy protection J inyoke the golfieni-handed
Savitar :
He knoweth, as a god, the place.
(5 That l^e may send us succour, praise the wat^rs' off-
spring Savitar :
Fain ^r^ we for his hqly ways.
7 We call on him, distril)utor of \vondrpus boifnty aqd
of wealth.
On Savitar who Ippks on men,
jB Conie hither, friends, «.n4 seat yourselyes ; Savititr,
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 youthfVil Agni, hither bring their spouses,

Hotrft, Bh&ratl,
VarAtrt, Dhishaijfi., fqr aid.
1 1 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 frqm
SArya.
6 Thfi te€iter^* qfftpring SavUar : SQn or offsprii^g qf the waters, qpdm nap4^t ^^ ^^ epithet more frequently applied to Agni. Siyaru^ explains it otl^erwise a^ ' one who does not pbofish (na p&Iakam) the water, but dries it up with hjs heat.'

10 Hotrd is c^lpd t)ie ^ife of 4^^ ^^ tbe pepionified ii^ vocation; phdrati is Holy Speech p|r P|:ayer; VariUri is explained as 'she who ja to be chosen^ the excellent^' qnd IfhUhand is said to be a synonym of y&k or V&gdevt, t)ie goddess of speech.

11 With whole wings: literally, witl> undipped wi"g«| t^«^t is, swift as birc^i whose wings haye no^ beei^ cut.

HYMN 22.] THE RIOVBDA. 3«

12 Indr^l, VaruflL§,nl, and Agniyl 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 Th^ir water rich with fatness, there in the Grandharva's

stedfast place.
The singers taste through sacred songs.
15 Thornless be thou, 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 Vishnu strode
Through the seven regions of the earth !
13 Indrdnty Varimdnt, at^ Agndtfi : are respeotively the consorts of

Tudra, Varu^a, and Agni.
14 Tlinr watrr nch 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 OandharwCs siedfast place :■ Though in later times the Gaii- dharvas are regarded as a class, in the Bigveda more than one m seldom mentioned. He is commonly designated as ' the heavenly Gan- dharva,' whose habitation is the sky, and whose especial duty is to guard the heavenly Soma, which the gods obtain through his permission.

16 Vishnu: This god, Hhe all-pervading or encompassing/ is not placed in the Veda in the foremost rank of deities, and, though frequently invoked with Indra, Varona, the Maruts, Rudra, VAyu and the Adityas, his superiority to them is never stated, and he is even described in one place as celebrating the praise of Indra and derivii^ his power from that go4. The point which distinguishes him from the other Yedic deities is chiefly his striding over the heavens, which be is said to do in three paces, explained aa denoting the threefold manifestation of light in the form of fire, lightning a^nd the sun, or as designating the three di^ly stations of the sun, in his rising, culminating, and setting,

36 THE nrjjys of [book i.

17 Through all this world strode Vishnu; thrioe his

foot he planted, and the whole
Was gathered in his footstep s dust.
18 Vishnu, the guardian, he whom none deceiveth,

made three steps ; thenceforth
Establishing his high decrees.
19 Look ye on Vishnu'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

Vishnu is,
As the eye ranges through the heaven.
21 This, Vishnu's station most sublime, the singers, ever

vigilant,
Lovers of holy song, light up.
HYMN XXIII. Yijn and others.

Strong are the Somas ; come thou nigh ; these juices

have been mixt with milk :

Drink, V&yu, the presented draughts.
The meaning of the stausa is obeoure: Wilson, after S&ja^a, .translates : " May the gods preserve us (fh>m that portion) of the earth whence Vishnu, (aided) by the seven metres, stepped,*' and notes : " According to the Taitt^irijas, as cited by the scholiast, the gods with Vishi^u at their head subdued the invincible earth, using the seven metres of the Veda as their instruments, S&yapa oonceives the text to allude to the Trivihrcma Av€Udra, in which Viskiiii tra- versed 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 whoU wa$ gathered in his fooUtep'a duH : This is the mean- ing according to S4yaQa. Vishnu was so mighty that the dust raised by his footstep enveloped the whole world, or the earth was formed from the dubt of his strides.

20 l^he princes : the SAris, the wealthy patrons of sacrifice.

2 1 Light up : glorify with their praises.

'iliis hymn is addressed to Vayu, Indra, Mitra, Yaru];ia, the Visve Devas, PAshan, the Waters, Agui.

I Lords of thought : dht, thought, means especially in the Veda holy thought, devotion, prayer, a religious rite, a sacrifice.

HYMN 23.J THE RTOVEDA. 37

2 Both deities who touch the heaven, Indra and Ykyn

we invoke
To drink of this our Soma-juiee.
3 The singers, for their aid, invoke Indra and V&yu,

swift as mind.
The thousand-eyed, the lords of thought.
4 Mitra and Varuijia, 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 Varu^a.
6 Let Varu^a 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

PAshan's gifts.
Hearken ye all unto my cry.
9 With conquering Indra for ally, strike Vritra 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 Prisni'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 PAshan, is the guardian of flocks and herds and of property in general. 10 Ffisnimdiarah : Prisni's sons, those who have for their mother Prisni, the many coloured earth or the speckled cloud , the Maruts.

13 Like same lost animal, drive to us, brigbt Pibhan,

him who bears up heaven,
Resting on many-coloured grass.
14 Piishdn the bright has found the king, concealed dnd

hidden in a cave,
Who rests on grass of many hues,
15 And may he duly bring to me the six bound closdy,

through these drops.
As one who ploughs with steers brings corn.
16 Alotog 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 1 call the Waters,goddesses, wherein our cattle quench

their thirst ;
Oblations to the streams be given.
19 Amrit is ifl the Waters ; in the Waters there i» heal-

ing 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 bold all
medicines^
IS Bimwho heart t^ heaven : Soma, the juicd whioh prompts tbe world-dustaining deeds of tbe gods^

14 The king: Soma.

Conceafed and hidden in a (kxve : m a place difficult of access; in beaveo, according to the scholiast.

15 The six : the six seasons, spring, summer, the rains, auti»mn, winter, the dews. Through these drops: May this libation fnduee hhn to bring, etc.

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

1 9 Amrit : nectar, the drink that confers immortality ; the Greek Ambrosia. SO Sotna thiLe liaih tM me : Soma is especially lord of medicinal pkats.

tit At if 54.] fliiS RtGtEDA. ftd

21 O Watet's, teeim ^ith medicine to keep tily body safe

from harm,
So that I long m£iy see tiie sun.
22 Whatever sin is found in me, whatever evil 1 have

wrought/
If I have lied or falsely sworn, Waters, remove it fai"
from me;
23 The Water's I this day hate Sought, and to thdr

moisture have we come :

O Agni, rich in milk, come thou, and with thy splen-
dour dover me.*
ii i^ill me with splendour, Agni ; give offspriilg and
length of days ; the gods
Shall know nie even as I am, and Agni, with the
il^shis, know^
HYMN XXIV. Varuiiat arid ottert.

Who riow is he, what god among the immortals, of
whose auspicious name we may bethink us ?
Who shall tei mighty Aditi restore ud, that I may
see my father and my mother ?
24 iHdra with the fii^kis* Perhaps the Seven ^eat Bishis are iuteodeid, — Maiichi, Atti, Auglrasj Pulastya, Pulaba, Kratu, and Tasishtba.

Thi^ lijtbn, addressed to Yardna, Priaj&patiy Agni, Satitar, aud Bhagat, 18 the first of n series attribated to Sunahsepa, the son of Ajigarta. The legend is told id full detail in the Aitateya Btdhmana. A king, iiamed H^rischaudru, worohip^ Yaruna in order to obtain a son, pro- totsing to sacrifice to him his first-born. A son is bom, named Kohita j but the kfhg delays the sacrifice until Rohita gfo^s up, when his father comtmunidatto to him his iiitended fate. Ro^hita refused submission, aud spends several years in the forest away from home. There, at last, he meets with Ajigarta, a Rishi in great distress, and persuades him i6 pai-t with his second sou Snnabscfpha to be offered, as a substitute, to Yaruna. Sunahsepha is about to be sacrificed, when, by the advice of Yi^v&mitra, one of the officiating |)riest8, he appeals to the gods, and is liberated. See Wihon, Rigveda^ i. p. 60., Muir. O. S4 TfxU, i. 355, 407, 413, and M. Muller, A. S. LiUraturi, p. 408.

1 MigfUtf ^diti: *' Professor MttUcr (Tram, of the Bigveda, 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.
6 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 Varuija, king, of hallowed might, sustaineth erect

the tree's stem in the baseless region.
Its rays, whose root is high above, stream down-
ward. Deep may they sink within us, and be hidden.
says that "Aditi, an ancient god or goddess, is in reality tlie earliest name invented to express the Infinite ; not the Infinite as the result of a long process of abstract reasoning, but the risible Infinite, the endless expanse beyond the earth, beyond the douds, 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, 0. S. TexU, V. 45.

S&yai;ia explains Aditi in the text as Earth ; Roth, as freedom or security ; Benfey, as sinlessness.

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

7 Vanasya stilpam in the text appears to mean ' the stem of the tree,' and S&ja^a's explanation * the mass or pile of light' seems forced

8 King VarU9a hath made a spacious pathway, a path-

way for the Sun wherein to travel.
Where no way was he made him set his footstep, and
warned afar whatever afflicts the spirit.
9 A hundred balms are thine, O king, a thousand ;

deep and wide-reaching also be thy ^eivours.
Far firom us, far away drive thou Destruction. Put
from us e'en the sin we have cojtnmitted.
10 Whither by day depart the constellations that shine

at night, set high in heaven above us ?
Varuflia'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.
Vartl^a, stay thou here and be not angry ; steal not
our life from us, O thou wide-ruler.
12 Nightly and daily this ohe thing they tell me, this too

the thought of mine own heart repeateth.
May he to whom prayed fettered Sunahsepa, may he
the sovran Varu^a release us.
13 Bound to three pillars captured Sunahsepa thus to

the Aditya made his supplication.
Him may the sovran Varui^a deliver, wise, ne'er
deceived, loosen the bonds that bind him.
And unnatural. The phrase is not clear, but perhaps the ancient mjth of the world-tree, the source of life, may be alluded to.

9 NitTUi is Decay or Destruction personified, the goddess of death and corruption. S&yana calls her pdpadevatd, the deity of sin.

10 Varuna's hx>ly laws : Varuna is the chief, of the lords of natural order. His activity displays itself preeminently in the control of the most regular phenomena of nature. See Wall is, Cosmology of the Rigveda, p. 97 f. The connexion appears to be : Fear not : the laws of Varuna are inviolable, and the constellations will duly reappear.

13 T^ree pillars, or trees, apparently the sacrificial post, a sort of
tripod.
A

The Aditya, is Varuna, one of the sons of Aditi. See I. 14. 3.

43 fSu ttfiim OF iBOOS: t

14 With bending down, oblations, sacrifices, '^O Vltruijta/

we deprecate thine ang'er :
Wise Asura, thou king of wide domtnion, loosen the
bonds of sins by us comn>itted.
15 Loosen the bonds, O VaruQa, that holdi nre, loosen

the bonds above, between, and Under.
So in thy holy law may we made sinless belong to
Aditi, O thou Aditya.

HYMN XXV. Vanma.

WfiATBiVtR law of thine, O god, O Vtfru^fa, &s we are

men,
Day after cfay we violate^
2 Give us not as a Jwrey to deatb, to be destroyed by
thee in wrath,
To thy fierce anger when displeased.
l?o gain tty njerey, Varupa, with hynoWs we bind thy
heart, as binds
The charioteer his teftered horse.
4 They flee from me dispirited, benft only on obtaining

Wealthy
As to their nests the Inrds of air.
5 When shall we brings to be appeased, the h^o, lord

of warrior might,-
Him, the far-seeing Varui^a ?
6 lliiS/ this with joy they both accept in common :

never do they fail
The evet-faithful worshipper.
14 AtMta : au incorporeal, spiritual, diviae being, — the Zend Abui*a.

15 T}u handi : oo^ording to Sftyarm, the ligatures fastemug the head the waist and the feet But the bonds of sin are here intended.

May vft belong to Adiii: May We be restored to freedom and ibe
enjoyment of nature.
4 They flee: apparently, my enemies > but the passage is very obscure.

6 Both : Varuna and Mitra. Why Mitra is thus suddenly introdu- ced is not clear. The stanza breaks the connexion between stanzas 5 and 7y and is probably an interpolation.

tiYMlf 26.] THE RtGYEDA. 43

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 Varuiia, true to holy law, sits down among his peo-

ple ; 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 Aditya very wise, make fair paths for Us

all our days ;
May he prolong our lives for us.
13 YaruQa, 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 oil wrong.
15 He who ffives glory to mankind, not glory that is

incomplete.
To our own bodies giving it*
7 Varupa is kiug of the air and of the sea, the latter being often regarded as identical with the former.

8 The twelve moons with tlieir progeny / the twelTe months with the days which are their offspring.

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

13 HU spies: Varu^a's spies, messengers or angels, are probably the rest of the Adityas. See M. Mtiller. i. S. LiUrqJiure. 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 VaruQa, 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 oflTer 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 tpucuk: or honey (madhii), the libation of Soma-Juice.

18 Now 8aw I him. I saw Varupa, vkibie to the mental eye of his
wor«ftiipperg.
21 Release us from the upper bond : See I. 24. 15.

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

2 Most youthful : continually renewed for saorififoe, 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.

HYMN 27] THE RIGVEDA. ^

4 Here let the foe-destroyers sit, Varuflia, 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 Whatever in this perpetual course we sacrifice to god

and god,
That gift is oflfered 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 eulogiesof 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, son of strength.
HYMN XXVII. Agni.

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

4 Aryaman : the name of an Aditya oommonly invoked together with Varuiiia and Mitra. fie is said to preside over twilight

5 Like men : or, according to S&jaiia, as thej 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 expres- sion allndes to the strength employed in ruhbing together the two pieces of wood to generate fire, ^

1 Like a longtaUed steed : Agni, or Fire, is likened to a horse, pro- bably, on account of his impetuosity ; and his long flames, curled and driven by the wind, are compared to the horse's flowing tail Sayana explains : soattering our foes with thy flames as a horse brushes away the flies that trouble hinu

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 s^ 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 Bindhu, 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.
XO 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 mi^y stand for any river, and the expression mean, with great abundance,

9 WUh the singers : the priests who sing hymns of prai^ at the
sacrifice.
1 Thou who knotoest lauds : (Jardbodha) seems to refer to the Eishi or poet of the hymn, not to Agni.

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

12 Like some rich lord of men may he, Agni, the

banner of the gods,
Refulgeut, hear us through our lauds.
13 Glory to gods, the mighty and the lessw, glory to

gods the younger and the elder ;
Jjet us, if we have power, pay the gods worship : no
better prayer thaij this, ye gods, acknpwledge.
HYMN XXVIII, Indraeto.

Thbrb where the broad-based stone is raised on high

to press the juices owt,
O Indra, drink with eager thirst the droppings which
the mortar sheds,

2 Where, like broad hips, to hold the ji^ce, the platters

of the press are laid,
O Indra, drink with eager thirst the droppings whiqh
the n)ort|ftr sheds,
3 There where the woman marks and learfts the pestle's

constant rise and fall,
Indra, drink with eager thirst the droppings which
the mortar sheds.
12 TKt banner of the gocU: who like a banner brings the gods together; or it n^aj be rendered < the herald of the gods,' be who potifies to tbpm, as Sftya^a explains it

13 Tbese diftinptions of greater and lesser, older and younger gods, or as we should say, aogels, are nowhere further e:iplAined. Suna^sepa, it is said, by the advice of Agni, worships the Visvedevas or the Universal gods. The Visvedevas, as a separate troop or class of gods, ^re t^en in number, espiBoially worshipped at funeral obsequies, and pioreover, according to thp jaws of Manu, ^n^it^led tp daily offerings.

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

2 Plailers : two shallow plates, one being used f^ a receiver im4 t}ie Qtber ^ a covePf
48 TBS HYMNS OF [BOOK /.

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 dearest 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 sacri-

ficial 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 chuming^aff with cords: the ehumiog-stiok is moved by a rope passed round its handle and round a post used as a pivot.
5 moria9' : According to S&ya^a the divinities [Mresiding ever the mortar and pestle, and not the implements themselves, are addressed.

6 99vran of the forwt: (vanaspcOi) a large tree; used in this placCi bj metonymy, for the mortar, and in verse 8, in the dual number, for the mortar and pestle.

7 Strtngth-git^ers : explained by Siyana 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 remmm : after the libation. The fiUtr or stave was used to purify the juice before it was poured upon or into the leather sheet or bag.

HYMS 29.] THE RIQVEDA. 49

HYMN XXIX. Indra.

O SOMA-DRINKBR, ever true, utterly hopeless though

we be,
Do thou, O Indra, give us hope of beauteous horses
and of kme,
In thousands, O most wealthy one.
2 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 teit 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 Thie aes : 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
- 4
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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. I«dra.

Wb 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, eren as down a depth, to him ;
S 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.
% Lord of a hundred powers, stand up to lend us suc-
cour 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 oome nigh us. The word hun4v^nAch% which I have rendered in accordance with S&yana, means elsewhere a certain kind of animal, a lizard according to S&ja^a. This

.passage may perhaps mean, 'may the wind fall on the forest with the hun^fi^cki^* whatever that may be.

1 Lord of hundred powers : Satakratu.

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

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

€ In Mm fight : the hymn is a prayer for aid in a coming battle.

HYMN 50.] THE RIOYEDA. 51

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 honu : the tutelary god of our family.

1 1 Friend of our lovely-featured dames : the meauiug of aiprintndm in the text is very doubtful. Wilson, following S^a^>a, paraphrases : (bestow upon) us, thy friends, (abundance of cows) with projecting jaws. Benfey takes the word to mean beautiful women. Ludwig sug- gests helmeted, from a possible form

fiprim, agreeing with vi^m, of men, understood. Roth considers the reading to be faulty, and sng« gests, fiprintvan, 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, mo vest, or stir rest, 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, Satakratu, thou to grace and please thy

praisers, as it were,
Sturest the aide 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, Asvins, 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, Asvins, 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, enjoy eth thee ?

Where lovest thou ?
To whom, 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 reaUj ends with the preceding stanza. The car of gold given to Indra is the hjmn. 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 Asvins stands at his head or in front of him, and the Asvins 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.
Ushaa, Dawn, or Morning, is the daughter of personified Heaven,
Dyaus, or Dyu.
UYMN 31.] THE RIG VEDA. 53

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 MSitarisvaa first thou, Agni, wast disclosed, and

to Vivasv&n through thy noble inward power.
Heaven and Earth, Vasu ! shook at the choosing of
the priest: the burthen thou didst bear, didst wor-
ship mighty gods.
This bymu, aud the four following, are ascribed to Hiranjastfipa, soa
of Angiras.
1 Thoa, Agnij watt the earliest Aiiglra^ : the Angirasas are the most important priestly family mentioned in the Veda. See I. L 6.

With their gliUering Bpears : the spea«*s of the Maruts or Storm-gods
are lightning flashes.
2 The holy law of gods : sacrifice to the gods, whioh Agni performs, Syr ting from two mothers : from the two pieces of wood used to pro*

duce fire.

3 Mdtarisoan : the name of a divine being described in I. 60. 1. as bringing the hidden Agni to Bhpgu, and indeutified by Sftya^a with VAyu the god of wind.

Vivasvdn : ' 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 off- spring.

Vasu : (good) often used as a name or epithet of Agni. The Yasns 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 PurAravAs.
When thou art rapidly freed from thy parents, first
eastward they near 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 A^ni, 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 oy 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.
4 FuiHtravde : son of Budha. He is said to have instituted the three sacrificial fires. Agni, to reward him, sent thunder the forerunner of rain.

Freed/rom thy parents : produced and separated from the fire-sticks. Eastwxrd they hear thee : the fire is first applied to light the Ahava- ntja fire and then the G&rbapatya.

5 A huil : exceedingly strong.

WUh the halloufing word : the exclamation VeuhiU (may he (Agni) bear it (to the gods), used at the moment of pouring the sacrificial oil or clarified butter on the fire.

6 AgrUt them savest in the synod : the vidatha^ synod or sacrificial assembly, seems to have been regarded as «n inviolable asylum.

7 Both races : gods and men.

The prince: the SUri^ the noble or eminent man wko institutes and pays the charges of the sacrifice.

HYMS 31.] THE RIGVBDA. 65

9 O blameless Agni lying in thy parents' l^p, 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 !

1 1 Thee, Agni, have the gods made the first living one

for living man, lord of the house of Nahusha.
114 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 1 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.

1 1 Nahtuha : one of the great progenitors of the human race*

lid : the personification of Prayer, and the first teacher of the roles
of sacrifice.

Whai time a son Vfos horn : this son is Agni himself.

Hiraijijastiipa, the Bishi of the hjmn, is the son or descendant of Angiras, tvho, as one of the first introducers of the sacrificial fire and the rites of worship, is regarded as the generator or father oi Agni. The meaning of the verse is that Agni was appointed priest, and I1& 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 ia
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 Yay&ti, Angiras, so Angiras !

pure Agni ! come thou to our hail.
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. India.

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 aud hospitality to a hutnao being, the n^iyajna, worship of man, of Manu. Or it may mean, as Ludwig suggests, ope who offers a sacrifioe that transports

the sacrifioer at onoe, living, to heaven.

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

1 « In this and subsequent Sftktas we have an ample elucidation of the original purport of the legend of Indra's slaying Vfitra, oonyerted by the Paur&^iik 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. Vptra,

2 He slew the dragon lying on the mountain : his

heavenly bolt of thunder Twashtar 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 Vritra worst of Vritras.
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, crush-
ed — 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 Vritra
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. Indi-a, 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. Twathtar 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 Vf itra and his allies.

In thre^old sacrifice : the text has iriba irukeshuy at the three sacrifices called Jyotish, Oauh, and Ayu. Sityai^a.

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
Yritra with his greatness had encompassed.
9 Then humbled was the strength of Vritra'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 Dd*nu.
10 Rolled in the midst of never-ceasing currents flowing

without a rest for ever onward,
The waters bear off Vritra's nameless body : the foe
of Indra sank to during darkness.
1 1 Guarded by Ahi stood the thralls of D^sas, the waters

stayed like kine held by the robber.
But he, when he had smitten Vritra, opened the
cave wherein the floods had been imprisoned.
12 A horse's tail wast thou when he, O Indra, smote on

thy bolt ; fliou, god without a second.
Thou hast won back the kine, hast won the Soma ;
thou hast let loose to flow the seven rivers.
9 Ddnu : according to S&ya^a, the mother of Vptra.

1 1 ThrdLU of Dd8a$: in the power of Vritra and his allies. Dasa 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- Aryan inhabitants of India.

The robber : pani (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 cay

ems.

12 A hone* 8 tail wast thou: destroying thy enemies as easily as a horse sweeps away flies with his tail.

The seven rtiiers : According to Professor Max Mtlller, the Indus, the five rivers of the Panj&b (VitastA, Asikni, Parushni,yip4f, Sutudrl) and the Sarasvati. Lassen and Ludwig put the Eubh& iu the place of the last-named. But perhaps the number seven may be used for indefinite plurality. .

HYMIf 33.] THE klGVEDA, 59

13 Nothing availed him lightning, nothing thunder,

hailstorm or mist which he had spread around
him :
When Indra and the dragon strove in battle, Magha-
van gaint^ 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.

Comb, 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 Tbis flight of Iiidra is fiequentlj alluded to. It is said that he fled thinking that he had oommitted a great sin iu killing Vfitra.

Nine-andninety : used indefinitely for a great number. .

1 Fain for booty : gavyantal^, literally seeking or eager for ktae, that is, booty or wealth consisting x)hiefly of cattle.

3 Be thou no trafficker vnth us: Do not deid illiberally withfus 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 overthrown

them, O Indra, on the sky's extremest limit.
The Dasyu thou hast burned from heaven, and wel-
comed 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 iiastened, they o'ercame not Indra :
their spies he compassed with the sun of morning.
4- The wealthy Dasyu : according to S&yana, * Vritra the robber,* the withbolder of the fertilizing rain. The Dasyus are also a cWs of demons, enemies of god^ and men, and sometimes the word means a savage, a barbarian.

2 he ancient riteless ones : the followers of Vfitra ; 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 frrm in battle, llie word in the text BthAtar appears to correspond exactly with the Latin Stator (Jupiter Stator). See Benfey, Orient und Occident, 1. 48

6 The Savagoas: the name of a mythological family oflen associ- ated 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 Vf itra 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 raid

the navigable streams waxed mighty.
Then Indra, with his spirit concentrated, smote him
for ever with his strongest weapon.
12 Indra broke through lUbisa's strong castles, and

SushEia with his horn he cut to pieces :
Thou, Maorhavan, 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 Vritra, and
conquered, executing all his purpose.
14 Indra, thou holpest Kutsa whom thou lovedst, and

guardedst brave Dasadyu when he battled.
The dust of trampling horses rose to heaven, and
Svitr^'s son stood up again for conquest.
dispersed by the rising of the sun : aocordiii*;; to the Br^hmani ** Verily the sun, when he rises in the east, drives away the Rdkshasas." Wilson. 10 Milked cows: struck the cloud with his lightning, and made the milky streams of fei*tilizing rain flow forth.

1 2 Ilibt$a*s strong castles : Illbisa is said by Siyana to be Vritra * who sleeps in caverns of the earth.'

Probably one of the confederate demons is intended.

Sushna 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 shaiy hull : the rushing thunderbolt.

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

15 Svitr4's mild steer, O Maghavan thou holpest in
combat for the land, mid Tugra's houses.
Loncj stood they there before the task was er>ded :
thou wast the master of the foemea's t^^asure.
HYMN XXXIV. A?vii«.

Ye who observe this day be with us even thrice : for- stret/ching is your bounty, Asvins, 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 : Wirico
journey ye by night, O Asvins, 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 plente-
ous strength, at evening, O ye Asvins, 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 Asvins, bring us what shall make ua
glad ; thrice send us store of food as nevermore to
fail.
DaBadyUy is also said to have been a Rishi, bat nothing is known of him. The same may be said of Svaitreya or Svitrja, the son of a woman named Svitr&.

15 The meaning of Tugrydsu in the text is not olear. S&yanA explains it by 'in the waters;' Benfey translates ^ among Tugra'a daughters/ and the Petersburg Lexicon takes it to mean ' among the families of the Tugryans.' Mild steer : strong but gentle son.

1 Be pj-esenl with us even thrice: that is, at all the three daily sacrifices.
3 Som/a: is here the Moon. Bis darling is Jyotsn& or Kaumudl^ moonlight.

5 Thrice, O ye Asvins, 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, Asvins, 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 Asvins, ye travel around the earth.
Car-borne from far away, O ye N&satyas, come, like vital air to bodies, come ye to the three.
8 Thrice, O ye Asvins, 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.
Q 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, K^&satyas ?

5 For ike Suns daughter: Sftryi, who is called the consort of the Asvins.
7 Sdsattfoe : a common appellation of the Asvins. See I. 8. 8. 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 Nighaniu '< two asses are the
steeds of the Asvins.'*
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10 N&satyas, 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 N&satyas, with the thrice-eleven gods;

come, O ye Asvins, to the drinking of the meatb. 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 Asvins, 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, Varuija, 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 tho dusky firmament advancing, laying

to rest the immortal and the mortal.
Borne in his golden chariot he cometh, Savitar, god
who looketti 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.
\^ Savitar: implyiiig that the Asvins are to be worshipped with this hjmu at dawn. Savitar is the Sun.

W Tlu thrice eleven gods : " This is authority for the usual Paurinik enumeration of thirty three deities, avowedly resting on Vaidik texts. The list is, there, made up of the eight Vasus; eleven Rudras; twelve Adityas, Praj&pati, and Vashatk&ra." Wilson.

4 His chariot decked with pearl, of various colours, k)fty,

with golden pole, the god hath mounted.
The many-rayed one, Savitar the holy, bound, beting
power and mii^ht, for darksome regions,
5 Drawing the gold-yoked car his bays, wIut6-fQoto4>

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 Siirya, where is one to tell us to what
celestial sphere his ray hath wandered ?
8 The earth's eight points his brigbtnei^s hath illumin*

ed, 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 jpn hia

way between the earth and heaven.
Drives away sickness, bids the Sun approach us,
and spreads the bright sky through the darksome
region.
** » III » I ■ ■ I I ■■! H

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

7 Be, strong of wing: (Suparnah) an epithet or a name of the sun. Asura : the immortal aud divine one.

9 Bids the Sun approach us: SiyB,i)SL sajB "approaches tbeSun/^ and observes that although Savitar and the Sun are the same as to-gards their divinity, yet they are two different forms, and therefort

one may be said to go to the other.
5
«6 THE HYMXS OF [BOOK I,

10 He, golden-handed Asura, kind leader, comes hither

to us with his help and favour :
Driving off R&kshasas and Y&tudh&nas, 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, oome 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 sup-
plicate, 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.
8 Thee for our messenger we choose, thee, the omnis-
cient, 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, —

Vanma, Mitra, Aryaman«
That mortal man, O Agni, gains through thee all
wealth, who hath poured o&rioffs 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 T&tudhAnas, are a olatn of demous or evil epiritB, much like Biksbasav, but more partioularlj praotisers of sorcery.

This Hymn and the twelve fallowing are ascribed to Ka^va, a very celebrated Bishi who is called the son of Ghora and is said to belong to the family of Angiras.

6 The preservation of the whole world rests, according to the Vaidik tIcw, on the sacrifleee dfcred by

m<»n, as these give the gods strength and enable them to perform their duties.

HYMS 36.] THE RIGVEDA. W

6 In thee, the auspicious one, O Agni, youthfullesti

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, victo-
rious o'er the enemies.
8 Vritra they smote and slew, and made the earth and

heaven and firmament a wide abode.
The glorious Bull, invoked, hath stood at Ka^va's
side: loud neighed the steed in frays for kine.
9 Seat thee, for thou art mighty ; shine, best enter-

tainer 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 Kaava, whom MedhyAtithi made the source
of wealth, and Vrishan and Upastuta.
1 1 Him, Agni, whom Medhy^tithi, whom Ka^va kindled

for his rite,
Him these our songs of praise, him, Agni, we extol ;
his powers shine out preeminent.
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 gloHo'M Bail : the mighty Agni, strong as a bull and impeta- 0118 an a war-horse, htvs aided bis favourite Kanva in battle.

10 MedhyAtithi : Say ana takes this word to be an epithet of Ka^va, ' entertainer of guests who are worthy of sacrificial food.' But it appears to be mther the name of a Kishi of Kanva's fisunily.

, Vfiahan and UfOittda: rendered by Wilson, after Siyana, 'Indra
and some other worshipper,* are also apparently the names of two
other Rishis,
8« THE HYMNS OF [BOOK /.

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 youthftil, 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 Kaijva, and felicity: Agni hath helped our friends, hath helped
Medhyi-

tithi, hath helped Upaatuta to win.

18 We call on Ugradeva, xadu, Turvasa, by means of

A^i, from afar;
' Agni, bring Navav&stva and Biihadratba, Turvlti, to
subdue the foe.
13 Stand vp erect : Agni, as erect, is identified by S^ya^a with the ytipa or sacrificial post to which the victims, at an animal sacrifice, were bound. Accordingly he takes aAJibki^ 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 htUh helped our friends : S&yana takes mitrd iq the text as mitrdni Mends. Benfey and Ludwig consider it to mean, the former Mitra, and the latter the two Mitras, i, e. Mitra and Yarur^i; and they translate respectively ' Agni and Mitra protected,' and * Agni, $B Mitra [and Varu^l hath favoured.'

18 Turvasa and xadu are frequently mentioned together as eponymi of tribes of those names. The poet

appears to pray for the return of Navav&stva, 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.

HYMN 37.J THE RIGVEDA. 6?

19 Menu hath stablished thee a lights Agni, for all tljie

race of men :
Sprung from the Law, oil-fed, for Ka^va 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. Marutfl.

SiNO forth, O Ka^ivas, to your band of Maruts, un-
assailable,
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 ex-

ultant 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: R&kshasas and evil spiri ts who practise sorcery. For an exhaustive explanation of this and other Hymns to the Maruts, See M. Miiller's Rig-veda Sanhita. Vol. I.

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

cows.

6 That is, where all are so migbtj it would be superfluous to ask who is mightiest.
Like a garment's hem : or, according to S&yai^, '< like a tree's high top."
70 THE HYMNS OF [BOOK T.

7 At your approach man holds him down befwe 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,
Tea, even twice enough, is theirs.
10 And these, the sons, the singers, in tlieir 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 Maruts, as your strength is great, so have ye cast

men down on earth.
So have ye made tlie 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 worship-

pers among KaQva's sons :
May you rejoice among them well.
15 All is prepared for your delight. We are their ser-

vants 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 ThenngevM: the loud-voiced Maruts.

The Maruts spread themselves over the sky and caused so much rain to fall that the cows io the pastures were up to their knees in water.
BYMN 38] THE RIG VEDA. 71

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 feKcities ?
4 If, O ye Maruts, ye the sons whom Pyisni 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 Hudra

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-flo(^ hath been loosened.
2 Wheie do your cows disport themselves?: perhaps, as M. Miiller sag- gosts, ' whei'e tarty your herds t ' viz, the clouds* Why do you remain iu the sky, »nd not cume down to earth? Or, according to Ludwig: ' Where do the cows feed that are to supply milk and butter for sacrifice to you 1 Where is the place in which sacrifice is to be offered to yon ? '

5 Like a deer in grass : like a deer in the home-pasture or meadow

reserved for the cows*
Tania!s path : the path that leads to Yama the god of the dead,

6 Lit not one sin : iu I. 6. 9. Nirf iti is said by Saya^a to be pdpa- devaidf the deity of siu. Here siu itself appears to be intended.

7 Sons of Budra : or ' dear to Rudra,' who is the father of the Maruto, 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 follown the lightning as a cow, lowing, follows her calf.

9 Wlien they inundftte 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 eartlily habita-

tion shakes,
And each man reels who dwells therein.
1 1 Maruts, with your strong-hoofed steeds, unhindered

in their courses, haste
Along the bright embanked streams.
12 Firm be the fellies ofyour wheels, steady your horses

and your cars,
And may your reins be fashioned well*
IS 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 A^i^ ike lord of prayer : " Agni is frequently invoked together with the Maruts, and is eren called marut-sakh4, the friend of the Maruts, viii. 92, 14. It seems better, therefore, to refer brdhmanas pcUim to Agni, than, with S4jana, to the host of the Maruts. BHibma- naspiti and BHhaspllti 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. MUUer.

14 Expand tlae : addressed to the poet of the hymn,

15 Tum^l: so in I. 37. 10. *And these, the sons, the sliders/ The song of the Maruts is the music or singing of the winds.

1 Maruti, ye cast your meoiure 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 Kanva'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
KaQva 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 wen pons to strike the trees and mountains when they themselres are still far off/' M. Mliller. > 9 As lightning-flashes seek the rain: "Lightning precedes the rain, and may therefore be represented as looking about for the rain." M. M(iUer»

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. Braliioa^aspati.

O Brahmaijaspati, 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 Brahmai^aepati draw nigh, may S^^nfitd. 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 Brahmaoaspati speaks forth aloud the solemn

hymn of praise.
Wherein Indra and Varu^a, Mitra, Aryaman, the
gods, have made their dwelling-place.
I BrcJinnnntBpcUi: Agiii is soiaetiines called BiMUoianuipati, or
Lord of Prayer. See I. 38. 13.
3 May SAnriid the goddess eonu : Sfti)rit& (Pleasantness) is, accord- ing to S&ya^a, the goddess of speech (V4gdevat&) in the form of lover of truth.

The fivrfold gift : an ofieriug of grain, gruel, curdled milk, rice-
cake, and curds.
4 For him we ofer sacred. . ,food: Wk or \^ sacrificial food, or a libation, especially a holy libation coming between the Pray&ga and the Auuyiga.

5 ^ow Brahtnamspati speaks forth : '* Professor lioth remarks : The thunder is \m (Brahmai^aspaLi's) voice. The voice of thunder, again,

6 May we in holy synods, gods 1 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 oflferer with bis 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 sub-
dues, — the wielder of the thunderbolt.
HYMN XLI. Yarui^a, Mitra, Arjamati.

Ne'er is he injured whom the gods Varuflia, 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, Adityas, is the path, easy for him who

seeks the J^aw :
With him is naught to anger you.
as the voice of the superinteiideiit of pm^er, » by a beautiful trans- ference 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, Sftyai^a says, Brah- manaspati, and so far identifying him with ludi-a. Lndwig refers the expressions to the pious sacrifioer who is said to be armed, as it were with Brafamai^aspati's thunderbolt.

3 The kings : Yaru^a, Mitra, and Arjaman.

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

5 What sacrifice, Adityas, ye heroes g^ide by the

path direct, —
May that come nigh unto your thought.
6 That mortal, ever unsubdued, gain6 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 Varuflia ?
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. PAshan.

Shorten our ways, O PAshan, move aside obstruction

in the path :
Go close before us, cloud-born god.
9 But fear tlie one who holds the four : Wilson remarks : ** The text has cJiaturan chid dadamdndd Mhiydd d nidhdtchy he may fear from one holding four until the fall. The meaning is supplied bj the Scholiast with the assistance of Yibka, chaiuro* kahdn dhdrayatch ,,.kitavdt, from a gambler holding four dice... That is, ivhere 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 Yurnna, Mitra, Bbaga, and Aryaman. The pious man when he pos- sesses these four as friends should fear tojet^them go.

1 Shorten our ways, PiUlwn : PiUhan is usually a synonym of the Sun ^ that is, he is one of the twelve Adityas. According to the teuour of this hymn, he is the deity {A'eaiding especially over roads and journeyings. Vimucho napdi^ is, according to S&ya^a, offspring of the cluud, with reference, perhaps, to the close connexion between

2 Drive, Piishan, 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 PAshan, 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 PAshan, find thou power for this.
8 Lead us to meadows rich in grass : send on our way

no early heat :
O P6shan, find thou power for this.
9 Be gracious to us, fill us full, give, feed us, and invig-

orate :
O PAshan, find thou power for this.
10 No blame have we for PAshan; him we magnify with
songs of praise :
We seek the migbty one for wealth.
nourishing the earth, which is oue of P&shan^s especial duties, and the cloud that gives the necessary rain. But in Rigveda viii. 14. 15 f. Pdshan is called vimoehana^ the deliverer, (from siu, according to 6&jana), and perhaps vimucho naj>dt may mean the same thing. See Muir. 0. S, TexU. v. 175., where the whole hymn is translated.

2 Drive^ Pikhan^ from our road the wolf: vrika^ wolf = Swedish
and Norwegian targ^ wbiob sigoifies not only wolf, but also a wicked
godless man.
78 THE UYMXS OF [BOOK I.

HYMNT XLIII. Radnt.

What shall we siag to Rudra, strong, most bounteous,

excellently wise,
That shall be clearest 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 Varu^a, 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 Riidra Appeal's in thin hymu as a geutle aud beuefioeiit deity, presiding especially over medicinal plauU.

2 That idUi 7Hap grant ifie gruee : Aditi is said by S^yai^a to mean here the earth, hxmX is accordingly so translated by Wilson. Benfey explains the word ^ly * Sinlessness,' and Ludwig takes it as a masculine deity meaning Rudra himself.

6 May he graui Ji^Uh : here Rudra appears as pafufati, lord aud guardian of cattle.
8 Thos^ who tf-O'ibU 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 droppin;^ 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 jf holy law.
HYM^ XLIV. Agiii.

Immortal J4taved&s, 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 offaring-bearer and loved messenger,

the charioteer of sacrifice :
Accordant with the Asvins and with Dawn grant ua 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 J&tavedS«, 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, pre-
server, best at sacrifice.
9 At the highest f dace nf holy law: at the place where sacrifioe is
duly performed.
This Hymn and the six following are ascribed to the Ribhi Pra8ka](ivA, the son of Kanva who is the seer of the preceding group.

1 Immortal Jdtavedds : J&taved&s is a common epithet of Agnt, the meaoing of which is explained in five ways; 1. 'knowing all created beings ;' 2. ' possessing all creatures ; ' 3. ' known by created beings ; * 4. ' posssessiog riches ; ' 5 ' posi^essing wisdom.'

2 The Aivifu: See I. 3. 1.

Dawn : The goddess Ushas ; morning personified.

6 Tell good things to thy praiser, O most youthful god^

as richl\'-worshipped, honey-tongued,
And granting to Praska^va 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

Asvins, Bhaga, Agni's self :
Skilled in fair rites, with Soma poured the Kanvas
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 manjr loved, thou

dost their mission as their nearest fnend.
Then, like the far-resounding billows of the flood,
thy flames, O Agni, roar ^loud.
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 nice and the first institntor of religions ceremonies.

12 0/ the flood: or of Siudhu; the word meaning either that riTer (the Indus) in particular, or any river or gathering of waters in general

13 Let Uitroy Aryaman : and Varuna, understood.

HYMN 45.] THE RIG VEDA, 81

* 14 Let those who strengthen Law, who bountifully give,
the fire-tongued Maruts, hear our praise :
May Law -supporting Varuna, with the Asvins twain
and Ushas, drink the Soma-juice.
HYMN XLV. Agui.

Worship the Vasus, Agni ! here, the Rudras, the

Adityas, all
Who spring from Manu, those who know fair rites,
who pour their blessings down.

2 Agni, the gods who understand give ear unto th^

worshipper :
Lord of red steeds, who lovest song, bring thou those
three-and-thirty gods.
3 O J4taved4s, great in act, hearken thou to Praskaijiva's

call.
As Priyamedha erst was heard, Atri, VirApa, 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 Kaijiva call
thee to their aid.
1 4 TJie flre-ton^ued Maruts : ^ho consume the sacrifice by means of the tongue-like flames of Agni.

1 Vasus, Hudras, Adityas : 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 Praj^pati, 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. 1 1.

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

6

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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 earlv morn, the host of heaven, to
drink the Scma-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. ABvins.

Now Morning with her earliest light shines forth, dear

daughter of the sky :
High, Asvins, 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 winged steeds.
9 S<m 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.
Asvins : See I. 3. 1.
2 Sons of the sea: ofispring 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, Nisatyas, thinking

of our words ;
Drink boldly of the Soma-juioe.
6 Vouchsafe to us, O Asvin 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 Asvins, 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 Kanvas, 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*8 connexion with water is frequently alluded to, and he is often called the father of the house or family.

6 The darknesi : in the bhape of poverty or want, according to the
Scholiast.
7 The poet appears to invite the Asvins 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 : (arttram), a vehicle in the shape of a ship, says S^yana. 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 Asvins will receive it. Siyana's paraphrase, which Wilson has followed, seems forced and unnatural. *' Kanvas, (ask this of the Asvins) : (How) do the rays (of the sun proceed) from the sky? : (How) does the dawn (rise) in the region of the waters 1 "

10 Light came to lighten up the branch; the sun appear-

ed as it were gold :
And with its tongue shone forth the dark.
1 1 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

Asvins give,
Who save when Soma gladdens them.
13 Ye dwellers with Vivasvdn come, auspicious, as to

Manu erst,
Come to the Soma and our praise.
14 circumambient Asvins,. Dawn follows the bright-

ness of your way :
Approve with beams our solemn rites.
15 Drink ye of our libations, grant protection, O ye

Asvins twain,
With aids which none may interrupt.
HYMN XLVII. ABvins.

AsviNS, 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 Asvins, mounted on your triple car,
three-seated, beautiful of form.
To you at sacrifice the Ka^vas send the prayer:
graciously listen to their call.

10 Li(;kt came to lighten up the branch : the branch is probably the Bacrificial fire, with refereuoe to I. 59. 1. "The other fires are verily thy branches." The epithet * dark * may refer to the darkeu- iug 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 Vivasvdn^ * the brilliaBl,' is a name of the Sun.

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3 O Asvins, 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 Asvins, on the thrice-heaped grass bedew

with the sweet juice the sacrifice :
The sons of Ka^va, striving heavenward, call on
you with draughts of Soma-juice out poured.
5 O Asvins, with those aids wherewith ye guarded

Kanva carefully,
Keep us, O lords of splendour: drink the Soma-juice,
ye strengtheners oi holy law.
6 O mighty ones, ye gave Sudas 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 NSsatyas, whether ye be far away or close to Turvasa, Borne on your lightly-roUing 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 NS^satyas, 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, mav succour us ;
For ye have ever in the Ka^vas well-loved house,
O Asvins, drunk the Soma-juice.

6 Svdds : a i&j&, the son of Pijivana,

7 Ndsatyoi : Asvins. See I. 3. 3.

Turva§a : the tribe or family called after the chief of this name, frequently mentioned in the Rigveda. See T. 36. 18.

10 With lauds : nkt/iebhth, answering, according to S4yai;ia, to what in the Brahmana is called Sastram (to be recited by the Hotar) while the Stoma (stotram) song, is sung by the Saioa-prieats.

HYMN XLVIII. Dawn.

Dawn on us with prosperity, O Ushas, daughter of

the sk^,
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.

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 Ka^va, chief of Kaijva'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 :
Housing 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 Ush(u : 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 {SHraytih) 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 : exceUent 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.
1 1 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 re-

splendent round about.
Grant us great riches, fair in form, of all good things,
wealth which light labour may attain.
14 Mighty one, whom the Rishis 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.
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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, 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 wing^ birds from all the
boundaries of h^ven.
4 Thou dawning with thy beams of light illumest all

the radiant realm.
Thee, as thou art, the Kaijivas, fain for wealth, have
called with sacred songs.
HYMN L. SArya.

His heralds bear him up aloft, the god who knoweth

all that lives,
SArya, that all niay 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 bum and blaze.
4 Swift and all beautiful art thou, O SArya, maker of

the light.
Illuming all the radiant realm.
1 Let red sUeds bear thee : the Scholiast explains arunapmvah as the purple cows, the vebiolea of morning, that is, the dark red clouds that accompany the dawn.

1 T/ie god who kn/meth all that live : Jdtavedasam, here an epithet of S^rya 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 Varu^a,
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, Stirya, with the radiant hair,
9 SArya hath yoked the pure bright seVen, the

daughters of the chariot ;
With these, self-yoked, he goeth forth.
10 Looking upon the loftier light abjve the darkness

we have come
To SArya, god among the gods, the light that is most excellent.
11 Kising this day, O rich in friends, ascending to the

loftier heaven,
Sihya, 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 Harit^la trees.
6 purifying Varuna : the word Varuffa is, as Sajana points out, used here as an appellative (the

encompasser) and applied to SCkrya. S^3'ana explains it as anishtanivdrakci, averter of evil.

9 SHrya hath yoked the pure bright aeven : the seven steeds that draw his car, and which, as intimately connected therewith, are culled the daughters of the chariot. The number seven has reference to the seven days of t^e week.

11 " This verse and the two following constitute a tricha or triplet, the repetition of which, vtilh 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 hdridrava of the text is said by SsLyana to

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

HYMN LI. Jndra.

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 Kibhus yearned to Indra strong
to save, who fills mid-air, encompassed round with

might,
Rushing in rapture ; and o'er Satakratu came the
gladdening shout that urged him on to victory.

mean hxHi^JUid/rumay a barit&la tree ; but there seems to be no tree of that Dame. Hcuritdla meaus, usually, yellow orpiment, aud haridrava, a yellow vegetable powder. The word hdridrava is explained iu the Petersburg Lexicon as a certain yellow bird.

Topa/rroU and to itwrlings: similarly, among the Romans, people with the jaundice were called 'icteric!' 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 sturnidee or starling family. The bird was said to die instead of the patient.

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

1 That Bam : that Oetmous ram, Indra. See I. 10. 2. Here the reference is to a fighting-ram ; or, according to S4yana, to a legeud which says that Indra came in the form of a ram to Medh&tithi's sacrifice, and drank the Soma-juice.

2 Tlu ikilful Bihhus : See I. 20. I. S&yana says that the Mariits
are here intended, who encouraged Indra when all the gods had
deserted him.
Bushing in rapture : when exhilarated by draughts of Soma. " Here again," says Professor Max Miiller, "the difficulty of ren- dering Vedic thought iu English, or any other modem 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 Vritra, 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 downPipru's forts, and
helped Rijisv&n when the Dasyus were struck dead.
becomes apparent, for we have no poetiiud word to express a high state of mental exoitmeut prodnced 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 thetnselves, nay, as a state in which both the warrior and the poet would perform their highest achievements. The German Bausch is the nearest ap- proach to the Sanskrit mada."

In this version mada has generally been rendered by rapture,
delight, transport, or wild joy.
Satakratu : Indra. See I. 4. 8.
3 The kine's stall : the dark cloud that holds the waters imprisoned.

The Angvrasas : an ancient priestly family. See I. 1. 6. Atri, a

Bishi usually enumerated with the Angirasas among the pro^dpatis

or progenitors of men. Indra freed him from captivity, showing him

a hundred ways of escape. Vimada was also a Kishi of ancient times.

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

Didst raise the sun : according to S&yana, didst free the sun which

had been hidden by Vptra.

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.

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

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6 Thou savedst Kutsa when Sushna was smitten down;

to Atithigva gavest Sambara 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 Aryas 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, destroy-

ing 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 Sushna, * the Drier-up,' is the personification of the excessive heat before the rains ; a demon of

drought. Sambara and Arbuda are similar demons of the atmosphere. Atithigva is another name of the liberal prince Divoddsa.

8. The Aryas are, first, the people who speak the language of the Veda, and the Dasyus are the original and hostile peojles of India. Later, the former are the true and loyal people, faithful to ludra 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 Yamra : the second half of the*stanza is unintelligible. Wilson remarks : " The text is obscure, — Vamro m jaghdna sandihah ; Vamra destroyed the collections. The Scholiast says that a Rishi named Vamra took advantage of Indra's absence from sacrifice, to carry away the accumulated heap of offerings."

10 The mifrht which UsanA hath formed for thee with

might rends in its greatness and with strength both worlds a})art.
O hero-souled, the steeds of V^ta, yoked by thought, have carried thee to fame wUile thou art filled with power,
11 When Indra hath rejoiced with KS.vya UaanA, 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 Sashna*s firm-built forts.
12 Thou mouutest on thy oar amid strong Soma

draughts : SaryS,ta brought tbee those in which thou hast delight.
Indra, when thou art please^ with men whose Soma flows thou risest to unchallenged glory in the sky,
13 To old Kakshlvltn, Soma-presser, skilled in song,

O Indra, thou didst give the youthful Vrichay^. Thou, very wise, wast Men&, Vrishaijasva's child ; those deeds of thine must all be told a^t Soma feasts,

10 The Bishi Usau4, called also Kavya or Kavi's son, appears^ in the Veda as the especial friend of ludra. In I. 121. 12. he is said to have given Indra his thunderbolt : " The bolt which K4vja Usan^ erst gave thee," Here, also, " the might '* means the con- quering thunderbolt, although io other places its fabrication is attri- buted to Twashtar.

The steeds of Vdta : horses of the Wind-god, horses awift as wind-

1 1 When Indra hath rejoiced : drunk the exhilarating Soma,

12 Sdrydta : a Rajarshi or royal Hisbi, of the fc^mily of tlhfigu. Brought thee those : draughts of Soma-juice.

Thou risest to unchallenged glory : when thou hast exhilarated thy- self with the Soma offered by thy woyshippei'S thou performe^t thy most glorious deeds.

13 Kakshivdn: a lUshi, son of Usij. See I. 18. 1. Vyichaya, the damsel who was given to him, is nf>t mentioned elsewhere.

Mend: according to a later legend, Indra became, himself, the
daughter of king Vrisanaeva.

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 Vritra stayer of their flow.

3 For he stays e'en the stayers, spread o'er laden cloud,

rooted in light, strengthened m 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 £Etmily, said to be identical with the Angirasas.
15 /n 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 Hdhani, are very difficult. SHyana's paraphrase, adopt- ed 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 4dhan, 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 Vritra 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 Ske swift streams down
a slope.
When Indra, thunder-armed, made bold by Soma
draughts, broke Vala's fences down, as Trite 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 Vritra hard to be restrained.
7 The hymns which magnify thee, Indra, reach to thee

even as water-brooks flow down and fill the lake.
Twashtar gave yet more force to thine appropriate

strength, and forged thy thunderbolt of over-
powering might.
8 When, Indra, thou whose power is linked with thy

bay steeds hadst smitten Vritra, 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 ount asnstants : the inspiring Soma draughts.

5 His helpers : his constant allies, the Maruts.

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

6 The raifirohstrvcter : the demon Vritra.

7 Twashta/r : the Vulcan or Hephnstus of the Indian gods.

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

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9 In fear they raised the lofty aelf-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.

1 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 Vritra, 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 fumed : it hath wa^ced 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 at-

tained, whose bounds the waters of mid-air have
never reached, —
Not, when in ioy he fights the stayer of the rain : thou,
and npne 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 Vritra.
9 IaJ)sar they raised: that ia, ludra'tt wortthippers in fear of Vyitra.

1 1 If the earth were tea times as large aad populous as it is, thy fame would extend over the whole of it.

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

If e fights: said of Indra. We should expect *thou fightest*; but this aud similar sudden changes of person are common in the Veda.

HYMN 53.] THE RIOYEDA. W

HYMN LIII- Indiu.

We will present fair praise unto the mighty one, our hymns to Indra in Vivasv&n'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 sik«i we sing this
praise.
3 Indra, most splendid,, powerful, rich in mighty deeds,

this treasure spread around is known to be thine
own.
Grather 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 fiames 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 ^he fight with Vritra,
hero-lord,
What time thou slowest for the singer with trimmed
grass ten thousand Vritras,. thou resistless- in thy
might.
1 VivasvdrCs dw^llingrplouce : the seat of the brilliant Agni, the
fire-altar.
2 Thou who seem to sleep : Indra derives no advantage &om those "wbo are remiss in their religious duties.

6 Tm thousand Vritras : oountlesa demons like Vritra.
7
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7 Thou goest on from fight to fight intrepidly, destroy*

ing (3astle 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, ParQaya,

in Atithigva's very glorious going forth :
Unyielding, whenRijisv&n compassed them with siege,
thou hast destroyed the hundred towns of Vangyida,
9 With all-outstrippi»g chariot^wheel, O Indra, thou

far-famed, hast overtbrowu the twice ten kings of

men.
With sixty thousand nine-and-n|nety followers, who

came in arms to fight with friendless Susrav&s, }0 Thou hast protected Susrav&s with succour, and

Tftrvayiijia with thine aid, O Indra :
Thou niadest Kutsa, Atithigyai Ayu, subject unto
this king, the young, the mighty,
Jl May we protected by the gods hereafter remain thy
very prosperous friends, O Indra,
Thee we extol, enjoying through thy favour life long
and jojrful and with store of heroes,

7 With thy friend: the thunderbolt. Or Namyd may ipean * with
Nam! ' as thy confederate.
Namuchi : < non-looser (of tho heavenly waters),' another demon of
drought.
S Eara^fOf Parnaya, and Vangfida^ are Asuras or demons; Atithi- gtfa has been mentioned before, 1. 51. 6., and ^jiavl^u in verse 6 of the same hymn.

9 Suaravds^ and T^rvaydna in the next verse, are said to be kings,

10 Kut9a has been mentioned (I. 33. 14.) as a favourite of Indra,
but is here represented, together with Atithigva and Ayu, as cbastise4
by him.
ThU ktng : Susrav&s, or Tdrvay&^ia ; these names perhaps denote
(ho san^e individual.
BTMN 54.] THE RIGVEDA. 99

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 Sakra, 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 forthto lofty Dyausastrength-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 Sambara,
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 SHyana. The meaning appears to be, do not, O Indra, force us into any conflict in which we may have thee for our opponent.

2 Sakra : ' the mighty,' a name of Indra

3 Sing forth to lofty Dyaus : Heaven. The god who is represented in the Veda as the consort ^f 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 S&yaria ideutffies Dyaus with Indra, who seems, in later times, to have succeeded to the functions assigned to the former god. See Muir, Old Sanskrit Tests, v. 33.

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

4 Sambara: a demon. See I. 51. 6.

The banded sorcerers : the 6ends of the atmosphere who use enchant- meats 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 Sushija
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, Turvasa, and Yadu, and Vayya's

son Turvlti, Satakratu I
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 JLaw,
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 Vyitra'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 Sushna : the demon of drought.

6 Thou holpeU Narya : some ohief or Rishi so named ; or the word may be an adjective, manly, qualifying Turvaaa.

IWvafa, rocfii, and TwrvUi^ have been mentioned before. See L
36. IS.
BYMN 550 TUB RIGYEDA. 101

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 ail 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 stir-

reth 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,

\ As a hull ; 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 re-- presented in his gracious mood, strong yet gentle. But vrishd, the male, the bull, the strong, may also mean the strong Soma ; Maghavan means also the rich institutor of a sacrifice, a worshipper; aud dhend means cow as well as voice. Accordingly Professor Max Miiller trans- lates 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 Sanhitdy i. 130.

In the woody in the first line of the verse seems to be an allusion to the forest life of Brilhmans.

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 dwel-
lings made with art,
He makes the lights of heaven shine forth secure, he
bids, exceeding wise, the floods flow for his wor-
shipper.
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, Tike
wells surrounded by the ministering priests,
HYMN LVI. Ittdra.

For this man's full libationa held in kdles, 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, a»
to a hill, with speed, the laving ones ascend.

3 Victorious, ^at is he ; in manly battle shines, un-

stained with dust, his might, as shinea a mountain
peak ;
Wherewith the iron one, fierce e'en against the strong,
in rapture, fettered wily Sushi]ia fast in bonds.
1 Thiz man : is the iustitutor of the sacrifice. JTis^ is Indra.

2 The flood : {samudra) any large gathering of waters not neces-
sarily 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.

tifMN 57.] THM RIGYBDA. lOS

4 When Stren^h the goddess, made more strong fot help
by thee, waits upon Indra as the Sun attends the
Dawn,
Hien he who with his might unflinching kills the gloom
stirs up the dust aloft, with joy and triumphing.
6 When thou with might, upon the framework of the
heaven, clidst fix, across, air's region firmly, unre-
moved,
In the light- winning war, Indra, in rapturous joy, thou
sniotest Vritra dead and brcjiightest floods of rain.
6 Thou with thy might didst grasp the holder-up of
heaven, ttou who art mightyalso in the seatsof earih.
Thou, gladdened by the juice, hast set the waters free,

and broken Vyitra's stony fences through ^nd through.
HYMN LVII. la^H.

1*0 him most liberal, lofty lord of lofty wealth, verily

powerful and strong, 1 bring my hymn, —
Whose cheekiest tounty, 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 se«ms to rest upon the hill,

the thunderbolt of Indra, shatterer wrought of gold. . g To him the terrible, most worthy of high praise, fair

Ustas 1 now bring gifts with reverence in this rite, Whose being, for renown, yea, Indra-power and light,

have beeh cfeated, like bay steeds, to move with

speed.

4 By thee : by Soma.

5 In the lightrvnnning tfKir i waged with the den^pns of the air for rain and the light which follows the dispersion of th^ clouds.

6 The bearer-ttp of heaven : perhaps the thunderbolt, with which
Indra maintains order.
2 When the toell-loved one : when the lightning-laden cloud is rest- ing on the mountain, men pray to Indra in order that he may dis- charge his celestial artillery and bring down the rain.

4 Thine, Indra, praised by many, excellently rich I 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 victo-
rious might.

HYMN LVIII. Agni.

Never is the immortal, son of strength, struck down,
when he as herald is Vivasv&n's messenger.
On piaths most excellent he measured out mid-air : he with oblation calls to service of the gods.

2 Never decaving, 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.
5 Jfter thee : the heaven has taken thy might as a pattern for its
own might.

This Hymn and the five following are ascribed to Nodhis, the
son of Gotama.

1 Vivasvdn's messenger : Vi vasT&n, brilliant one, is the morning Sun, the personification of all manifestations of light

He measured out midair : this act is ascribed to Indra in I. ^6. 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 ! whenlike 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 Bhrigus 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.
Agni, son of strength, with forts of iron preserve
thou from distress the man who lauds thee.
3 Bwiras, Vaisua: two classes of gods. See I. 34. 11.

4 The description of Agni in this verse and the next apph'es, not to the sacrificial fire, but to the fire that clears the jungle as the new settlers advance into the country.

6 The Bhrigus 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.

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9 Be thou a refuge, bright one, to the siliger, a shelter,
Maghavan, to those who worship.
Preserve the singOT from distress, O Agni. May he^
enriched with prayer, come soon and early.
HYMN LIX. Agni.

The other fires are, verily, thy branches ; the im-
mortals all rejoice iti thee, Agni.
Centre art thou, Vaisv4riara, of the people, sustain-
ing men like a deep-founded pillar.
2 The forehead of the sky, earth's centre, Agni becanle

the messenger of earth and heaven.
Vaisv4nara, the deities produced thee, a god, to be
a light unto the Arya,
3 As in the sun firm rays are set for ever, treasures are

in Vaisv4nara, 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.
Vaisv4nara, celestial, truly mighty, most mattly one,
hath many a youthfol consort.
5 Even the lofty heaven, O Jfitaved4s Vaisv&nara,,hath

not attained thy greatness.
Thou art the king of lands where men are settled,
thou hast brought comfort to the gods in battle.
I TTiy branches : merely offsboot^ of thee.

Vaifodnara a name of Agoi ; oocnmon to, dwelling with, and
benefiting all Arya men.
4 Vast as heaven and earth, which constitute the world, are the praises offered to Agni their son.

SkiUedyjoLS anvan^ toact: ^\i\'\Q^ 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

PAru^s sons follow as Vritra's slaver :
Agni Vaisv&nara struck down the Dasyu, clave
Sambara through and shattered down his fences.
7 Vaisvinara, dwelling by his might with all men, far-

shining, holy 'mid the Bharadv&jas,
Is lauded, excellent, with hundred praises by Puru-
nltha, son of Satavani.
HYMN LX. Agni.

As *twere some goodly treasure M4tarisvan brought,

as a gift, the glorious priest to Bhrigu,
Banner of sacrifice, the good protector, child of two
births, J;he 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 PHru^s sons : men in general ; PArn being regarded as their pro-
genitor.
Struck doum 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 Ths Bharadvdjas : the descendants of the Rishi Bharadvlja. Puruntttha: a king of that name, says Sayana; probably the insti-

tutor of the sacrifice. The name does not occur again, and nothing is
known regarding him.
1 Mdtarifvan : a divine or semi-divine being, who as the messenger of Vivasv^n brings down from heaven Agni who had hitherto been concealed. The explanation of M&tarisvan as Vilju, the god of wind, does not appear to be justified by the Vedic texts. See Muir,

0. S. Texts, V. 204.

The glorious priesty is Agni. Bhrigu^ 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, bom 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
oflTered 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 oflfer.
To magnify with songs of invocation and with fair
hymns the lord, most bounteous giver.
3 Sweet as lumey : with tasting the sweet libations.

Have created: by i-apid agitation of the fire stick.

5 We Gotamas : descendants of Gotama, men of the family to which
the Rishi of the hymn belongs.
Decking thee : trimming thee, to make thee shine as men groom a
race-horse in the morning.
HYMN 61,] TEE RIQVEDA, 109

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 Twashtar forged the thunder, most

deftly wrought, celesti«d, for the battle, Wherewith he reached the vital parts of Vritra, strik- i)ig — the vast, the mighty^ — with the striker.

7 At the libations to this mighty Maker, Vishnu 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 Fyr the jnan who needs it : for the man who needs and bespeaks it. TiU^indya, in the text is a difficult word. Wilson renders it, after SAyai^a, *(that the driver) may, thenoe, (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 vei'se is difficult. S^yana, Wilson, Bewfey, and Grassmann take Vishmt to be an appellative or epithet of Indra, and render the word, respectively, by Sarvasya jugato vydpakahy the pervader of the uui verse, the hero, the active. S^yana explains pachcUam (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. Beufey understands. ^xicAatom to mean the thun- derbolt in preparation, which, >he thinks, Indra stole from the heavenly maker or artist Twashtar. The general i^ieaning of the verse appears to be either that Indra strengthened himself by con- suming certain sacrificial offerings, and then hurled his bolt through the mountain of cloud and pierced the wild-boar, the demon V^'itra; or that Vishnu ate the food and left to Indra the task of slaying Vritra. I agree with Ludwig in preferring the latter interpretation, but I have not ^ucceded in translating the whole verse to my satis- faction.

8 To hiiiii 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 mag-

nitude of earth, mid-au*, 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 Vritra, drier up of waters.

He let the floods go free, like cows imprisoned, for
glory, with a heart inclined to bounty.
11 The rtvers played, through his impetuous splendour,

since with his bolt he compassea them on all sides.
Using his might and favouring him who worshipped,
he made a ford, victorious, for Turvlti.
12 Vast, with thine ample power, with eager movement,

against this Vritra, 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 NodhA«, ever praising the protection of that
dear friend, gain quickly strength heroic.
8 The dames, the consorts of the gods; according to S&yana these are the persouified G&jatri and other metres of the Veda.

1 1 Turviti ; S4yana says that this Rishi 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 Turviti, so that men had to wade through the fertilizing water. •

14 Nodh^s; the Rishi or seer of the hymn.

B YMN 62.] THE RIG VEDA, 1 1 1

15 Now unto him of these things hath been given what

he who rules alone o'er much, electeth.
Indra hath helped Etasa, Soma-presser, contending
in the race of steeds with SArya.
16 Thus to thee, Indra, yoker of bay coursers, the

GK>tamas 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, Saramdi

found provision for her offspring.
Brihaspati clefb the mountain, found the cattle : the
' heroes shouted with the kine in triumph.
15 Praises and saorifioe have been offered to Indra. He himself possesses everything else. Such praises and sacrifice led Indra to help Etasa, his worshipper, in a contest with a man called SArya. The word rendered *in the race of steeds' {sauvasvye) may be a patronymic, son of Svasva (lord of good horses), qualifying SArya, and this is S&yana's view of it.

16 The hymn ends with the refirain that concludes also Hymns I.
58 and 60.
1 Like Angiras: After the manner of Angiras, one of the first in- Stitutors of religions ceremonies.

% Found the cattle : the rain-clouds, orj the rays of light which
follow the effusion of rain.
3 Saramd found provision for her off^ing : Saramd, the hound of Indra and mother of the two dogs called after their mother Saramoyas who are the watchdogs of Yama the god of death, is said to have

4 Mid shout, loud shout, and roar, with the Naragvas,

seven singers, hast thou, heavenly, rent the mountain ; Thou with the speeders, with Dasagvas, Indra, Sakra ! hast rent with thunder flaming Yala.

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 aud recovered the oows stolen bj thePanis ; which has been supposed to mean that Sararaa is the Dawn who recovers the rays of the Sun that have been carried away by night. The legend says that Saramft agreed to go in search of the stolen cattle on oondition 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 Saram4's young ones, but to the descendants of the Angirasas.

BfihoApati cleft the mountain : Brihaspati or Brahama^aspati is the lord of prayer. <Mt ia, therefore/' as Professor Roth observes, " brahma, prayer, with which the (lod breaks open the hiding-place of the enemy. Prayer pierces through to the object of its desire, and attains it."

4 The seven nngerSf are probably the Angirasas themselves, the Navagvae and Dasagvas are also the Angirasas or their priestly allies. They are called speeders as hastily following the track of the stolen cows. Vala is the fieud who keeps the cows imprisoned.

6 Nigh where heaven bends down : flowing away to the distant horizon. The fcyur rivers are not specified by Sayana, who merely says they are the Ganges and others.

7 The ancient pair : Heaven and Earth. Bhaga is here the Su- preme 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.
1 1 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 mighty Indra, Gotama's son NodhAs 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 $on with might : Sdyana takes favasd, ^ with might,' in the sense of the genitive §avasah, 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 Zinimer. ** 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 em-
ployed in acts of worship. The haughty lord, the unbending, is Indra,
8
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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 Ribhus' lord, heroic, victor.
Thou, by the side of young and glorious Kutsa, with
steed and car in battle slowest Sushijia.
4 That, as a friend, thou furtheredst, O Indra, when,

thunderer, strong in act, thou crushedst Vritra ;

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 im-
plored 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 Ribhus' lord : Chief over the three semi-divine beings who by
their good works raised themselves to immortality and godhead.
See I. 20.
Eutsa : has been mentioned before as protected by Indra.

Sushna : the demon of drought.

Dasyus : hostile demons, or perhaps savage tribes.

HYMN 64.] THE RI6VEDA. 115

7 Warring for Purukutsa thou, O Indra, thunder-

armed, brakest down the seven castles ;
Easily, for Sudds, like grass didst rend them, and out
of need, king, broughtest gain to PAru.
8 O Indra, god who movest round about us, feed us

with varied food plenteous as water,—
Pood wherewithal, O hero, thou bestowest vigour

itself to flow to us for ever.
9 Prayers have been made by Qotamas, O Indra, ad-

dressed to thoe, 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.

BringT for the manly host, wise and majestical, O
Nodh&s, 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, awftil 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.

7 PwrukuUa : is said to be a l^ishi; SwlA$ (See I. 47. 6) and Piiru are kings or chiefs of olans*

8 Who movest round about %u: parijman, circumambient, is an epithet applied to the Sun also, and to the chariot of the Af vins.

9 With laud for thy bay horses : this is clearly the Sense of the words as they stand. S^ya^a explains ^ with reverence to thee connected with thy bay horses.'

1 ONodhds: thel^ishiorseerofthe hymn addresses this line to himself.

2 The bulls of Eeaifeti : 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.

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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.
4 The Idncest as well as their other bright ornaments, are the
lightning-flashes.
6 TJie udders of the iky : 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. Sayar^, Beufey, and Max Miillor give other interpretations.

EYMN 64.] TEE RIQ7EDA, 117

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
ears stands lightning visible as light.

IQ Lords of all riches, dwelling in the home of wealth,
endowed with mighty rigour, 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 mate the ram increase

drive forward the big clouds like wanderers on the
way.
Self-moving,, brisk, unwearied, they overthrow 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 haj^iness, 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 wiuneth honourable strength and pros*-
pereth.
10 Armed mth strong men's rings : the meaning of vrishakJiddaydhi is uncertain ; but the khddi seems to have been a ring wovn on the arm and foot. It may also have been used as a weapon, as the sharp-edged quoits are used by the Sikhs.. Vrishoy as Professor Max Mttller observes^ " conveys the meaning of strong, though possibly with the implied idea of rain-producing, fertilizing.^

12 The worskipfvl ; the meaning of vaninam is uncertain. Wilson^ after S&yana, translates it by ' water-shedding,' vouml being said to fioean water. Ludwig suggests ' dwelling iiu the woods,* instead of * fighting' which he gives in his translation. 'Worshipful' is Professor Max Mailer's suggestion^ and I adopt it for the present.

14 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.

Onk-minded, wise, they tracked thee like a thief lurk-
ing 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, bom
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 ?
16 Bn/nched inth prayer: either, geoerallj, invoked by many worshippers, or rich through the hymn just recited. This last hemistich is the usual refrain of the hymns ascribed to Nodbas.

I have generaUy followed Professor Max Miiller in his translation of this hymn. See his Eigveda SanMtdf Vol. i. pp. 88 ff.

This and the eight following hymns are ascribed to the Rishi Par&- fara, son of Sakti the son of Yaaish^ha. 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 eTor.

3 Sindhu : the Indus, or any great river.

4 Elia 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 Ufe, 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.
8 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.
Bom master of the life that shall be born, the
maidens' lover and the matrons' lord.

^ Asa king eats the rich: supports his state by levying contributions
from the wealthy.
The havr 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 mom : 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 S&yana).

2 Like a steed : like a warhorse who helps to win spoil in battle.

4 The maidens* lover : the o£fering to Agni being an essential part
of the marriage-service.
The matrons^ hrd: children being especially the gift of Agni,

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5 To him lead all your ways : may we attain the kind-
led god as cows their home at eve.
He drives the flames below as floods theii; 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 caveirn 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 skv.
O Agni, guard the spots which cattle love: thou,
life of fJl, 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 saOTed rites, — ^truly to
such doth he announce great wealth.
in whose worship the wife of the sacrifioer 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 pddd or semi- hemistich.

1 YicUmouA 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 bow pleasant it is to find a safe place of refuge, do not burn up the places where the cattle find refuge and food.

4 TJie stream of holy law : or as S4ya^ explains, the supporter of the truth or of sacrifice, that is, Agni.

They who release him: fiee him, by attrition, from the fire-sticks.

EYMN 68.] THE RIG7EDA. 121

5 He who grows mightily in herbs, within each fruit-
ful 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 preeminent in greatness anK)ng
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.
r 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, bath decked heaven's vault with stars.

■ » — ■

1 Commingling: Agni, devour! ug and fusing together with his flames

and smoke the elements of the oblations wbioh he bears to the gods.

3 I can make nothing of the first hemistich. Wilson, after S&yana, paraphrases : ' Praises are addressed to him who has repaired (to the solemnity) ; oblations are offered to him who has gone (to the sacri- fice) ; 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- Aryans. Mm yearn f<yr children : men have children at their desire, as the

reward of their faithful worship of Agni.

He, the house-friend : he, Agui, 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. AgnL

Bright, splendid, like Dawn's lover, he hath filled the two joined worlds as with the light of heaven.

When born, with mi^ht 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 Bom in the dwelling like a lovelv son, pleased, like a

strong steed, he bears on the mlk.
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 DawrCs 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 cou^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.

8 The meaning of the second hemistich is not clear. Wilson, after S&jana, 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 cha-
riot of Dawn.

HYMN LXX. Agai.

. 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 meaniog may be ' attain each gift,' receive every oblation that we oflfer.

2 To him even in the rock : I can make nothing out of this. Wil- son, after S4yana, pai-aphrases : ' (They offer oblations) on the moun- tain, 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.

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HYMN LXXI. Agni

LoviNQ 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 si^, beams of naorning.

3 They stablished order^ nuide his service fruitful ; then

pwliing 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 M&tarisvan, far-diffused,, hath stirred him, and

he in every house grown bright and noble.
He, Bhrigu-llke^ hath gone as his companion, as oq
commission to a greater sovran.
5 When man poured juice to Heaven, the mighty

Father, he knew and freed himself from dose em-
bracement ;
The archer boldly shot at him his arrow,, and the god
threw his splendour on his daughter*
1 Tht Uyving one, is Agni. The sisters of one home, are the fingers that serve him by kindling the fire, etc. The cows, are the olouds brightened by the approach of Dawa

2 The {Nriestly Angirasas, the earliest insti tutors of religious worship,, caused by prayw and praise the mountain like doud, that held th» rain imprisoned, to be opened.

3 His service : the worship of Agni.

4 Mdtarimfan : the divine or semi^ivine being who brought Agni
to Bhrigu.
5 This verse is very obscure. The meanit>g 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 Matarisvan 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, Varu^a 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 : be-
fore that evil be come nigh protect me»
HYMN LXXII. AgnL

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.
7 The, seven mighty rivers : See I. 32. 12.

Not by avr brethren : we do not look to our kinsmen for food, but depend upon Agni and the other goda.

8 The lard of men : according to S&yana, the sacrificer. Perhaps Indra is meant, who comes attended by the youthfid host of Maruts.

1 Wilson, after S^yana, 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.

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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 Kudra.
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 men* tioned 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 $uchayahf the pure : the Scholiast supplies IfaruU, for whom, it is said, seven platters are placed at the Agnichayana ceremony : and they are sever|illy invoked by the appel* lations Idrii;;, Any&dfis, T&d|:is, Pratidrif, Mita(^, Sammitah, 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 Ribhus, deified mortals.' Wilson.

Thiree autumn seasons : during three years. Ludwig observes that the period of three years in connexion with religious tows or ceremo- nies 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.
EYMN 72.] THE RIQVEDA. 127

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.
Saram& 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 tkrice 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 claeses 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 Saramd found the catU^s firmrbuilt prison : See I. 62. 3.

9 To be the bircTs support : the bird is the sun. Aditi, is infinite Nature, and her great sons are the Adityas.

10 Both eyes of heaven : the Sun and the Moon. The red steeds, are the Sun*s rays.
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HYMN LXXIII. Agni.

Hb 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, protect-

eth 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 swell-
ed with laden udders, loudlv 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.

EtMN 74.] THE RIGYEDA. 129

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-re-
gion, and foUowest 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.
XO 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, lay-
ing 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 awr ;
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

Vritra, he
Who winneth wealth in every fight.
4 Him in whose house an envoy thou lovest to taste

his offered gifts.
And strengthenest his saerifiee>.
3 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 s«n.

9 May our prtncei : the wealthy men who institute our sacrifices,, live to the greatest age usually allotted to man.

10 jTo hold thy steeds of riches : to retain by us thy horses which briug wealth, that is, continue to receive and keep tho riches which thou seudest.

This Hymn and the nineteen following are ascribed to the Bishi
Gotama, son of Rahftga^a.
8 WTio slayeth Vritra : Agni mAj here be identified with. Indnk
5 Anffira^: a name of AgnK See I. 1. 6«
9
15K) THE HYMNS OF [BOOK L

6 Hitherward shalt thou bring these gods to our laud-

ation 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 de-

li^htftd 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, Varu9a, 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 shaU bring us greatest bless-
ing?
Or who hath gained thy power by sacrifices ? or with
what mind shall we bring thee oblations ?
HYMN 77.] THE RIG VEDA, 131

2 Come hither, Agni ; sit thee down as herald; be thou

who never wast deceived our leoder.
May Heaven and Earth, the all-pervading^, love thee:
worship the gods to win us their high favour.
3 Burn thou up all the R5;kshasas,. O Agni ; ward thou

off curses froift 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 oi Cleanser and Presenter : waken
us, wealth-bestower aiatd producer.
5 As with oblations of the priestly Manns thou wor-

shippedst the go^, a sage ^th 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-laved, is said to him refulgent ?
Who, deatliiess,, true to Law, 'mid men a herald;
bringeth the god^ as best of sacrificers?.
2 Bring himi with reverenxje hither, n>06t propitibua
ift sacrifices, true to Law, the herald ;
FcM* Agm, when he seeks the gods for mortals, knowa
them fiill well and worships theuL in spirit.

S The tbrd of Soma : In^u.

4 Agui, the priest or bearer of obkti^ns, has beeit iuvoked with a hjinn which will bring the blessing of children.

The Cleanser (Potar) and tfU Presenter (Hotar) aw two of the
sixteen officiating priests*
5 Jf(mtMc: another fortn. of the word Manu, Man, the great fore-
father of men.
With joy-hestowm^ ladle : with the sacrificial ladle used in pouring the holy oil or clarified butter into the fire^ an offering especially pleasing to (he gods.

S For he is mental power, a man, and perfect ; he is
the bringer, fViend-like, of the wondrous.
The pious Aryan tribes at sacrifices address them
first to him who doeth marvela
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 swifl race, stir the thoughts within
them.
5 Thus Agni J&taved^s, true to order, hath by the

priestly Grotamas been lauded.
May he augment in them splendour and vigour :
observant, as he lists, he gathers increase,
HYMN LXXVIII, Agni.

O JatavbdAs, keen and swift, we Grotamas 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,
8 As such, like Angiras we call on thee best winner of
all strength :
We laud thee for thy glories' sake.
4 Thee, best of Vyitra-slayers, thee who shakest off our

Dasyu foes ;
We laud thee for thy glories* sake.
5 A pleasant song to Agni we, sons of Rah^tgaijta, have

sung :
We laud thee for thy glories* sake.
3 Of the ipondrom : extraordinary wealth.

3 Like Angircu : after the manner of Angiras, one of the earliest
performers of saorlfice.
i £e$t of Viitra-slayeri : here again Agni is identified with Indra.

HYMN 79.] THE RIGVEDA. 133

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 Wack buJl hath bellowed round about ud- With drops that bless and seem to smile he cometh: the waters fall, the clouds utter their thunder.

3 When he comes streaitiing with the milk of worship,

conducting by directest paths of Order,
Aryaman, Mitra, Varuijia, Par\jman, fill the hide
lying by the nether press-stone.
4 O Agni, thou who art the lord of wealth in kinc,

thou son of strength,
Vouchsafe to us, O J&taved&s, high renown.
6 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
BiJ^shasas.
1 Agni 18 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 beiug re-kiudled for sacrifice at day-break, and is compared to an active matron on aecount of his employment for domestic purposes.

2 The black bull hath bellowed : the dark rain^louds hate thundered.

3 WTien he comes to the gods with the milk of worship, the rich sacrificial offering, the gods send copious rain. Parijmanj the Wan- derer, the circumambient, is in this place the stormy Wind. The exact meaning of the latter half of the second line is obscure. Wil' son, following Sdya^a, 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.
d Give us, O Agui> 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

R&kshasas afar :
He singeth, herald meet for lauds.
HYMN LXXX. indm.

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 thanderer, thou hast struck
down Vritra 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 Vritra, make
the waters thine, lauding thine own imperial sway.
1 Tht dragon : the great serpent A hi, one of the demons of drought.

2 Brought hy the hawk : the Soma is sometimes said to have been brought from the sky by a hawk or falcon.

HYMN 80.] THE BIGVEDA. 136

4 Thou smotest Vritra 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 Vritra'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 imperi-
al 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 thme 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 Vritra, —

might with stronger might.
This was his manly exploit, he slew Vritra and let
loose the floods, laudmg his own imperial sway.
1 1 Yea, even this great pair of worlds trembled in terror

at thy wrath.
When, Indra, thunderer, Marut-glrt, thou slewest
Vritra in thy strength, lauding thine own imperial
sway.
7 The guilrfuX beast : the demon Vritra.

8 Mnety spacious floods : the many waters obstructed by Vyitra.

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12 But Vritra 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 Vritra 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 Twashtar trembled at thy wrath and quaked with
fear becauseofthee,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 asof 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.

Thb men have lifted Indra up, the Vritra-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 sacri-
ficer, thou givest the oflferer ample wealth.

16 Atharvan is the priest who first obtained fire and offered Soma and prayers to the gods. Dadhjach 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 Terse of which it forms the con-
elusion.
1 The men : the ministering priests who exalt and strengthen with
oblations.
BYMN 81] THE RIOVEDA, 137

3 When^war and battles are on foot, booty is laid be-

fore 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.
6 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 — abund-
ant 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 Then people : tby worshippers here.

HYMN LXXXII. indi^

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 fiiends 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 boldest them in both
thy hands.
The stirring draughts of juice outpoured have made
thee glad : thou, thunderer, hast rejoiced with
Fiishan and thy spouse.
1 Maghavan : Indra, the rich and liberal.

2 Well have they eaten : they, meaning the worjshi|)pers.

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 Pani's hoarded wealth, the cattle, and the wealth in horses and in kine.

5 Atharvan first by sacrifices laid the paths ; then, f guardian of the Law, sprang up the loving Sun.

Usan4 K4vya 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 voift : the text has only mithund, a couple. The word apparently means here the offerer of the sacrifice and his wife, who took part in the ceremony. S&yana explains it as the grain and the butter of oblation.

4 Pani is the illiberal demon who withholds the rain.

5 The paths: ways of communication between men and gods. Usan^ Kslvya is the name of a celebrated ancient Rishi» 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 fiom Yama,'

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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 i^ishis' songs of praise and sacrifice per-
formed by men.
3 Slayer of Vritra, 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, glad-

dening, 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

ofltereth 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 m^any
honours thee, —
Verily Indra gains thereby tremendous might.
4 Tht bright : Soma-juice. The nat of holy Lawy is the place where sacrifice, ordained by rita or eternal Law, is performed.

HYMN 84.] THE RIGVEDA. U\

10 The juice of Soma thus diflftised, 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 victo-

rious might.
They follow close his many laws to win them due
preeminence, good in their own supremacy.
13 Armed with the bones of dead Dadhyach, Indra

with unresisted might
The nine-and-ninety Vritras slew,

10 The bright cowB : the pure and glossy milk which absorbs or driuks the Somajuioe with which it is mixed, and which is close to, or united with, Indra when ofiered to and accepted bj 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 refhiin of this triad (verses 10, 11, 12) is not very clear. Wilson, 'following S^yaria, translates it : ' abiding (in their stalls) expectant

of bis sovereignty.'

13 Dddkyofih^ or in a later form, Dadhlcha, was a BIshi, 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 Asvins with which he imparted to them the Madhuvidy& 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 Vritras or demons who withheld the rain. The Yedic l^enJ, which was modified and amplified in later times, appears to have been connected in its origin with that of Dadhiki-&s, 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 moun-

tains lay concealed.
Found it in Saryan^vAn 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 ? whofeareth? Who

knowetb Indra present, Indra near us ?
Who sendeth benediction on his offspring, his house-
hold, 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 Saryandvdn lake : said to be ou the borders of the district
called Knrukshetra.
15 The mystic name of the creative steer, appears to be^ an obscnre expression for the sun. The purport of the verse noaj be that when, after the raius, the bright moonlight nights came, men recognized the fact that the light was borrowed from the sun. Wilson, following Sajana, translates the verse : ' The (solar rays) found, ou this occasion the light of Twashtri, 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 Sijana : * To whom do the gods quickly bring (the wealth) that has been called fori' This would be intelligible enough; but horna (oblation) can hardly bear the interpretation thus forced upon it.

19 Thou as a god, O mightiest, verily blessest mortal

man.

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. Mamts.

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 Prisni
bare.
3 When, children of the cow, thev 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 Eudra's sons : the Maruts, or Storm-gods, are the sons of Rudra and of Prisni, the earth or the speckled cloud.

2 TheEudrds: the sons of Rudra.

3 Children of the oow : that is, of Ppsni or the earth under that
type.
Fatness floweth down : the clouds drop fatness; the fertilizing rain
descends.
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4 When, mighty warriors, ye who glitter with your

spears, o'erthrowing with your strength e'eu what
is ne'er overthrown.
When, O ye Maruts, ye the host that send the rain,

had harnessed to your cars the thought-fleet spot-
ted deer.
5 When ye have harnessed to your cars the spotted

deer, urging the thunderlJolt, 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, Q Maruts, in the plea-
sant food.
7 Strong in their native strength to greatness have

the^ Rrown, ste^^ed to ^e firmament and made
their dwelling wide.
When Vish^iu saw the Soma bringing wild delight^
the Maruts sate like birds on their dear holy grass,
8 In sooth hke heroes fain for fight they rush about^

like combatants fame-seddng have they striven
in war.
Before the Maruts every creature is afiraid : the men
are like to kings, temble 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 gt'ass trimmed ahd strewn for the

7 When Vishnu saw the Soma : Vish^a prepared the Sona and
brought it to Indra, and the Maiuts, ludra's companions, sat down
with him to enjoy it.
8 The men : the Maruts.

EJUS 86.] TEE RIQVBDA, U5

9 When Twash^ar deft of hand had turned the thunder-
bolt, golden, with thousand edges, fashioned skil*
fully.
Indra received it to perform heroic deeds : Vritra 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 Gotanxa.
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 Maruta Give us,
ye heroes, wealth with noble offspring.
HYMN LXXXVL Mamts.

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
sagei^' hymns, O Maruts, listen to the call*
8 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 grasB Soma is poured in
daily rites :
Praise and delight are sung aloud.
10 The well : here tbe cloud, as a reservoir of water.
3 ShaU move into a itahle rick in kine : shall become tbe wealthy
possessor of maoj cows.
10
"* THE HYMNS OF [BOOK /.

5 Let the strong Maruts hear him, him suriMissinff att

men : strength be his r— -s

That reaches even to the sun.

6 For through the swift gods' loving help, in many an

autumn, Maruts, we —or* j

Have offered up our sacrifice.

7 Fortunate shaU that mortal be, O Maruts most ador-

able,

Whose offerings ye bear away.

8 O heroes truly strong, ye know the toil of him who

smgs 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 LXXXVIL Mamts.

Loud singers, never humbled, active, full of strength, immovable, impetuous, manliest, best-beloved.

They have displayed themselves with glittering orna-
ments, a few in number only, like the heavens with
stars.
8 Of him who loves : of the suppliant who loves aad prays to you.

10 "Atrfn, which stands for attrin, 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 Miiller. See his Etg^eda-Sanhitd. 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 represent- ed as gradually rising or just showing themselves, as yet only a few in number, like the first stars in the sky." Max Miiller.

HYMN 87.] THE RIG7EDA. 147

2 When, Maruts, on the steeps ye pile the moving

cloud, ye are like birds on whatsoever path it be.

Clouds everjrwhere 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 vic-
tory.
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 cele-
brate their praise.
Armed with* their swords, impetuous and fearing
naught, they have possessed the Maruts' own be-
loved home.
5 The Soma-juioe inspires us, and we are guided by the tradition
received from our ancestors.
The Maruts obtained divine honours only as a reward for assisting ludra in his battle with the demon Yptra.

6 They have possessed the Maruti aum belovid home : ** have estab- lished themselves in what became afterwards known as their own abode, their own place among the gods invoked at the sacrifice." Max MUller.

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HYMN LXXXVIIL 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, Kke birds, O ye of
mighty power.
2 With their red-hued or, fcaply, tawny coursers which

speed their chariots on, they come for glory.
Brilliant like gold is be 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 jrour 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 yeamers,

back to this prayer and to this solemn worship.
The Gotamas making their prayer with singing hav^
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, Maruts,
What time upon your golden wheels he saw you, wild
-boars rushing -about with tusks of ircm.
2 He who holds the thunder: the holder »f the thunder or thunder-
bolt is Indra.
3 Have they set the stone in Motion : men liave pvessed out the Soma- 4uice and offered libations to you.

4 And to this solemn worship : (vdrkdrydm cha devim) " The most likely supposition is that varliiry^ was the name given to some fnnous hymn, some peean or song of triumph belonging to the Gotamas. The purpoii; of the whole line then would be that many days have gone for the Maruts tts well as for the famous by ma addressed to them, or, in other word;}, 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, ^i4uch 48 here, as before, represented as a covered well" Max Mttller.

6 To yoir tfiis fresBening 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. Visvedevas.

May powers auspicious oome ta us from every side,

never deceived; unhindered, and victorious,.
That the gods ever may be with us for oui; gaia,. aur guardians day by day unceasing in their care..

2 May the aaispieious favour o£ the g<»ds. be ouias^ en

us descend, the bounty of the righteous godst The friendship o£ the gods have we davoutly sought: so may the gods extend our life that we may Uve.

3 We call them hither witb a hymn of olden time,

Bhaga, the friendly Daksha, Mitra, Aditi,
Aryaman, Varuna, Soma^ the Asvins.. May Saras-
vatt, auspicious, grant felicity^
4" May the Wind waft to us that plbasanfr medicine,
may Earth our mother give it, and our father

Heaven,.
And the ioy-giving stones that press the Soma's
juice. Asvins, 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 o£ the soul. That PAshan may promote the increase ofioui> wealth,

our keeper and our guard infallible for our good.

6 Tlu8 verse is very ol)scure. I follow- M..M.'s trauslation which4 "is to a great extent conjectural"

3 Bhagfii^ enumerated bj Yaska among tHe deities of the highest sphere, is an Aditya regarded iu the Veda. as bestowing wealth and% instituting or presiding over love and marriage. Daksha^ is a oreativdt power associated with Aditi, and therefore sometimes identified witlw Prajipati.

4 Owr fatlm\ Heavm : pita Djaus = Trarijjo Zcuc, Jupitec;

6 Illustrious far and wide, may Indra prosper us : may

PAshan prosper us, the master of all wealth.
May T4rkshya with uninjured fellies prosper us :
Brihaspati vouchsafe to us prosperity.
7 The Maruts, sons of Prisni, 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 bath been born and shall be born.

HYMN XC. ViBvcdevas.

Mat Yaruna with guidance straight, and Mitra lead
us, he who knows,
And Aryaman in accord with gods.
2 For they are dealers forth of wealth, aud, not de-
luded, with their might
Guard evermore the holy laws.

6 Tdfrhehya: usually described as a divine horse, and probably a personification of the Suu. Brihaspati is the Lord of Prayer.

7 Whose tongue t$ 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.

HYMN 91.] THE RWVEDA. 151

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, PAshan, and

Bhaga, the gods to be adored.
5 Yea, PAshan, Vishnu, 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 Yanaspati 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 YaruQa and Arya-

man :
Indra, Brihaspati, be kind, and Yish^u of the mighty
stride.
HYMN XCI. Soma.

Thou, Soma, art preeminent 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 V<ma$paU : ' the lord of the forest,' a large tree ; here the deified saorifioial post, or perhaps Soma the king of plants.

9 Vishnu of the mighty stride : as the Sun, striding oyer or travera-
ing the world.
1 Indu: a drop, especially a drop of Soma-juice, is fi-equently, as in this place, a name of S!oma 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 greatnessv by
glories art thou glorious, guide of mortals.
3 Thine are king Varupa's eternal statutes^ lofty and

deep, O Soma, is thy glory.
All-pure art thou like Mitra the belovfed, adorable,.
Kke Aryaman, O Soma.
4 With all thy glories on the earth, in heaven^ oa

mountains, in the plants, and in the waters, —
With all of these, well-pleased and not in anger, ac-
cept, O royal Soma, our oblations.
5 Thou, Soma, art the lord of heroes, king, yea„

Vritra-slayer thou :
Thou art auspicious energy.
6 And, Soma, let it be thy wish that we may life and

may not die :
Praise-loving lord of plants art thou.
7 To him who keeps the law, both old and youngs

thou givest happiness,.
And energy that he may live.
8 Guard us, king Soma^ oa 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^ Sonaa^

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.
/ . -t

3 Thine are hin§ Varuna^s eternal statutes : thy laws are the same as Yaru^a's, or Varuna's laws have their origin in thee.

HYMN 91.] THE RIG VEDA. IM

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.
14 The rrUghty mge : the deified Soma himself.

16 Be in the gathering-place qf strength : be thou the central point
and source of idl power.
17 Through all the filaments : through all the fine fibres of the plant. Wilson, following Sijaria, 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, victo-

rious, 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.
22 These milchrkine : the milk which is to be mixed with the Soma-
juice and the water.
1 These Daums : " We have the term Ushasah, in the plural, in- tending, according to the Commentator, the divinities that preside over the morning : but, according to Yiska, the plural is used honorifioally 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 juke : presses out and offers libations of Soma-
juice.
HYMN 92.] THE RIQVEDA, 155

4 She, like a dancer, puts ber 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 overpast 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.
4 H(Uh laid the darkness open : the meaniug, 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 thej have been shut up, as soon as it is opened in the early morning.

5 Like tints that deck the post : the saciificial post or pillar, to which the victims were tied, were anointed by the priests.

7 Pleasant voices : of the newly -a wakened birds, othw animals, and
human beings.
156 TITE HYMKS OF [BOOM A

10 Ancient of days, again again bom newfy, 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 : ta

the far distance she drives off her sister.
Diminishing the days of human creatures^ the kdjr
shines with all her lover's splendour.
12 The bright, the bless^ one shines forth extending

her rays Kke kine, as a flood rolls his waters.
Never transgressing the divine commandments, she*
is beheld visible with the sunbeams^
13 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 Dawn enriched with holy rites, yoke to thy car thy

purple steedsy
And then bring thou unto vs all felbities;
16 Asvins 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 Asvins, bring strength hither unto us..
10 Like a skilled hunter cutting birds in pieces: "S&jaim takes fvaghnt for a * fowler's wife ' and vijab for ' birddv' B^nfsy takes. vijah for ' dice,' and explains the clause as denoting a ounning-

garobler who tampers with Ihe dice by shaving them down The*

phrase vijah iva d mindti occurs again in R. V. II. 125, where Sayana takes vijah for udvejakah * a vexer/

So uucertatu are his explanations.'^ J. Muir. a S. Texts, v/lSO.

1 1 Her sister : Night. Jler lover, is the Sun,

12 I^ever transgressing: always^ obedient ta the^ eternal Law oc
divine order of the uuiverse.
STifJF -9S.] (THE ma VEDA. 1«7

18 Hither may they who wake at dawn brmg, 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.
S The man who offers holy oil and burnt oblations unto
Agni and Soma, shall enjoy great strength, with
offspring, all his life.
4 Agni and Soma, famed is that your prowess where-

with ye stole the kine, his food, from Paijii.
Ye caused the son of Brisaya 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.
18 They who wake at dawn: according to Siya^io, the horses of the Asvins. The expression may apply, with at least equal propriety, to the priests who rise at day-break to perform the morniug sacnfices.

4 Ye stole the kine : recovered the cows (the rain-clouds, or rays of light) which the niggard demon had carried off and concealed. Brisaya, is the name of a demon. His son is Vritra, the enveloping cloud, by whose destruction the Sun, the one great light, was enabled to shine again.

5 From curse and from reproaxh : according to Sayana, '* the rivers were defiled by the dead body of Vritra, which had fallen into them ; their waters were, consequently, unfit to bear any part in sacred rites, uotil they were purified by Agni and Soma, that is, by oblations to fire and libations of Soma j uioe. **

Wilson.

158 THE H7MNS OF [BOOK I.

6 One of you MAtarisvan brought from heaven, the

falcon rent the other from the mountaiu.
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.
6 Mdtariwaa^ or, in the nominative case, MILtarisvi, brought Agni or fire from heaven, and the falcon brought Soma from the mountain, that is, says S&ja^ from Svarga on the top of Mount Meru.

12 Who yield oblations: who supply milk to be mixed with Soma-juice.
Our loedlthy patrons: the rich householders who institute the sacrifices.
HYMN 9i.] THE RIGVEDA. 15?

HYMN XCIV. Agpi.

For Jfttavedds 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 saerificest 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 Adityas, for we long for them.
Let us not in thy friendship, Agni, suffer harm.
4 We will bring fuel and prepare burnt offerings, re-

minding 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 invokor, thou direc-

tor, 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 Riahi
Kutiia, the son of Angiras.
1 Jdtavtdds: Agni. See I. 44, 1.

Ab 'twere a car : as a carpenter constructs a car or wain.

In his assembly : among those who have met together to worship bim. The meaning might also be : good, or auspicious, is his provi- dence or loving care of us.

3 Bring hither the Adityas: the sons of Aditi; all the gods,
according to S4yana.
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 Ted 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.
1 1 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 Varuna:

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 tlie Adhtoaryu, usually called the reciter of the ro/twA,— here defined, by the scholiast, as the presenter of the offerings : he is the ffotri, or invoking priest : he is the Praadstri, or the Maitrdifaruna, whose duty it is to direct the other priests what to do, and when to perform

their functions : he is the potriy or priest so termed, and the family or hereditary purohiia : or purohita may be the same as the Brahnd of a ceremony, — being, to men, what Brihaspati is to the gods." Wilson,

12 He hath the power : Agni persuades Mitra and Varuna to send the rain, and protects men from the fury of the Storm-Gods.

MTUN d«.] TEE RI07EDA. 1«1

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, oonferrest

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 Varu^a 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 Va9u of the Vatue: best of the class of gods called Vasus;
or ' the good among the good.'
1 6 The second line of " this verse terminates the following hjmns, with two exceptions, as far as the hundred and first S^Uctcu Mitra, Varu^, 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 collec- tively, or the river Indus. Prithivt and IHv are the personified earth and heaven. These are requested to hcmour^ meaning, to preserve, or

perpetuate, whatever blessing has been asked for (tat mdmahan-

tdm); from moA, 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 dajand Fire by night.
II
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2 Twashtar's ten daughters, vigilant and youthful, pro-

duced 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 Twashtar's worlds were
frightened : they turn to him and reverence the
lion.
2 Twashtar^B ten daughters : the fingers, called daughters of the artist of the gods ou 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 wcOers 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. " Agnif 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 gene- rate by the oblations he conveys : as in the Smfiti 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.

6 Both Twashtar's worlds : heaven and earth, formed by the divine artist represented as the Creator.

S^yana takes Twashtvf^ as an epithet of Agni, and accordingly Wilson translates : * Both (heaven and earth) are alarmed, as the radiant Agni is bom.'

6 The two auspicious ones, like women, tend him : like

lowing cows they seek him in thei;* 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, deck-

ing 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 tor*

rent, 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 au9piciou8 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 Sajapa the sun is called Savitar before rising, and SCU'ya from his rising till his setting. His mother$ are the Waters.

8 The sage : Agni. This is the meeting : all this is the reason whj men assemble to worship the gods.

HYMN XCVL Agiii.

He in the ancient way by streng^th engendered, lo I
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 Ayu'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 Aryan folk, as chief performer of

sacrifice, adored and ever toiling.
Well-tended, son of strength, the constant grver.
The gods possessed the wealth-bestowing Agni.
4 That M&tar is van rich in wealth and treasure, light-

winner, finds a pathway for his ofispring,
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 in&nt <
Golden between the heaven and earth he shineth.
The gods possessed the wealth-bestowing Agni.
1 By strength engendered: prodaced by violent agitation of=the fire-
-sticks.
The waters and the howl : lihatlon^ of water miiced with the Soma- juiee contained ia the dhishajtd, or bowl. Dhishand may be otherwise explained. S^yaina, who is followed by Wilson, takes it to mean vdk^ voice. Ludwig renders it by ' wish, or Wisli-goddess Dhishari^ ;' tjrrassraann by ^sacrificial offering.'

2 At Ayu'i ancient call: at the invitation of Ayu {living man) said by S^ana to be another name of Manu, the progenitor of mankind.

4 Mdtari^vany usually the name of the divine being who brought Agni from heaven (see I. ^l. 3.) is said by Saya^a to mean in this place Agni himself.

6 One same infant: Agni (see I. 95. 1.) whom th^ nourish with tbe
oblation offered by men.
Gulden: i^ 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,
Giiard of what is and what will be hepeafter, — 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 fiiel, purifying Agni, so blaze to us

auspiciously for glory.
This prayer of ours may Varuna gpant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.
HYMN XCYIL Agni.

Chasing with light our- sia away, O Agnt^ shine

thou wealth on us.
May his light chase our si» away.
2f Ror 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 Sa that thy worshippers and we, thine, Agni, in our

sons may live.
May his light chase our sin away.
5 As ever-conquering Agni*i3 beams of splendour go to

every side.
May his light chase our sm away.
3 May he, that is Kutsa, the Bishi of the hymn, be pre($tninetit among these who celebrate thy praises, and may the householders who have iustituted this sacrifice be similarly distinguished.

6 To every side thy face is turned, thou aft 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 Vaisvtoara's grace may we continue : yea,
he is king supreme o'er all thing^s living.
Sprung hence to life upon this All he looketh.
Vaisvflnara hath rivalry with SArya.
2 Present in heaven, in earth, all-present Agni, — all

plants that grow on ground hath he pervaded.
May Agni, may Vaisvanara with vigour, present,
preserve us day and night from foemen.
3 Be this thy truth, Vaisv&nara, to us-wiu'd : 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. Agnu

For J&tavedlipS let us press the Soma : may he con-
sume the wealth of the malignant.
May Agni carry us through all our troubles, through
grief as in a boat across the river.
1 Vai^odnara^ is an epithet of Agni or Fire as present with,
common to, or benefiting, all men.
Sprung hence to life : produced from these two aranu or fire-sticks.

SHrya: the Sun.

This Hymn, consisting of a single stanza, is ascribed to the Rishi
Kasjapa, the son of Marfchi.

1 J4^vedd9 : Agni, who knows all liviug things. See I. 44. 1.

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HYMN C. Indra.

Mat 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 SArya's : he in each

fight is the strong Vritra- 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 Risbis the V&rsh&giras, the five sons of the Riy& Vrish&gir, whose names are mentioned in the seven- teenth stanza.

3 WhoM pathB : panthdsahy paths, is explained as 'rays' by S4yana. Indra is here represented as the god of light and of rain.

4 Among AngtrcLsaa : the ancient priestly fomily, descended from
Angiras.
5 Rudra$: the Maruts, sons of Rudra the chief Storm-god. They are the dou comrades or faithful companions of Indi*a, who regards them not as his equals but as his children.

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6 Humbler of pride, exciter of the ccttiflict^ the lord of

heroes, god invoked of many^
May he this day gain with our men the sunlights
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 cd^cketh 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.
1 1 When in his ways with kinsmen or with strangers he

spefedeth 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^

6 Tht twdigkt : the hymn is addressed to ladra for aid Id an ap- proaobing battle. Sijapa says tbat the Y&rshigiras pray that they may have daylight and that their enemies may fight iu the dark.

7 Indra is regarded as their helper and inspiri^r iu 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.
Hich 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 surpassetb.
May Indra, girt by Maruts, be our succour.
16 The red and tawny mare, blaze-marked, high stand-

ing, celestial who, to bring Rijrdsva riches.
Drew at the pole the chariot yoked with stallions,
joyous, among the hosts of men was noted.
17 The VArshSgiras unto thee, O Indra, the mighty

one, sing forth this laud to please thee,
Rijrdsva with his fellows, Ambarlsha, Sur&dhAs,
Sahadeva, Bhayam&na.
18 He, much invoked, hath slain Basyus and Simyus,

after his wont, and laid them low with arrows.

1 2 Guard of the five peoples : of the five classes of beiugs, accord- iug to S4yai^a, that iS} gods, Gandharvas, Apsarasas, Asuras and xUkshasas. Probably the five Arja tribes are intended. See I. 7. 9.

14 The earth cmd heaven^ his dwelliugplace, are his everlasting song of praise because thej have been established and regulated bj him. This is Ludwig's explanation of this obscure verse.

16 The epithets in this stansa are taken by Ludwig as names of the six horses with which Bijr&sva drove to battle and conquered. The last four verses of the hjmu appear to have been added after the victory.

18 Dasyus and Simyus : men of indigenous hostile races«

The mighty thunderer -iirith his fair-complexioned friends won the land, the sunlight, and the waters.

19 May Indra evermore be our protector, and unim-

perilled may we win the booty.
This prayer of ours may Varu^a grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.
HYMN CI. Indra.

Sing, with oblation, praise to him who maketh glad, who with Rijisvan 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 Sambara, and Pipru the unrighteous
one;
Who extirpated Sush^a 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 Varu^a and SArya 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.

Htsfatr-cfnnplexionedjrimds: explained by Saja^a as the glittering Maruts, means probably the Aryan invaders as opposed to the dark« faced races uf the country.

This Hymn and the following thirteen are ascribed to the Bishi
Kutsa.
1 fiijimm : a Rikja, favoured and protected by Indra.

The dusky brood : the dark aborigines who opposed the Aryans.

2 Vyansa, Sambara, Pipru, and Soshna are names of the Sends of
drought.

5 He who is lord of all the world that moves and

breathes, who for the Br&hman first before all

found the cows ;
Indra who cast the Dasyus down beneath his feet,—
him girt by Maruts we invoke to be onr friend.
6 Whom cowards must invoke and valiant men of war,

invoked by those who conquer and by those who

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 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,

Ablation " ^°°^^* ^^ ^^^^^' *^^® ™*^®
Now at this sacrifice, with aU thy Maruts. on sacred
grass, O team-borne god, rejoice thee.
10 Rejoice thee with thine own bay steeds, 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 oblatio^

i^.I^t!^^'^'^: •ooordiDgto Stjapa. who recovered for the^Ang^sas the cow. that had been carried off by the Pa^ls. See

sJJ?*/T" 'T'*"'* ** ^y*^ ^nddhyamiiA vAk, Voice or speech of mid-air. Ludwig enggeete that Rodasl, the wife of Rudra,

u iDteDdeci.

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11 Guards of the camp whose praisers are the Maruts^
may we, through Indra, get ourselves the booty.
This prayer of ours may Varui>a grant, amJ Mitra,.
and Aditi and Smdhu^ Earth and Heaven.
HYMN CIL Indm-

To thee the mighty one I bring^ this. m%hty hymn^
for thy desire hath been gratified by my feud.
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, anct

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 ta 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 mn.
thine aid.
Ascend thy car that thou mayest bring spoil to us,,
for, Indra, thy fixt mind winneth the victory.
1 1 Guards of ike camp : may we who are the guardians of the camp or new settlement, praised and favoured by the Marujbs, win the- spoil. The words maruUtotrasya vrijtnasya are somewhat obscure.

2 The seven rivers : the chief rivers in the neighbourhood of the earliest Aryan settlements. See L 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 Vritras, 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 witii 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.

1 1 May Indra evermore be our protector, and unimper-

illed may we win the booty.
This prayer of ours may Varuna grant, and Mitra,
And Aditi and Sindhu, Earth and Heaven.
7 The grmt howl: the vessel containing the exhilarating Soma- juice, or the mighty libation itself. The fortB 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
4ieaven.
The three realms of light : or according to S4yana, the three fii-es or £re in thr^e forms, as the sun in heaven, the lightning in mid-air, «ud terrestrial fire on earth. See also I. 105. 5.

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HYMN cm. 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
]^uhi^a to death and slaughtered Vyansa.

3 Armed with his bolt and trusting in his prowess he

wandered shattering the D&sas' cities.
Cast thy dart, knowing, thunderer, at the Dasyu ;
increase the Arya'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 Th(U highest Indra-power: Benfey ezplaina 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, sacrifioes and libations of Soma-juice give him complete power to perform his great deeds. S&ya^a says that the Sun and fire are equally the lustre of ladra, 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 EauhdnOj said to be a demon, is, like the other fiends of drought, a dark purple cloud that withholds the rain.

3 The Ddacu^ cities : explained' by S&yapa as the forts of the Dasyus, that is, the non-Aryan inhabitants of the land.

Knowing : distinguishing the Aryan 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 h^ro watching like a thief in ambush goes part-
ing 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 Sush^a, Pipru, Vritra and

Kuyava, and Sambara's forts, O Indra.
This prayer of ours may Varu^a 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 D&sa, 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 Ddsa : explained bj S&\ ai^a as the destroying demon. It apparently means here a chief of nou-Arjau race whom the suppliants were going to attack.

3 S4yana 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 oflf 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 feitilizing rain. Lud wig's explanation is : While the poor Arya 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.

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Both wives of Kuyava in milk have bathed them :
may they be drowned within the depth of Sipbft.
4 The bond with later man was fixt securely : forth

with this former speeds, and rules, the hero.
Anjasl, Kulisi, and Vtrapatnt, 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 ^way
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 Aryans to one of the non-
Aryan chieftains.
SiphA^ is said by S^yana to be the name of a river.

4 The first line of this verse is unintelligible to me. Wilson, following S&yana, renders it: *The abiding place of the vagrant (Kuyava) was concealed (in the raid^t) of the water. The hero increases, with the waters formerly (carried off), and is renowned throughout the world/ Benfey undei*8tands 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 ndbJUh into na dbht% and explain : With these (the three rivers men- tioned in the next line) the hero (Indra) of the neighbouring Ayu (mortal 1) 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.
Virapatni, * the hero's wife,* occurs, as Dr. Hall has pointed out, in VI. 49. 7, as an epithet of Sarasvatf the goddess, and it may pos- sibly here mean the river Sarasvatt

5 As she who knows her dwelUng : 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, Sakra ! 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. Visvedevas.

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 HeaveiL
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
furuished.
8 The joys that wt delight in : probably, our children.

Our vessels: our wives with their unborn babes. SAjana gives other explanations of the expression.

This Hymn is ascribed either to Trita or to Eutsa. It is addressed to the Visvedevas on behalf of Trita who had been imprisoned in a well. See I. 62. 5.

1 Within the waters : in the oceatn of air. He tdith the beauteous
wings, is the sun.
Mark this my woe : the text has only vittam me asya rodasi, " know
of this of me, O heaven and earth," which means, according to
Sayana, eitiier "be aware of this my affliction," or "attend to this
my hymn."
12
1T8 THE HYMNS OF [BOOK L

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 Varu^ia'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 / Oik the last : the latest or youngest of the gods, Agni, as being
continually reproduced.
5 The three lucid recUms 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 Arpafnan : Aryaman here is said by S4yana to mean ' the restrainer of enemies.' The general meaning of the ques- tions in this and the two preceding verses is : Igl there no longer any distinction between right and wrong % Is there no moral govern- ment of the world ? If there be, why am I, a faithful worshipper, allowed to suffer this undeserved misery 1

8 Like rival wives on every side enclosing ribs oppress

me sore.
O Satakratu, biting cares devour me, sino;ei* of thy
praise, as rats devour the Weavers threads.
Mark this my woe, ye Earth and Heaven.
9 Where those seVen rays are shining, thence my

house and family extend.
This Trita Aptya knoweth well, and speak^th out
for brotherhood. Mark this my woe, ye Earth and
Heaven.
10 May those five bulls which stattd on high full in the

midst of mighty heaven,
Having together swiftly borne my praises to the gods
return. Mark this my woe, ye Eartli 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 rih^ : Accdrdiilg to SijariA, the wAUs ot the well iU
tirhich Trita was confined.
9 Tkoie teoen tays : of tho 9iln, Says S4jana. But probably^ as Ludwig suggests, the rays ard the dames of Agni. That is, Agui With his bright beams, or the Worship of Agni, is the central point through which t and all the members of my family are connected and held together.

Trita Aptya : A mythical being wIjo dwells In the remotest part of the heaveus) and who knows the celestial origin of the human race.

10 ^hose five bulls: according to S4yana, Indra, Varuna, Agni^ Aryaman, and Savitar, or Fire, Wind, Sun, Moon, and Lightning. S&yupa explains tAkshanaf^, bulls or oxen, as ' shedders of benefits.'

11 l*kose birds of beauteous pinion : the rays of the Sun, according to S4yai,ia. 2*ke wolf is ^he robber, and the meaning is that those birds of beauteous pinion (whatever they may be) protect from the attacks of thieves. Y^ka, as quoted by S vyana, explains vplcam^ wolf, as the moon t the sun's rays, he says, prevent the moon from appearing in the firmament, which is the meaning he gives to apais^

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, 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, in-
telligent. Mark this my woe, ye Earth And Heaven.
15 Varuna makes the holy prayer. To him who find^

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, gods, O mortals, ye behold
it not. Mark this my woo, ye Earth and Heaven.
12 Law: (^rt'^wi J eternal order. "The roeaaing of the word as applied to the uatnral world connects itself with the alternatioa of day and night, the regular passage of the sun through the heayens« 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 Rigveda, p. 95.

1 6 That pathway of the sun : according to Benfey, the way of truth, right, eternal order, as in v^rse 12, According to Ludwig the path of the sun between the tropics is meant. The gods, says S&yana, must not disregard the path of the sun, because their exist- ence depends upon him as regulator of the seasons at which sacrifices offered to them. Still less may m«n disregard it, who as sinners >i^t bdiold or understand it aright.

HYMN 106.] THE RIQVEDA, 181

17 Trita, when buried in the well, calls on the gods to

succour him.
That call of his Brihaspati 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 Varuoa grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.
HYMN CVI. Visvedevas.

Call we for aid en IiMfra, Mitra, Varuna, 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 Adityas for our full prosperity, in Vritra-

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 Briha9pati: the Lord ofi Prayer.

18 Like a carpenter : the compnrieoii is not very dear. It apparent- ly means that the wolf crept away, arching his back or contracting his limbs, like a carpenter bending over his work till his back aches. S4yana suggests also an alternative and totally different explanation of the whole passage,, by interpreting vrlkoy the wolf, as the moon, and reading mdsakritf maker of mouths, instead of mdsakrity me once.

1 Vasus.: originally meaning ' the good ' is sometimes used, as in this place, to designate gods in generaL

3 The Faiher^y (Pitara^) are the manes or spirits of departed
ancestors.
The two goddesses : Heaven and Earth.

4 To mighty Nar4aansa, strengthening his might, to

PAshan, ruler over men, we pray with hymns.
Even as a chariot from a difficult ravine, bountiful
Vasus, rescue us from all distress.
5 Bfihaspatiy rouchsafe us happiness evermore : we

crave what health aud wealth thou hast to bless
mankind.
Like as a chariot from a difficult ravine^ bouutifUl
Va^ua, rescue us from all distress,
6 Sunk in the pit the Kishi Kutsa called, to aid, Indra

the Vritra-slayer, lord of power and might. lE^ven as a chariot from a difficult ravine^ bountiful

Vasus, rescue us from all distress.
y May Aditi the goddess guard us with the gods : may
the protecting god keep us with ceaseless care.
This prayer of ours may Vann^ grant, aud Mitra,
ana Aditi and Siudhn^ Earth aud Heaven.

HYMN CVII. YilvedeviMi,

The sacrifice obtaius the gods^ aeceptanee : be gra-
ciously inclined to us, Adityas.
Hitherward let your favour be directed, and he our
best deliverer from trouble.
2 By praise-souga of Angiraaas e^^alted, may the goda

come to ua with their protection.
May Indra with his powers, Maruts with MarutSj^
Aditi with Adityas grant us shelter^
3 This laud of ours may Varui^a and Indra, Aryaman^

Agni, Savitar find pleasant^
This payer of ours may Varuija grant, and Mitra,,
and Aditi and Sindhu, Earth and Heaven.
4 Nardmnsa : a raystioal naoAe of Agni, ' the desire of mea.*

PUshaai is the god wha uoiiirisbes nieu aud aock9 and herds«

6 Sunk in the pit : perhaps figuratively for * in distress.' Kutaa ia

the Bishi to whom the hymn is a^oi-ibed. 2 Maruts mth Maruts : that is, all the Mfl^ruts together, or MaruU

lyith their wiads and storms^

HYMN CVIII. Indra Agni.

On that most wondrous ear 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 nanoe together : yea, with

one aim ye strove, O Vritra-slayers.
So Indra, Agni, seated here together, pour in, ye
mighty ones, the mighty Soma.
4 Both stand adorned,, wheu fires are duly kindled,

spreading the sacred grass, with lifted ladles.
Drawn by strong Soma juice poured forth around us,
come, Imlra Agni, and display your favour.
5 The brave deeds ye have done, ludra and Agni, the

forms ye have displayed and mighty exploits.
The ancient and auspicious bonds of friendship, — for
sake of these drink of the flowii^ Soma.
6 As first I said when choosing you, Thi(» Sonu^ of ours.

must be desired by the immortals,
So came ye unto thi» my true conviction, and drank
libations of the flowing Soma.
7 If in your dwelling, or with prince or !K:*^man, 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, iu the text, the epithets in the dual luinibeE: the commeatator supplies the Adhwaryu and his afisistant priesf Wilson, fieufey refers the dual epithets to Indra and Agni, trans- lating them severally by ' honoured/ * for whom sacred grass has beea BirewD,' ' towards whom the ladles have been uplifted.'

8 If with the Yadus, Turvasas, ye sojouro, with

Druhyus, Anus, PArus, Indra, Agni !
Even from thence, ye mighty lords, come hither, and
drink Hbations of the flow^ing 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 flowinof Soma.
10 Whether, O Indra, Agni, ye be dwelHng in highest

earth, in central, or in lowest.
Even from thence, ye mighty lords, come hither and
drink libations of the flowing Soma.
1 1 Whether ye be in heaven, O Indra, Agni, on earth,

on mountains, in the herbs, or waters.
Even from thence, ve 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 Varuna grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.
HYMN CIX. iDdra Agui.

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 Aryan tribes or families, said to be descendants of the five similarly named sons of Yayati. See I. 7. 9.

9 In lou^t earth, in central, or in highest: in earth, midair, or heaven, the word earth being used loosely for sphere or world. Or the reference may be to the fanciful threefold division of the earthy

HYMN 109.] THE RIGYEDA. . 185

2 For I have heard that ye give wealth more freely

than worthless son-in-law or spouse's brother.
So oflTering to you this draught of Soma, I make you
this new hymn, Indra and Agni.
3 Let us not break tlie 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 Asvins,
haste, sprinkle them with sweetness in the waters.
5 You, I have heard, were mightiest, Indra, Agni,

when Vritra 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 woriMess Mn4nrlav> or spouse* s brother : the worthless or defective son-in-law, or suitor, who has not, as Yaska explains, the necessary qualifications, is obliged to win the consent of his future father-iu-law by very liberal gifts. The maiden's brother gives her rich presents out of natural affection.

3 Let its 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 S&yana 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 bowVs lap: close to the vessel which receives the juice.

Ye Asvins: 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 powera
protect us.
Now of a truth these be the very sunbeanas where-
with 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 Varuna grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.
HYMN ex. Ribhus.

The holy work I wrought before is wrought again :
my sweetest hymn is sung to celebrate your

praise.
Here, ^O ye Ribhus, 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, y©
came unto the home of liberal Savitar.
7 These he the verp sunbeams : ^* By the i-ays of the suq Id this place, it ig 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 boud which kept the j^shi's ancestors united. Wilson, following S^yana, translates : * May those rays of the Sun, by which our forefathers have attained, to- gether, a heavenly region, shine also upon us.'

1 This sea for all the gods: this vessel containing Soma-juke for all the gods, or for the particular class of gods called Visvedev&h or Visvadevas.

The halloufing word: Svdhd (Ave 1 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 Hibhus, was a descendant of

Augiras, as wtis also Kutsa the Rishi 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 Ribhus, children of Sudhanvan, sunny-eyed, were in a year's course made associate with prayers,

5 The Ribhus with a rod measured, as 'twere a field,

the single sacrificial chalice wide of mouth,
Lauded of all who saw, praying for what is beat,
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 Kibhua who came near with this great father s
speed, and rose to heaven's high sphere to eat the

strengthening food.
JT Ribhu to us is ludra freshest in his might, Ribhu
with powers and wealth is giver of rich giftsu
Gods, through your favour may we on the happy day
quell the attaokaof those who pour no oflferings forth.

8 Out of a skin, O Ribhus, once ye formed a cow, and
brought the mother close unto her oalf again.
Sons of Sudhanvan, heroes, with surpassing skill ye
made your aged parents youthful as before,
9 Hint whom naught can hide : that is, Savitar as the Sun, The dnnking-chatice af the Asura :■ the cup, or ladle, that had been made by the Asura ^ immortal god Twashtar. See I. 20. 6.

4 Associate with prayers : " connected with the ceremonies (appro- priated to the diflfereut seasons) of the year." Wilson.

5 Measured; in order to divide it into four, as is said in verse 3,

6 This great father .^ Savitat as the Sun, the father of all.

8 The cow of a certain Rishi having died, the ^^^^ws ^^ ^^^ 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.

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9 Help US with strength where spcwl is won, O Indra :
joined with the Ribhus give us varied bounty.
This prayer of ours may Varuna grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.
HYMN CXI. Ribhus.

Working with skill they wrought the lightly rolling
ear ; they wrought the bays who bear Indra and
bring great gifts^
The Ribhus 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.
8 Do ye, O Ribhus, 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 Ribhus' lord, I invocate for aid, the Ribhus,

VSjas, Maruts to the Soma draught,
Varuna, Mitra, both, yea, and the Asvins twain :
let them speed us to wealth, wisdom and victory.
5 May Ribhu send prosperity for battle, may VAja

conquering in the fight protect us.
This prayer of ours may Varuna grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.
HYMN GXII. Asvius.

To give first thought to them, I worship Heaven
and Earth, and Agni, fair bright glow, to hasten
their approach.
4 Vdjas: that is, Vaj v and his two brothers Ribhu aud Vibhu, more usually called collectively the Ribhavah or Ribhus. Similarly, iu this line the Ribhus mean Ribhu 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 fiire, is also called upon to hasten the approach of the Asvins to the sacrifice.

HTMN 112.] THE BIGVEDA. 189

Come hither unto us, O Asvins, 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 Asvins, 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 Asvins, with those aids
wherewith ye, heroes, made the barren cow give
milk,
4 The aids wherewith the Wanderer through his off-

spring'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 Asvins, with those aids.
5 Wherewith ye raised from waters, prisoned and fast

bound, Rebha, and Vandana to look upon the light ; Wherewith ye succoured Kanva as he strove to win, — Come hither unto us, O Asvins, with those aids.

2 They :' our oflFeriugs. An eloqtient car: the chariot of our hjmns.

3 Heavenly nectar : the Soma. 2'ke barren cow : of the Rishi Sayu.

4 The Wanderer : according to S&yana, the Wind. Agni is called bis offspring as having been excited into flame by the wind. Or Matarisvan may be intended (See I. 31. 3), who brought Agui fiom heaven.

The two-mothered son : Agni, sprung from the two fire-sticks.

The sapient one : said to be the Rishi Kakshtv^u. His triple lore : knowledge of sacrificial food, oblations of clarified butter, and liba- tions of Soma juice. The meaning of the passage is uncertain.

5 Bebha and Vandana are said to have been thrown into wells by the Asui^as or demons, and Eanva 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 teachei*s 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 AiSvinS) with those aids*

7 Wherewith ye gave Suchanti wealth and happy

home, and made the heated flame friendly for
Atri's sake ;
Wherewith ye guarded Purukutsa, Prisnigu, — Come
hither unto Us, O Asvinsj with those aids.
8 Mighty ones, with what powers ye gave Par&vtij aid

what time ye made the blind and lame to dee and
walk ;
Wherewith ye set at liberty the sWalloWed quail,^-
Come hither unto us, O Advins, With those aids.
9 Wherewith ye quickened the most sWeet exhaustless

flood, and comforted Vasishtha, ye who ne er decay* And to Srutarya, Kutsa, Narya gave yout help, —

Come hither unto us, O A^vins, With those aids*

6 Antaka : said to hate been a Rijarshi or regal Rislii. Bht^yn^ also called a Rajarshi, son of Titgra, was rescued when iu danger of drowning. Karkandhu and Vayya are said to have been Asuras.

7 Of Svchanti, PnrUkuUa and Pri^igu nothing more is related.
Atri is paid to have been a patriarch who was thrown by the Asuras
into a fiery pit.
8 Pardvrij : according to Sftyana, 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 ilo longer travels. The Bwallotved quail: swallowed, or seized, by a wolf. The quail is said by YAska, as quoted by S4yana, 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 Asvins may be said to quicken and animate by their coming the streams of the ocean of air. We are not told how the famous VoMshtha was comforted; and Srutarya, KutsOy and Narya are merely said by Sdya^a to be three Bishis.

10 Wherewith ye helped in battle of a thousand spoils,

VispalS, seeking booty, powerless to move.
Wherewith ye guarded friendly Vasa, Asva's son, —
Come hither unto us, O Asvins, with those aids.
11 Whereby the cloud, ye bounteous givers, shed sweet

rain for Dlrghasravas, for the merchant Ausija,
Wherewith ye helped KakshJvAn, singer of your
praifle> — Come hither unto us, O Aevins, with
those aids.
12 Wherewith ye made Hasft swell full with water-floods,

and urged to victory the car without a horse ; Wherewith Trisoka drove forth his recovered cows, — Come hither unto us> O Asvins, with those aids.

13 Wherewith ye compass round the Sun when far away,

strengthened Maudh&tar in his tasks as lord of
lands,
And to sage Bharadv4ja gave protecting help, —
Come hither unto us, O Asvins, with those aids.
14 Wherewith, when Sambara was slain, ye guarded

well great Atithigva, DivodS.sa, Kasoju,

10 Vtspdld: a lady who was wounded in battle, and made whole by the Asvins. See I. 116. 15., I. 117. 11., I. 118. 8. Yafa and Afva are called Bishis.

1 1 IHrghasravas : said to be a Rishi who traded for his livelihood. Ausija is a patronymic meaning son of Usij. Kakshivdn is also said J to have been a son of Usij. See I. 18. 1.

12 Basdy is said to be the name of a river. No further account is given of the events mentioned in this verse.

13 The Asvins are said to compass the sun in order to save him
from eclipse.
Mandhdtar : a R&jarshi or regal Rishi.

Bha/radvdja : a very celebrated Rishi, said to be the son of Bphaspatt.

14 Sambara, was one of the demons of drought slain by Indra, Sajana takes Atithigva and Kasoju as epithets of Divod&sa the king who was aided by the Asvins : the hospitable Divod4sa as he sought the water (through fear of the Asuras). Tra,sadasyu is said to have been a son of Purukutsa.

And Trasadasyu when the forts were shattered
down, — Come hither unto us, O Asvins, with
those aids.
15 Wherewith ye honoured the great drinker Vamra,

and Upastuta and Kali when he gained his wife,

And lent to Vyasva and to Prithi favouring help, —

Come hither unto us, O Asvins, with those aids.

16 Wherewith, heroes, ye vouchsafed deliverance to

Sayu, Atri, and to Manu long ago ;
Wherewith ye shot your shafts in SyAmarasmi's cause,
— Come hither unto us, O Asvins, with those aids.
17 Wherewith Patharv4, in his majesty of form, shone

in his course like to a gathered kindled fire ;
Wherewith ye helped Sary&ta in the mighty fray, —
Come hither unto us, O Asvins, with those aids.
15 Vamra: called a Kishi, son of Vikhaaas, by Siyana. "The text calls him vipipdnoy driuking much and variously, which the Schi)liast explains, drinking, especially earthly moisture or dew." Wilson. Benfey thinks that ludra is intended under the name Vamra.

Upastuta : taken by S&yana as an epithet of Vamra, ' praised by
all around him.'
Kali: a Rishi, mentioned again in X. 39. 8. The Asvins may have
restored him to youth.
Vt/awa : taken by S4yana as an epithet of Prithi, < horseless, or who had lost his horse.' Ptithi is said to have been a Rajarshi.

16 Sayuy 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 S^yana to have been a Rajarshi whom the Asvins taught to sow barley and other grain. Syitmarqami : said to have been a Rishi.

17 PalharvA, is said by Sajana to have been a R&jarshi. Benfey thinks that the word patharvanf is a dialectical form of patrdrvan, 'having winged horses.* Ludwig considers S&yana's- explanation (which I have followed) to be erroneous and impossible. He thinks that Pathard was the name of some stronghold which the Asvins

18 Wherewith, Angirasas ! ye triumphed in your heart,

and onward went to liberate the flood of milk ;
Wherewith ye helped the hero Maou with new
strength, — Come hither unto us, O Asvins, 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 Sudevl to Sud&s, — Come
hither unto us, O Asvins, with those aids.
saved from burning, either through the iustrumentality of a man called Jathara or by means of the rain-clouds. He accordingly ren- ders : ' By means of which, at Patharii, through the power of Jathara (violence of the rain-cloud») the 6 re did not flame up, though pre- pared and lighted on the way.' The passage is difficult, and the interpretations put upon the words by S&yana certainly appear to be forced, but on the whole 1 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 tine S4yana takes it in the latter sense, and Ludwig in the former.

Sarydta : perhaps the same as Saryiti, a son of Manu Vaivasvata.

18 An^rasas: the text has Angiras only in the singular form, which may stand, as Ludwig remarks, for the dual. Wilson, follow- ing SHyai^a, translates: 'Augiras, (praise the Asvins).' S&yania supposes the Rishi

to address himself by this title. Beufey joins Angiras with the following word, making Augiromanas4, '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 Rishi, 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.
SudAs : son of Pijivana. See I. 47. 7.
13
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20 Wherewith ye bring great bliss to him who offers

gifts, wherewith ye have protected Bhujyu,
Adhrigu,
And good and gracious SubharA and Ritastup, —
Come hither unto us, O Asvins, with those aids.
21 Wherewith ye served Kris4nu where the shafts were

shot, and helped the young man's horse to swift*
ness in the race ;
Wherewith ye bring delicious honey to the bees,—
Come hither unto us, O Asvins, 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 Asvins, with those aids.

23 Wherewith ye, lords of hundred powers, helped

Kutsa, son of Arjuna, gave Turviti and Dabhiti
strength.
Favoured JDhwasanti and lent Furushanti help,—
Come hither unto us, O Asvins, with those aids.
24 Make ye our speech efffectual, O ye Asvins, 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 Bhvjyu : see note on verse 6. Adhrigu, taken by S&ja^a aa a proper name, is said to have been a

sacrificer of the gods. Ritoitup is called a Bishi. S&ya^a takes Subhardm as an adjective, but has to supply ieham food, for it to qualify.

21 Kr^Anu : is said to have been a guard or provider of Soma. The young man : whose horse was aided, was Purukutsa.

23 EuUa: has been mentioned before as a favourite of Indra. See I. 51. 6. The name of TvrvtH occurs in 1. 36. 18. Py/nuhanti is called a lUjU. 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. S&ya^;ia, following a different derivation of the word, explains it, in the absence of light, or in the last watch of night, when the Asvins are especially to be worshipped.

HTMir 113.] THE RIOVBDA, 195

25 With undiminished blessings, O ye Asvins, for
evermore both night and day protect us.
This prayer of ours may Varuija grant, and Mitra,
and Aditi and Sindhu, Earth and Heaven.

HYMN CXIII. Dawn.

This light is come, amid all lights the fairest ; bom 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.

1 Savitar : is the Sun.

2 //er white offspring : white clouds that attend her. Or the word
in the text may be rendered *■ bright ofispring,* the sun whom she
precedes.
Both the heavens : or Day and Night.

4 Leader of glad sounds : awakener of ^ the charm of earliest birds* liod the jojful Toices of other animals.

5 Those who saw littie: during the darkness of night.

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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 eve 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 tiigh who shall hereafter see her.
6 This verge apparently alludes te a division into four castes or classes, regal and cailitary, priestly,

mercantile, and servile. But vei-ses 4, 5, 6 seem to be sepai-ated 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 fee : How long have we to livel When will all our future Dawns be with those that have passed away 1 Wilson, following SS^yana, translates : * For how long a period is it that the dawns have risen? Fcr how long a period will they risel*

Site 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 aH pleasant voices.
Auspicious, bringing food for gocte' enjoyment, shine
on us here, as best, Q Dawn, this morning.
13 From days eternal hath Dawn shone, the goddess,

and shows this Kght to-day, endowed with riches.
Sa will she shine on days to come ; immortal- she
moves ott m her own strength, undeoaying.
14 In the sky's borders hath she shone in. splendour :

the goddess hath thrown off the veil of (krkness.
Awakening the world with purple horses, oiv her
well-harnessed chariot Dawn approaches.
15 Bringing aU life-sustaining blessings with her,

showing herself she sends forth; brilliant lustre^

Last of the countless nIormng^ that have vanished,

first of bright morns ta come hath Dawn arisen.

16 Arise I the breath, the life, again hath reached us :

darkness hath passed aw&y, and light approacheth.
She for the Sun haXh left a path to^ travel : we have
arrived where men prolong existence.
17 Singing the praises o£ refulgent mornings with his

hymn's web the priest, tl^ poet, rises.

Shine thea 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,

shitting upon the maa who brings oblations,: —
These let the Soma-pressec gain when ending his
glad songs louder than the voice of V4yu.
1*2 £vil spirits vanish when Dawn appears. She oomes in aoeordance vkth the eternal law of the universe which she obserres and guards. Her coming is the signal for men to offer oblfttiomto the gods.

16 Wker& riMn prolong existence : a new life begins at the return of
daylight.
1 7 His hymn'^8 weh : the word^ which he weaves, or carefully composes.

18 Louder than the voice of Vdyu: louder even than the roaring of ibe wind. Wilson translates : ' At the conclusion of his praises, (enunciated), like the wind, (witk speed).'

19 Mother of gods, Aditi's form of glory, ensign of
sacrifice, shine forth exalted.
Jlise up, bestowing praise on our devotion : all-
bounteous, make us chief among the people.
90 Whatever splendid wealth the Dawns bring with theni
to bless the man who offers praise and worships
Even that may Mitra, Yarui^a 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 oattle and our men, that

in this viUage 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.
8 By worship of the gods may we, O bounteous one, O
Rudra, gain thy grace, ruler of valiant men.
Come to our &mUies, bringing them bliss : may we,
whose heroes are uninjured, bring thee sacred gifta

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 Bitdra^ probably meaning the Roarer, from the sound of stormy winds, the god of tempests and father of the Maruts. He is called KapartK» as wearing hair braided and knotted like a cowry shell (Kaparda).

2 Won by wcrifice : th^t is, as an institutor of earliest sacrifice, enabled us to obtain by offerings to the gods«

HYMN 115.] THE RI67BDA, IW

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 : bring-
ing 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 YaruQa grant, and Mitra^
and Aditi and Sindhu, Earth and Heaven.
HYMN CXV Sibya.

Thb brilliant presence of the ^ods hath risen, the eye

of Mitra, Varu^a and Agni.
The soul of all that moveth not or moveth, the Sun
hath filled the air and earth and heaven.

9 Even (u a herdtwmn: as a herdsman prays for the well-being of
his cattle, so the poet prajs for the prosperity of those for whom
he speaks*
200 THE HYMNS OF [BOOK I.

2 Like as a young man foUoweth a maiden, so doth the

Sim 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 tbey
mounted, and in a moment speed round earth and
heaven.
4 This is the godhead, this the might of SArya : 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 Varu^a 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 SArya is ascending, deliver

us from trouble and dishonour.
This prayer of ours may Varu^a grant, and Mitra,
and Aditi and 3indhu, Earth and Heaven.
2 The exaot meaning of the second line is somewhat uncertain. As I have rendered it, in accordance with Lndwig, it reminds one of Shelley's, " Man, the imperial shape, then multiplied His genera- tions tender the pavilion of the Sun*s throne." Wilson, following S&jana, paraphrases, 'At which season pious men perform (the ceremonies established for) ages.' S^jana proposes an alternative rendering by taking yugdni

(generations, ages,) to mean 'jokes for plonghs ' ; ' for, at this season, men seeking to propitiate the gods by the profit which agriculture yields, equip their ploughs.'

4 He hath withdraton: 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 Hispotv r eternal: as maker and ruler of day and night.

HYMN 116.] THE RIGVEDA, 201

HYMN CXVI. Asvins.

I STRtJw as 'twere the grass for the Ndsatyas, 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 N&satyas, conquered a
thousand in the fight, in Yama's battle.
3 Yea, Asvins, 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 wingM things, N&saty^s, which

for three nights, three days full swiftly travelled, To the sea's farther shore, the strand of ocean, in three car3, hundred-footed, with six horses^

5 Ye wrought that hero exploit in the ocean which

giveth no support, or hold, or station.
What tinae ye carried Bhujyu to his dwelling, borne
in a ship with hundred oars, O Asvins.
This Hymn and the five following are ascribed to the Rishi
Kakshtv&n.
1 TIu grass : the sacred grass for gods to sit on at sacrifices. NdscUyas: a common name of the Asvins.

Vimada: the Asvins 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 Asvins in this hymn have been mentioned in I. 112.

2 Tour ass : that draws the car of the Asvins. See I. 34. 9. Jamais battle: battle in which Yama, as god of death, delights.

3 Bhi^'yu: Seel. 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/' *

^8 THE EYMN8 OF [BOOK I.

6 The white horse whicb of old ye gave Aghftsva,

Asvins, 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 Kakshlv4a who sprang

firom 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, Asvins, ye
brought, with all his people, forth to comfort
9 Ye lifted up the well, O ye N&satyas, and set the

base on high to open downward.
Streams flowed for folk of Gk>tama who thirsted, like
rain to bring forth thousandfold abundance.
10 Ye from the old ChyavAna, O NAsatyas, 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 N&satyas,
What time ye, knowing well his case, delivered
Vandana from the pit like hidden treasure.
6 Aghdfva: another name of Pedu; or an epithet of Pedu 'haring bad or vioious horses.' Pedu was a rojal Rishi who worshipped the Afvins and was thus rewarded.

7 KdkthMn: a famous Rishi, (see I. 18. I,) a descendaat 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 iu I. 85. 11.
10 Iktsrae: a name of the Asvins; wonder-workers, or mighty ones,

11 Vandana: See 1. 112. 6.

12 That mighty deed of yours, for gain, O heroes, as

thunder heraldeth the rain, I publish,
When, by the horse's head, Atharvan's offspring
Dadhyach made known to you the Soma's
sweetness.
13 In the great rite the wise dame called, N&satyas, you

lords of many treasures to assist her.
Ye heard the weakling's wife, as 'twere an order, and
gave to her a son Hira^yahasta.
14 Ye from the wolf 8 jaws, as ye stood together, set

free the quail, O heroes, O NAsatyas.
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 VispalA a leg of iron that she might
move what time the conflict opened.
16 His father robbed Bijr&sva of his eyesight who for

the she-wolf slew a hundred wethers.
Ye gave him eyes, Ndsatyas, wonder-workers, phy-
sicians, that he saw wiui sight uninjured.
\2 By the Aorse'« head : " Indra, having taught the sciences called Pravargyavidyd and Madhwndyd to Dadhjaoh, threatened that he would out off his head if ever he taught them to any one elsa The Asvius prevailed upon him to teach them the prohibited knowledge, and, to evade ludra's threat, took off the head of the sage, replacing it by that of a horse." Wikon.

13 The weaklings wife: or Yadhrimati, which has that meaning.

14 ^e^yr^ ^ ^tiat?; See I. 113. 8.

15 Khela'B battle: the commentator say^ that Khela was a R4j&, whose relative Vispalft lost a foot in battle and received an iron leg from the Asvins at the prayer of Agastya, Khela's fiunily priest.

16 fijrdpfOy meotioned in I. 101. 17, was one of the sons of Vpsh&gir. The she wolf for whom he slaughtered the sheep was one of the asses of the Afvins in disguise, and the Asvins consequently restored to him the eyesight of which his angry father had depdved him.

17 The daughter of the Sun your car ascended, firat

reaching as it were the goal with coursers.
All deities within their hearts assented, and ye^
NSsatyas, are close linked with glory.
18 When to his house ye came, to Divodftsa, hasting to

BharadvAja, O ye Asvins,
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 ofl&pring,

life rich in noble heroes, O N&satyas^
Accordant came with strength to Jahnu*» children
who oflfered you thrice every day your portion.
20 Ye bore away at night by easy pathways Jdhusha

compassed round on every quarter^
And, with your car that cleaves the foe asunder,
NAsatyas ne'er decaying ! rent the mountains*
21 One morn ye strengthened Vasa for the battle, to

gather spoils that might be told in thousands.
With Indra joined ye drove away misfortunes, yea,
foes of Prithusravas, O ye mighty.
22 From the deep well ye raised on high the water, so

that Richatka's son, Sara, should drink it ;
And with your might, to help the weary Sayu, ye
made the barren cow yield milk, N4satyas.

17 The daughter of the Sun : *' SArja, it is related, was desirous of giving his daughter ^hvjk 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 Asvins were vietorious ; and Siiry^ well pleased by their suocess, rushed immediately into their chariot/'

18 Dtvoddsa: See I. 112. 14. His family priest was one of the Bharadvskjas. The Asvins, it is said, yoked the porpoise and the bull together as a proof of power.

19 Jahrvu^s children,: Jahnu was a Maharshi or great Rishi.

21 Vasa: See I. 112. 10. PnfAt<frat;a« appears to be identical with
Prithusravas Muita, mentioned in VIII. 46. 21, whose family priest
was Vasa.
22 Sayu : has been mentioned in I. 112. 16. Of Sara in this verse and of Visvaka, Eriehigia, and Vishn4pu in the next we are only told that they were Rishis.

23 To Visvaka, NSsatyas ! son of Krishrjia, the righteous

man who sought your aid and praised you,
Ye with your powers restored, hke some lost creature,
his son Vishijdpu for his eyes to look on.
24 Afivins, ye raised, like Soma in a ladle, Kebha, 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 Asvins :

may this be mine, and many kine and heroes.
May I enjoying lengthened life, still seeing, enter old
asre as 'twere the house I live in.
-o^

HYMN CXVII. ABvins.

AsviNS, 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 N^atyas.
2 That car of yours, swifter than thought, O Asvins,

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, Asvins ! 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.
24 Rehha: Seel. 112.5.

25 May this he mine : may I be master of this place or district, a substantive of some such siguificatioD being understood.

3 Atri : See I. 116. 8. The five tribes, are th^ confederate Aryan families named in the note to I. 7. 9.

4 Rebha : See I. 112. 5. Like a horse: sunk deep iu 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 Kakshlv&n, Pajra*s son, must laud that exploit of

yours, N&satyas, 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 Krishna's son, to Visvaka who praised you, O

heroes, ye restored his son Vishi>&pu.
To Ghoshft, living in her father's dwelling, stricken ia
years, ye gave a husband, Asvins.
8 Rushat!, of the mighty people, Asvins, ye gave to

SyAva of the line of Ka^va.
This deed of yours, ye strong ones, should be pub-
lished, that ye gave glory to the son of Nrishaid.
9 O Asvins, 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 Asvins, when the sons of Pajra call you, send

strength with nourishment to him who knoweth.

11 Hymned with the reverence of a son, O Asvins, ye

swift ones bearing strength unto the singer,
Glorified by Agastya with devotion, established
VispaU again, NHsatyas.
6 Varidana: See I. 116. lU

6 Kdkshivdn: -See J. 116. 7.

7 Oho$h/i : KakshiviLn's daughter, said to have been afflicted with leprosy and healed by the Asvins, who found her a husband.

8 Sydva : a Bishi whom the Asvins cured of leprosy, and enabled to marry RushatL The son of Nfi^iad: is Kanva or his descendant Syftva.

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. 19.

H7MN 117.] THE RIOVEDA, 207

12 Ye sons of Heaven, ye mighty, whither went ye,

sought ye for his fair praise the home of K&vya,
When, like a pitcher full of gold, O Asvins, on the
tenth day ye lifted up the buried ?
13 Ye with the aid of your great powers, O Asvins,

restored to yt)uth the ancient man Chyav&na.
The daughter of the Sun with all her glory, O ye
N&satyas, 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, Asvins; borne

on he went uninjured through the ocean.
Ye with your cbanot swift as uiought, well-harnessed,

carried him oflT, O mighty ones, to safety.
16 The quail had invocated you, O Asvins, when from

the wolfs devouring jaws ye freed her.
With conquering car ye cleft the mouutaiii's ridges :
the oflfepring of Visv&ch ye killed with poison,
17 He whom for furnishing a hundred wethers to the

she-wolf, his wicked father blinded, —
To him, Rijr&sva, gave ye eyes, O Asvins ; lig^t to
the blind ye sent for perfect vision.
18 To bring the blind man joy thus cried the she-wolf:

O Asvins, O ye mighty ones, O heroes,
For me Riir&sva, like a youthful lover, hath cut
piecemeal one and a hundred wethers.
12 Kdvya: UsanA, son of Kavi. See I. 83. 6. The buried: Rebha. The meaning \s, * why did ye delay so long the reseue of Rebha.'

15 Ckyavdna: See L 116. 10. The davghter of the Sun: See I. 116. 17.
14 Ye brought back BKujyu : See I. 116. 3.

16 The quail: See I. 116. 14. Vifvdeh: said to be an Asura or fiend.
17 9ijrdiva: Sae 1. 116. 16.

19 Great and weal-giving is your aid, O Asvins, 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 Sayu 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 Asvins, milking

out food for men, ye wonder-workers,
Blasting away the Dasyu with your trumpet, ye have
bestowed wide light upon the Arya.
22 Ye brought the horse's head, Asvins, and gave it unto

Dadhyach the offspring of Atharvan.
True, he revealed to you, O wonder-workers, sweet
Soma, Twashtar's secret, as your girdle.
23 O sages, evermore I crave your favour : be gracious

unto all my prayers, O Asvins.
Grant me, NAsatyas, riches in abundance, wealth
famous and accompanied with children.
24 With liberal bounty to the weakling's consort ye,

heroes, gave a son Hirapyahasta ;
And Sv&va, cut into three several pieces, ye brought
to life again, O bounteous Asvins.
25 These your heroic exploits, O ye Asvins, 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 Pwrandhi : or as S&yana explains, ' the wise maid,' Ghoslii.

20 Sayu: See I. 112. 16; aud I. 116. 22. Vimada: See I. 112. 19. 22 Dadhyach: See I. 116. 12. As your girdle: to strengthen and

support you.

24 The vfeakling's consort : See I. 116. 13. Sydva : cut to pieces by the Asuras, was made whole by the Asvins.

25 The synod: the congregation of worshippers.

HYMN 118.] THE RIGVEDA. 209

HYMN CXVIII. Asvins.

Flying with falcons, may your chariot, Asvins, 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 roUeth lightly.
Fill full our cows, give mettle to our horses, and
make each hero son grow strong, O Asvins.
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 Asvins, that
ye most swiftly come to stay affliction ?
4 O Asvins, let your falcons bear you hither, yoked to

your chariot, swift, with flying pinions.
Which, ever active, like the airy eagles, carry you,
O Ndsatyas, to the banquet.
5 The youthful daughter of the Su;i, 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 Chyav&na.
7 To Atri, cast down to the fire that scorched him, ye

gave, O Asvins, strengthening food and favour.
Accepting his fair praises with approval, ye gave his
eyes again to blinded Ka^va.
8 For ancient Sayu in his sore affliction ye caused his

cow to swell with milk, O Asvins.
The quail from her great misery ye delivered, and a
new leg for Vispalft provided.
5 In this and the following verses most of the wonderful deeds of
the Asvins mentioned in the preceding hymn are briefly referred to.
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9 A white horse, Asvins, ye bestowed on Pedu, a
dragon-slaying steed sent down by Indra,
Loud-neighing, conquering the foe, high-meUled, firm-
Umbed 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 €ome
to us on your chariot treasure-laden.
11 Come unto us combined in love, N^satyas ; come

with the fresh swift vigour of the falcon ;
Bearing oblations I invoke you, Asvins, at the first
break of everlasting morning.
HYMN CXIX. Asvins.

HiTHEH, 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.
Urjdnl hath, O Aavins, 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 Afvins, 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 fanned is your great aid to Divod&sa given.

2 Urjdnl: strength, personified. Accordlog to S^ja^a, Urj&ui is
SAryft the daughter of the Sun.
3 Upon the slope : that is, of the sky.

4 Bhujyu, and other persons and iucideuts referred to in this hymn have been meutioued in I. 116,

HYMN 119.] TBE RIG VEDA. 21 1

5 Asvins, the car which you bad 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 tyrannv ; for Atri's sake ye

quenched with cold the kimiled flame that com-
passed him.
Ye made the cow of Sayu 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 lenorth of days.
From earth ye brought the sage io 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 hia sire's violence. Rich with the lightof heaven wa&then thehelpye gave,
and marvellous your succour when ye stood by him.

9 To you in praise of sweetness sang the honey-bee :

Ausija calleth yau 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 Asvins, conqueror of combatants.
Invincible in war by arrows, seeking heaven, worthy
of fame, like Indra, vanquisher of men^

5 She who ccmie f«r friendthip : S4ryl The meamng seems to be, M Ludwig says, that she came intending to avail herself of the fterviced of the A&vins as bridesroeo^ and that they became her bridegrooms instead.

8 To him who mourned : Bhujyu.

9 The honey-bee : meaning Ausija of t^ son ef Usij,. the sage
Eakshtv&n.
With regard to the legends recounted in these hymna to tlie Acrvins, Mr. Muir remarks (0. S. Texts, V. 248) : "The deliverances of Rebha, Vandana, Par&vrij, Bhujyu, Chyav4na, and others are cxplaioed

HYMN CXX. ABvins.

AsviNS, what praise may win your grace ? Who may

be pleasing to you both ?
How shall the ignorant worship yoa ?
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 GhoshaBhrigu'slike,

the song wherewith the son of Pajra worships you,
Like some wise minister.
by Professor Benfey (following Dr. Kuhn and Professor Miiller,) as refeiTing to certain physical phenomena with which the Asvins 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 ailuded 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 ASvins in behalf of the persons whose names are mentioned."

Parts of this Hymn are difficult and obacure. The first nine stanzas are in nine different metres.

4 Hallowed by the mystic toord : by the exclamation vashai, 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 Bishi prays for protection.

5 Ghosha: S4yana says that Suhastya, the son of Ghosh4, is
intended.
The son of Pajra : one of the descendants of the Angirasas; here, according to S4yana, the Rishi Kuk^^hivau.

EYMX 121.] THE RIGVEDA. 213

6 Hear ye the song of him who hastens speedily.

Asvins, 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 Asvins rich* in

sacrifice.
And I am well content therewith.
1 1 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 ia 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 oflfered, 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 bj him, that is, perhaps, the heaven and the earth in general. Specially has he regarded the animals in which the wealth of the people chieflj consists, among which the mare and the cow naturally hold the chief place. Ludwig would read mdtaram gdm instead of mdtaram goh. He thinks that the mate of the horse (Siirya) is the earth, the motherly cow. S&yana 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-jnice. The lovnng company of hidden cattle : the rain-clouds carried off

and kept concealed by the Panis.

The three-pointed one : apparently the thunderbolt Sayana take? it
to mean ludra (elevated as a triple crest in the three worlds). He^
is Indra.
5 Thy 9wifi^moving parents : Heaven and Earth.

6 The tfwift : 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 davming : probably an indication of time only.

HYMN 121.] THE RIGVEDJL 215

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, much invoked, assistinsf Kutsa with
endless deadly darts didst compass Sushija.
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 Sushija that was thrown around him.

1 1 The mighty Heaven and Earth, those bright expanses

that have no wheels, joyed, Indra, at thine exploit.
Vritra 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 K4vya Usand erst gave thee, strong,
gladdening, Vritra-slaying, hath he fashioned.
7 To hind fatt the bullock : the bullock is the san himself; the Sftcrifioe is to secure the blessings of sunlight. S&yana explains : the priest is competeut for the attachment of the animal to the stake.

The (xtr-borne^ the tmft, the ccUtle-seeker : apparently epithets of
ludra.
8 The well that giveth splendour : the cloud that sheds fertilizing
rain.
The yellow : the Somajuioe.

9 Theekilful: T wash tar.
Kdvt/a Usand: See I. 51. 10.
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13 I'he strong bay horses of the Sun thou stayedst :

this Etasa 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 firat hemistich of this stanza is most difficult, and I do not see how it can be satisfactorily translated and explained. I have followed Grassmanu who translates : Du liessest ruhu der Sonne Starke Rosse, uicht zog der Kenuer mehr ihr Rad, Indra.' If this be. the meaning, the reference may be, perhaps, to an eclipse of the sun.

Etasoy appears in a double character, firstasasacrifioer who ofFere4 Soma-juice to Indra and was aided and favoured by that god (I. 51. 15), and, secondly, Etasa i^ the name of the horses or of one of the horses, or of the single horse, of Siirya 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, Etasa 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 re- presented as drawing the wheel when Indra has stayed the course of the Harits or bay hoi-ses of the Sun. It is not difficult, says M. Ber- gaigne, to reconcile these two different conceptions of the rdle of Etasa. A sacrificer especially favoured by Indra may represent either the sacrificial fire or the Soma-juice that is prepared, oonseci*ated, and offered to the god, and Soma, in the Veda, is frequently represented as a horse. See Bergaigne, La Helicon VMique^ Vol. II. 330—33.^

HYMN 122.] THE RIG7EDA. 217

HYMN CXXII. Visredevas.

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 SArya'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 Jlndra. May all
the gods vouchsafe to us this favour.
4 And Ausija shall call for me that famous pair who

enjoy and drink, who come to brighten.

Set ye the ofispring 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 ofifering of Soma-juioe is presented to Kudra 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 sup- plicated the deities Heaven and Earth. Wilson, following S4yana, 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 jpraise) 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 diviuity/ the Wind. Who strikes at morning : perhaps, blows away all evil spirits of the

night

Parvata : the presiding genius of the mountaius and ruler of the clouds, frequently associated with Indra.

4 Atifija : the son of Usij, that is, Kaksh!v&n himself the Rishi of
the hymn.
That famous pair : the Asvins. The offspring of the floods : Agni.
. The living one who beameth: or praiseth. Agni appears to be
meant.
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5 For you shall Ausija call him who thunders, as, to

win Arjuna's assent, cried Ghoshs.
I will invoke, that P6shan may be bounteous to you,
the rich munificence of Agni.
6 Hear, Mitra, Varuflia, 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 I
7 Praised, Mitra, Varui;ia 1 is your gift, a hundred

cows to the Prikshay^mas and the Pajra.
Presented by car-famous Priyaratha, supplying nour-
ishment, 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, Varu^a, who hate you, who sin-

fully 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 m all encount-
ers even with the mighty.
11 Come to the man's, the sacrificer's, calling: hear,

kings of immortality, joy-givers !

5 Him who ihynders : Indra. Ohoshd, in I. 117. 5, is said to have been provided with a husband by the Afvina. Afjwui, in this verse, may perhaps have been the husband's name. The meaning of the passage is uncertain. Sayai^a takes Arjwia to mean white skin, or leprosy, from which Ghoshi prayed to be made free.

6 Sindhu : the Indus ; the deity presiding over waters.

7 Who the P^'ikshay^mas, or drivers of swift horses, are is uncertain. The Pajrdy is the Rishi Kakshtv&n himself, a member of the priestly

family of the Pajras.

1 1 Kings of immortality : Varuna and Mitra.

HYMN 123.] THE RIG7EDA, 219

While ye who speed through clouds decree your boun- ty largely, for fame, to him the chariot-rider.

12 Vigour will we bestow on that adorer whose tenfold

draught we come to ta^ste, so spake they.
May ail 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 pleas-
ed with us, both offerers and singers.
15 Four youthful sons of Masars&ra vex me, three, of

the king, the conquering Ayavasa.
Now like the sun, O Varuna and Mitra, your car
hath shone, long-shaped and reined with splendour.
HYMN CXXIII. Dawn.

The Dakshin4'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.
12 Tenfold draught : Soma-juide offered in ten ladles, the twice-five of the following verse.
14 Him tpith 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 foUow S&yana in supplying Wez.' But fisvah may mean 'young horses' as well as * youthful sons,' and the verb to be supplied may be ' carry,' as sug- gested by Orassmann. The whole hymn, as Wilson observes, " is very elliptical and obscure," and much of it is at preseut unintelligible.

1 The Dakshind's broad chariot, is the Dakshin^ 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 hemis- tich 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 devest

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 Varuna, sister of Bhaga, first among all

sing forth, O joyous Morning.

morning Bacrific6y aikl especially that the fee for its performanee — a most essential clement — is ready, and that the gods are coining to the rite. The word dakshindydh is considered by Sayana to be an epithet of Uihodevatdydhy 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 dakshind in the sense of sacrificial salary, in the first verse of our hymn as filso in the fifth, is, not only posdhlt^ but the wdy posnbU 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 maghavafiy that is to say by those who pay the priest for performing the sacrifice, or byjthe heavenly maghavarij ludra, 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 V^ique, Vol, III, pp. 283, flfl, 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.

E7MN 123.1 TBE RIG7BDA. 221

Weak be the strength of him who wotketh evil :
may we subdue him with our car the guerdon.
ft Let our glad hymns and holy thoughts rise upward,
for the flames brightly burning have ascended.
The fer-refulgent morninga make apparent the lovely
treasures which the darkness covered*
7 The one departetb 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 Varuria's eternal statiBte.,
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 natT»e 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 thougoest, 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 cwr the gnerdim : may the liberal fee given for the perform- •nce of the sacri^ce be tons as a warche^'iot to enable us to over- power those who would injure us.

7 Day^s halves : day and night. I%e surrounding parents^ are the all-encompassing Heaven and £arth : the nightly darkness which envelopes them is hidden or dispelled by the day.

8 They traverse thirty regions: I follow M. Bergaigne in understand- ing the thirty regions or spaces to be an indefinite expression for the whole universe. A mora elaborate attempt at explanation will be found in Wilson's Translation in a Note from Bentley's Hindu Astronomy, Theyy are the D^wns, and they may be said to pass across or through the spirit, to enlighten it. The second hemistich is very diflacult 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.
Blessed art thou, O Dawn. Shine yet more widely.
No other Dawns have reached whai 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 labcmr, 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 foUoweth 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.

13 Chiefs who vforskip : the wealthy institutors of saorifioea.

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 waUry region : the misty sky. The cows^ the rays of light.

HYMN 124.] THE RIOVBDA. 223

Wider and wider still she spreadeth onward, and
fiUeth 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, mount-

ing 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, 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.
1 1 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 hdr parents : Heaven and Elarth.

7 She seeketh men : ibis is not very olear. Perhaps the Sun, her
lover or husband, is intended.
8 The elder sister : Day, for whom Night makes room.
10 While wasting : aa in verse 2.
12 With store of food: we should ezpeot *who seek their food/ and so S^ya^a explains pitubh^'ah. The wealthy may be meant who share their store with others and must work to replenisk it.

224 THE HYMNS OF [BOOK L

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. Smnaya.

Coming at mom 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 heroea
4 Health-bringing streams, as milch-cows, flow to pro-

fit 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 hidl with fatness :
to him this guerdon ever yields abundance.
This hymu is a eulogy of the liberality of a prince named Svanaya, who has munificently rewarded the Kishi Kakshivin.

1 The institutor of the sacrifice, Svanaya, gives the treasure : the singer, Eakshiv&n, receives it. For the explanatory legend, which is cited by S&yajria, 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. Bhavayavya.

With wisdom I present these lively praises of Bh4vya
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 Kakshlv&n. 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-
shlvd,n 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 Kakshi van'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.

—

1 Bhdvya : the priuce Svaiiaja of the preceding hymn is here again eulogized for his munificence under the name of his father Bhava or Bhavayavya, who lived on the bank of Sindhu or the Indus.

4 Pajra : the founder of the priestly family from which Kakshiv&a
was descended.
The sixth stanza of the hymn is ascribed to Svanaya, and the BCTenth to his wife Lomasd. They have no apparent connexion with what precedes, and are in a different metre. They seem to be a frag- ment of a popular song. See Appendix.

2M THE BTMUrS OF [BOOK L

HYMN CXXVII. Ag«i.

Agni I hold as herald, the munificent, the graoioos,

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 Ajigirasas, 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 sJayeth 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 Rishi Paruchchhepa. They are generally very obsoure and frequently unintelligible. One of their peculiarities is *' to reiterate a leading word which oocors the third or fourth froo) 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 8t2f>frm «aAa«o Jatavedaba.m, vtpram na Jatavbdasam; 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 oflfer 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 itf glad,
as men pursue a path for bliss.

7 Even as they who sang forth hymns, addressed to

heaven, the Bhrigus with their prayer and praise invited him, the Bhrigus rubbing, offering gifts.

For radiant Agi)i, lord of all these treasures, is ex-
ceeding strong.
May he, the wise, accept the grateful coverings, the
wise accept the coverings.
4 Fire-sticks : the two pieoes^ of wood which are still used to pro«
duoe the sacrificial fire.
5 Things given and things not given : both sacrifioia] ofiPerings and the grass and brushwood of the jungle.

7 The Bhfigus : descendants of Bhrigu, the earliest cherisher of Agni, or kindler of fire. BuMnng : agitating the fire-sticks. The coverings : according to S&ya^a, the oblations of clarified butter, eta

8 Thee we invoke, the lord of all our settled homes^

common to all, the household s guardian, ta enjoy^

bearer of true hymns, to enjoy.
Thee we invoke, the guest of men, by whose mouthy
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 conqueriog

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 ia 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 cornea 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, accord-

ant 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 there-
for, yea, born for his own holy work.
11 Maghavan : wealthy and liberal one : more coounonly an appel-
lation of ludra.
BTMN 128.] THE RIG7EDA. 229

All ear to him who seeks his love, and wealth to him

who strives for fame,
Priest ne'er deceived, he sits in Il&'s holy place, girt
round in I14'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 M&tarisvan 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 Marute' 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.

1 11^ $ holy place : the altar; ld4 or 114 is personified Prnyer aud
Worship.
2 Mdtarifoan : See I. 31. 3.

5 The MaruU' 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 sup-
plicates.
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
Il&'s place.
He shall preserve us from Varuna's chastisement,
yea, from the great god's chastisement.

8 Agni the priest they supplicate to grant them wealth :

hiui, 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. ludra.

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.
H7MN 129.] THE RIGVEDA. 231

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, Varu^a, 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, 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. Indm.

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.

11 Tkt Father : JaniU, the Latin genitor; the Supreme God, the maker and Father of the Uuiverse.
HYMN 130] TBE RIGVEDA. 233

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 might-
iest 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 eflfort 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 : accord- ing to S4jana, in the first place the raiu 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.
16
234 THE HYMNS OF [BOOK I.

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 PAru thou hast shattered, Indra I ninety forts, for

Divod4sa thy boon servant with thy bolt, O dancer,

for thy worshipper.
For Atithigva he, the strong, brought Sambara from
the mountain down,
Distributing the mighty treasures with his strength,
parting all treasures with his strength.

8 Indra in battles holp his Aryan 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 bums 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 Pikra: the name of a prince protected by Indra. DivoddMj called also Atithigva^ has been mentioned before. See I. 92, 191.

Sambara : a demon of the air ; or perhaps in this place some
human adversary of Atithigva.
dancer : thou who dancest in battle ; dancer of the war-dance.

9 He tore the Sun's wheel off: according to Say ana, Brahm& 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. S&yana thinks that the meaning is that Indra deprived his enemies of life.

sage : Indra.

BTMN 131.] THS RIGVSDA. 285

10 Lauded with our new hymns, O vigorous in deed,

save us with strengthening help, thou shatterer of

the forts !

Thou, Indra, praised by Divod&sa's clansmen, as

heaven grows great with days, shalt wax in glory.

HYMN CXXXI. Indm.

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 €U3cord have set Indra in front
preeminent.
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 Divodd$a*s clansmen: by me, Paruchchhepa, a member of
the house or family of Divod^sa.
1 To toin the lights that make^ the one disceruible from the other.

3 Couples: sacriBoers, and their wives who are associated with
them in oblations to fire.
The bvll : 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 sup- pliants, 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. ludra.

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 forU : probably strong-holds on high ground, occupied as places of refuge during the heavy rains.

Mm of old time : I have followed S&yana here. But PHravah probably means the PArns, one of the five great Aryan tribes or clans.

HYMN 132. J THE RIG VEDA. 237

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 alliesw

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 Tfus day: the hymu is addressed to Indra just before an ex-
pected e^attle.
Ma^ t&e divide the spoil : divide it ia anticipation ; secure it by our
sacrifice.
2 The early-ridng 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 sacrifi^ces only as he chooses to favour.

Speak thou and make it known : Wilson, following Sayana, para- phrases : *do thou declare that (rite)y that men may thence behold the intermediate (firmament bright) with the rays (of the sun).' I find the passage unintelligible.

4 The man iMo pours the juice is the worshipper of Indra, and the lawless man is the non- Aryan

inhabitant of the country, the natural enemy of the new settlers.

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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 strenorth.
Cast them within the narrow pit, within the deep
and narrow pit.
6 Parvata : the presiding genius of mountains and clouds, fre-
quently associated with Indra, or, according to Saya^a, 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-fiffcy

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 Kakshas 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. V4yu.

VAyu, 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 gladhymn, discerning well, uplifted gratify
thy mind.
Come with thy team-drawn car, O V&yu, 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 Vdyu : the god of wind.

2 May the joy-giving drops, O V4yu, 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 V4yu yokes, VAyu 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, V4yu, 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 : Sabardugh^ ; yielding amrit, ambrosia, nectar, or food for the gods.
6 TheSoma-miUc: the libation consisting of Soma-juice mixed with milk.

B7MN 136.] THE RIGVEDA. 241

HYMN CXXXV, Vayu, ludra.

Strewn is the sacred grass ; come, Vdyu, 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, V&yu, 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, V4yu, to taste the offerings.
This is thy seasonable share, that comes corradiant
with the sun.
Brought by attendant priests bright juice is offered
up, V&yu, 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,

V4yu, to taste the offerings.
Drink of the pleasant-flavoured juice : the first
draught is assigned to you.
O V4yu, 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, V&yu, 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, V4yu, 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 VAyu, 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 Vdyu, never shall the cows grow thin, never for
thee shall they, be dry.

9 These bulls of thine, O VS,yu 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 Somajuice. See I. 2. 1.

7 Where the press-stone rings: where men are pressing out the Somaguice. Thejoyotis maiden: probably Ushas or Dawn.

8 The holy fig-Vree: the vessel for holding the Soma juice, made of the wood of the Asvattha or Ficus Eeligiosa; or, as Sayania explains it here, the Soma itself.

The harley-meaX : forming a part of the oflfering.

9 The current of thy stream ; of the wind.

HYMN 136.] THE RIGVEDA, UZ

HYMN CXXXVI. Mitm-Varuna.

Bring adoration ample and most excellent, hymn,

oflferings, to the watchfiil 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 Varuna's.
Thence they give forth great vital strength which
merits praise, liigh 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, Adityas, lords
of liberal gifts.
Movers of men, mid both, are Mitra, Varuijia, mover
of men is Aryaman.

2 Bhaga^s rays of light : " the anoieut god, Bhaga," says Mr. Wall is, "has become in the Rigveda little more than a source from which descriptions of the functions of other gods are obtained, or a stand- ard 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 A vesta. To judge from the Rigveda, Bhaga would seem to be a survival from an ancient Sun-worsbip." The Cosmology of the Rigveda, 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 powera which men should glorify.

3 Aditi and Adityas: See I. 14. 3.

4 This Soma be most sweet to Mitra, Varupa : 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, whatever we ask.
5 Wboso with worship serves Mitra and Varuna, him

guard ye carefully, uninjured, from distress, guard
from distress the liberal man.
Aryaman guards him well who acts uprightly follow-
ing 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 Varuna, 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, v aruna give us shelter : this may
we gain, we and our wealthy princes.
HYMN CXXXVII. MitraVarnna.

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 Varuna^
bright Soma-juices blent with milk.

4 The kings : Mitra and Varuria.

HYMN 138.] THE RIGVEDA. 245

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
tbe Sun-god's rays,
Juice waits for Mitra and for Varu^a 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 Varuija,
pressed out this Soma for your drink.

HYMN CXXXVIII Pdshan.

Strong PAshan'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 PAshan, like a swift one on his way,

I urge with lauds that thou raayst make the foe-
men flee, drive, camel-like, our foes afar.
As I, a man, call thee, a god, giver of bhss, to be my
friend.
So make our loudly-chanted praises glorious, in battles
make them glorious.
3 Thou, PAshaja, in whose friendship they who sing

forth praise enjoy advantage, even in wisdom,
through thy grace, in wisdom even they are ad-
vanced.
1 PUshan: See I. U. 3, and 42. 1.

2 Camel-like : S4yana 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 1 their gift who long for fame. So, wonder-worker ! may we turn thee hither with

effectual lauds.
I slight thee not, O PAshan, thou resplendent one :
thy friendship may not 'be despised.

HYMN CXXXIX. Vi^vedevas.

Heard be our prayer ! In thought I honour Agni

first : now straightway we elect this heavenly

company, Indra and V4yu we elect.
For when our latest thought is raised and on
Vivas v4n 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, Varuna, above the true have
taken to yourselves the unlarue 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 wlw hast goats for steeds : P&^ihau's chariot is said to be
drawn by a loam of goats.
1 Vivasvdn: t\\fi radiaat celestial Agui.

2 Tliia veree is exceedingly difficult. Ludwig*s explanation, if I have underatood liim rightly, is to the following effect : The golden one, which is in the home of Mitra and Varupa, 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. Tliis apparent sun Mitra and Varuijia have taken to themselves in addition to their real essence. As this real essence is perceived not with the eyes of the

3 Asvins, 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 Soraa-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 SAyana, the Cow of Plenty. The meaning of the latter pai*t of the verse is uncertain.

ns THE E7MN& OF [BOOK I

They milked her : Aryaraan, 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 diflScult to gain, grant
us, wliate'er is hard to gain.

9 Dadhyach of old, Angiras, Priyamedha, these, and

Ka^va, Atri, Manu knew my birth, yea, these of

ancient days and Manu knew.
Their long line stretcheth to the gods, our burth-
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 oflferers bring choice gifts ;

Brihaspati 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 Rishi of this hymn they are said to have known his ancestry.

10 Let the invoker bless: let the invoking priest utter the Ydjyd or words of consecration used at sacrifice.

Brihaspati: see I. 14. 3.

With steers : according to Sdyana, 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.

HYMN 140.] THE RIO VEDA. 249

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. AgnL

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,

\\ ye eleven gods : " On this S&ya^a remarks: * Although, accord- ing 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 tbirty-thrte, according to the saying, * other manifestations of Him exist in different places." J. Muir, 0. S, TexU^ v, 10.

This and the twenty four following hymns are ascribed to the Bishi DlrghatanilU, the son of Uchathya.

1 The food as Hwere kU pla/^ 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 consecmtion.
Triple food : clarified butter, fried cakes, Soma-juice.

By another's mouth : according to S&yatia, * 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 togeHier : the two fire sticks from which Agni is produced by friction. Uis sire^ is said to be the institutor of the sacrifice.

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2«0 TBE HYMNS OF [BOOK I.

Impetuous-tongued, destroying, springing swiftly
forth, one to be watched and cherished, strengthen-
er 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.

4 In this and the four following stanzas Agni iB described not in his sacrificial form but as the fire that destroys the jungle and pre- pares 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 TM maidens vnih long tresses : the curling flames.

HYMN 140] THE RIGVEDA. 251

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 oflf 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, moyest 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.
9 The Tnother : 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 Thi$: the oblation. That which is rougJdy laid: the pile of
fuel.
\2 A boat : according to Siyana, the saoriflce, with priests for oars, and gods, prayers, and offerings, for feet.

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HYMN CXLI. AguL

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 won-

drous form, the chiefs who had the power produced
him with their strength ;
When M4tarisvan 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, wondrotisly.
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.

1 From strength : from Tioleut agitation of the 6re-8tick.

2 He dwellt in food: he is the cause of the j^roductien of men's food, as sender of rain and as sacrifici&l fire.

The seven auspicious mothers : according to S&jana, the rains which fertilize the seven lokas or worlds.

The Bull: Agni. The maidens, and the ten, are tlie fingers which produce the fire by attrition and tend it afterwards.

3 Agni appears here to have been partly produced by the chiefs, the Siiris or gods, from the depth of the atmosphere, from Puijauya the rainy cloud symbolically represented as a bull, and partly gene- rated by M&tarisvan (See I. 31. 3) by attrition, and brought by him to the earth to receive libntions of Soma juice.

4 The highest Father.- Dy aus. Both together: Heaven and Earth. ^ The mothers : the waters. The younger lowest ones : the plants

in which also he dwells.

ETMJ^ 141. J THE SiarEDA. 2oZ

As to the first he rose, the vigoroiw from of old, so now he runs among tl^e younger lawest ones.

6 Therefore they choose him herald at the morning

rites^ pressing to him as unto- Bhaga, pouring gifts, When, murfi-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 un-
restrained,.
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, Q Agni, Varuija 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 yoathful ! sendest wealth and all the host
of gocb*
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 ta bliss
and higliest happiness conduct us.
6 Bha^a: Seel. 136. 2.

254 THE HYMNS OF [BOOK L

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. Apris.

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, TanAaap^t, sweet sacrifice en-

riched with oil,
Brought by a singer such as I who offers gifts and
toils for thee.
3 He wondrous, sanctifying, bright, sprinkles the sacri-

fice with mead,
Thrice, NarAsansa 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 as-
sist the rite.
High, purifying, much-desired, so that the gods may
enter in.
1 The ladle : the sacrifioial ladle containing the oblation.

Spin out the ancient thread : perform the saorifioe ordained of old.

2 TanHnapdt: son of thyself; Agni. See I. 13. 2.

3 Na/rdmnsa : a o^me of Agni. See I. 13. 2.

6 The doors divine : of the hall of sacrifice. See I. 13. 6.

HYUN 142.] TEE RIO VEDA. 266

7 May Night and Morning, hymned with lauds, united,

fair to look upon,

Strong mothers of the sacrificOj^ 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, eflfectual, reaching
heaven to-day.
9 Let Hotr& pure, set among gods, amid the Maruts

Bharatl,
114, Saras^atl, Maht, rest on the grass, adorable.
10 May Twashtar send us genial dew abundant, won-

drous, rich in gifts.
For increase and for growth of wealth, Twashtar 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 V^yu joined with PAshan, with the Maruts, and

the host of gods.
To Indra who inspires the hymn cry Glory I and
present the gift.
13 Come hither to enjoy the gifts prepared with ery of

Glory ! Come,
O Indra, bear their calling ; they invite thee to the
sacrifice.
8 The two priests divine: See I. 13. 8.

9 Hotrd : a goddess of sacrifice, regarded as the consort of Agni. BhArati : a goddess of saored speech.

Hdy Sarawati, McM: See I. 13. 9.

11 Vanaspati: the sacrificial post, said to he a form of Agni.

12 Cry Glory I : S?&h& ! the sacred word used in pouring the ob-
lation on the fire.
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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 M&tarisvan in the highest firmament.
When he was kindled, through his power and majes-
ty 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 Varu^a,
Him, all-possessor, whom the Bhrigus 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 MdtariBvan : See I. 31.3.

4 Earth! 8 central point : the altar.

6 The Voiu: the god Agni.

UTMN 144.] THE RIG7EDA. 257

7 The kindler of the flame wins Agni as a friend, pro-

moter 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, ab- sorbed 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 bom 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, accord- ing to S^yai.ia. Perhaps Day and Night are intended, as Ludwig suggests.

4 The grey one : Agni ; why be 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 sur&ce of the land : new
deeds haith 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 lair to see art thou turning to every side, plea- sant to look on as a dwelling filled with food.

HYMN CXLV. Agni.

Ask ye of him, for he is come, he fcnoweth 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. AUnspeeding, victor, perfecter of sacrifice, the babe with flawless shelter hath made haste to act.

5 Him the tm fifkgtm: See I. 141. 3. Thoee uho gird him round :
his worshippers.
6 The$e two mighty one* : Heaven and Earth.

3 These racing maree : these libations that quickly reach Agni. The babe with flawless shelter : the ever-youthful Agui who protects his worshippers.

HYMN 146.] THE MOVED A. 259

4 Whatever 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 ; sub-

lime 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 Up(m the upper surface : the meaning is not clear, but the refer- ence 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 r^ions, earth, heaven and mid-air. The seven rays are the seven flames of fire." Wilson.

HU 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 S&yaria, the iustitutor of the rite and the priest, or the sacrificer and his wife.

THE HYMNS OF [BOOK 71

4 The prudent sages lead him to his dwelling, guardlBg^

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, ta

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, Ajjni, 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 youth-

ful 1 offered to thee by him who gives most freely.
One hates thee, and another sings thy praises : I thiae
adorer laud thy form, O Agni.
3 Thy guardian rays, O Agni, when they saw him^

preserved blind M&mateya from affliction.
Lord of all riches, he preserved the pious : the fo^s
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: Agtii, whose bounties flow like streanM of water.

5 The wealthy one : the rich and mighty Agut.
1 The radiant ones : thy bright rays.
On both sides : both in men and women ; or (oflfepring) of both sexes. 3 Mdmateya : Dfrghatamas, the Rishi of the hyinu, son of Mam&ti the wife of Ucbath)^

HYMN 149.] THE RtGVEDA. 261

HYMN CXLVIIL Agni.

What MAtarisvan, 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.

Hjther 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 S^yana, translates^ : * TUe wind, penetrating (amiddt the fuel) has ejccitel (A^jni) the invoker (of the gods) the multiform, the mini^iter of all the deities.' But then yat, what or when, is left untranslated, and the explanation of MAtarisvan as Va^u or wind cannot be justified by any Vedic text.

1 The place of treoiure : the altar, where riches are obtained by
sacrifice and prayer.
2 Ai steer of men : preeuiiuent, like a strong bull, among mou.

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, tliy faithful servant I call upon the'e with

many a gift,
As in the keeping of the great inciting god ;
2 Thou who ne'er mo vest 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 worahippers.
HYMN CLI. Mitra and Varuna.

Heaven and earth trembled at the might and voice
of him, whom, loved and holy one, helper of all
mankind,
3 The joyous aisth: or the castle N&iininl What is meant is not
clear.
4 Where waters gather : according to S4yan:\, in the place of sacri- fice where water is collected for ceremonial purposes. But the refer- ence 14 probably to Agni*a appearance in the * firmament, the waters above the earth, in the form of lightning.

Dovbly horn: from the fire-sticks and again at consecration. 3 Thai man : who propitiates thee by sacrifice and praise.

singer : singer of hymns, sage, or priest.

1 Of him : Agni.

HYMN 161.] THE RIG7EDA. 263

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 Purumllha 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 1 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 swiit birds of prey.

6 The flames with curling tresses serve your sacrifice,

whereto ye sing the song, Mitra and Varu^a. Send down of your free will, prosper our holy sonjjs : 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 t/use: the priests. Purumllha is the prince who oflfers the cacrifice. Strong ones : ye mighty gods, Mitra aud Varmia.

3 When ye bring : hiiD, Agni, to the 8ucri6c6.

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 Paois have attained your godhead and
your wealth.

HYMN CLII. Mitra-Varuna.

The robes which ye put on abound with fathess :

uninterrupted courses are your counsels.
All falsehood, Mitra, Varuija ! 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.
k

9 The Panis : the envious demons who carry away and conceal the •
cows or rays of light,
1 The roh^s which ye put on : the oblations of clarified butter with- which the g^da may be said to be clothed,

Umnterriipted courses are your counsels : your designs are always fully- carried into effect. Or the meaning may be as Wilson, following S^yuna, 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 S&yana, that he who has more^arms is stronger than he who has fewer, the anas intended being, perhaps, sacrifice and prayer.

3 The footless one precedeth footed creatures. Who

marketh, Mitra, Va^u^a, this your doing ?
The babe unborn supporteth this world's burthen,
fulfiUeth 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 Varuflia'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, Varuija, its glory.
6 May the milch-kine who favour M&mateya prosper

in this world him who loves devotion.
May he, well skilled in rites, be^ food, and calling
Aditi with his lips give us assistance.
7 Gods, Mitra, Varu^a, 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 Sufl, the lover of the Dawns.

5 The mystery Vioughtrsurpasdng : the mystery of the sun's motion excites wonder, and Mitra and Varuna are praised in connexion with it.

6 M^mcUeya : the son of Mamat&, Di'rghatam^ the Kishi of the hymn.
Him who loves devotion: apparently Purumilha the institutor of the sacrifice.
May he beg food : the food that remains after the oblations have been presented and consumed.
Aditi: 1 follow Ludwig in taking Aditi in the usaal signification. iS&yana 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 difficultiies, and cannot at present be satisfactorily translated,

HYMN CLIII. Mitra Vanina.

We worship with our reverence and oblations you,

Mitra, Varu^a, 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, Varu^ia, 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, drmk of the milk the cow provideth.
HYMN CLIV. Vishnu.

I WILL declare the mighty deeds of Vishnu, 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 Vishnu lauded, like some wild beast, dread, prowling, mountain-roaming ;

2 ^Ae 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 ezhaustless,' qualifying milch-cow.

4 The ancient house-lord : Agni, the guardian of the homestead.

1 The highest place of eongregdUon : heaven, where the gods are
assembled.
Thrice setting down his footstep : See I. 22. 16.

2 For this his mighty deed : I have followed S&ya^ who takes the active verb in a passive signification.

JProf. Peterson translates : * Vishnu makes loud boast of this,' which is perhaps a more accurate rendering.

HYMN 155.] THE RtGVBDA. 2«7

He within whose three wide-extended paces all
living creatures have their habitation.
3 Let the hymn lift itself as strength to Vishnu, 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 Vishnu the
mighty-strider, is the well of nectar.
6 Fain would we go unto your dwelliDg-places where

there are many-borned and nimble oxen.
For mightily, there, shineth down upon us the widely-
striding Bull's sublimest mansion.
HYMN CLV, Vishnu, Indra.

To the great hero, him who sets his mind thereon,

and Vishnu, 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 Fait joined to that: the meaning of bandkvh is not clear. Prof. Peterson translates: 'there is the feUowship of the God of the mighty strides ; in Vishnu's seat on high there is a spring of honey.'

6 Tour dwelling-places : Vishnu's and probably Indra's.
Many-homed and nimMe oxen : perhaps the stars with their ever-
twinkling rays.

I To the great hero : Indra. Who Ht$ his mind thereon : who loYes
praise.
2W THE HYMNS OF [BOOIT I.

2 Your Sema-drinker keeps afar your furious rush, Indra

and Vishau, when ye come with all your might.
That which hath been directed well at mortal msui,
bow-armed Kxis&nu's arrow, ye turn far aside.
3 These offerings increase his mighty manly strength :

he brings both parents down to share the genial flo w^.

He lowers, though a son, the father's highest nazne,

the third is that which is high in the light of heaven.

4 We laud this manl)' power of him the mighty one,

preserver, inoffensive, bounteous and benign ; His who strode, widely pacing, with three stepping^ 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, po, nor the featJaered birds of air who fly with wings.
€ He causeth by gyrations, like a rounded wheel, re- curring 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 Ymtr Somordrinker : you gently approach your devout worskippec
4tnd do him no karm.
KrUdnu : ' the bender of the bew/ is said to be a divine being who
guards the heavenly Soma.
3 Both parenU: Heaiven and Sarth. The genial flow: the sacri- ficial offering, the libation of Soua-juice.

He lowers though a son : the meaning appears to be that Vishnu takes rank in the sacrifice above kis own father Dyaus, and that Agni has the third place.

5 ^' His (Visknu's) patk on earth and in the firmament is within mortal observation ; not so that in heaven.'* Wilson. It is still un- certain how the three steps are to be understood in this passage.

6 This verse is not very intelligible. Wilson following Sayana, gives tke following explanation : '* Vishnu is here identified with Time, comprising ninety-four periods : the year, two solstices, five seasons, twelve

months, twenty-four haljf-months, thirty days, eight watches, «ud twelve zodiacal signs." Ludwig translates the first hemistich:

HYMN CLVI. Vishnu.

Far-shining^ widely famed, going thy wonted way,

fed with the oil, be helpful, Mitra-like, to uSi
So, Vishntr, 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 Vishnu wh€K ordains, together with bis spouse.
Who tells the lofty birth of himt the lofty one> shall
verily surpass in gjory e'en his peer.
3^ Him have ye satisfied, singers>. as well ye know, pri-
f meval germ of Order even from his birth;
Ye, knowing e'en his name have told it forth : may
we, Yishij:u, enjoy the grace of thee the mighty
one.
4 The sovran Varuga and both the Aavins wait on this^

the will of him who guides the Marut host.
Vishnu hath power supreme and might that finda
the day, and with his friend unhars the stable of
the kine.
5 Even he the heavenly one who came for fellowship^

Vishiju to Indra, godly to the godlier,
Who, maker,, throned in three worlds, helps the
Aryan man,, and gives the worshipper his ^are of
holy law*
*and under four names [of the four seaeons} he, like a round wheeV hath set in molion ninety spokes/
The translation oi the verse must at present be only coniectural.

2 Tbgetker vrith his- ^fxtwe : sumajjdnaye ; explained by Sayana to* mean self-born,* and by Ludwig * very delightful.'

4 With hU friend : assists his friend Indra in releasing the raia imprisoned in the mountains of cloud, or the rays of light that have been stolen.

5 Hi^ share of holy law : his share of the blessings which follow
the perfi>rmance of sacrifice.

HYMN CLVII. Asvins.

Agni is wakened: SArya riseth from the earth.
Bright Dawn hath opened out the mighty twain
with light.
The Aevins have equipped their chariot for the
course. Grod Savitar hath moved the folk in sun-
dry ways.
2 When, Asvins, ye equip your very mighty oar, be-

dew, ye twain, our power with honey and with oil. To our devotion give victorious strengrth in war : may we win riches in the heroes' strife for spoil,

3 Nigh to us come the Asvins' lauded three-wheeled

car, the car laden with meath and drawn by fleets
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 Asvins 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 Asvins passing mighty, the
fire, the sovrans of the wood, the waters.
6 Leeches are ye with medicines to heal us, and chariot^

eers 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 SHrya ; the Sun. The mighty twain ; Heaven and Earth. Savi* tar : the Sun as the great cause of life. 3 Three-vfheekd car : See I. 34. 6. 5 The sovrans of the vfood ; the tall trees of the forest, '

HYMN 158.] THE RIG VEDA. 271

HYMN CLVIII. Asvins.

Yb Vasus twain, ye Eudras 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 bis army.
4 May this my praise preserve Uchathya's ofispring :

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, wh^ein the D&sas cast

me securely bound, have not devoured me.
When Traitana would cleave my head asunder, the
D&sa wounded his own breast and shoulders.
1 Te Va9U8 twaitiy ye Budrcu : the Asvins are addressed as identical with these two classes of gods. See I. 31. 3. and 34. 11.

Auchathya : the son of Uchathja, Dirghatam&s the Bishi of the
hymn.
2 The cow's place: aocordix^ to Sayana, the altar; the cow being
the earth.
8 Tftgra*8 9(m: See I. 116. 3.

4 Uchathya's offspring : the poet himself. These twain : day and night. From this and the following yerse it would apper that Dirghatam4s had been subjected to the ordeals of fire, water, and single combat with a man called Traitana, and preserted in all three by the Asvins.

6 Dlrghatamds the son of Mamat^ 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. Heayen 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.
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. 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.
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.

6 The temth age : perhaps tl)i9 tenth decade. The meaning of the
verse is obscure.
3 These sons of yours : the Ribhns, who restored their parents' jouth. See I. 20. 4. TJie two great mothers: the parents of all, Heaven and Earth.

Yotir son who hiows no guile : SArya, 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.

EYMN 160.] THE RIG VEDA. 273

5 This is to-day the goodliest gift of Savitar: this
thought we have when now the god is further-
ing 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 surpass-
ing 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.
1 Two howls : so called from their semispherical appearance.

2 The Father : Dyaus, or perhaps Twashtar.

3 Son of these parents : the Sun, the ofifspring 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: Siyaiia observes that having magnified Heaven and Earth by praising tl^eir son, the poet now magnifies them by lauding their maker. See Muir, 0. 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. Ribhua.

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, Sudhan van'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 cour-

ser 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 Tlibhus, ye had done ye questioned

thus. Whither went he who came to us a mes-
senger ?
Then Twashtar, when he looked on the four ladles
wrought, concealed himself among the consorts of
the gods.
1 The Bibhus ask Agni why he comes to them. Tht ladJU : See
I. 20. 6.
3 A courser must he made, etc, : See 1. 20. 3, 3, 4., and L 110 and 111.

4 Then Twashiar : Twashtar 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 Ribhus who had thus disgraced him.

5 As Twashtax 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 Asvins' ear is horsed,

Brihaspati hath brought the cow of every hue.
Ye went as Ribhu, Vibhvan, V&ya 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, Sudhan van'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.
5 The maiden : apparently the daughter of Twashtar.

8 The rinsing of the MunQOrgroM : or Soma-juice which has been filtered through a strainer made of that grass. *^ The two first alter- natives intimate that the Ribhus may be participant of the libations offered at dawn or at noon; the third applies to the evening sacrifice; the right of the Ribhus to share in this being elsewhere acknow- ledged." 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.
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One carries off the refuse at the set of sun. How- did the parents aid their children in their tajsk ?

11 On the high places ye have made the grass for man^

and water in the valleys, by your skill, O men.
Ribhus, ye iterate not to-day that act of yours, your
sleeping in the hous« of him whom naught caa
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 E,ibhus> thus ye ask-

ed, 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 eye&K
14 The Maruts move in heaven, on earth this Agni ;

through the mid-firmament the Wind approaches*
Varuiia comes in the sea's gathered waters, O sons
of strength, desirous of your presence.
Hem did the parents aid f : weak and exhausted witb age they were
vuable to give any assistance.
11 In the house of him whom naught can hide: in the mansion of the Sun, to whom the Ribhus went to obtain immortality. In thia and the remaining stanzas, according to S4yana, the Kibhus are identi- fied 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 unzkener: the meaning is. obscure. S^yana's rendering is^ * the Sun replied that the awakeuer was the wind.'

That day: Wilson, following Ssiyana, explains: "you have mad» this world today luminous, after the year has expired ; tliat is, the rainy season being past, the rays of the sun and moon are again visible.**

14 Sons of strength : ye powerful Ribhus.

HYMN 162.] THE BIG VEDA. 277

HYMN CLXII. The Horse.

Slight us not Varu^ia, Aryaman, or Mitra, Ribhuk-

shan, Indra, Ayu, 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 Piishan.
3 Dear to all gods, this goat, the share of PAshan, is

first led forward with the vigorous courser.
While Twashtar 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 PAshan, and
to the gods the sacrifice announceth.
5 Invoker, ministering priest, atoner, fire-kindler, Soma-

presser, sage, reciter,

1 Rihhukshan: a name of Indra, as lord of the Ribh us.

Ayu: said by both commentators, S&jana and Mahidhara, to be used iu this place for Vayu, the god of wind.

Amid the congregation : at sacrifice.

God-descended : sprung from the gods, or, according to Sayania, bom as the type of various deities.

2 Grasped oblation: the ofifering that is to be made for the horse, and which has been taken from the remains of the burnt-ojQfenng made the night before.

The dappled goat : this goat is to be tied to t he horse at the sacri- ficial post. PUshan here is said by S&yana to stand for Agni.

4 Who goeth to the gods : the object of the sacri6ce is to send the horse to the gods that he may obtain wealth and other blessings for his sacrificers.

5 Invokery etc, : these are the designations of eight of the sixteen priests employed at solemn rites. The sage is the superintendent of the whole ceremony.

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With this well ordered sacrifice, well finished, do ye

fill fiill the chaoDels 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
firiend 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.
1 1 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 ves-

sels 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 abundauce of raiu ; or perhaps offw

oblations in abundance.
HYMN 162.] THE RIGVEDA. 279

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.
Oflfered, 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 oflfer.

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 part« 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 oflfer.
20 Let not thy dear soul bum 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 sepa- rate divinity.

19 Amid the boMs: the meat made up into balls.

20 Bttm 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. TheHoree.

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 Aditya ; 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 hays : 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 Asvins.

A full description of an Asvamedha or Horse-sacrifice in later times may be found in the R&m&yana, Book I., Cantos 10, 11, 12 and 13.

2 Yama: here said to mean Agni. Trita: said to stand for V4yu, The Gandharva: Yisv^vasu, a heavenly being who dwells in the

region of the air and guards the celestial Soma.

3 Aditya : 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 Varu9a, 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. Here have I seen the auspicious reins that guide thee, which those who guard the holy law keep safely.

6 Thvself from far I recognized in spirit, — a bird that

n-om 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 Id heaven are said by SAya^a to be his ' media of origin, that is the YasuB, Aditya, 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 firma- ment, they are cloud, lightning, and thunder.

6 In this and the following stanza the horse is regarded as identi- cal with the Sun in his course through heaven, and as accepting the oblations offered by the worshipper. The cow^i staHon: the chief place of earth, the cow, is the altar.

9 Horns made of gold: according to S&yana, the word hems is used
figuratively for mane.
Who mounted, first of ally the courser : Indra, as is said in verse 2.
19
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10 Symmetrical in flank, with rounded haunches, met-

tled 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 iwind 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. Visyedevaa.

Op 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.

10 The horses of the sun are said to be spokea of. The exact
meaning of the words is uncertain.
11 Thy horns : meaning, here, perhaps, hoofs.

13 H%9 father and hi$ 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 Siikta of the actual sacrifice of a horse."

1 The priest is Aditya, the Suo. His next brother is lightning, Another form of fire, and the third brother is Agni GArhapcUyOy the suct-cd fire perpetually maintained by each householder, and fed with ablations of clarified butter.

The seven male children^ are probably the priests.

HYMN 164.] THE RI67EDA. 283

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 undisceming, 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 : priesja. The (me-MoheeUd cha/riot : the San. 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 S4yana, the seven solar rays, or the seven divisions of the year, solstice, season, month, fortnight, day, night, honr. The seven wheels of the chariot and the seven horses may also, according to Sslyaiia, be the solar rays.

Seven sisters : probably the seven celestial rivers, whi^h, as em- blems of fertility may bear the name of cows. S&yana 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 Prakpti, Nature, the original source of the substantial, that is the material and visible world.

5 Hie yearling calf: probably the Sun, in reference to his yearly course. What the seven threads are is uncertain. SAyana 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 saerifioe, or the seven metres of the Yedas. 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.

^ In the Unbom's image : in the form of Aja or the Unborn
Creator.
7 This lovely htrcTi,., 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 ndn.

9 Yoked was the tnother : £arth 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.
HYMN 164.] THE RIGVEDA, 285

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 un-

weakened, 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, un wasting, 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.

10 Three mothers and three fathers : the three earths and the three
heavens. This fanciful threefold diyision has occurred before. See L
105. 5.
They speak : the gods converse together about the Sun, says S&ya^ in speech that knows all but does not extend to or impress all.

11 The wheel formed with twelve spokes is the year with ita 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, Sliyana 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 sea- sons. 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-bom they call the seventh single-bom ; the

six twin pairs are called Bishis children of gods. Their good gifts sought of men are ranged in order due, and variousin their form move for the lord whoguides.

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 &ther of this calf discemeth beneath

the upper realm, above the lower.
Showing himself a sage, may here declare it?
Whence hath the godlike spirit had its rising ?
15 Theco^bom: the six pairs of months, ^r six seasons of two months each. The nngle-bcnm is the thirteenth and intercalary month. S&ya^a explains fishajfof^j Bishis, in this stanza as gofUArah, goers; but in what sense is uncertain.

16 They told tne these were males: Wilson obserres: "This is a piece of grammatical mysticism ; rofmi^ a ray of the sun, here per- sonified 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 fother, 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])arent 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 fitther of
the Sun is 1
HYMN 164.] THE RIG7EDA. 287

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 friend-

ship, 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 oflfepring, —
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 SIfcjana says that the tvfo 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 S&yana explains suparndh^ 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 supar- ndh (used apparently in various senses) has a prominent place in each stanza.

Sitparti6hf 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 Grdyatr! the GAyatrl was based, how from

the Trishtup they fashioned the Trishtup forth,
How on the Jagatt was based the Jagatl, — ^they who
know this have won themselves immortal life.
24 With Gr&yatrl he measures out the praise-song,

S4ma with praise-song, triplet with the Trishtup,
The triplet with the two or four-foot measure, and
with the syllable they form seven metres.
25 With Jagatl the flood in heaven he stablished, and

saw the sun in the Rathantara S&ma.
GAyatrl hath, they say, three logs for burning : hence
it excels in majesty and vigour.
23 Wilson, following S&ya^a, paraphrases this stanza as follows : 'They who know the station of Agni upon the earth; the station of y&ju that was fabricated firom the firmament, and that station of the Sun which is piaced in heaven, obtain immortality.' He observes that the purport of the phraseology, borrowed from the several metres G&yatri, Trishtubh, and Jagatt, 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 appro- priate 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 vdka is said to mean either two or three connected stanzas.
Two or fowr-foot meoiure : consisting of two or four pddas or semi-hemistichs.
And with the eyllahle : they form the seven generic metres of the Veda with the syllable, which is the chief element of metre, the G4yatri consisting of eight syllabled, the Trish^p of eleven, and the Jagatt of twelve. See Wilson's Note.

25 He : Brahmft, according to S&ya^a.

Rathantara : a name of various S&mans or metrical hymns.

Three toga for burning : the three pddas, divisions, or lines of the verse being fftnoifuUy 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 Asvins,
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 cover-
ing robe.
30 That which hath breath and speed and life and motion

lies firmly stablisbed 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.
26 The milch-cow in this and the two follow iog stanzas may be the cow who supplies milk for the sacrifice. But S&jana sajs that the cow may be the rain-cloud, the milk being the rain and the milker y&ju the god of wind who causes it to flow. The calf, S&jana says, is the world longing for the rain to fall.

29 He also : probably Farjanya, the personified storm-cloud. The cow here is undoubtedly a cloud.

30 The subject of the first hemistich is apparently AgnL The se- cond hemistich is rendered by Wilson : ' the life of the mortal body, cognate with the mortal firame, endures immortal, (sustained) by (obsequial) o£ferings.'

31 The Herdiman i 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 unripenedyet are heaven's prolific seed:

their functions they maintain by Vishnu's ordinance. Endued with wisdom through intelligenceand thought, they compass us about present on every side.

32 LightniDg, the immediate cause of rain, with his countless off- spring 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. Tiie firmament or space between these two is, as the region of the rain, the womb of all beings. 'Jlie Father is Djaus and the daughter is £arth 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 unintelli- gible in the whole Veda. The seven, according to Saya^a, are the solar rays, and Vishnu is said to be the Sun.

37 What thing I truly am I know not clearly : mys-

terious, 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.

37 The first-born of holy Law : according to S&jana, the first- born
(perceptions) of the truth.
38 This stanza appears to refer to the Sun in his daily courae 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 Prcmava, 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. S&yana explains one-footed, as sounding from the cloud; two-footed, from cloud and sky; fovr-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. Gaurt, the buffalo, is according to S4yana, Vdk, 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 shear eth 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

Br&hmans 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, Varu^a, Agni, and he is

heavenly nobly-winged Garutm4n.
To what is one, sages give many a title : they call it
Agni, Yama, M4tarisvan.
42 From her : from the bu£falo, or oloud. The worUTB f6¥ir regions:
the whole world.
43 The smohe 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 raindouds.

44 The three are Agni who bums up the vegetation, the all-seeing Sun, and the invisible Y^ju or Wind.

45 Three kept in close concealment : the three might mean the three Yedas; but this interpretation does not suit the rest of the half-line. The fourth division : ordinary language. See Wilson for S&ya^a's elaborate explanation of this stanza.

46 Garutmdn : 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 DaHc the descent: the bh-ds 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, Sarasvati, 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 S4dhyas, 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 decent : the rajs 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 fonn 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 Sarawati : See I. 3. 10.

50 The Sddhycu : said by Y&ska to be ' the gods whose dwelling- place is the sky.' They are named among the minor divinities in the AmarakoihOy and, as Wilson observes, 4t would seem that in S&yana's day the purport of the designation had become uncertain.'

51 Fi/rei renimmate ike heaven : the oblations offered in sacrificial fires delight and strengthen the gods.

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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, Sarasv^n
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 inten-
tion? 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 Sarawdn : or Sarasvat, is the name of a River god usually as- signed as a consort to Sarasvati. 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 Bishis of this hymn, which appears to be, as Wilson observes, a vin- dication 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 Profl Max Miiller's Big-veda Sanhdtd, Vol, /.

3 Here the Maruts address Indra whom they meet alone, unattended
by them as was usual.
HYMN 165.J THE RWVEDA. 29d

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 m 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 Vritra 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 yictory over Vritra.

11 '* In this verse Indra, after having declined with no uncertain

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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 Mdnya's wisdom brought us, so as to

aid, as aids the poet him who worships.
Bring hither quick I 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, M4na's son, MAnd&rya.
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 recouciliatiou was complete." Max MUller.

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.
Mdnya, apparently means the son of M&na.
MdfiMrya, probably the name of the poet, but explained differently by S&yana and Mabidhara.
15 il camp : the word vfijana has many meanings. Here it may be, as Prof. Max Miiller takes it, * a field cleared for pasture or agri- culture, — a clearing, or a camp, — enclosed with hurdles or walls, so as to be capable of defence against ^ild animals or against enemies.'

HYMN 166.] ms BIGTEDA. 39?

HYMN CX.XVI. Maruto.

Now will we publish, for the vigorous company the herald of the strong one, their primeval might.

With fire upon your way, Marute 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 mightypowers have stirred theregions 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 Bishi Agastya, who appears in the Mm^yH^a as the friend and counseller of B^ma. He is one of those indefinable mythic personages who are found in the ancient traditions of many nations, and in whom cosmo« gonical or astronomical notions are generally figured. Thus it is re- lated of Agastya that the Vindbyan 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 tbe Maruts.

2 The Rudras : the -Maruts, sons of the Storm-god Rudra.

3 Milk: fertilizing rain.

5 As ye drive nea/r ; similar abrupt changes of person are commoi^
in the Veda.
20
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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 feil, 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 frt)m
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 Mke heavenly ones with stars,
Lovely with pleasant tongues, sweet singers with
their mouttis, the Maruts, joined with Indra,
shout forth all around.
10 On their feUiu inives : their war-ohariots hare sharp scythe-like blades attached to their wheels.

11 Sweet singers : the Marats' 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, y^

were oft in olden time regardful of our call.
Having vouchsafed to man a hearing through this
prayer, by wondrous deeds the heroes have dis-
played their might.
14 That, O ye Maruts, we may long time flourish

through your abundant riches, swift movers.
And that our ijfien may spread in the encampment,
let me complete the rite with these oblations.
1 5 So may this laud, M4nd4rya's song, O Maruts, song

of the poet, M4na'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 thou-
sand, 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 tho poet Bays 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 ex< pressing the Infinite." Max MOller.

This also is one of the hymns translated and fully explained by Prof. Max Miiller in Big-veda Sanhitd^ Vol. L

2 Tht 9ea!B extremest limit : the skirts of the sea of air, the firmament.

8 With whom is joined the defUy 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 Rodas! to follow — she with loose

tresses and heroic spirit —
She will ascend the car of him who worships, like
SAryA, from the clouds, with face refulgent.
6 Upon their car the youths have set the maiden wed-

ded 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, starong-minded,
haughty, travels to women happy in their fortune.
8 Mitra and YaruQa preserve from censure : those who

obey not Vanma chastiseth.

3 S&ya^a says that the lightning is spoken of, moving in the douds, as if in secret, like the wellattired 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 mteUigible.

5 Eodast: usually regarded as the' consort of Rudra, said by S&ya^a to mean here the lightning, the bride of the Maruts.

Sm/ryd : the daughter of the Sun, who mounted the chariot of the
AsYins. Seel. 116. 17.
7 She : RodasL In the second hemistich there is no substantive, only adjectives in the feminine gender. Wilson, following Siya^a, renders tl^e last half-line by * supports a flourishing progeny.' Ludwig thinks that Rodast appears as ElAc^tfuia of the Greek pantheon, the goddess who presides over childbirth.

Finn 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 Kibhuksban of the heroes.
11 So may this laud, M&nd&rya's song, O Maruts, song

of the poet, MAna's son, approach you.
Asking, with food, for offspring of our body. May
we find food, a camp with running water.
HYMN CLXVIII. Maruta.

SwiPT 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-doiirn 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
m friendly wise.

10 The hymn appears to have been recited on the eve of an ex-
pected battle.
JBtibhuhhan : a name of Indra, as lord of the Bibhns.

2 The shakers-doum : violently sending down the rain which is fol- lowed 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 influenoe 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 firom 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 yon by himself, as with the tongue
his jaws ?
Ye rush from heaven's floor as though ye sought for
food, on mi^ny 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 upop the earth beneath them,

what time the Maruts scatter forth their fatness.
9 Prisni brought forth, to fight the mighty battle, the

glittering army of the restless Maruts.

5 What, aaks the poet, is the moving principle of the Maruts t Who gives them their first impulse, as a man when he wishes moves his tongue and jaws) "This stanza," remarks Wilson, "is exceeding- ly elliptical and obscure : S&ya^a's completion of the text is entirely conjectural.

9 Prtffu; the mother of the Itfaruts. See I. 24. 3.

E7MN 169.] THB RIOVEDA. 805

Nurtured together they were bom a terror : men
saw their vigorous godlike nature round them.
10 So may this laud, M&nd&rya's song^ O Maruts, song
of the poet, Mana'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 firom 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 doins^s 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

viancjUi 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 V&yu
to swell as with the mead's refreshing sweetness.
5 With thee, O Indra, are most bounteous riches that

fiirther every one who lives uprigljtly.
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 Tht mm : the Maruts. Their chariot is drawn by spotted deer.

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7 I hear the roar of the advancing Mafuts, terrific,

glittering, and swiftly moving,
Wno with tt^ir rush overthrow as *t were a sinner the
mortal who would fight with those who love him.
8 Give to the M&nas, Indra with the Maruts, gifts

universal, gifts of cattle foremost.
Thou, god, 1^ praised with gods who must be lauded.
May we find food, a camp with running water.
HYMN CLXX. Ind«, Mmruts.

Naught is to-day, to-morrow naught. Who com-
prehends 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 lis, 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 Mdnai : men of the family of the poet M&na.

1 Lost %8 then the hope we fomud : Indra appears to have appropri- ated to himself the sacrifice intended for the Marnts, who oomplain, accordingly, of their dependence on another's will and of their disap-

pointed hopes.

3 This is spoken by Agastya, who offered the sacrifice.

3 The Mamts complain that Agastya does not snpport their claim.

4 Spoken by Agastya to Indra* The immortal one : Agni.
We : Agnr and I.
HYMN 171.] THB RIOVBDJL 805

5 Thou, lord of wealthy art master of all treasures, thou, lord of friends, art thy friends' best supporter. O Indm, 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, ia 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 ifiade ready ; these
have we set aside : for this forgive us.
5 By whom the M&nas recognize the ' daysprings, by

whose strength at the dawn of endless mornings.

5 Agastja continues his conciliatory speech.

1 Unyoke yov/r horse* : stay with us and enjoy the sacrifice '^ This hymn, again," as Wilson remarks, "indicates a sort of trimming: be- tween the worship of Indra and the Maruts."

3 Unable to translate the second hemistich satisfactorily, I have followed S&jana who takes vandni as an adjective, lovely. Orassmann translates : ' May all our days stand upright like beautiful trees,' and Ludwig

suggests ' Battling) spears) for homyd vattdni.

4 Agastya apologises for having allowed Indra to ei^oy the offerings
Intended for the Maruts.
6 By whom : thou, Indra, by whom, etc.

30G THE HYMNS OP [BOOK I.

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. Marats.

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 ^vers, your
impetuous shaft ;
Far from us be the stone ye hurl.
8 O bounteous givers, touch ye not, O Maruts, Tri-
ijiaskanda's folk ;
tiift ye us up that we may live.
HYMN CLXXIIL Indra.

The praise-song let him sing, forth bursting bird-like:
sing we that hymn which like heaven's light ex-
pandeth.
That the milk-giving cows may, unimpeded, call to
the sacred grass the gods' assembly.
1 Who gleam (u serpents gUam : referring to the. flashes of light- ning that aocompany the gods of storm.

2 The sUme : the thunderbolt.

3 Trinaskanda's folk : Triiiaskanda appears to be the iiame of some chief not elsewhere mentioned. Wilson, following Sftyana, translates : * protect my people (although I* be) as insignificant as

1 Let him sing : let the Udg&tar priest sing the Siman or metrical hymn of praise, which spreads and blesses like the light of heaven.

HYMN 173.] THE rJ^VEDA. «07

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 oflFer 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 N&satyas.
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

roainest 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 hull : perhaps the institutor of the sacrifice ; or Indra him- self may be intended. Sayana offers both explanations.

The bttUs whose toil is worship^ are the officiating priests.

Praised god ! : addressed to Indra. The meaning of the hemistich is obscure. The word mithund (literally, pairs) which I have rendered in accordance with Sayana and Wilson, means according to Grassmann ' both the worlds,' and according to Lndwig, ^ the couples consisting of the sacrificers and the respective wives.'

3 The measured stations : the different fire-altars. Fruitage : grain
for the oblations.
4 Th€ Ndsatyas : the Asvins, whose chariot is famed for swiftness.

V» THE EXMNS OF [BOOK 1.

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.
^ In the tea: reaching thee in the sea of air; or ^the sea' may mean the large reservoir of Soma-joice.

9 In this one : this one true friend Indra.

10 The stanza is difficult. Wilson, following S&jai^a, 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 (re- presentatives) propitiate (Indra) with sacrifices.

11 Indra will come at last although he tarries now. We must wait patiently. The thirsty traveUer oomes to the stream and reaches his journey's end at last.

Wilson observes with truth that * this hymn is in general eUiptical 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 ^cied ellipses and the insertion of words at pleasure after the mannei: of b&yana.

STMSf 174.] THE RIGVEDA. 309

13 Addre)3sed 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 faith-
ful, 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 1 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-worship-
ped 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, beajr 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 Th^ men : us, thy worshippers. Asura : immortal and divine.

2 Autumn forts : probably strong-holds ou high ground, oooupied in the rainy season. Purukutsa has been mentioned before. See 1. 63. 7.

3 With wham : the Maruts.

4 They : the enemy. He : Indra.

5 Kutsa: the Rishi of that name. Wilson paraphrases after S&yana : ' Bear (the sage) Kutsa to that deremony (to which) thou desirest (to convey him).'

6 Thou India, 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 DS^.
Maghavan made the three that gleam with moisture,
and to his home brought Kuyav^ch 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 Turvasa 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 Aryans. The friend: Indra. Beside the living : Ayu, the living, may perhaps be a proper name here.

7 The three that gleam unth 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. Kuyavdch : probably the name of a demon, or barbarian.

9 Turvam a/nd Yadu : eponymi of Aryan tribes. See I. 36. 8. 1 Thp glory hath been quaffed : thou hast drunk what incites thee to glorious deeds, namely the Soma-juice contained in the bowl.

HYMN 176.] THE RIGVEDA. 311

2 Let our strong drink, most excellent, exhilarating,

come to thee,

Victorious, Indra ! bringing gain, immortal, conquering in fighi
3 Thou, hero, winner of the spoil, urgest to speed the

car of man.
Bum, like a vessel with the flame, the lawless Dasyu, conqueror I
4 Empowered by thine own might, O sage, thou stolest

SArya's chariot wheel.
Thou barest Kutsa with the steeds of Wind to Sushijia 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 overjoy,

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 SH/rya^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 Rishi mentioned in the preceding hymn. Indra defended him against Sushna, or protected mankind from drought. See I. 61. 6.
5 Most mighty is thy rapturous joy : Wilson translates : * Thy inebriety is most intense.' See I. 5 1. :2.

2 Make our songs penetrate to him who is the only

one of men ;
For whom the sacred food is q>ready as the steer ploughs the barley in.

3 Within whose hands deposited all the five peoples'

treasures rest ;
Marl^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 migh-
ty 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.
12 Thy mighty stietllions, 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 peopM treasures : the wealth of all the Aryans. See
I. 7. 9.
I The bull: the hero, -or chief diBtinguished hj superior strength. 2 — 3 The word here rendered by *
mighty ' (vriehan) is commonly

HYMN 178.] THE RIG VEDA. SIS

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, Sakra ; seat
thee and drink : unyoke thy two bay coursers.
5 Come to us, Indra, come thou highly lauded to the

devotions of the singer MS^na.
Singing, may we find early through thy succour, may
we find food, a camp with running water.
HYMN CLXXVIIL indm.

If, 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 flowmg waters. May
Indra come to us with life and frieildship.
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 oTOred.
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 preeminent for strength, and the Yedic poets delight in repeating it and its compounds and derivatives. '< But this is nothing yet/' observes Prof. Max Miiller, " compared to other passages, when the poet cannot get enough of vrishan and vrishabhl"

2 The sifters : Night and Morning. The quickly flowing ivaters :
for the libations.
21
314 THE BYMNS OF {BOOK L

5 Aided by thee, O Maghavan, O Indra, may we sub-
due our foes who count them mighty.
Be our protector, strengthen and increase us. May
we find food, a camp with running water.
HYMN CLXXX. Asvins.

Lightly your coursers travel through the regions

when round the sea of air your car is flying.
Your golden fellies scatter drops of moisture : drink-
ing 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 oflFerer 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 Asvins, 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 cottraer : the Sun. The sister : Ushas, Dawn.

3 Ye put the milk : Ye dave 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, creep- ing through the fuel as a snake that creeps and gleams through the bushes. But the hemistich is very difficult and the meaning is doubt- ful. Wilseu, after Siyana, paraphrases : ' (as vigilant io the midst of the ceremony) as a thief (in the cuidst) of a thicket/ Ludwig says that hvdra means neither snake nor thief, but a tub or wooden vessel

4 Atri: Seel. 112, 7.

^ Tugra's ancient son : See I. 11 7» 4,

HYMN 181.] TBM RIGVEDA, 315

6 When, bounteous ones, ye drive youryoked team down-

ward, 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 nig-

gard trafficker is here excluded.
Now, even now do ye O blameless Asvins, ye mighty,
guard the man whose god is near him.
8 You of a truth day after day, O Asvins, 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,
N4satyas ! gain our share of riches.
10 With songs of praise we call to-day, O Asvins, 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: Asvins.

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 Asvins.

6 The prince : the institutor of the sacrifice.

8 The very plenteous torrent: to obtaiu abundance of rain. Agmtfa:
the Rishi of the hymn.
9 When you Itssist the pious chieftt 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.

316 TBE STUNS OP [BOOK T.

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 couni^ as Heaven's auspicious oflfepring.

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, Asvins, 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 I

that flows threefold in mighty strength, O Asvins.
Thus lauded give the suppliant prot^tion : 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 PAshan, Asvins ! 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 79ur strong hull : youir swift chariot. Wilson remarks : *' This and tbe preceding stanza are not rery explicit in the comparison which is intimated between the functions of the two Asvins, for the use of cnjfotya, of the other, in the second half of the verse, is all that inti* mates that tkasyoy of the one, is understood in the first hal£"

7 That flows tkreejbld: from three priests.

S Threefold grass: sacred grass arranged to form three layers or seats. 9 Ashe praises Dawn and Agni : that is, at the morning sacrifice.

BTMN 182.} TBE RIGVSDA^ MT

HYMN CLXXXII. Aavios.

Tnis^ was the task. Appear promptly, ye prudent

ones. Here is the ch£u:iot drawn by strong, steeds :

be ye glad.
Heart-stH-ring, longed for, succourers of Vispalft,
here are Heaven's soos whose sway blesses the

pioos man.
2 Longed for, most Indra-lifee, nwgbfcy, most Marut-
like, most wonderful m deed^ car-borne^ best

charioteers,
Bring your foil chariot hither heaped with Iwjuid
sweet : therecui^ ye Asvins, come to him who offers.

gifts.
S What make ye- tiiere,. ye mighty? Wherefore linger ye-
witii folk who> offering nc^t, areheld in hi^h esteem ? Ptes over them; make jne the niggarcTs life decay ::

give light uato the smg^- eloquent ia praise.

4 Crunch up on every side the dogs^ who^ bark at us :.

slay ye our foes, O Asvins ; this ye understand'. Make wealthy every wotd of hkn who piaises^ you :: accept with fiivoiEr, both NAsatyas, this my laud.

5 Ye made for TUgra's son. amid the water^ffoods thai

animated ship, with wings to- fly withal, Whereon with god-devoted mind ye brought hiiafortb and fted with easy flight from, out the mighty surge..

6 Four ships most welcome in the midst of* ocean,.

urged by the Asvins, save the son of TUgra,
Him who was cast down headlong, in the waters,^
plung3d in the thick inevitable darkness.
1 Thi^wa^the^tcuk : ikm sacrifice is the work at wliiob' yott« have-
to preside.
Be ye- glad': delight youvseWe^ with the Soma-juice;

Snccom'ers^cf Yitpald : by giviog her an iron leg. See F. 116. W.. Or the word in the text may mean^ a» explained by S4yana, * rioh im benevolence to men.'

5 TUgra'^son^: See L U& 3, 1

7 What tree was that which stood fixed in surrounding'

sea to which the son of Tugra supplicating clung ? Like twigs, of which some wingM creature may take hold, ye, Asvins, bore him off safely to your renown.

8 Welcome to you be this the hymn of praises uttered

by M4nas, O N&satyas, heroes,
From this our gathering where we offer Soma. May
we find food, a camp with running water*

HYMN CLXXXIIL AsviiuL

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, where-
on, 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 NS^satyas, heroes.
4 Let not the wolf, let not the she-wolf harm you. For-

sake 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 Whxit tree was that : figuratively of the Asvins 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 Beligum Vddique, III. 10-17.

1 The three-wheeled chariot of the Asvins has been mentioned be-
fore. 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 wi>lf from whose jaws the Asvins rescued the quail. See I. 117. 16.

ww^^^^^

HYMN 184.] THE RIG7EDA. 31^

5 Gotama, Purumllha, Atri bringing oblations all

invoke you for prorection.
Like one who goes straight to the point directed,
come, ye N&satyas, to mine invocation*
6 We have passed o'er the limit of this darkness : our

praise hath been bestowed on you, Asvins.
Come hitherward by paths which gods have travelled.
May we find food, a camp with running water*
HYMN CLXXXIV. Asvins.

Let us invoke you both this day and after : the priest is here with lauds when morn is breaking :

N4satyas, 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 N&satyas, PAshans, ye as gods for glory arranged

and set in order SAry^'s bridal.
Your chariots move along, sprung from the waters,
like ancient times of Varuna the mighty.
4 Your grace be with us, ye who who love sweet juices :

further the hymn sung by the poet M^na,
When men are joyful in your glorious actions, to win
heroic strength, ye bounteous givers.
5 This praise was made, O Maghavans, O Asvins, for

you with fair adornment by the M&nas.
Come to our house for us and for our children, re-
joicing, O NAsatyas, in Agastya.
5 GotamOy PurumUhOy Atri : sages favoured by the Asvins.
3 PUshans : ye who cherish men like Pdshan himself.
Siiry4: the daughter of the Sun and the consort of the Asvins.

See I. 116. 17.
What the times or ages of Varuna are is uncertain.
5 Maghavans: mighty and wealthy ones.
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6 We have passed o'er the limit of this darkness : our praise hath been bestowed on you, O Asvins. Come hitherward by paths which gods have travelled. May we find food, a camp with running water.

HYMN CLXXXV. Hearen 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.
S Aditi's gift I supplicate, the matchless, perfect, celes-
tial, 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 AdMs gift : all the blessings of infinite Nature. According to SAja^ 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, HeaTcn and Earth are re- garded as the flEtther 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 fiftyouring help of the gods. The nectar : the rain.

HYMN 186.] THE RIG VEDA. 321

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 blessfed 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, 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 CLXXXVL Vifvedevas.

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, Arya-

man, Mitra, Varuija concordant.
That all may be promoters of our welfare, and with
great might preserve our strength from slackness.

1 Savitar : the San, espeoially regarded as the vivifier and gene- rator. Yt €v$r youthful : Visvedevas, or all gods.

3 Agni I sing, the guest you love most dearly: the

conqueror through our lauds is friendly-nainded :
That he may be our Varu^ia 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 Twashtar also shall approach us, one-

minded with the princes at his visit.
Hither shall come the Vritra-slayer Indra, ruler of
men, as strongest of the heroes,
r 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.

3 Our Varma : 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 S4jana.

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 browu soma-juice.
This udder : apparently a figurative expression for the place of sacrifice whedce tlie 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 Twastar : the heavenly artist. The princes : institutors of the

sacrifice.
7 That poke swift horses : that quicky reach the gods.

Their tender youngling: S4yana takes the epithet tarunam as apply- ing 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 Asvins to show grace, and P6shan, for

power and might have they, their own possession.
Friendly are Vishiju, V4ta, and Ribhukshan : so may
I bring the gods to make us happy.
1 1 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 Vritra

limb from limb.
O pleasant Food, O Food of meath, thee have we
chosen for our own,
So be our kind protector thou.
10 Rihhvkshan: a name of Indra, as lord of the Ribhus.

The deified object of the hymn is Food. Annastuti = Praise of Food, or the deity presiding over food. " According to S^naka, the hymn should be recited by a person about to eat, when his food will never disagree with him ; its repetition also, accompanied with obla- tions 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 Pood, auspicious iritht

auspicious help,
Health-biiDging, 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 jJace in heaven.
5 These gifts of thine, O Food, O Food most sweet to

taste.
These savours of thy juices work like creatures tbat.
have mighty necks.
6 In thee, O Food, is set the spirit of great gods. Under thy flag brave deeds were done : he slew thft

dragon with thy help.

7 If thou be gone unto the s^endour of the clouds>. Even from thence, O Food of meatlv prepared for

our enjoyment, come,

8 Whatever morsel we consume from waters or from

plants of earth, O Soma, wax thou fiat thereby.

9 What, Soma, we enjoy from thee in milky food or

barley-brew, V4t4pi, grow thou fiett thereby.

10 O vegetable, cake of meal^ be wholesome, firm, and

strengthening :
V&tdpi, grow thou fat thereby.
11 O Food, from thee as such have we dk*awn forth with

lauds, like cows, our sacrificial gifts,
From thee who banquetest with gods,, from thee who^
banquetest with us.
5 lAhe crecUurei thai have mighty necks : like strong bullocks.

6 The spirit of great gods : thou incitest ludra aud the gods to peiform glorious and benevolent act&

9 V^Udpi : the fermenting Soma. According to S&ya^a, the body.

BTMN 188.] THE RIGVEDA. 325

HYMN CLXXXVIIL Aprte.

WiNNSR of thousands, kindled, thou shinest a god

with gods to-day.
Bear our oblations, envoy, sage.
2 Child of thyself 1 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, Adityas, ye shine forth.
5 The sovran all-imperial doors, wide, good, many and

manifold.
Have poured their streams of holy oil.
€ 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, Sarasvatl, and Bh^ratl, and lU, all :
Urge ye us on to glorious fame.
The Aprts are the various forms of Agni, according to S4yana,
which are invoked in the hjmn.
1 Thou: Agni.

2 Child of thyself: Agni, See I. 13. 3.

4 Adityas : See I. U. 3.

5 The sovran all-imperial doors: of the sacrificial hall through which the gods enter. Thej are types of tlie

portals of the East through which light comes into the world. See Wallis, Cosmology of the J^igvedOf p. 19.

7 These two sages : heralds or invokers, because they call the gods.
See I. 13. 8.
8 iSarasvati and BhOratt and lid : See 1. 13. 9.

9 Twashtar 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 oflferings 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 VwMixpaii: See I. 13. 11.

11 Blt%t with Hail! : See I. 13. 12.

This hymn, as Ludwig observes, appears to have been composed at
a time of pestilence.
3 TJvat JuLve no saving Agni : or, which do not maiutain the sacred fire; whose inhabitants do uot 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 adorn-
ed, as keen, by eager suitors.
8 To him have we addressed our pious speeches, I

M&na'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- Brihaspati.

Glorify thou Brihaspati, 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.
Brihaspati — for he laid out the expanses — was, at
the sacrifice, vast Mdtarisvan.

5 Tkefanged : 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 : akrah, applied to Agni in all the places where it occurs in the Rigveda, appeai-s to mean hasty, violent, eager, or keen. Ludwig thinks tltat it nneaus here a sacri6cial post, and Grassmann, a banner. Wilson, following S&yana, paraphrases : ' be compliant (with his wishes) ; like an institutor of the rite, (who is directed) by the desires (of the priests).*

1 Brihaspati: Lord of Prayer. See 1. 14. 3,

2 For lie laid oiU the expanses : spread out and revealed to the eyes

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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 wisdona,
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 Brihaspati, 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:
Brihaspati, 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 heftven and earth. The meaning of the second hemistich is not clear. Wilson paraphrases : ' for that Brihas- pati 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 M^tarisTan with the wind, and only in the later language has fita the sense oi water. See I. 31. 3.

3 He : B^haspati. He who givei daily light : the regular appear- ance of the Sun depends upon Bphaspati's wisdom.

Inoffennve: arakshasah, according to S&ya^a, 'free from the

opposition of Rakshasas.'
4 These of Brihaspati : these sacred songs, compared to arrows. 7%U change their hue like serpents : ahtmdydn. See I. 3. 9.

6 This stanza is unintelligible to ma 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 ignor- ance) 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 —
Brihaspati the wise, the eager, closely looks upon both,
the waters and the vessel.
8 So hath Brihaspati, 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. Bfihaspati 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 intend- ed, dpah meaning both water and a religious ceremony and taroth 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 rep- tiles, insects, scorpions, roots, and artificial poisons'. I generally follow S&yana ; 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 hilh the unobserved : the herb, used as an antidote^ coming to the man who has been bitten kills the venomous creatures who secretly attacked him.

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330 THE HYMNS OF [BOOK I.

3 Sara grass, dharba, kusara, and saiiya, munja, vlrapa. 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 Aditya from the hills, all-seen, destroying
things unseen.
10 I hang the poison in the Sun, a wine-skin in a vint-
ner's house,
3 Sara grass etc, : these are different sorts of grass in which snakes and other venomous reptiles lurk.

6 Heavetiy or Djaus, is here said to be the father of the snakes.

SomOy here is the Moon.

10 / hang the poison in the Sun: *^1 deposit the poison in the solar orb, like a leather bottle in the house of a vender of spirits." TVilson. See Wilson's note in which he sajs that bj 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 turi^ed thee to swe^t
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,

Sayai;ia paraphrases it, the orb of the Sun, '^ is prohab] j to he uuder- stood a mystical diagram, or figure wholly or partly typical of the »oIar orb : the Suu being considered as especially insti-umental 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 S&yana, the bird which we call the francoline partridge, said to be a * remover of poison.'

12 Bright sparks of fire: either, says SAyana, the seven flames of fire multiplied, or the twenty-one varieties of another kind of bird unaffected by eating poison.

13 0/ 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 fronj verse 12.

The maiden sisters seven : the seven chief rivers of the land.

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Carried thy venom : far away, as girls bear water ia
their jars.
15 The mungoose is so small a thing ; I crush the crea-

ture 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 hushumbha means poison-bag, kuskumhhakcLh in the text is taken by Ludwig and Grassmann to mean venomous insect.

S&ya^a explains it as the nakuUiy nSul or mungoose whose hostility to the snake is proverbial. Wilson paraphrases : 'May the insigni- ficant mungoose carry off thy venom, (Poison) : if not, I will crush the vile (creature) with a stone.'

BOOK THE SECOND.

HYMN I. Agni.

Thoit, 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 hyronB of this Book, with the few exceptions that will be noted, are ascribed to the Rishi Gfitsamada. As Book I. is called the Book of the Satarchins, that is of a hundred or a large iudefiuite number of authors of Bichas or verses, so this Book is commonly called the G4rtsamada Mandala or Book of Gfitsamada.

1 Through the dayt : for the days of sacrifice, according to S&yana. 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. Agui 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 Neshtar or Leader leads forward the wife of the sacrificer; the Agnidh or Kindler lights the sacrificial fire; the Prasistar 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 w.ere engaged to perform.

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3 Hero of heroes, Agni ! thou art Indra, thou art

Vishnu of the mighty stride, adorable :
Thou, Brahmanaspati, the Brahman finding wealth :
thou, O sustainer, with thy wisdom tendest us.
4 Agni, thou art king Varufla whose laws stand fast ;

as Mitra, wonder-worker, thou must be implored.
Aryaman, heroes' lord, art thou, enriching all, and

liberal Ansa in the synod, O thou god.
5 Thou givest strength, as T wash tar, 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 PAshan thou thyself protectest wor-
shippers.
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 wealthy
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 Yi%hmi of the mighty stride : See I. 32. 16.

4 Ansa : the Distributor ; one of the Adityas.

5 The Dames : the consorts of the gods.

B7MN 1.] THE RIGVEDA. 33S

10 A Ribhu art thou, Agni, near to be adored; thou

art the sovran of refreshing food and wealth. Thou shinest brightly forth, thoU butnest to bestow : pervading sacrifice thou lendest Us thine help.

11 Thou, God, art Aditi to him who offers gifts : thou,

Hotr4, Bhdrati, art strengthened by the song.
Thou art the hundred-wintered lift to give strength,
lord of wealth ! Vtitra-slayer and Sarasvatl.
12 Thou, Agni cherished well, art highest vital power ;

in thy delightfal 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 Adityas 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 drinks
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 Sotrdy Bkdratiy Hd, are personifioations of parts of religious worship. The epithet 'hundred-wintered' appears to refer to the natural duration of human life. Sarctsvati: See L 3. 10.

16 With brave men: attended by brave sons, who will support and
strengthen us.
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HYMN II. AgnL

With sacrifice exalt Agni who knows all life ; wor-
ship him with oblation and repeated song,
Well kindled, nobly fed, heaven's lord, celestial priest,

who labours at the pole where deeds of might ai^
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 encompato 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 per-
formanoe of all-important sacrifice. A metaphor from oxen drawing
a oar or wain.
2 Have they eaXled : the priests.

S At the regtofCi base : at the altar, according to Sdya^a. 4 The word hvdre, here rendered ' in the vault,* is difiBcult. Say- a^a, explains it as^' solitary.' Roth would alter the tett. Guard of the place: of the moat sacred place, the altar.

HYMN 2.J THB RIQ7EDA. 337

7 Agni, give us great wealth, give riches thousandfold:

unclose to us> like doors^ ^rength that shall bring
renown.

Make Heaven and Earth propitious through the
power of prayer, and like the sky's Iwight 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 I 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 Elnower 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 mUdi-couf : the hytaa of praise brings riche."^ to the worshipper.

10 With the steed : with the war-car in. battle aa well as with prayer
in sacrifices.
The five races : the five great Aryan tribea 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. Apris.

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 Nardsansa 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, 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 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 Adityas,
5 Wide be the Poors, the goddesses, thrown open,

easy to pass, invoked, through adorations.

2 Nard^nsa : * the desire of men,' Agni. The chambers : the re- peptacleei of the ogerings, according to S4jana. 4^ chiefest time of ioorship : when the oblation of clarified butter is cast into the fire.

3 Before the mortal : before the mortal priest.

4 Grass divine : the sacred grass, strewn on the floor of the hall of sacrifice as a seat for the gods, is on 9 of the Aprfs or deified objects which are to be propitiated in this hymn. All these ai'e regarded as forms of Agnif

5 The Doors : of the hall of sacrifice. These appear to have been regarded as types of, and @yen fancifully identified with, the doors of the posraic house, the portals of the East through which the morniog light outers into the world. See Cosmology of the ftigveda, p. 19.

Let them unfold, expansive, everlasting, that sancti-
fy 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 Sarasvati who perfects our devotion, lift divine,

Bh&ratl 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 Twashtar 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.
Ill 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 insti-
tute saorifices.
6 Yielders of rich milk : cheerful givers of rewards.

7 Two heavenly Heralds : invokers or priests. According to Sslyana, the personified fire of earth and of the firmament. See I. 13. 8.

The centre of the earth : the altar. The three hdgh places : of the
three fires.
Th/ree 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 Svab&. See 1. 13. 12^.

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HYMN IV. Agni.

For yon 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, J&tavecU^.

2 Bhrigus 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 messen-
ger 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 oflferer in the house his vigour.
4 Sweet is his growth as of one's own possessions ; his

look when rushing fain to bum is lovely.
He darts his tongue forth, like a harnessed courser
who shakes his flowing tail, among the bushes.
5 Sincef they whohonourmehave 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 shibes in burning beauty, mark-
ed 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 fa J ran and the three that follow are ascribed to the Riahi Somabfiti of the ancient priestlj family of Bhpgu, one of the fintt institutors of sacrifice.

1 JAtavedds: Agni, who knows all life. See I. 44. 1.

2 Who served htm 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 honowr me : Agni appears to be the speaker of
th^se words.
EYMS 6.] THE RIG7EDA. 341

Agni refulgent, burning up the bushes, with blacken-
ed lines, as though the earth he seasoned.
8 I, in remembranoe of thine ancient favour, have sung

my hymn in this our third assembly.
O A^ni, give us wealth with store of heroes and
mighty strength in food and noble offspring.
9 May the Gritsamadas, serving in secret, through

thee, O Agni, overcome their neighbours,
Rich in good heroes and subduing foeraen. That
vital power give thou to chiefs and singers.
HYMN V. AgnL

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 tecuoned : as though, bj burning the weedv and bushes, he drisssed and prepared the ground for tillage.

8 Third OMemhly : at the third of the three daily sacrifioes.

9 Serving in secret : bj the peaceful discharge of priestly duties, not by warfare like the chiefs who institute the sacrifice.

1 Our patron^: 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 S&ya^a, 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 com-
ing 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. Agui.

Agni, accept these logs of wood, this waiting with

my prayer on thee :
Hear graciously these songs of praise.
4 Director: Praaatitar, 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 sifter 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 besieg- ing' as Milton says. Or vpasadam taken in a special sense may mean the ceremony called Upasad which formed part of the Jyotish- toma, a very important Soma ceremony.

HYMN 7.] THE RIGVEDA. 348

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 youth-

ful 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, Bh&rata, 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.
■ r, — ,

2 Seeker of korsei : iu order to bestow them on the worshipper. 7 Both races: gods i^nd men. Well skilled: acquainted with both. 1 Vcisu : one of the class of gods so named. Bkdrata : Agni is so called, according to S&ja^a, either as having been produced by attri- tion by the priests or Bharatas, or as being the bearer of oblations.

»** THE HYMNS OF [BOOK IT,

4 Thoti,ptuifierAgni,liighsliine8tforth,bTight,adorable^
When worshipped with the sacred oil.
5 Ours art thou, Agni, Bh4rata, honoured by us with

barren cows,
With bullocks and with kine in calf:
6 Wood-fed, bedewed with sacred oil, aiun^, invoker,

excellent.
The son of strength, the wonderfuL
HYMN VIIL Agni.

Now praise, as one who strives for strength, the har-
nessing of Agni^s car,
The liberal, the most splendid one ;
2 Who, guiding worshippers aright, witibers, untouched

by age, the foe :
When worshipped fidr to look upon ;
3 Who for his glory is extolled at eve and morning in

our homes,
Whose statute is inviolate ;
4 Who shines refiilgent like the Sun, with brilliance

and with fiery flame.
Decked with imperishable sheen.
5 Him Atri, Agni, have our songs strengthened accord-

ing 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 hine in calf: ashldpadibhih is thus explained by Siyana, aad is used in the laugaage of the ritual for animals with young. Roth and Grassmann understand ^ verses ' consisting of eight feet, diTiuons, or syllables.

5 Htm 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 devonrer of the food with which he is sa{^ied, as Siya^ 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, ex-
cellent, pure-tongued, bringing thousands, Agni.
S Envoy art thou, protector from the foeman ; strong
god, thou leadest us to higher blessings.
Kefulgent, 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 sacri-

ficer, bring the gods to bless us.
Sure guardian, our protector from the foeman, shine,
Agni, with thine affluence and splendour.
1 2%e 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 iky kftiett htrtk-place : as the fire of the Sun in heaven. Thy lower station : the firmament, where Agni is bom as lightning. The place whence thou hast issued forth : the altar where the sacrificial fire barns.

5 The twofold opuknoe: enriching gods with sacrifice and men
with earthly blessings.
New'hom each day : rekindled at the morning sacrifice.

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HYMN X. AgnL

Agki, first, loudly calling, like a &tlier, 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 Firtt : chief of the gods. I^oudly calling : roaring as fire, or, to be invoked by all, according to S&ya^]La. Like a father : supporting the gods by conveying oblations to them.

2 Carried in sundry ways : to one fire-receptacle after another.

3 On v>ood 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 Sayana, '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 11.] THE RIG7EDA, 347

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 piece-
meal the D&sa, 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 V4yu.
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
SArya overcome the D&sa 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 SArya.
2 Compassed by the dragon : obstructed by the great serpent Ahi. The Ddsa: the savage or demon Ahi. See I. 32. 11.

3 Songs of Evdras : like those sung by the Rudras or Maruts,
Indra's allies.
These streams: sacrificial waters or libations. VdyUf the god of wind, was entitled to the first draught of the Soma-jnice. See verse 14 of this hymn.

4 Splendid: the word aubhra, splendid, occurs in all three places
in the text.
5 Concealed in depths : of the atmosphere.

6 Heralds of SUbya : announcing the coming of the sunlight after the heavy rain which Indra has sent.

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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 Vritra 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 mpnster,
And, having drunk his fill of flowing Soma, baffled
the guileful D&nava'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, Indra, as swell

thy vigour while they seek thy favour.
Give us, thou god, the riches that we long for, most
powerful, w^ith store of noble children.
7 The load orj that drops fatness is the thunder that precedes thd fertilizing rain. The earth hath 9pr€ad heridf: to receive the tain.

8 The mothers : the original waters above the firmament. They : Indra's attendants, the Mamts or Storm-gods.

9 The mighty river: the great cloud that holds the lain.

10 The guileful Ddnava*8 devices: the magic arts of the demoa Vritra.
HYMN 11.] THB RIGVEDA. 849

14 Give us a friend, give us an habitation ; Indra, give

us the company of Maruts,
And those whose minds aecord with theirs, the V&yus,
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

Vritra piecemeal, the DAnava Aur^avAbha.
Thou hast disclosed the light to light the Arya : on
thy left band, O Indra, sank the Dasjru.
19 May we gain wealth, subduing with thy succour and

with the Arya, all our foes, the Dasyus.
Our gain was that to Trita of our party thou gavest
up Twashtar's son VievarApa.
20 He cast down Arbuda what time his vigour was

strengthened by libations poured by Trita.

14 The Vdyvs: the pluml it uied hononficallj for the lingular.

17 TrUcairuka day9 : the firyt three daji of the iLbhlpUva festival.

18 Aun^vdbha: eoa of Ur^aT^bha, a denon. The Datyu: the barbarian, the original inhabitaot of the land. Aceordiug to S&jaiQA the demon Yritra Ib nMant.

19 It k difficult to make anything intelligHsle of this etanea. T^riia is said by SILjapa to be a Makargki or great '^tishi, and Vienu^pa is said to be a three-headed monster elaitt hj ladMu

«20 Arbuda : a demon of the atmosphere. See I. M. 6.
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S50 THB HYMNS OF [BOOK II.

Indra sent forth his whirling wheel like Siirya, 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.
Oive to thy praisers : let not fortune fail us. Lorid

may we speak, with brave men, in the assembly.

HYMN XII. ind«.

Hb 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 D&sas,
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 San's chariot as a missile.

VcUa : the brother of Vfitra, or Yfitra himself. See I. 11. 5.

21 That wealthy cow of thine: meaning, probably, Ushas or Dawn, who brings good gifts to man. Or ad dakshind fnagkoni may be trans- lated ' that liberal meed ' of thine, that is the rich reward which Indra bestows upon his worshippers, regarded as the counterpart of the dakMnd or honorarium given by the institntors (^ sacrifioea to the priests who perform the ceremonies.

3 Begat the fire between two ttonee : generated lightning between
heaven and earth.

6 Of whotn^ 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, df priest, of

suppliant who sings his praises ;
Who, fair-faced, favours him who presses Soma t^rith
stones made ready^ He, O men, is Indra.

7 He under whose supreme control are horsesi all

chariots, and the villages, and cattle ;
He who gave being to the sun and mornings 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, 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 Basyu, He, men, is Indra.
11 He who discovered in the fortieth autumn Sambara

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 Bauhiijia in pieces when
scaling heaven, He, O ye men, is Indra.
7 Wh<> leads the waters : brings the periodical rains.

8 Whom two invoke : the warrior and the charioteer.

12 Seven bright rays : said to mean seyen forms of Indra. Rauhina is said to be the name of a demon.

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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 XIIL Indr*.

Thk Season was the parent, and when bom there- from 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 tons aronDd us.

1 The Season : the Raios, the most important of the seasons. So monsoon, a corruption of mausim^ any season, means the Rains espe- cially. It: tte Somaplant.

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 cere- mony. S&ya^a explains the stanaa differenUy, and Wilson para- phrases 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 (cur- rents) to follow; and as he who has (assigned) th6m (their covurse), thou, (Indra), art especially to be praised.'

% One priest announces what the instrtutor gives : one,
altering the forms, zealously plies his tasL
The third corrects the imperfections left by each.
Thou who- didst these tiungs 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 hds teeth he eats the master's food.
Thou who didst these things first art worthy of
our lauds.
5 Thou hast created earth io loot upon the sky : thou^

slaying Ahi, settest free the rivers' paths. Thee, such, a god, the gpds have quickened with their

lauds, even a& a steed with waters i meet for praise

art thou.
ft Thou gjivest increase, tho» deadest to u& our food :
thou milkest from the moist the dry, the rich in

sweets.
Thou by "Vivasvftn layest down thy precious store :
thou art sole lord of all. Meet for our praise art

thou.

% AocordiDg to ^jk^a^ tliree priests ore here indioated, th# Hotar who announceB the sacrifice, the Adhvarju who apportions the several pieces of the Tiotim, and the Brahman who corrects mistakes and remedies defects ia the ritual.

The first four stanaas are full of difficulties anot in places absolutely unintelligible. My version of stansa 3> which generally follows fiftyana, will not bear critical ezftminatioQ^ but at present I have no- thing better to propose.

4 Thtre they dt : according to S&yaQa, * the householders abide in their homes.' To him who conies : to a guest. Ee eaU the master^g food: probably, Agni consumes the oblations- of the householder.

d Thou tadlkest from the moitt : produeest the dry iMxtritious grain from the moist stalk. Vtvatvdn is flaid hy S4ya9a to mean ^tha worshipper/ What is really meant is uncertain.

7 Thou who hast spread abroad the streams by stablish-

ed 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 NArmara 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 wor-
shipper.
Thou for Dabhiti boundest Dasyus not with cords ;
thou wast a mighty help. Worthy of lauds art
thou.
JO 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 stania is unintelligible, Ndrmara is said to be a fiend tlain

A

by Indra. The strengthming one : according to S&ja^a, Uijayanti is the name of a female demon or Pis&ch!. Orassmann takes it to mean the Sun, Ludwig thiuks it is the name of a stronghold used as a store-bouse of provisions.

9 The meaning of the first hemistich is uncertain. DabhtU: a
Bishi, named in I. 112. 33. Not tnth cords: in a prison without
curds, the grave.
10 All banke 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 U below the ground. S&jaQa explains the shad-vishtirah as heaven, earth, day, night, water, and plants, and the pancha sandfifoh as the five rftces of men,

ETMir U.] TEE RiaVEDA. M6

11 Meet for high praise, O hero, is thy power, that

with thy single wisdom thou obtainest wealth,
The life-support of conquering J&tftshthira. Indra,
for all thy deeds worthy of lauds art thou.
12 Thou for Turvlti 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. Indim.

Ministers, bring the Soma-juice for Indra, pour forth

the gladdening liquor with the beakers.
To drink of this the hero longeth ever ; oflfer it to
the Bull, for this he willeth.
2 Ye ministers, to him who with the lightning smote,
like a tree, the rain-withholding Vritra — Bring it to him, him who is fain to taste it, a draught

of this which Indra here deserveth.

1 1 JdtaUhtkwu ; a certain man of that name days S&ya^a, perhaps the institutor of the sacrifice.

12 Titrvtti and Vaffya appear to have been enabled to ford a great river by the aid of Indra. See I. 61 11. Turvfti was the son of Vayya. See I. 64. 6.

The outcast: or Par&vrij as a proper name. See I. 112. 8, where the miracle is ascribed to the Asvins.

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 S&yana : 'mayest thou be disposed to grant us exceeding abundance.'

1 MinUters: Adhvaryus, or priests, whose duty was to make the
preparations for sacrifice.

3 Ye ministerdy to him who smote Dxibhika, who drove

the kine forth, and discovered Vala,
Offer this draughty like V4ta in the region : clothe
him with Soma even as steeds with trappings.
4 Him who did Uraija to death, Adhvaryus I thoag^h

showing arms ninety-and-nine in number ;
Who cast down headlong Arbuda and slew him, —
sjpeed ye that Indra to our offered Soma.

5 Ye ministers, to him who struck down Svasna, and

did to death Yyansa and greedy Sush^ta,
And Rudhikr&s and Namuchi and Pipru, — to him»
to Indra, pour ye forth Ubation*
6 Ye mmisters, to him who, as with thunder, demolish-

ed Sambara's hundred ancient castles ;
Who cast down Yarchin'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
Ayu, — bring to him the Soma.
8 Ministers, men, whatever thing ye long for obtain ye

(juickly bringing gifts to Indra.
Bnng to the glorious one what hands have cleansed ;
to Indra brmg, ye pious ones, the Soma.
— — — - — ■

3 Dfibhtka : one of the nnmercms demons slain by Indra. Like Vdta in the region : bringing rain, as the Wind-god does.

Ab steeds toith trappings : the meaning of j^ is uncertain. S&ja^a explains it, ' as an old man (is covered) witli garments.'

4 Urana : another demon. Arbuda: a demon mentioned in I. 51. 6.

5 Svasna, Vyansoy and the rest, are demons, some of whom have
been previouslj mentioned.
6 Sarnbara : a fiend mentioned scTeral times in Book L Vcm^n : a demon who reviled Indra, and was slain with all bis sons and followers.

7 The hero foes : the text has only virdn, heroes. S4ya^ supplies 'assailants,' as Atithigva, Kutsa, and Ayu appear in Book L as favoured by Indra.

HYMN 15.] TEE RIQ7EDA. Zbl

9 Do ye, O ministers, obey his order : that, purified in
wood, in wood uplift ya
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 giunt us that great booty, O

V asu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud
may we speak, with heroes, in assembly.
HYMN XV. Indm.

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 &u:-reaching.
These things did Indra in the Soma's rapture.

9 In wood : in the wooden receptacle.

I In ike Trikadrvkoi: See II. II. 17. In %U rapture: in the
exbilamtion produced by drinking the fermented juice. See L 51. 2
and Note.
3 From front, as Hwere a house: the formation of the world is compared to the building of a houee.
Wilson renders : ^ (He it is) who has measured the eastern (quarters) with measures like a chamber.'

4 Compassing those who bore away Dabhiti, 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 Yala, 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 Dabhiti.
There the staif-bearer found the golden treasure.
These things did Indra in the Soma's rapture.
10 Now let that wealthy cow of thine, Indra, yield
in return a boon to him who lauds thee.
Give to thy praisers : let not fortune fail us. Load
may we speak, with brave men, in assembly.

4 DaJbhiti: See II. 13. 9.

6 The car of Uskas : the destruotion of the chariot of Ushas or Dawn by Indra is described more fully in IV. 30. 6.

7 Paravpj, here rendered * the outcast,' is taVen by S&ya^ as the name of a Rishi 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-heartr : the doorkeeper, or chamberlain, of Dabhfti. Th€ golden trtaaurt : of Chumuri and Dhnni.

BTMN 16.] THE RIGVBDA. 35»

HYMN XVI. ludra.

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 sur-

passed, nor may thy car be stayed by mountains
or by seas.
None Cometh near, 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 neces- sary for the sacrifice. Both the stones : for pressing out the Soma-jmice.

Thou, Indra, Bull, art lord of the strong gladdeniDg^ 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 \^ar.

Verily he will hear and mark this wora 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 clings
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. Indm.

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 (^ the ancient Angirasas with a
new song because his ancient deeds are continually renewed for oar
advantage.
2 Fortified hds body : protected it with a coat of mail.

3 The congregated twift ones : according to S&jana, the Asuras or enemies of the gods. According to

Roth the waters of the heaveo.

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 ^1 kind of precious wealth.
The thunderbolt, wherewith loud-roaring he smote
down, and striking him to death laid ^rW\ 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 Bcme an high: or perhf^s Mnminous,' as Prof. Max Mtiller
rend^s it.
5 Fonoard-hending : ready to fall until Indra fixed them.

6 Eriffi: originallj ' a leather bag ' and metaphoricaUy < a cloud,' said by S&ja^a to be an Asura or demon.

7 As Bhaga: as the god who distributes wealth, and also presides OTor love and marriage. From the seat of all: from the hall of sacri- fice where seats of sacred grass are provided for all the gods.

HYMN XVIIL Indim.

Thi! rich new oar 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 1 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 TKt fich new ear^ 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 thru whipt are the three tones of prayer ; the seven reins are the seven metres. The meaning of da^dHtrab^ ' ten sided,' is not clear. S4jana explains aritrdk as * preservers from enemies, i, e, sins,' the planets. Grass- mann thinks that wheels are meant.

2 The firsts ike second^ and the third time : the three daily sacrifices are referred to. He is rnan's priest : Agni must be meant

The second hemistich is obscure. Wilson, after Siya^a, para- phrases : ' 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 mcreasing rapidity with which the eager worship- per prays Indra to approach. The scholiast says that by their super- natural 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, Indra, carried by eighty,

ninety, or an hundred horses.
This Soma-juice among the Sunahotras hath been
poured out, in love, to glad thee, Indra.
7 To this my prayer, 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 libersd 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 oflfered 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 Sunahotrcu: apparently a family so called, etymologically * those ?7ho sacrifice with happy result.' According to S&yaigA, pma- . hotrdh means certain vessels into which the Soma-joice was poured. 1 Have hem dnmk : 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 VritnL
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 Siirya, —

Indra, the god, the mighty, to the mortal ;
For Etasa 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 Sushija, plague of harvest ;
And Indra, for the sake of Divod&sa, demolished
Sambara's nine-and-ninety castles*
3 And with the night : perhaps, bj giying the night for rest enabled D)en to perform the labours of the day. Or, aa aktund may meaa 'by light' * effected the mamfestation of the days by light,' as Wilson renders it after S&ya^a.

b See I. 61. 15. The legend says that a certain king who wished for a son worshipped Sdrya who to grant his prayer, was bom himself as the king's son. Afterwards when some dispute arose between this king's SOB who was named Sdrya and the Bishi Etasa, 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 Stya^a in taking Sdrya to be the name of a man. If, howe^ert as is veiy pos- sible, Sdrya there is the Sungod the mtenipg is that Indra, in order to fayour his faithful worshipper £tasa, compelled St^rya or the San to bring back his chariot and horses to the east; that is the retcffn of day on some particular occasion is attribated to Indra's interrention on behalf of his fitvourite. This appears to be the meaning of this ▼erse also. See also I. 121. 13.

As 'twere his portion : as (a father giv<es} fait portion (to a son),
according to S4yana.
6 Kvtsa and Divoddsa, faronrHes of Indra, and Sttshna «nd S<gm- baray 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 Gritsamadas for thee, hero, have wronght

their hjrmn and task as seeking favour.
May they who worship thee afresh, 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 brinff 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 guard-

ian 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.

25

5 He, Indra whom the Angirasas' praise delighted,

strengthened their prayer and made their goin^
prosper.
Stealing away the mornings with the sunlight, he,
lauded, crushed even Asna'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 D4sa.
7 Indra the Vritra-slayer, town-destroyer, scattered

the D4sa 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 Madt their goings prosper: by recovering for them the stolen cows, frequently mentioned in Book I. Ama^ ' the voracious,' said to be the name of a demon, one of the many foes overthrown by Indra.

6 Ddsa : said by S&jana to be an Asura, or demon of that name. The word is frequently applied to the foes of the Aryas, 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 D^a's own head, dear = (f^lXov in Homer.

7 The Ddsa hosts who dweU 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 cbuds.

8 The Dasyus : the Asuras or demons, according to Sayana.

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 sa^es sending forth their

songs found furtherance from him who speeds the
flood.
In Indra seeking help with worship and with hymn,
ihey 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 stmllow : S&yana gives two ezplaQations, ' hayiog a full throat,' or * praised by many.' Rider : borne through the sky.

4 The furious fiend : Vy itra.

6 Ability : to perform sacred ceremonies, according to Sayana.

HYMN XXII Indra.

At the Trikadnikas the great and strong hath druirk
drink blent with meal. With Vishiju hath lie
quaffed the poured out Soma-juice, all that lie
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. Ha 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 sub-
duing 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 THhadrvkas : the first thvee days of the Abhiplava ceFemoDy. Indu: a drop, especially of Soma-juiee; 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 23] THE RIG7EDA. 869

HYMN XXIII. Brahmanaspati.

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 Brahmai^aspati : hear us with help ; sit down in place of sacrifice.

2 Brihaspati, god immortal ! verily the gods have gain-

ed 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 Whe^ thou hast chased away revilers and the gloom,

thou mountest the refulgent car of sacrifice ; The awfiil car, Brihaspati, 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 overtakes not him who offers gifts to thee.

Him who hates prayer thou punishest, Brihaspati^

quelling his wrath : herein is thy great mightiness.

5 No sorrow, no distress from any side, no foes^ no

creatures double-tongued have overcame the man,-^

Thou drivest all seductive fiends away from him

whom, careful guard, thou keepest, Brahma^aspati.

6 Thou art our keeper, wise, preparer of our paths : we,

for thy service, sing to thee with hymns of praise.
Brihaspati, 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, Brihaspati :
give us fair access to this banquet of the gods*
1 BrdhmaaiaspaU : alternating with Brihaspati, the deity in whom the action of the worshipper upon the gods is personified. See 1. 14 3.

3 Bevilers : blasphening 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 generali 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, Brihaspati, the gods' revilers down, and
let not the unrighteous come to highest bliss.
9 Through thee, kind prosperer, Brahma^aspati,.

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,

Brihaspati, 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, Brahma^aspati, 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, Brihaspati ; 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,
Brihaspati 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, Brihaspati.
15 Brihaspati, that which the foe deserves not, which

shines among the folk effectual, splendid,
^ That, Son of Law I which is with might refulgent —
that treasure wonderful bestow thou on us.
15 Son of Law: who hast thy being in accordance with fita, truth
or eternal Law and Order.
HYMN 24.] THE RIGVEDA. 371

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.
Brihaspati, no further rest shall they obtain.
17 For Twashtar, he who knows each sacred song,

brought thee to life, preeminent o'er all the things
that be.
Guilt-scourger, guilt-avenger is Brihaspati, 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 Brihaspati, with Indra for ally didst hurl
down water-floods which gloom had compassed
round.
19 O Brahma^aspati, 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. Brahma^Mpati.

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, Brihaspati, fulfil our hearts' desire.

16 This stanza is difficult, and the translation is ooDJ.eotural» Wilson observes that S^jana's explanation is not vevj intelligible.

18 Angiras: Bphaspati is here called by the name of the ancient patriarch as A gni is in I. 1. 6. According ta the Bhdgavata Purdna Brihaspati is the son of Angiras.

Thou didst hurl down: the deed usuaJlj ascribed to Indra is

here attributed to Brihaspati as the lord of effectual prayer. See
I. 14. 3, and 62. 3.
1 Thy friend, our liberal patron : the institutor of the sacrifice, th^ faithful worshipper of the god and the rewacder of the priests.

2 He who with might bowed down the things that should

be bowed, and in his fiiry rent the holds of Sambara;
Who overthrew what shook not, Brahmanaspati, —
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
grayer, dispelled the darkness and displayed tiie
ght of heaven.
4 The well with mouth of stone that poured a flood of

meath, which Brahmajgiaspati 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 them-
selves to you.
. Effortless they pass on to perfect this and that, ap-
pointed works which Brahmanaspati ordained.
6 They who with much endeavour searching round

obtained the Paris' 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 Sambara: great black clouds b ef ore they pour their rain. The mountain stored with wealth : the cloud full of precious rain.

5 This stanza is difficult. Ludwig takes td hhuvandy * those crea- tures,' 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 Brahmanaspati decrees.

6 The Panis 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, Brahmanaspati

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 Brahmaqiaspati. When, gracious, for the hymn he brings forth food

and wealth, the glowing Sun untroubled sends

forth fervent heat.

10 First and preeminent, excelling all besides are the

kind gifts of liberal Brihaspati.
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,—
7 They Uft the kindled fire : the cows, or waters and the light which follows their eflPiision, 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 S^jana'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 wor- ship, and disperses enemies in battle.

10 Both classes : according to S&ya{iay the institutors of the sacrifice and the priests, or gods and men.

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He is the god spread forth in breadth against the gods : he, Brahma^aspati, encompasseth this All.

12 From you, twain Maghavans, all 1j*uth proceedeth :

even the waters break not your commandment.
Come to us, BrahmaQaspati and Indra, to our obla-
tion 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 stem, remitting at his will the debt,
strong in the shock of fight is BrahmaQaspati.
14 The wrath of Brahmafliaspati according to his will

had full eflect 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 BrahmaQaspati, 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 BrahmaQaspati, be thou controller of this o\u*

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. BrahmauaspaU.

He lighting up the flame shall conquer enemies
strong shall he be who oflers prayer and brings
his gift.
He with his seed spreads forth beyond another's seed, whomever BrahmaQaspati takes for his friend.

W In breadth agaiiut the gods : in his mightiness the representative
of all the gods.
12 Even the waters: all nature, even the strong and rapid water-^
floods.
HYMN 26.] THE RIG VEDA, 375

2 With heroes he shall overcome his hero foes, and

spread his wealth by kine : wise by himself is be.
His children and his children's children grow in
strength, whomever Brahmanaspati 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 Brahmanaspati 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, whom-
ever Brahmanaspati takes for lUs 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 Brahmanaspati takes for his friend.

HYMN XXVI. Brahmanaspati.

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 Brahmanaspati.
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
Brahmanaspati the father of the gods.
2 Worship^ thou hero: the Bishi addresMOS the exhortation to himself.

3 The father of the gods : Sayana explains pitaram^ father, by pd-
layitAram^ protector.
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4 Whoso hath honoured him with offerings rich in oil,
him BrahmaQaspati leads forward on his way,
Saves him from sorrow, frees him firom his enemy^
and is his wonderful deliverer from woe.
HYMN XXVIL Adityas.

These Jiymns that drop down fatness, with the ladle
I ever offer to the lungs Adityas.
May Mitra, Aryaman, and Bhaga hear us, the migh-
ty Varuflia, Daksha, and Ansa.
2 With one accord may Aryaman and Mitra and Var-

U9a this day accept this praise-song —
Adityas bright and pure as streams of water, free
from all guile and falsehood, blameless^ perfect.
3 These gods, Adityas, vast, profound, and fedthfcd,

with many eyes, fain to deceive the wicked.
Looking within behold the good and evil : near to
the kmgs is even the thing most distant.
4 Upholding that which moves and that which moves

not, Adityas, gods, protectors of all being,
Provident, guarding well the world of spirits, true to
eternal law, the debt-exactors.
1 With the ladle : that is, with my tongue that utters praises as the sacrificial ladle pours out the oblations of clarified butter.

Adityas: See 1.14. 3.

Bhaga : the name of this ancient god still survives in the Slavonic languages as a general name for God. He is frequently invoked to- gether with P&shan and the Adityas. See I. 14. 3.

Daksha : active energy, spiritual power personified, and called an Aditya or son of Aditi. S4yana tal^es the word as an epithet of Ansa, powerful.

Ansa : another of the Adityas, the Distributor. See II. 1.4.

3 Looking toithin : into the hearts of men.

4 The debt-exactors : the punishers of sin.

5 May I, Adityas, share in this your favour which,

Aryaman, brings profit e'en in danger.
Under your guidance, Varui^ia and Mitra, round
troubles may I pass, like rugged places.
6 Smooth is your path, Aryaman and Mitra ; ex-

cellent is it, Varu^a, and thornless.
Thereon, Adityas, send us down your blessing : grant
us a shelter hard to be demoHshed.
7 Mother of kings, may Aditi transport us, by fair

paths Aryaman, beyond all hatred.
May we uninjured, girt by many heroes, win Var-
UEia'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, Adityas, is your greatness ;
fair is it, Aryaman, Varui^a, 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 Varu^a, 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, Adityas.
Simple and guided by your wisdom, Vasus ! may I
attain the light that brings no danger.
7 Mother of kings : Aditi, the lufinite, mother of the Adityas.

8 Three a/re their functions : perhaps the absorption, retention, and
effusion of rain.
10 Aswra: A divine and immortal being; apparently a higher title

than devdhy 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 Adityas' guidance.
14 Aditi, Mitra, Varu^a, 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, Adityas,
May I car-borne pass like a skilful horseman : un-
injured may we dwell in spacious shelter.
17 May I not live, O Varu^a, 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, Dight, 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 dwell- ing 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 cere-
mony, reduced to poverty.
HYMN 2S.] THE BIG VEDA. 379

HYMN XXVIII. Varuna.

This laud of the self-radiant wise Aditya shall be
supreme o'er all that is in greatness.
I beg renown of Varuna the mighty, the god ex-
ceeding kind to him who worships.
2 Having extolled thee, Varuna, 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 Varuijia, 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 Aditya, the sustainer : the

rivers run by Varupa'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, Varuna, 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, Varuna, 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, Varuna, 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 Varuna, 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 «ud ordinances from which life and all blessings flow.

8 O mighty Varu^a, 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 YaruBia, while we live direct us.
10 O king, whoever, be he friend or kinsman, hath

threatened me aflfrighted in my slumber —
If any wolf or robber fain would harm us, therefrom,
O Varu^a, give thou us protection.
11 May I not live, O Varu^a, 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 XXrlX. ViBvedevas.

Upholders of the Law, ye strong Adityas, remove

my sin like her who bears in secret.
You, Varuflia, 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 vidth us kindly : this
day be gracious to us and hereafter.
What service may we do you with our fature, what
service, Vasus, with our ancient friendship ?
O Aditi, and Varu^a 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 lAke her who bears in secret : as an un wedded 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 oflfences : 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 Varuna, 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 Vritra.
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

Vritra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra
subdued the foe with sharpened weapons.

6 A»a itre the ganibUr ; as a father punishes his son for gambling. Yaw 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 f : meaning that the waters are eternal.

2 The first hembtich is obscure. His mother : Aditi, the mother
of Indra.
3 Aloft he stood; Indra. See I. 32. Enveloped in a cloud; referring

to Vritra.
26

4 As with a bolt, Bnhaspati, fiercely flaming, pierce

thou Vrikadvaras', 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 Sarasvati, protect us : with the Maruts allied thou

boldly conquerest our foemen.
While Indra does to death the daring chieftain of
SaijL^ikas exulting in his prowess.
9 Him who waylays, yea, him who would destroy us, —

aim at him, pierce him with thy sharpened weapon. Brihaspati, 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 Vrikadvaras ; supposed by Ludwig to be the king of the Sandikas, the hymn being a prayer for victory in an approaching battle with him. The Asvra^ would then mean king.

7 Let him not : may not Indra. The stanza is diflicult. Comes with kine: referring to Indra who rewards his worshippers with gifts of cattle.

111 craving joy address with hymn and homage your
heavenly host, the company of Maruts,
That we may gain wealth with full store Jof heroes,
each day more famous, and with troops of children.
HYMN XXXI kVifvedeyas.

Help, Varu^a and Mitra, O ye twain allied with
Vasus, Rudras, and Adityas, 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, com-

ing 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 Twashtar, god who rules the world with

power, one-minded with the goddesses speed forth
our car ;
I1& and Bbaga the celestial, Earth and Heaven, Pd-
shan, Purandhi, and the Asvins, 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 stauza 1 have translated like the rest of the hymn in eleven syllable lines instead of the twelve syllable lines which I else- where use for the Jagati verses.

1 Hdp our car ; in the chariot-race.

4 Purandhi : meaning the intelligent, may be either an epithet of Piishan or the name of a separate deity.

5 I praise you hoth^ Earth: i. e, 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.

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6 We seek the praise of you who ever long for praise :

the drasfon of the deep, the stormer of one foot, Trita, Eibhukshan, Savitar, shall joy in us, and the floods' swift child in our worship and our prayer.

7 These earnest prayers I pray to vou, 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 mig^t the goal, your notice.
HYMN XXXIL Various deities.

Graciously further, 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 R4k4 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 Tht dragon of the deep : Ahirbudhnja, 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 Jloode* twift 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 jRdkd : the goddess presiding over the actual day of fUll moon, and apparently associated with child-birth.

5 All thy kind thoughts, O Il4k&, lovely in their form,

wherewith thou grantest wealth to him who oflfers
gifts —
With these come thou to us this day benevolent, O
blessed one, bestowing food of thousand sorts.
6 O broad-tressed Sinlv&ll, 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 Sinlv&ll queen of
men.
8 Her, Sinlv&U, her, GungA, her, R4k4, her, Sarasvatl, Indr&Ql to mine aid I caU, and VarunAnl for my weal.

HYMN XXXIII. R«dra.

Father of Maruts, let thy bliss approach us ; ex-
clude 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,

Kudra, 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 Sinivdli : a similar lunar goddess, who aids the birth of children.

8 GvngH : identiBed bj Sllyana with Kuhd, another lunar goddess or the day of conjunction when the moon rises invisible. Indrdnt and Varundni are tbe consorts respectively of Indra and Yaruna.

1 Rudra : See L 1 14, Mighty with the chtxrgtr ; as a cbariot-bome warrior.

4 Let tis not anger thee with worship, Rudra, ill praise,

strong god I or mingled invocation.
Do thou with stren^hening 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 glo-
rify 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 Wiik worship : with imperfect worship. Mingled invoctUion : in which other gods also, who haye no claim to the particular oblation, are addressed.

5 Yield iM to this evil purpose : give us up to the malice of oar enemy.

6 The strong : or the Bull, Rudra, accompanied by his sons the Maruts.

8 Fair-complexioned : The white complexion of Siva, the later re- presentative of Rudra, has therefore, as Wilson observes, its origin in the Rigveda.

Worthy, thou wieldest this tremendous power i 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.

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.

1 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 prin- ces, and be thou gracious to our seed and offspring.

15 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. Manitg.

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 owr father Manu hath selected: Wilson observes that " this alludes to the vegetable seeds which Manu, according to the MahdbhdratOy was directed to take with him into the vessel in which he

was preserved at the time of the deluge."

14 Our princes: our wealthj patrons, the institutors of our sacrifices. 1 Have disclosed the kine: "give vent to it«-(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 Eudra, O Maruts with brilliant
chests, engendered you within Prisni's resplen-
dent side.
3 They drip Uke 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 wuth 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 toflow :

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 Primes resplendent side : Prisni the mother of the Maruts, pro- bably * the speckled cloud/ is, accordiug to Sayana, the Earth who in the form of a brindled cow was impregnated by Rudra.

3 With the stream^ 8 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 Sayana, paraphrases: ^< and they rush along with swift (horses) on the skirts of the sound- ing (cloud)."

4 The meaning of the first line is not clear. Wilson renders it : ^' The prompt-giving Maruts ever confer upon the (offerer of sacri- ficial) 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 hrighUy-fianUn^ 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 ; pre-

vailing 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, laviuh 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-bring-
ing men.
9 Save us, O Maruts, Vasus, from the injurer, the mor-

tal 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 Prisni'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 Pfisni 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 Hudra, to Trita for the destruction of his enemies." Trita is said by S&yana to be a Kisbi. Ludwig in his note on the passage takes Trita to be a name of the Soma.

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11 We call you, such, great Maruts, following wonted

ways, to the oblation paid to Vishnu speeder-on. With ladles lifted up, with prayer, we seek of them preeminent, golden-hued, the wealth which all extoL

12 They, the Dasagvas, 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 Budras have rejoiced them in the gathered

bandtf 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 smg 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 scoflf and scorning.
HYMN XXXV. Son of WatetB.

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 ?
1 1 Yifiknu speeder-on : who runs his rapid course round heayeo. S&yana explains Vishnu to mean * the diffusive and desirable Soma.' Perhaps, as Ludwig thinks, sacrifice in general is intended, of which Vishnu is the representative.

12 The Da$agvas : the Maruts are here said to have been the first performers of sacrifioe, the true Dasagvas. The priests so called be- longed originally to the race or school of Augiras.

14 The second hemistich is very obscure. S&yana's explanation (see Wilson) is altogether unsatisfactory.

1 The floods' child : or son of the waters, Ap&mnap&t, a name of Agni as bom in the form of lightning from the waters of the aerial ocean or firmament. Make them lovely : gi^Etoe them with acceptance.

HYMN 35.] THE RIG VEDA. 391

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 god-
head hath produced all things existing.
3 Some floods unite themselves and others join them :

the sounding rivers fill one conmion 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 : Ila, Sarasvatf, and Bli&ratt, 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 «i»- light : ApimnapAt's or Agni's. In farts 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, resplen-

dent 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. Tho»e
who present their gold : the iustitutors of sacrifice who reward the
priests.
11 In secret : Apimnap&t, the celestial Agni, increases and grows strong withont men seeing the process.

The terrestial Agni is kindled and tended by the sister fingers and fed with oil or clarified butter.

1 2 Nearest friend of many : lowest down, and so nearest to men, of all the gods. Make his back to shine : with batter offered in sacrifice.

13 Within them: within the waters. The Bull: apparently Agui
himself.
As in another's body : that is, fire originally celestial as Ap&mnapai, has come to men as terrestial and sacrificial fire.

BYMN 36.] THE R167EDA. 393

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 Vashat and

SvAhl

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, Twashtar, 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 oflfer 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 bawl: the sacred vessel held by th.e Hotar or Hotri one of the chief officiating priests.

Va$h<U and SvdM^ meaning respectively ' may he (Agni) bear it (to the gods)' and Ave! or Hail! are words of consecration and bles- sing used when oblations are offered.

2 Sans a/BhanUa : the Marnts, sons of Rudra the Warrior. Potctr: etymologically, Cleanser, is the title of another of the priests.

4 Bring the gods hither, sage, and oflfer sacrifice : at the

three altars seat thee willingly, O priest.
Accept for thy delight the proflfered 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 withia
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 Ritus 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 Ritus from the

Hotar's cup.

4 Sagt: Agni. TheKindler: the Agnidh, the priest who lights

the fire. The three altars: of the Gftrhapatja, AhavaDtja, and
D&kshina fires.
6 Both the kings: Mttra and Varni^a. The Director: Prasistar, another priest, firat assistant of the Hotar.

1 Agoi is addressed as Draviiiodls or Wealth-giver. Adhvaryvg : ministering priests. The Ritus : the Seasons or the deities presidicg 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 seising, bold one, thou who grantest
wealth, drink Soma with the Bitus from the
Neshtar's cup.
4 From Hotar's cup and Potar's he hath drunk and

joyed : the proflfered food hath pleased him from
the Neshtar'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 ^ith the meath, and drink the Soma, ye rich in abundant strength.

6 Agni, accept the fuel and our oflfered gift : accept the

prayer of men, accept our eulogy.
Do thou with all, with Ritu, 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 Neshtars cup : the Neshtar is the priest who leads forward the wife of the saorificer.

5 ye twain : Asvins.

6 With aUy with Ritu : the meaning is, apparently,\with3 all the Bitus but Bitu 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 hioh, ilie god broad-handed

spreads his arms widely forth &at 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 Rke 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 h'ght of AgnL
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 meauing of this stanza is ohscare. I have givea what ap- pears to he the sense of the words as they stand, but the verse, as a whole, is scarcely intelligible. Wilson, following Siyana, paraphrases it thus : *' She (Night), enwraps the extended (world) like (a woman) weaving (a garment) : the pnident man lays aside the work he is able (to execute) in the midst (of his labour) : but all spring up (from re- pose) when the divine, unwearied Sun, who has divided the seasons, again appears." Roth takes aramoUx^ which I have rendered by ^holy-minded' as a substantive, the Genius of Devotion, and trans- lates : " 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 ISavitar ia present (L e. morning returns).

5 The mother: Ushas or Dawn assigns Xjq her son Agni the Agni- hotra 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 weU as by men on earth.

H7MN 38.] THE BIGYEDA. 397

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 Varuijta

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 Varu^a 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 Nar&sansa 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, fix)m 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 Yeda as the god of the ocean, Varuna is yet frequently connected with the waters, either of the firmament or of earth.

10 They who strengthen hlisB: the gods in general. The Damti Lord : the guardian of the consorts of the gods, Twashtar, who is generally represented as attending or attended by them.

Naramnsa : * the desire of men,' a name of Agni.
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HYMN XXXIX. Aavins.

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 Cbakw^ 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 ; pre-
serve us, like two crutches, that we fall not.
1 In this hymn the Asvins are compared to a number of objects, animate and inanimate, in many of which the only point of reseiu- blanoe is duality.

Sing like the two pres9-9tone$: may your anspicioos 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 foWs envoys : the messengers whom the iustitutors of sacrifices send to the priests when they wish to secure their services.

2 Ye come electing : to choose and accept the offeriiYgs made.

3 Chahwds : the Cliakrav&ka, or as it is now called in Hindi, the Chakw4, 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. Chakw& is properly the male bird, and Cbakwi the female.

(

6 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 oreasts 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.
Asvins, these hymns that struggle to approach you,
sharpen ye like an axe upon a whetstone<
8 These prayers of ours exalting you, O AiSvins, have

the Gritsamadad, 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 PAshan.

Soma and P^han, parents of all riches, parents of
earth and parents of high heaVeti,
You twain, brought forth as the whole world's pro- tectors, 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 P6shan, Indra

generates ripe warm milk in the raw milch-cows.

3 Soma and pAshan, 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 SoTna addressed in ibis hymn is the god who represents and ani- mates the juice of the Soma plant. See I. 18. 4.

Piishan : a solar deity who protects and multiplies catde 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 Ooe in the heaven on high hath made his dwelling,

on earth and in the firmament the other.
May they disclose to as great store of treasure, nuich-
loDged-for, rich in food, scarce of enjoyment.
5 One of you twain is parent of all creatures, the other

journeys onward all-beholding.
Soma and Plkshan, aid my thought with &voar : with you may we overcome in all encounters.
< May PAshan 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 XLL Various Deities.

O VAtu, come to us with all tiie thousand chariots

that are thine,
Team-borne, to drink the Soroa-juice.
2 Drawn by thy team, O VAyu, come; to thee is

offered this, the bright
Thou visitest the presser^s house.
3 f ndra and V&yu, 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-strenglhea-

ers, Mitra, Varuijai
Listen ye here to this my caU.
4 Owt M iht heaven wi high : P&shan, as a •celestial god. The Qther : Soma, who dwells ou earth in plants, and in the firmament as the mooo.

5 Otu of you : Sema. With allusion, perhaps, to the libations of Soma-juice which produce the rain upon which the production and growth of all creatures depend. AlUbeholding : as a solar deitj, or the Sun.

1 Vftyu, the god of wind, is addressed in the first two stanzas. In those that follow the poet invokes Indra and Vayu, Mitra and Varuna, the Asvius, Indra, the Visvedevas, Sarasvatl, and Heaven and Earth.^

5 Both kings who never injure aught seat them in

their sujwemest home,
The thousand-pillared, firmly-based.
6 Fed with oblation, sovran kings, Adityas, lords of

liberal gifts,
They wait on him whose life is true.
7 With kine, Nfcatyas, and with steedfi,. come, Asvins,

Rudras, to the house
That will protect its heroes well ;
8 Such, wealthy gods I as. none a&r nor stanc^ng nigh

to us may barm,
Yea,, no malicious mortal foe.
9 As such, O longed-for Asvins, lead us on to wealth

of varied sort,
Wealth that shall bring us- room and rest.
10 Verily Indra^ conquering^ all, drive th e'en mighty

fear away.
For firm is he and swift to act^
11 Indra be gracious unta us-: sin shaH not re€K)h us

afterward,
And good shall be before u» stilL
1 2 From all theregionaof the worldlet Indra send^ security,
The foe-subduer,. swift to act.
12 O all ye gods,, come hitherward: hear this^ mine
invocation, seat
Yourselves upon tbia sacred giass.
14 Among the Sunahotras strong; for you £3 ttris sweet

gladdening draught :
Drink ye of this delightsome juice.
15 Ye Maruts led by Indra, gods with Fibhaui for your

bounteousest,.
Hear all of you this caU of mine.
14 Among the Sunahatras-t the faixa4y of which. Gritflamada,. the Rishi of the hymn, was a member^

15 WUk PUshan for yonwt bounteousest: that ia,. among whont P&shan is the most liberal giver of good gifts; or the meaning majir be, whose benefitctor is P&shan.

16 Best mother, best of rivers, best of goddesses,
SarasvatI,
We are, as 'twere, of no repute ; dear mother, give
thou us renown.
J 7 In thee, Sarasvat}, divine, all generations have their
stay.
Be glad with Sunahotra's sons : goddess grant us
progeny.
18 Enriched with saorifioe, accept, 8arasvati, these

prayers of ours,
Thoughts which Gritsamadas 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,
go This our effectual sacrifice, reaching the sky, shall
Heaven and Earth
Present unto the gods to»day,
81 In both your laps, ye guileless ones, the holy gods
shall sit them down
To-day to drink the Soma here,
HYMN XI^II, KapiDJala.

Tblling his race aloud with cries repeated, he sends
his voice out as his boat a steersman.
bird, be ominous of happy fortune ; from no side
may ci^lamity befall thee.
16 Sarawati: See I. 8. 10.

19 Ye who hUsB tacriftoe : aooordtng to S^ja^a, the two havirdhdna$ or vehicles on which the Soma and oUier offerings are put, aud which are supposed to represent Heaven aud Earth, are addressed. It is more likelj, as Lud^^ig suggests, that Agui and the humau priest ar? intended. *' We choose you both, thee, the buwau priest, and Agui the god."

This Hjmn is said to be addressed to Indra in the form of a kapiQ- jala, the bird which we call the FrauQolin^ partridge.

J ffe ; the k^pi^jala.

HYM:^ 43.] fHE RIGVEDA. 403

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 ffood 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 winged bu*ds that in due season
speak.
He, like a SAma-chanter utters both the notes, skill- ed in the mode of Trishtup and of GAyatri. 2 Thou like the chanter-priest chantest the S&ma, 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 beiug regarded as auspicious.

This hjmn is said to be addressed, like the preceding, to ludra in the form of a kapinjala or Franculioe paitridge.

1 Sdmorchanter : the Udgitar, one of the four chief priests whose dutj is to chant the hymns of the S&maveda. Both the notes : a high and a middle. Trishtup: the measure consisting of forty-four syl- lables in a verse or stanza; four P^das or demi-hemistichs of eleven syllables each. Gdyatrt: the measure consisting of twenty four syl- lables in a stanza, three lines of eight syllables each, or one line of sixteen and one of eight.

2 A BrakmwrCs son : the Brahmaputra, or Brahman-priest*s son, is said to be the same as the BrUhmun^chchhaudi, one of the sixteen priests, who recites the mantra that is not to be sung or chanted.

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3 When singing here, O bird, announce good luck to as,
and when thou sittest still think (Hi 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 L Agnf.

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.
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 Rishi Yisvamitra or to members of his family. Visv&mitra holds an important place in Indian tradition, according to which he was born a Kshatri ja, but by the yirtne of his intense austerities raised himself to the Br&hman caste. The rivalry between Yisvamitra and the Rishi Yasishtha is alluded to in many passages of the Bigveda, and it is thought that as caste dis- tinctions had not at that time become fixed, the later stories on the subject of this rivalry may have rested on a Yedic legend which says that king Sud^ having employed Yasishtha as his domestic priest, allowed on various occasions Yisv&mitra also to ofiQciate, which led to jealousies and quarrels between these two functionaries. The story of Yisvimitra is told at full length in the Rdrndycuna^ L 61-66. (SchlegeFs edition, and Griffith's translation).

The first and eleven following hymns are ascribed to Yisvamitra
himself.
1 E(ut 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 S&ya^a. Ludwig sug- gests 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 welfajre,

allied by birth to Heaven and Earth in kinship.

The gods diseovered in the midst of waters beautiful
Agni with the sisters* labour.
4 Him, bless^ 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 : aU-knowing Agni, son of Heaven and Earth.

With the tiiters* labour: the meaning is not clear. Ludwig suggests upasi instead of apati; 4n 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 : havix^ onlj the lucid waters for robes.

7 Hii 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 blessed 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.
1 1 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.
1 2 As keen supporter where o[reat 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.
18 Him, varied in his form, the lovely infant of floods and plants the blessfed wood hath gendered. Gods even, moved in spirit, came around him, and served him at bis birth, the strong, the wondrous.

9 HiB fatk^i bosom ; his father, according to S&ya^a, is the firma- meut; but as the firmament is not reprettented in the Veda as a god, Pjaus, or Twashtar, is probably intended, as Lndwig suggests.

The blessed friends must be the l^ibhus, and the young dames the Gnks or consorts of the gods. He stayed not hidden : refers not to Agni but to his father, Twash^r.

10 He: the father. Many a swelling bosom; of the celestial Waters. The bright and strong: Agni. The felhuhspouses : Heaven and

Earth, or Night and Morning.

11 In the sister rivers* service : or in their bosom, if upasi may be
read for apa^,
13 The brood : par excellence, the host of Maruts.

13 The bUsskl vfood; one of the fire-sticks by which Agni is kindled.

14 Like brilliant lightnings, mighty luminaries accom-

pany 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 fol-

lowers 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 mor-
tals : 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 be 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 J&taved^ stablished.
14 The hovndUss stall: limitless a^ial space. Amrit: water, ao^
cording to S&jaua.
17 Thou goest to the gods, fulfilling: completing our sacrifices and
making them effectual.
20 In every birth is Jdtavedds stablished: Agni who knows all life is appointed in every generation as the great high priest who mediates between gods and men.

BYMN 2.1 THE RIOVEDA. 409

21 Stablished in every birth is J&tavedis, kindled per-

petual by the Visvfimitras.
May we rest ever in the loving-kindness, in the au-
spicious 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, vouch-
safe to give us ample wealth, 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, Vaisvdnara, 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 Jm-
plored,
Agni, oblation-bearer, gracious, ever young, infal-
lible, 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 ex-
tolled :
1 Vaifudfiara : Agui who belongs to all men; the god of all Aryaa
families.
Our praite : literally ' the wish,' explained by Sayana as stutinif that is the praise which thou wishest for and which we now offer.

2 Child of two mothers : of Heayen and Earth, or of the two fire-
sticks.

The Bhrigus' bcmnty, willing, strong \«rith sages' lore,

even Agni shining forth with light that comes

from heaveti4
6 For happiness, men, having trimmed the sacred grass,
set Agni glorious for his strength before them herer ; 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 trimmecL
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 thingps
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 Bhrigus' bowU$f : Agni, the treasure which the Bhrigoa re- ceived from MIttarisvan and bestowed on other men.

5 Bttdra : 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 fi'om death : the immortal gods. Three spUn- dowrs : 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.

HYMN 2.] THE RIOVEDA. 411

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 :
Vaisv&nara immortal with wide-reaching might, be-
stowing goods and wealth on him who offers gifts.
12 Vaisv&nara, 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 prosperitv we seek to Agni, him whose

course is splendid, gold-haired, excellently bright. Whom Mdtarisvan 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 Bom as a Hon, destructive and yoracious, and as a lotuUy- bellotnng bull, with reference to his strength and the roar of his flames.

13 The common VHiy : 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. AgnL

To him who shines afar, VaisvSnara, 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, en-

sign 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 do-

mains, Vaisv&nara 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 s msi,y constantly visit men.

2 The lofty dwellingplace : the hall or chamber in which sacrifice is celebrated.
5 Lord of green domains : who has dominion over bashes and trees.

6 To and fro : between heaven and earth. Those who crown each rite : the gods who make sacrificds efifectual.

7 Sing, Agniy 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, J&taved&s, 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 Vaisvdnara, wherewith

thou, O far-sighted god, hast found the light.
Thou fiUedst 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 Vaisv&nara's won-
drous acts.
Agni sprang into being, magnifying both his parents,
Heaven and Earth, rich in proline seed.
HYMN IV. Apr!..

Bb 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 fiiehd thy friends, O Agni.

7 The great man^e strength : the strength of the eminent man who is the institutor of the Bacrifice.

11 The first hemistich of this stanza is somewhat obscure. SAja- na's paraphrase as given by Wilson is : '* From acts that are accept- able to YaisvUnara comes great (wealth) ; for he, the sage (Agni) alone, bestows (the reward) of seal in (the performance of) his worship."

The Aprts who are said to be the deities of this hjmn are the diyine or deified beings and objects to which the propitiatory verses
28
414 TEE STUNS OF [MOOK tit.

2 Agni whom daily VaruQa and Mitra the gods brings

thrice a day to this our worship,
Tantlnap&t, dnrich with meath our service that dwells
with holy oil, that oflfers 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 Alow in
hero beauty at assemblies.
6 Night and Dawn, lauded, hither come together, both

smiling, different are their forms in colour,
That yarui;ia and Mitra may accept us, and Indm,
girt by Marut8» with his glories.
7 I crave the grace of heaven's two chief invokers : the

seven swin 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 Aprls, ezoept SAkta III. of the Second Ma^dala [II. 3.], to which it bears the near* est analogy : they are both perhaps of aomewhat later date than tha others."

2 Tafi4napdt : a name of Agni; 'child of thyselE' See I. 13. t.

4 Tour way : a path for Agni and the BarkU or sacred graasi the god and the deified object addressed in the stansa.

In the midst of heaven : in the centre of the radiant hall of nori-
fice, as S&yana explains it.

5 This stania refers to the deified doors of tha hall of aaorifioe^ and to the deities who preaide 0T«r them.

7 Bemftm's two ehiif imvcktn: Agni and peAapa Vicuna. Sea
I. 13. 8.
TA* mven mifi 9Utd$: at? en niiiiateniig prieati.

HTMN 5.3 THE RWVEDA. 411

These speak of truth, praising the truth eternal,
thinking on Order as tne guards of Order.
8 May Bhdratl with all her sisters, 114 accordant with

the gods, with mortals Agni,
Sarasvati with all her kindred rivers, three goddesses
— <K)me to this grass and be seated.
9 Well pleased with us do thou O god, Twash^r,

give ready issue to our procreant vigour.
Whence springs the hero, powerful, skilled in action,
lover of gods, adjuster of the press-stonea
10 Send to the gods the oblation, lord of forests, and let

the immolator, Agni, dress it.
He as the truer priest shall oflter 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. Agal.

Aqni 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 Bkdratiy Jld, and Sarawatty are goddesses presiding oyer differ- ent departments of religious worship. See I. 13. 9. The name of Agni is inserted somewhat anconnectedlj^.

10 L(frd of forests: Vanaspati, a large tree; perhaps the sacrificial post which is said to be a form of AgnL

Truer priest : as compared with human priests.

11 Happy mother: literally, having ezceHent sons, the Adityas. Hail I Sv&h&; the sacred formula used in making oblations.

1 Who skinM against the Dawns : rekindled for the morning sacri-
fiees.
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, ful-
filling 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,
V aruoa, JdtavedAs ;
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 Stlrya,
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 Tkt htight : the plaoe called the north altar, Bays S&ja^a. Ver- hnps the height of heaven may be intended.

4 Agni is here identified with Mitra, the Sun, and both these gods
are identified with Varui^a.
5 The dear lofty place of the earth may be the altar, or the east- ern point. The bird, is the Sun who flies through heaven. The $eva^ headed, said by Siyair^ 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 Sanuya charmm 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 hird^^ place, is the station of the Sun, who is adored with oblations of clari- fied 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 ih 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 Mdtarisvan, 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 Bhrigus, Mdtarisvan 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 oflEspring. 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 Bis motherB : or his parents, Heaven and Earth, who are streng- thened 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 oyer the fire.

9 The earth^s centre : earth's most important place, the altar.

In the second hemistich Agni is identified with M&tarisvan the divine or semi-divine being who brought him from heaven.

10 For from Bhxigus : the words in the text would seem to mean that M&tarisvan took the fire from the Bhf igus ; but, as Ludwig sug- gests, pan perhaps implies separation. Sslyana explains Bhrigus in this place by rays of the Sun.

1 The godrapproaehing 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 heaveii,

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 wor*

shipped 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 weU-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

tiiy power bast 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, J4tavea&s.
7 Even from the sky thy brilliant lights shone hither: stiU

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,

BKtme onward to the right : or to the south of the fire-altar. Ac- cording 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 Vishnu the god of the mighty stride, that is, the Sun, or as S&yapa says, of the fiur-eztending Agni.

HYMN 6.] THE R16VEDJL 419

And those^ the holy, prompt to hear, our helpers,
who, car-borne, turn their horses hither, Agni —
9 With these, borne on one ear, 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.
9 Tht ihru-and-ihirty : See I. 34. 11.

APPENDIX I.

Page 226, 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 [lUe loquitur]. ^' AdhssreDS, arote adhssrens, ilia quse muB- telse similis se abdidit^ multum humorem effundens, dat mibi complexuum centum gandia."

7 [lUa loquitur]. " Prope, prope accede ; molliter me tange,
Ne putes piles corporis mei paucos esse : tota sum villosa sicut
Gandhftridum ovis."
Professor Ludwig thinks that TdohiH (multum humorem, i e., semen genitale, effundens) may be the name of a slave-girL Oandhdridun ovis : a ewe of the Qandhftris, The country of Gandbdj*a is placed by Lassen to the west of the Indus and to the south of the Kophen or K&bul river. King Darius in a rock-inscription mentions the Qa{n)ddra together with the Hi{n)du as people subject to him, and the Qandarii, together with the Parthians, Khorasmians^ Sogdians, and DacUk®, are said by Hero- dotus to have formed part of the army of Xerj^es. The name of the country is preserved in the modern Kandahar. See Muir, 0. 8. Texts, iL 342, and Zimmer, Altinddachea Leben, p. 30.

Paob 313, Hymn CLXXIX

The deified object of this omitted hymn is said to be Rati or Love, and its l^his or authors are Lopdmudrd^ Agastya^ and a disciple. Lop^mudrd. 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 1 the disciple or the poet briefly tells the result of the

It APPENDIX.

dialogne. Stanza 5 is supposed to be spoken by the disciple ^f/ha has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In ^tan^ 6 ' toiUng with strong endeavour' is a paraphrase and not a translation of the original hhanamdndh khanitraih (ligonibus fodiens) which Sd^yana explains by 'obtaining the desired result by means of lauds and 8acriiice&'

M. Bergaigne is of. opinion that the h}rmn has a mystical meaning, Agastya being identifiable with the celestisd Soma whom Lop&mudrA, representing fervent Prayer, sttcceeds after long labour in drawing down from his secret dwelling place. See La Religion V^ique, ii 394 f.

1 "Through many autumns have I toiled and laboured, at night

and mom, through age-inducing dawningS;
Old a^e impairs the beauty of our bodies. Let husbands
stilfcome near unto their spouses.
2 For even the men aforetime, law-fuflfillers, 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 ssmolos et

semulas vincamus.
Superemus in hac centum artium pugna in qua daas partes
convenientes utrinque commovemus." 1 " Cupido me cepit illius tauri [viri] qui me despicit, utram hinc

utrum illinc ab aliqua parte nata sit." Lopamudra taurum [mantum suum] ad se detrafait r insipieos

ilia sapientem anhelantem absorbet.
6 "This Soma I address that is most near us, that which bath
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 child-
ren, 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 institu- tors of sacrifices, are meant M. Bergaigne understands the ex- pression to mean the two forms or essences of Soma, the celestial and the terrestrial.

APPENDIX 11.

Metrk

Rhyme is not used in the Rigveda. The metres are regu- lated by the number of syllables in the ^ick or stanza which consists generally of three or four Plldas, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second Pllda, and so forming two hemistichs or semi-stanzas of equal or unequal length. These P4das most usually contain eight or eleven or twelve syllables each ; but occasionally they consist of fewer and sometimes of more than these numbers. The P&das 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 P&das vary in quantity and length. As regards quantity, the first syllables of the P&da are not subject to very strict laws, but the last four are more regular, their measure being generally iam- bic in P&rdas of eight and of twelve syllables and trochaic in those of eleven. In the printed text the first and second PS,das 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 :

Anuahtwp : or anushfvhhy consisting of four Psldas of eight syl- lables each, two Padas forming a line. This is the prevailing form of metre in the Mdnavd-dfiarTna-Sdstra or Latvs of Marnt, the Mahdbhdrata, the BdmdyaTia, and the Pur&nas.

Anushtubgarbhd : a metre of the Ushhnih class; the first F&da containing five syllables and the three following PMas eight syllables each.

Ashti: consisting of four P&das of sixteen syllables eacb^ or sixty- four syllables in the stanza^

Atidhfiti: four P&das of nineteen syllables each, =76 syllables.

AtisaJcvaH: four P4das of fifteen syllables each, =60.

Atya^i: four P&das of seventeen syllables each, =68.

Bfihati: four P&das (8+8+12+8) containing 36 syllables in the stanza.

Dvipadd vi/rdj ; a species of Q&yatri consisting of two P&das only ; 12+8 or 10+10 syllables; inadequately represented in my version by two decasyllabic iambic lines, four of which form the stanza.

OdyatH: the stanza usually consists of twenty-four syllable^ variously arranged, but generally as a triplet of three F&das 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.

Jagati : a metre consisting of forty-eight syllables arranged in four P&das of twelve syllables each, two P&das forming a line or hemistich which in my version is rejMresonted by a doable Alexandrine.

Kakup: or hakuhh: a metre of three P&das consisting of eight, twelve, and eight syllables respectively.

Kahubh nyaTUcufird : a metre of three P&das of 11 + 12+4 syllables.
Kdvirdj: a metre of three P&das of 9 + 12 + 9 syllables.

KfUi : a metre of four P&das of twenty syllables each.

MaMhrihaM : four P&das of ^ht syllables each and one of ' twelve.
MahdpaTikti : a metre of thirty-one syllables.

APPENDIX. V

Nashtardpt : a variety of Anushtup.

Pddanickfit : a variety of G&yatri in which one syllable is wanting in each Pd>da.
PaTikti : a metre of five P&das of eight syllables each : like anushtup with an additional P&da.
Prastdraparikti : a metre of forty syllables, 12 x 12 + 8+8.

Pratishthd : a metre of four PS.das of four syllables each. A variety of the Q&yatrt metre consisting of three Padas of eight, seven, and six syllables respectively.

Pur a vshnih: a metre of three P&das containing 12+8+8 syllables.

Satobrihati : a metre whose even P&das contain eight syllables and the uneven twelve: 12 + 8 + 12+8=40.

Skandhogrivt : consisting of four P&das of 8+12+8+8 syllables.

Tanuaird: consisting of three P^as of 11 + 11 + 6 syllables.

Trishtup: or trishtubh,ametreof four P&dasofelevensyllables each.

JJsh/mh: consisting of three Pddas of 8+8+12 syllables.

Vird4rA/pd : a trishtup metre of four P&das> three containing eleven syllables each and the fourth containing seven or eight syllables^

Virdj : a metre of four P&das of ten syllables each.

Vir4tpArvd : a variety of the triahtup metre.

Viratsthdnd : a variety of trishtup.

Vishamapadd : metre consisting of uneven P&das.

Vishtdrahrikati : a form of brihatt of four Padas containing
8+10+10+8=36 syllables.
Vishtdraparikti : a form of pankti consisting of four P&das of
8+12 + 12 + 8=40 syllables.
Tavamadhyd: metre having a longer PMa between two shorter ones.

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