KANDA IV

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KANDA IV
THE PILING OF THE FIRE ALTAR
PRAPATHAKA I
The Placing of the Fire in the Fire-pan

iv. 1. 1.
a Yoking mind first,
Extending his thoughts, Savitr
Discerning the light,
Hath brought Agni from the earth.
b Yoking with mind the gods,
Going to the heaven, the sky, with thought,
Those that are to make great light,
Savitr instigates.
c With mind well yoked are we
In the instigation of god Savitr,
For strength to go to the heaven.
d They yoke their minds, they yoke their thoughts,
The priests of the mighty wise priest,
He alone, who knoweth the way, appointeth their functions [1]
Great is the praise of the god Savitr.
e I yoke with honour your ancient prayer;
The praises go like Suras on their way;
All the sons of immortality hear (it),
Who have achieved dwellings divine.
f He whose advance others followed,
Gods, of the god praising might,
He who meted out the regions of earth,
He is the brilliant god Savitr in greatness.
g O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice
[2] to good luck; may the divine Gandharva, who purifieth thoughts purify our
thought; may the lord of speech to-day make sweet our utterance.
h This sacrifice for us, O god Savitr
Do thou instigate, serving the gods,
Finding comrades, ever victorious,
Winning booty, winning heaven.
i By the Rc make the Stoma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.
k On the impulse of the god Savitr, with the arms of the AÁvins, with the
hands of Pusan, with the Gayatri metre, I take thee, in the manner of Angiras.
l Thou art the spade, thou art the woman [3], from the abode of the earth I
bear Agni of the dust in the manner of Angiras; with the Tristubh metre I grasp

thee in the manner of Angiras.
m Thou art the bearer, thou art the woman; through thee may we be strong to dig Agni of the dust in his place; with the Jagati metre I grasp thee in the manner of Angiras.
n Grasping in thy hand, Savitr,
Bearing the spade of gold,
Therewith digging Agni
Do thou bring for us light unperishing.
With the Anustubh metre I grasp thee in the manner of Angiras.

iv. i. 2.
a This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice)--
In the Saman of order proclaiming the stream.
b Swiftly run hither, O steed,
Along the most extended space;
In the sky is thy highest birth,
In the atmosphere thy navel, on the earth thy birthplace.
c Yoke ye two the ass,
In this course, O ye of mighty wealth,
Which beareth Agni, serving us.
d In each need more strong,
In each contest, we invoke,
As friends, Indra to aid us.
e Hastening [1] come hither, trampling the enemy,
Come with wondrous skill from the leadership of Rudra;
Fare along the broad atmosphere,
With happy pastures, bestowing security.
f With Pusan as fellow, from the abode of the earth do thou approach Agni of the dust in the manner of Angiras.
g We approach Agni of the dust in the manner of Angiras.
h We will bear Agni of the dust in the manner of Angiras.
i We bear Agni of the dust in the manner of Angiras.
k Agni gazed along the forefront of the dawns,
Along the days first, the all-knower,
And in many ways along the rays of the sun [2],
He hath extended along sky and earth.
l The steed coming from the way
Driveth every foe;
He is fain to gaze with his eye
On Agni in his great abode.
m Coming to earth, O steed,
Do thou seek Agni with thy radiance;
Turning from earth I tell us
Whence we shall dig him up.
n Thy back is the sky, thy abode earth,

Thy breath the atmosphere, thy birthplace the ocean;
Discerning with thine eye,
Do thou overcome [3] the enemy.
o Arise for great prosperity
From this abode, giving wealth, O steed;
May we enjoy the loving favour of earth,
That are about to dig fire in her lap.
p The strong steed hath stepped forward, giving wealth;
He hath made the place of earth well wrought;
Thence let us dig Agni of fair aspect,
Mounting the heaven on the top of the vault.
q The water divine do thou pour, full of sweetness
To avert diseases for men,
From their place let arise
Plants with fair leaves.
r I touch [4] Agni with mind, with ghee,
Who lordeth it over all the worlds,
Broad, vast, with pervading vital power,
Most extensive, impetuous, winning, food.
s I touch thee with speech, with ghee,
With friendly mind accept it;
With mortal glory, with engaging colour,
Agni, with body full of life may not be touched.
t Round the offerings hath Agni gone,
The sage, the lord of strength,
Bestowing jewels on the donor.
u May we set thee around us, O Agni,
The sage, O strong one, as a fort,
Of daring due, day by day,
Destroyer of that which may be broken.
v Thou, O Agni, with days, fain to shine towards us,
Thou from the waters, thou from the rock,
Thou from the woods, thou from the plants,
Thou, O lord of men, art born pure.

iv. 1. 3.
a On the impulse of the god Savitr, with the arms of the AÁvins, with the hands of Pusan, in the abode of earth, I dig Agni of the dust in the manner of Angiras.
b Full of light, thou, O Agni; of fair aspect,
Shining with unaging radiance,
Auspicious and harmless to offspring,
In the abode of earth, I dig Agni of the dust in the manner of Angiras.
c Thou art the back of the waters, expansive, wide,
About to bear Agni, least to be laid aside;
Growing to might as the lotus-flower,
Do thou extend in width with the measure of heaven.

d Ye two are protectors [1] and a help,
Unbroken, both expansive;
Do ye expanding be united;
Bear Agni of the dust.
e Be ye united, that win the heaven,
In union of heart and self;
Who shall bear within Agni
Full of light and unaging.
f Thou art of the dust, all-supporting; Atharvan first pressed out thee, O Agni.
g Thee, O Agni, from the lotus
Atharvan pressed out,
From the head of every priest.
h Thee the sage, DadhyaÒc,
Son [2] of Atharvan, doth kindle,
Slayer of Vrtra, destroyer of foes.
i Thee Pathya Vrsan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.
k Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds,
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.
l The Hotr hath sat him down in the place of the Hoty, wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
m Sit thou down, thou art great,
Burn [3] best servant of the gods;
O Agni, pure one, send forth the ruddy smoke,
O famous one, that can be seen afar.
n Be born noble in the forefront of the days,
Kind to the kindly, red in the woods;
Bestowing seven jewels in every home
Hath Agni sat him down as Hotr.

iv. 1. 4.
a May I Vayu, MatariÁvan, unite
The broken heart of thee that art outstretched
To him who moveth with the expiration of the gods,
With thee, O goddess, be Vasat.
b Wellborn, with light,
Guard and protector, thou hast sat on the heaven;
O Agni, thy garment of many hues,
Put on, O thou that dost abound in light.
c Arise, thou of fair sacrifice,
Aid us with thy divine radiance;

Brilliant to behold, with mighty blaze,
Do thou come hither, O Agni, in response to our prayers [1].
d Arise erect to aid us,
Like Savitr, the god;
Erect to win the booty,
When in contest we call on thee with the shining praisers.
e Born, thou art the child of the two worlds,
O Agni; a brilliant child distributed among the plants;
A beauteous babe beyond the darkness outspread,
Thou didst come thundering from thy mothers.
f Be firm, of strong limbs,
Swift, a mighty steed;
Be broad, of kindly seat,
Thou art the carrier of dust for Agni.
g Be auspicious [2], for offspring
Of men, O Angiras;
Scorch not sky and earth,
Nor the atmosphere, nor the trees.
h Let the steed advance, thundering
And resounding, the ass, the flier;
Bearing Agni of the dust
May he fall not before his day.
i The ass, well yoked to your chariot,
O ye strong ones, that thundereth,
May he as swift envoy
Bear hence Agni of the dust.
k The strong, bearing the strong Agni,
Germ of the waters, him of the ocean,
O Agni, come hither, for enjoyment [3],
As holy order and truth.
l O plants, do ye accept Agni here
Who cometh auspicious towards you;
Casting aside all hostilities, all evil imaginings,
Sitting down, may he smite away from us misfortune.
m O plants, do ye rejoice in him,
O ye that are rich in flowers, and have fair berries;
This germ of yours, of due season,
Hath sat him in his ancient seat.

iv. 1. 5.
a Radiant with extending blaze,
Do thou repel the enemy, the Raksas's hostility;
May I enjoy the protection of the great protector,
May I enjoy the leadership of Agni, easy to invoke.
b Ye, waters, are healing;
Further us to strength,
To see great joy.

c The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.
d To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.
e Mitra [1], having united the earth
And the ground with light,
Agni well-born, all-knower,
Common to all men, the wide extending.
f For health I unite thee, for offspring; may the All-gods, common to all men, unite thee with the Anustubh metre, in the manner of Angiras.
g The Rudras, having gathered together the earth,
Kindled a great light;
Their ray undying
Shineth clear among the gods.
h United by the Vasus, the cunning Rudras,
The mud fit for the rite,
Making it smooth with her hands,
May Sinivali fashion [2] this (pan).
i Sinivali, of fair braids,
Of fair head-dress, with fair locks,
May she, O Aditi, O great one,
Place within thy hands the pan.
k Let Aditi fashion the pan with might,
With her arms , with wisdom,
Let her bear Agni in her womb
As a mother a child in her lap.
l Thou art the head of Makha.
m Ye are the two feet of the sacrifice.
n May the Vasus fashion thee with the Gayatri metre, in the manner of Angiras. Thou art the earth; may the Rudras fashion thee with the Tristubh metre, in the manner of Angiras. Thou art the atmosphere [3]; may the Adityas fashion thee with the Jagati metre in the manner of Angiras. Thou art the sky; may the All-gods, common to all men, fashion thee with the Anustubh metre, in the manner of Angiras. Thou art the quarters; thou art the fixed (quarter); fix in me offspring, increase of wealth, richness in cattle, richness in heroes, (subject) his fellows to the sacrificer.
o Thou art the girdle of Aditi.
p Let Aditi seize thy hole with the Pankti metre, in the manner of Angiras.
q Having made the great pan,
Wrought of clay, as a birthplace for Agni,
Aditi gave it to her sons,
(Saying), 'Let them cook it.'

iv. 1. 6.
a May the Vasus fumigate thee with the Gayatri metre, in the manner of Angiras;

may the Rudras fumigate thee with the Tristubh metre, in the manner of Angiras; may the Adityas fumigate thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fumigate thee with the Anustubh metre, in the manner of Angiras; may Indra fumigate thee in the manner of Angiras; may Visnu fumigate thee in the manner of Angiras; may Varuna fumigate thee in the manner of Angiras.
b May Aditi, connected with the All-gods, the goddess, dig thee on the abode of earth, in the manner of Angiras, O trench.
c May the wives of the gods [1], the goddesses, connected with the All-gods, place thee on the abode of earth, in the manner of Angiras, O pan.
d May the Dhisanas, the goddesses connected with the All-gods, kindle thee on the abode of earth, in the manner of Angiras, O pan; may the wives, the goddesses, connected with the All-gods, prepare thee on the abode of earth, in the manner of Angiras, O pan; may the protectors, the women, the goddesses, connected with the All-gods, cook thee on the abode of earth, in the manner of Angiras, O pan.
e O Mitra, cook this pan; may it not break.
f This I place around thee, to prevent breaking.
g Mitra, extending, compasseth
This sky in greatness [2],
And the earth with his fame.
h The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.
i May the god Savitr dig thee out,
With fair hands, fair fingers,
Fair arms, with his might.
k Breaking not, O earth,
Do thou fill the regions, the quarters;
Arise, become great,
Stand upright, be thou firm.
l May the Vasus fill thee with the Gayatri metre, in the manner of Angiras: may the Rudras fill thee with the Tristubh metre, in the manner of Angiras; may the Adityas fill thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fill thee with the Anustubh metre, in the manner of Angiras.

iv. 1. 7.
a Let the half-years, the seasons, increase thee, O Agni,
The years, the Rsis, and what truths there are;
Shine with thy heavenly lustre,
Illuminate all the quarters of the earth.
b Be kindled, O Agni, and awake him;
Arise for great good fortune;
May he that waiteth on thee, O Agni, be not harmed;
May thy priests be famous, not the others.
c These Brahmans, O Agni, choose thee;

Be thou propitious, O Agni [1], to us in the sanctuary;
Slaying our rivals, conquering the foes,
Do thou watch unfailing in thine own home.
d Here, O Agni, do thou grant wealth;
May not the overcomers, anticipating (us); overcome thee;
May the lordly power be easily wielded by thee, O Agni
Let him who waiteth on thee prosper, unassailed.
e With good life, O Agni, unite thee with the lordly power;
O Agni, vie with Mitra in friendlihood;
Be thou the midmost of thine equals;
O Agni, shine forth here to be invoked by kings.
f (Be thou) over the [2] enemy, the obstructor,
Unwisdom, niggardliness, O Agni,
All obstacles do thou overcome,
And bestow upon us wealth with heroes.
g Unassailable, all-knower, unoverpowered,
Ruling, O Agni, supporting the lordly power, do thou shine here;
Through all the regions, freeing men from fear,
Do thou this day guard us for increase with kindliness.
h O Brhaspati, instigator, awake him;
The sharp do thou more thoroughly sharpen;
Increase him to great prosperity [3]
Let the All-gods rejoice in him.
i What time, O Brhaspati, thou didst free
From life yonder, from Yama's enmity,
The AÁvins removed death from him,
O Agni, the physicians of the gods with their powers.
k We from the darkness,
Gazing on the higher light,
Surya a god among the gods,
Have come to the highest light.

iv. 1. 8.
a Uplifted are his kindling-sticks,
Uplifted and pure are the rays of Agni,
Most brilliant (are they) of the son of fair countenance.
b The son of self, the Asura, all-knower,
God, god among gods,
Anointeth the ways with mead and ghee.
c With mead thou attainest the sacrifice,
Delighting, as NaraÁansa, O Agni,
The kindly god Savitr, with every boon.
d Hither he cometh, with might, with ghee,
The priest implored with adoration;
To Agni the ladles (move) when the rites proceed.
e Worship let him pay to the greatness of him, of Agni;
He [1] indeed is pre-eminent among the delightful,

The wealthy, the wisest, best bestower of wealth.
f The divine doors--all--preserve
The rules of him, of Agni,
Of wide expanse, lording it with dominion.
g May day and night
Like heavenly maidens in his birthplace
Protect this our sacrifice and offering.
h O ye divine Hotrs, sing ye
To our uplifted sacrifice, to Agni's tongue,
Make for us good offering.
i May the three goddesses sit on this strew,
Ida, Sarasvati [2], Bharati, the great, being sung.
k That seminal fluid of ours, wondrous,
Abundant, may Tvastr release
As increase of wealth with good heroes, as offspring to us.
l O tree, let free,
Bestowing with thyself among the gods;
Let Agni as queller make ready the oblation.
m O Agni, utter 'Hail!' O all-knower, over the oblation for Indra;
May all the gods rejoice in this offering.
n The golden germ first arose;
Born he was the only lord of creation;
He supporteth the earth and the sky [3]
To what god shall we offer with oblation?
o He that alone by his might is king
Of the breathing, the winking world,
Who is lord of these bipeds and quadrupeds;
To what god shall we offer with oblation?
p He who is giver of breath, giver of strength,
Upon whose bidding all, even the gods, wait,
Whose shadow is immortality and death;
To what god shall we offer with oblation?
He whose are these snowy mountains through his might,
Whose they call the ocean with the Rasa [4],
Whose two arms are these quarters;
To what god shall we offer with oblation?
r To whom the armies stablished
Through his aid gazed with minds disturbed,
Over whom on the rising of the sun it goeth;
To what god shall we offer with oblation?
s He by whom the dread earth and the sky were made firm,
By whom the heaven was established, by whom the vault,
Who is the measure of the region in the atmosphere;
To what god shall we offer with oblation?
t When the waters, the great ones, went
Bearing all [5] strength, begetting Agni,
Then one breath of the gods arose;

To what god shall we offer with oblation?
u He who in his might beheld the waters
Bearing strength, begetting Agni,
Who was the god alone over the gods;
To what god shall we offer with oblation?

iv. 1. 9.

a Purpose, Agni, impulse, hail! Mind, intellect, Agni, impulse, hail! Thought, knowledge, Agni, impulse, hail! Discrimination of speech, Agni, impulse, hail! To Manu, lord of creatures, hail! To Agni VaiÁvanara hail!
b Let every man choose the companionship
Of the god who leadeth;
Every man prayeth for wealth;
Let him choose glory that he may prosper; hail!
e Be not broken, nor come to harm;
Be firm and enduring;
O mother, daringly show thy heroism [1];
With Agni wilt thou do this deed.
d Be firm, O goddess earth, for prosperity;
Thou art the wile of the Asura, made with power;
Let this oblation be pleasing to the gods;
Do thou emerge uninjured at this our sacrifice.
e O Mitra, heat this pan; may it not break.
f This I place around thee, to prevent breaking.
g Feeding on wood, sipping clarified butter,
The ancient desirable Hotr,
Son of strength, the wondrous.
h From a far region
Come hither to these lower ones [2]
Favour those in the region where I am.
i From a far distance
Do thou of ruddy steeds come hither;
Of the dust, dear to many,
O Agni, do thou overcome obstructions.
k Do thou sit down in the lap of this mother,
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.
l O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious
Sit here on thine own birthplace.

iv. 1. 10.

a Whatever logs we place
In thee, O Agni,
Be that ghee for thee;
Accept it, O youngest one.
b What the insect eateth,
What the ant climbeth over,
All that be ghee for thee;
Accept it, O youngest one.
c Mighty by night, unfailingly bearing (food)
For him as fodder to a stalled horse,
May we, O Agni, thy neighbours, be not harmed,
Rejoicing in increase of wealth, in food.
d Kindled on earth's navel [1], Agni
We invoke for great increase of wealth,
Delighting in drink, recipient of great praise, worthy of offering,
The victor, Agni, sustainer in battles.
e The hosts that attack,
That pierce, the trooping,
The thieves and the robbers,
Them, O Agni, do I place in thy mouth.
f With thy tusks the burglars,
With thy teeth the robbers,
With thy jaws the thieves, O blessed one,
Do thou chew, well chewed.
g The burglars among men,
The thieves and robbers in the forest,
The [2] mischief-workers in the thickets,
Them I place within thy jaws.
h The man who is hostile to us,
And him who hateth us,
Him who revileth us, and him who seeketh to hurt,
Every one of them do thou crush to atoms.
i Sharpened is my holy power,
Sharpened the strength and might,
Sharpened the conquering lordly power of him
Whose domestic priest I am.
k Their arms have I uplifted,
Their radiance, their might;
With holy power I waste the foes,
I support [3] my own.
l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength
What time prolific Dyaus begat him.
m The sage showeth all forms;
He hath produced bliss for biped and quadruped;
Savitr, the desirable, hath discerned the vault;

After the moving forward of the dawn he shineth.
n Night and the dawn, one-minded but of various form,
United suckle one child;
The radiant one shineth between sky and earth [4]
The gods, granters of wealth, support Agni.
o Thou art the bird of fair feathers; thy head the Trivrt (Stoma), thy eye the Gayatra, thy breath the Stoma, thy body the Vamadevya Saman, thy wings the Brhat and the Rathantara, thy tail the YajÒayajÒiya, thy limbs the metres, thy hoofs the altars, thy name the Yajus formulae.
p Thou art the bird of fair feathers; go to the sky, fly to the heaven.

iv. 1. 11.
a O Agni, that sacrifice, that offering,
Which on all sides thou dost encircle,
It of a truth goeth to the gods.
b O Soma, the wondrous aids
That there are of thine for the generous man,
With these be thou our helper.
c Agni the, head.
d Be.
e Thou, O Soma.
f These abodes of thine.
g That excellent glory of Savitr,
The god, we meditate,
That he may stimulate our prayers.
h What we have done in thoughtlessness against the host divine,
With feeble insight, with violence as is man's way [1],
Among gods and men, do thou, O Savitr,
There instigate us to sinlessness.
i Impeller of righteousness,
Instigator of devotions,
Sarasvati hath established the sacrifice.
k May the maiden of the lightning, the one of varied life,
Sarasvati, wife of a hero, inspire our devotion;
In accord with the ladies, may she accord to the singer
Protection uninjured, and guardianship unsurpassable.
I May Pusan follow the cows for us,
May he guard our horses;
May Pusan win booty for us.
m Bright is part of thee, worthy of offering another [2],
Like day and night of various hue, like the sky art thou;
All magic thou dost further, O powerful one;
Propitious here, O Pusan, be thy bounty.
n They grew in might with their own power;
They mounted the vault, they made a broad seat;
When Visnu helped the strong one who causeth gladness,
Like birds they sat on the dear strew.

o Bear ye variegated praise to the strong singer,
The host of the Maruts, which hath strength;
Who with might endure might [3],
For the jocund ones, O Agni, the earth shakes.
p The All-gods.
q O All-gods.
r May sky and earth this day
Place among the gods this sacrifice,
Successful, touching the sky.
s Bring forward the parents born of old with now songs,
In the seat of holy order,
Come to us, O sky and earth, with the host divine;
Great is your protection.
t Awaken Agni with the praise,
Kindling the immortal;
May he place our oblations among the gods.
u Bearing the oblation, immortal,
The eager messenger, well-inclined,
Agni uniteth with our prayer.
v Health be they.
w For each prize.

PRAPATHAKA II
The Preparation of the Ground for the Fire

iv. 2. 1.
a Thou art the step of Visnu, overcoming hostility, mount the Gayatri metre, step along the earth, excluded is he whom we hate. Thou art the step of Visnu, overcoming imprecations, mount the Tristubh metre, step along the atmosphere, excluded is he whom we hate. Thou art the step of Visnu, overcomer of the enemy, mount the Jagati metre, step along the sky, excluded is he whom we hate. Thou art the stop of Visnu [1], overcomer of the foe, mount the Anustubh metre, step along the quarters, excluded is he whom we hate.
b Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.
c O Agni, returner, to us return
With life, with radiance, with gain, with wisdom, with offspring, with wealth.
d O Agni [2], O Angiras, a hundred be thy returns,
A thousand thy movements;
With the increase of their increase
Do thou bring back for us what is lost,
Bring back to us wealth.
e Return with strength,
Return, O Agni, with food and life;
Again guard us on all sides.
f Return with wealth,

O Agni, fatten with the stream,
All-gaining on every side.
g Unloose from us, O Varuna, the highest,
The lowest, the midmost knot [3];
Then may we, O Aditya, in thy rule,
Be guiltless before Aditi.
h I have drawn thee, thou hast become within,
Be thou firm and motionless,
Lot all the folk desire thee;
In him establish the kingship.
i In greatness hath he arisen erect in the van of the dawns;
Emerging from the darkness, he hath come with the light;
Agni, with radiant brilliance, fair limbed,
On birth hath filled every seat.
k Do thou sit down in the lap of this mother [4],
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.
1 O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious,
Sit here on thine own birthplace.
n The gander seated in purity, the bright one seated in the atmosphere,
The Hotr seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,
Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

iv. 2. 2.
a From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly,
The pious man singeth of him, the undying, as he kindleth him.
b We know thy three places threefold, O Agni,
We know thy seat that is established in many places;
We know thy highest name in secret;
We know the spring whence thou hast come.
c The manly souled kindleth thee in the ocean, in the waters,
In the breast of the sky, O Agni, he who gazeth on men;
Thee standing in the third region [1],
In the birthplace of holy order, the steers inspirited.
d Agni hath cried, like Dyaus thundering,

Licking the earth, devouring the plants;
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.
e Eager, purifying, the envoy, the wise one,
Agni, the immortal, hath been established among men;
He beareth and darteth forward his ruddy smoke;
The sky he attaineth with his pure radiance.
f The banner of the whole world, the germ [2],
Filled on birth the firmaments;
Even the firm mountain he cleft passing over,
When the five peoples sacrificed to Agni.
g Receptacle of prosperity, supporter of riches,
Granter of thoughts, guardian of the Soma,
Son of the bright one, of strength, the king
Is resplendent within the waters, kindled before the dawns.
h He who first maketh for thee to-day, O thou of wondrous radiance,
A cake rich in ghee, O god Agni;
Do thou bear him ever on to the better,
To glory allotted by the gods, O youngest one [3].
i Give him portion, O Agni, in praises;
Give him portion in every hymn that is sung,
Dear shall he be before Surya, dear before Agni
With what is born, what is to be born shall he be victorious.
k Thee, O Agni, the sacrificers through the days
Bear as many riches desirable;
With thee desiring wealth,
Eagerly they revealed the stall rich in kine.
l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength,
What time prolific Dyaus begat him.

iv. 2. 3.
a O Lord of food, accord us food,
Uninjurious, impetuous;
Do thou further the donor,
Bestow strength on our bipeds, our quadrupeds.
b May the All-gods thee,
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light,
c Come forward, O Agni, rich in light,
With auspicious rays;
Shining with great radiance,
Harm not our offspring with thy body.
d With kindling-wood serve Agni,
Awaken the guest with ghee;

In him [1] offer oblations.
e Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Puru in battle
Hath shone forth, the heavenly guest, propitious for us.
f O ye waters divine, accept these ashes;
Place them on a resting-place, in the fragrant region
To him may the ladies with noble spouses bow;
Like a mother her son, do ye kindly bear him.
g In the waters, O Agni, is thy seat [2],
Thou enterest the plants;
Being in the germ thou art born again.
h Thou art the germ of plants,
The germ of trees,
The germ of all things,
O Agni, thou art the germ of the waters.
i With ashes having satisfied thy birthplace
And the waters, on the earth, O Agni,
In unison with thy mothers,
Full of light hast thou again taken thy seat.
k Having again come to thy seat,
And to the waters, to the earth, O Agni,
Within her thou liest, most auspicious,
As on the lap of a mother.
l Return with strength [3],
Return, O Agni, with food and life;
Again guard us on all sides.
m Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.
n May the Adityas, the Rudras, the Vasus, kindle thee again;
The Brahmans again with offerings, O bringer of wealth;
With ghee do thou increase our bodies;
May the wishes of the sacrificer become true.
o Hearken to this our call, that is offered, O youngest one,
Of the most generous one, O thou that hast power;
One hateth, one praiseth.
As praiser I praise thy body, O Agni.
p Be thou a bounteous patron,
Giver of riches, lord of riches;
Repel from us the foes.

iv. 2. 4.
a Go hence depart, creep away, hence,
Ye that are here of old and ye that are new,
Yama hath given this resting-place of earth,
The Pitrs have made this world for him.

b Thou art the ash of Agni, thou art the dust of Agni.
c Thou art accord, fulfilling love; in me be the fulfilling of thy love.
d Be united your dear bodies,
Be united your dear hearts,
Be your breath united [1],
United my body.
e This is that Agni in whom as a belly
Indra placed the pressed Soma eagerly;
Thou art praised, O all-knower, for winning
Booty a thousandfold, like a swift steed.
f O Agni, thou comest to the wave of the sky,
To the gods thou speakest, those of the altar;
The waters above in the realm of the sun,
And those below wait (on thee).
g O Agni, thy radiance in the sky, the earth,
The plants [2], or the waters, O holy one,
That whereby thou didst outspread the broad atmosphere,
Glittering is thy gleam, moving and men espying.
h May the Agnis of the dust
In unison with those of the floods
Accept the oblation offered,
The rich healthful viands.
i As food, O Agni, accord to the sacrificer
The gain of a cow, wondrous enduring;
Be to us a son, a scion, full of life;
This, O Agni, be thy lovingkindness towards us.
k This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it [3],
And make our wealth increase.
l Thou art a piler; in the manner of Angiras be firm with that deity.
m Thou art a piler round; in the manner of Angiras be firm with that deity.
n Fill the world, fill the hole, do thou sit down auspicious;
Indra and Agni and Brhaspati
Have placed thee on this birthplace
o The dappled kine, streaming with milk,
Mix the Soma,
Clans in the birthplace of the gods,
In the three realms of sky.

iv. 2. 5.
a Be united, be in harmony, in affection,
Radiant, with kindly thought,
Clothed in food and strength,
United have I made your minds, your ordinances, your hearts.
b O Agni of the dust be overlord for us;
Bestow food and strength on the sacrificer.

c Thou, O Agni, art of the dust,
Rich, full of increase,
Making all the regions propitious
Thou hast sat down on thine own birthplace.
d Be ye of one mind for us,
One dwelling [1], spotless;
Harm not the sacrifice, nor the lord of the sacrifice, O all-knowers;
Be ye two auspicious to-day unto us.
e As a mother her son, the earth,
The pan, hath borne Agni of the dust in his own birthplace
In unison with the All-gods, the seasons,
Let Prajapati, all-worker, release it.
f The bright light
Born beyond this firmament,
May that convey us beyond our foes,
O Agni VaiÁvanara, hail!
g Homage to thee, O Nirrti of every form [2],
Loosen ye this bond made of iron;
Do thou in accord with Yama and Yami
Mount this highest vault.
h The bond that Nirrti, the goddess,
Bound on thy neck, not to be loosened,
This I loosen for thee as from the middle of life;
Then living, let loose, do thou eat the food.
i Thee in whose cruel mouth here I make offering,
For the loosening of these bonds,
As 'earth' men know thee,
As 'Nirrti' [3], I know thee on every side.
k Seek the man who poureth not offering nor sacrifices;
The road of the thief and robber thou followest;
Seek another than us, that is thy road;
Homage be to thee, O Nirrti, O goddess.
l Praising Nirrti, the goddess,
Like a father his son, I weary her with my words;
She who knoweth all that is born,
Discerneth, the lady, every head.
m Abode and collector of riches,
Every form she discerneth with might [4],
Like the god Savitr of true laws,
Like Indra, she standeth at the meeting of the ways.
n Make firm the straps,
Fasten the buckets;
We shall drain the well full of water,
That never is exhausted, never faileth.
o The well with buckets fastened,
With strong straps, that yieldeth abundantly,
Full of water, unexhausted, I drain.

p The sages yoke the ploughs;
They stretch apart the yokes,
Wise with goodwill among the gods.
q Yoke the ploughs, stretch apart the yokes,
Here sow in the womb made ready the seed [5]
Through our song be there audience with profit for us;
May the ripe (grain) be brought low by the sickle.
r The plough, of keen share,
Propitious, with well-polished handle,
Plougheth up a cow, a sheep,
And a fat blooming maid,
A chariot support with a platform.
s With prosperity may our ploughs cleave the ground,
With prosperity may the ploughers go round the yokes;
Prosperity (may) Parjanya (give) with honey and milk,
And do ye, O «una and Sira, accord prosperity to us.
t Wishes, O milker of wishes, do thou milk
To Mitra and Varuna;
To Indra, to Agni, to Pusan,
To the plants, and to offspring.
u The furrow anointed with ghee, with honey,
Approved by the All-gods, the Maruts,
Full of strength, swelling with milk,
Do thou, O furrow, turn towards us with milk.

iv. 2. 6.
a The plants born
Three generations before the gods,
Of the brown ones I celebrate
The seven and a hundred abodes.
b A hundred, O mother, are your abodes,
A thousand too your shoots,
Therefore do ye, with a hundred powers,
Make him whole for me.
c With flowers, with shoots,
Fruit-bearing and without fruit,
Like steeds victorious
The plants are strong to help.
d 'Plants', O ye mothers,
I hail you, O goddesses;
Go bearing away defilement,
Defilement [1] destroying.
e In the AÁvattha is your seat,
In the Parna is your dwelling made;
Cows shall in truth be your share
If ye shall gain this man.
f In that in strength I seize

These plants in my hand,
The soul of the disease perisheth,
As before one that taketh alive.
g When the plants come together
Like princes at the assembly,
Sage is the physician called,
Slayer of Raksases, overpowerer of diseases.
h Remover is your mother by name,
And ye are helpers;
Ye are winged streams [2];
Remove whatever is unwell.
i Let one of you aid another,
Let one be of assistance to another;
All the plants in unison
Do ye further this speech of mine.
k The strength of the plants hath arisen
Like cows from the pasturage,
Of them that are fain to win gain,
To the self of thee, O man.
l Beyond all obstacles,
Like the thief the pen, they have strode,
The plants have shaken away
Every defilement in the body.
m Those [3] that have mounted thy self,
That have entered every limb,
May they repel thy disease,
Like a dread intercessor.
n O disease, do thou fly forth
With the eagle, the blue jay (kikidivi)
With the rush of the wind,
With the whirlwind do thou disappear.
o Rich in steeds, rich in Soma,
Full of strength, full of power,
I have found all the plants
For his safety.
p The fruitful, the fruitless,
The flowering, the flowerless,
Impelled by Brhaspati,
May they free us from tribulation.
q The [4] plants whose king is Soma,
And which have entered the earth,
Of them thou art the highest,
Impel us to long life.
r Falling from the sky
The plants said,
'He, whom we reach while in life,
Shall not come to ill.'

s Those that hear now
And those that are gone far away,
Coming all together here
Give ye him healing.
t May the digger of you come to no ill,
Nor he for whom I dig you;
May all our bipeds and quadrupeds
Be free from disease.
u The plants hold converse
With Soma, the king,
'The man for whom the Brahman prepares (us),
We, O king, bring to safety.'

iv. 2. 7.
a May I be harm us not who is father of earth
Or who, of true law, created the sky,
And he who created the great bright waters;
To what god shall we offer with oblation?
b Turn towards (us), O earth,
With the sacrifice, with milk;
Over thy caul let Agni, aroused, creep.
c O Agni, that of thee which is pure, which is bright,
Which is cleansed, which is fit for offering,
That we bear to the gods.
d Food and strength do I take hence [1],
From the abode of holy order, from the birthplace of immortality.
May it enter us, in cattle and in plants;
I abandon decline, lack of food, and ill-health.
e O Agni, strength and fame are thine,
Thy rays shine mightily, O rich in light;
O thou of broad radiance, with thy might, strength worthy of laud,
Thou bestowest on the worshipper, O sage.
f Do thou extend over men, O Agni,
Ruling over wealth for us, O immortal one;
Thou art the master of a glorious form,
Thou fillest glorious wealth.
g O son of strength, O all-knower,
Rejoice in our fair praises [2], being adored in our prayers;
In thee have they placed food, rich in seed,
Of wondrous aid, of prosperous birth.
h With pure radiance, with bright radiance,
With undiminished radiance, thou comest forth with thy light;
Visiting thy parents thou aidest them;
Thou fillest both worlds.
i The righteous, the bull, common to all men,
Agni, men place before them for favour,
Thee with their speech, that art ready to hear and most extending,

The divine, the generations of men.
k Preparer of the sacrifice, the wise,
Who ruleth for great gain,
The giver of the Bhrgus, the eager, skilled in the sacrifice
Thou fillest glorious wealth.
l Ye are pilers, ye are pilers around, do ye pile upwards as a support,
with that deity, sit ye firm in the manner of Angiras.
m Swell up, let thy strength be gathered
From all sides, O Soma.
Be strong in the gathering of might.
n Let thy milk draughts, thy strength be united,
The mightinesses of him who overcometh the foe;
Swelling for immortality, O Soma,
Place in the sky the highest glories,

iv. 2. 8.
a He hath overcome every foe, every enemy;
That Agni saith, that saith Soma too;
Brhaspati, Savitr, say this of me,
Pusan hath placed me in the world of good action.
b When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
c Thou art the back of the waters, the birthplace of Agni,
The ocean swelling on either side;
Growing to might [1] as the lotus flower,
Do thou extend in width with the measure of heaven.
d The holy power born first in the east
Vena hath disclosed from the shining boundary,
He hath revealed its fundamental nearest forms,
The womb of being and of not being.
e The golden germ first rose;
Born he was the only lord of creation;
He supporteth the earth and the sky;
To what god shall we offer with oblation.
f The drop hath fallen on the earth [2], the sky,
On this seat, and on the one which was aforetime;
The drop that wandereth over the third seat
I offer in the seven Hotras.
g Homage to the serpents
Which are on the earth,
The serpents in the atmosphere, in the sky,
To those serpents homage.
h Those that are there in the vault of the sky,
Or those who are in the rays of the sun,
Those whose seat is made in the waters,

To those serpents honour.
i Those that are the missiles of sorcerers,
Or those that are among the trees,
Or those that lie in the wells,
To those serpents honour.

iv. 2. 9.
a Thou art firm, supporting, unoverpowered,
Well wrought by ViÁvakarman;
Let not the ocean smite thee, nor the eagle;
Unshaking do thou make firm the earth.
b May Prajapati seat thee on the back of earth, capacious, extending; thou art extent, thou art earth, thou art the world, thou art the earth, thou art Aditi all-sustaining, sustainer of all the world; sustain the earth, make firm the earth, harm not the earth, for all expiration, cross-breathing, up-breathing, for support [1], for motion; may Agni protect thee with great prosperity, with most auspicious covering; with that deity, in the manner of Angiras, do thou sit firm.
c Arising from every stem,
From every joint,
Do thou, O Durva, extend us
With a thousand, a hundred.
d Thou that extendest with a hundred,
That arisest with a thousand,
To thee, O goddess, O brick,
Let us sacrifice with oblation.
e Unovercomable art thou, overcoming, overcome our enemies, over come those that practise enmity.
f Overcome the foe, overcome the foemen of a thousandfold strength [2] art thou; do thou inspirit me.
g To the pious the winds pour honey,
The streams honey;
Be sweet to us the plants.
h Sweet is the night, and sweet
At dawn the air of earth,
Sweet be the sky, our father.
i Sweet to us be the lord of the forest,
Sweet the sun,
Sweet be the cows to us.
k May the two great ones, sky and earth,
Mingle for us this sacrifice;
May they sustain us with support.
l That highest step of Visnu [3]
The singers ever gaze upon
Like an eye stretched in the sky.
m Thou art firm, O earth,
Overcome the foemen;

Fashioned by the gods hast thou come with ambrosia.
n Those beams of thine, O Agni, which rising
In the sun with rays envelop the sky,
With all of them bring us to brilliance, to men.
o Those flames of yours in the sun,
O gods, in cattle, in horses,
O Indra and Agni, O Brhaspati,
With all of these grant us brilliance.
p The brilliant [4] bore the light, the shining bore the light, the self-resplendent bore the light.
q O Agni, yoke,
O god, thy good steeds,
The swift that readily bear.
r Yoke, like a charioteer, O Agni,
The steeds that best invite the gods
Sit down as ancient Hotr.
s The drop hath fallen on the earth, the sky,
On this seat and on the one which was aforetime
The drop that wandereth over the third seat
I offer in the seven [5] Hotras.
t There hath come into being this might of all the world,
And of Agni VaiÁvanara,
Agni full of light with light,
The disk radiant with radiance.
w For the verse thee, for brilliance thee
v Like streams the offerings flow together,
Purified within with heart and mind;
I behold the streams of ghee;
A golden reed is there in the midst of them.
w In it sitteth an eagle, honey-making, nested,
Assigning honey to the deities,
On its brink sit seven tawny ones,
Milking at will the stream of ambrosia.

iv. 2. 10.
a Anointing with milk Aditya, the embryo,
Counterpart of a thousand, of every form,
Spare him, injure him not with thy heat;
Make him of a hundred (years of) life, as thou art piled.
b Injure not this biped of animals,
O hundred-eyed one, being piled for the sacrifice;
I appoint for thee the wailer in the forest;
Therewith piling thy forms, be seated.
c The rush of the wind, the navel of Varuna,
Born as a steed in the midst of the waters,
The child of the streams, the tawny one, rooted in the mountain,
O Agni, harm him not [1] in the highest heaven.

d Harm not this one-hooved of cattle,
The thundering, the courser among the contests;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.
e The undying drop, the ruddy, the active,
Agni I hymn with praises with first inspiration;
Do thou forming thyself with joints in due order,
Harm not the cow, Aditi, the resplendent.
f This ocean, the spring of a hundred streams,
Expanded in the middle of the world,
Aditi milking ghee for men,
O Agni, harm not [2] in the highest heaven;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.
g Guard of Tvastr, navel of Varuna,
Born as the sheep from the furthest region,
The great thousandfold wile of the Asura,
O Agni, harm not in the highest heaven.
h This woolly wile of Varuna,
The skin of cattle, biped and quadruped,
The first birthplace of the offspring of Tvastr,
O Agni, harm not in the highest heaven;
I appoint for thee the buffalo of the forest [3];
Therewith piling thy forms, be seated.
i The Agni born of the heat of Agni,
From the burning of the earth or of the sky,
That whereby ViÁvakarman attained creatures,
Him, O Agni, let thy wrath spare.
k The goat was born from Agni as an embryo;
She beheld her begetter before;
Thereby those worthy of sacrifice attained pre-eminence,
Thereby first the gods attained godhead;
I appoint for thee the «arabha of the forest;
Therewith piling thy forms, be seated.

iv. 2. 11.
a O Indra and Agni, the realms of the sky
Ye adorn in your strength;
That might of yours is dear.
b The foe shall he pierce and wealth he doth gain
Who worshippeth Indra and Agni, the strong ones,
Who rule over much wealth,
The most strong who with strength show their power.
c Men ye surpass in the battle call,
Earth ye surpass, and sky,
The mountains and the streams (ye surpass) in greatness,
And, O Indra and Agni, all other worlds.

d In whose house [1], O Maruts,
Ye drink, O joyous ones of the sky
That man hath the best of guardians.
e Either through sacrifices receiving worship,
Or from the prayers of the singer,
Do ye, O Maruts, hearken to our call.
f For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with singers;
They wearing daggers, impetuous, fearless,
Have found the dear home of the Maruts.
g Thy wrath.
h The highest.
i With what aid will he come to us,
Our wondrous, ever-waxing, friend?
With what most potent aid [2]?
k Who to-day yoketh to the pole of holy order
The oxen, eager, of keen spirits, the furious,
With darts in their mouths, heart-piercing, healthful?
He who attaineth their service shall live.
l O Agni, lead.
m Of the gods.
n May they be prosperous for us
o In every contest.
In the waters, O Agni, is thy seat,
Thou enterest the plants;
Being in the germ thou art born again.
q Thou art strong, O Soma, and bright;
Thou art strong, O god, and strong thy rule;
Strong laws dost thou establish.
r This for me, O Varuna.
s That of thine I approach.
t Thou, O Agni.
u Do thou to us, O Agni.

PRAPATHAKA III
The Five Layers of Bricks

iv. 3. 1.
a I place thee in the going of the waters; I place thee in the rising of the waters; I place thee in the ashes of the waters; I place thee in the light of the waters; I place thee in the movement of the waters.
b Sit on the billows as thy place of rest; sit on the ocean as thy place of rest; sit on the stream as thy place of rest; sit in the abode of the waters; sit on the seat of the waters.
c I place thee in the seat of the waters; I place thee in the dwelling of the waters; I place thee in the dust of the waters; I place thee in the womb of the waters; I place thee in the stronghold of the waters.

d The metro the Gayatri; the metre the Tristubh; the metro the Jagati; the metre the Anustubh; the metre the Pankti.

iv. 3. 2.

a This one in front the existent; his, the existent's breath; spring born of the breath; the Gayatri born of the spring; from the Gayatri the Gayatri (Saman); from the Gayatra the UpanÁu (cup); from the UpanÁu the Trivrt (Stoma); from the Trivrt the Rathantara; from the Rathantara Vasistha, the Rsi; with thee taken by Prajapati, I take breath for offspring.

b This one on the right, the all-worker; his, the all-worker's, mind; summer born of mind; the Tristubh born of summer; from the Tristubh the Aida (Saman); from the Aida the Antaryama (cup); from the Antaryama the fifteenfold (Stoma); from the fifteenfold the Brhat; from the Brhat Bharadvaja, the Rsi; with thee taken by Prajapati, I take mind for offspring [1].

c This one behind, the all-extending; his, the all-extending's, eye; the rains born of the eye; the Jagati born of the rains; from the Jagati the Rksama (Saman); from the Rksama the «ukra (cup); from the «ukra the seventeenfold (Stoma); from the seventeenfold the Vairupa; from the Vairupa ViÁvamitra, the Rsi; with thee taken by Prajapati, I take the eye for my offspring.

d This one on the left, the light; his, the light's, ear; the autumn born of the ear; the Anustubh connected with the autumn; from the Anustubh the Svara (Saman); from the Svara the Manthin (cup); from the Manthin the twenty-onefold (Stoma); from the twenty-onefold the Vairaja; from the Vairaja Jamadagni, the Rsi; with thee taken by Prajapati [2], I take the ear for offspring.

c This one above, thought; his, thought's, speech; the winter born of speech; the Pankti born of winter; from the Pankti that which has finales; from that which has finales the Agrayana (cup); from the Agrayana the twenty-sevenfold and the thirty-threefold (Stomas); from the twenty-sevenfold and the thirty-threefold the «akvara and Raivata; from the «akvara and Raivata ViÁvakarman, the Rsi; with thee taken by Prajapati, I take speech for offspring.

iv. 3. 3.

a The east of the quarters; the spring of the seasons; Agni the deity; holy power the wealth; the Trivrt the Stoma, and it forming the path of the fifteenfold (Stoma); the eighteen-month-old calf the strength; the Krta of throws of dice; the east wind the wind; Sanaga the Rsi.

b The south of the quarters; the summer of the seasons; Indra the deity; the kingly power the wealth; the fifteenfold the Stoma, and it forming the path of the seventeenfold (Stoma); the two-year-old the strength; the Treta of throws; the south wind the wind; Sanatana, the Rsi.

c The west of the quarters; the rains of the seasons; the All-gods the deity; the peasants [1] the wealth; the seventeenfold the Stoma, and it forming the path of the twenty-onefold (Stoma); the three-year-old the strength; the Dvapara of throws; the west wind the wind; Ahabuna the Rsi.

d The north of the quarters; the autumn of the seasons; Mitra and Varuna the deity; prosperity the wealth; the twenty-onefold the Stoma; and it forming a path of the twenty-sevenfold (Stoma); the four-year-old the strength; the

Askanda of throws; the north wind the wind; Pratna the Rsi.
e The zenith of the quarters; the winter and the cool season of the seasons; Brhaspati the deity; radiance the wealth; the twenty-sevenfold the Stoma, and it forming a path of the thirty-threefold; the draught ox the strength; the Abhibhu of throws; the wind all through the wind; Suparna the Rsi.
f Fathers, grandfathers, near and far, may they protect us, may they help us, in this holy power, this lordly power, this prayer, this Purohita-ship, this rite, this invocation of the gods.

iv. 8. 4.
a Firm is thy dwelling, thy place of birth, firm art thou
Settle thou duly in thy firm place of birth;
Banner of the fire in the pan,
May the two AÁvins, the leeches, set thee here first in the east.
b In thine own skill sit thou whose sire is skill,
As the great earth bountiful among the gods,
Be of kindly approach and come with thy body,
Kindly as a father to his son;
May the two AÁvins, the leeches, set thee here.
c Nesting, rich in wealth, strength bestowing,
Increase for us wealth, abundant, rich in heroes [1],
Driving away hostility and enmity,
Granting the lord of the sacrifice a share in increase of wealth,
Do thou bestow the heaven as increase to the sacrificer;
May the two AÁvins, the leeches, set thee here.
d Thou art the dust of Agni, the leader of the gods;
May the All-gods favour thee as such;
With Stomas for thy back, rich in ghee, sit thou here,
And win to us by sacrifice riches with offspring.
May the two AÁvins, the leeches, set thee here!
e Thou art the head of sky, the navel of earth, the holder apart of the quarters, the lady paramount of the worlds [2], the wave, the drop of the waters thou art; ViÁvakarman is thy seer; may the two AÁvins, the leeches, set thee here.
f In unison with the seasons, in unison with the ordainers, in unison with the Vasus, in unison with the Rudras, in unison with the Adityas, in unison with the All-gods, in unison with the gods, in unison with the gods establishing strength, to Agni VaiÁvanara, thee; may the two AÁvins, the leeches, set thee here.
g Protect my expiration; protect my inspiration; protect my cross breathing; make my eye to shine widely; make my ear to hear.
h Make thick the waters; quicken the plants; protect bipeds; help quadrupeds; from the sky make rain to start.

iv. 3. 5.
a (Thou art) the calf of eighteen months in strength, the Tristubh metre; the two-year-old in strength, the Viraj metre; the two-and-a-half year-old in strength, the Gayatri metre; the three-year-old in strength, the Usnih metre;

the four-year-old in strength, the Anustubh metre; the draught ox in strength, the Brhati metre; the bull in strength, the Satobrhati metre; the bullock in strength, the Kakubh metre; the milch cow in strength, the Jagati metre; the beast of burden in strength, the Pankti metre; the goat in strength, the spacious metre; the ram in strength, the slow metre; the tiger in strength, the unassailable metre; the lion in strength, the covering metre; the support in strength, the overlord metre; the lordly power in strength, the delight-giving metre; the all-creating in strength, the supreme lord metro; the head in strength, the Prajapati metre.

iv. 3. 6.

a O Indra and Agni, do ye two make firm
The brick that quaketh not;
And let it with its back repel
The sky and earth and atmosphere.

b Let ViÁvakarman place thee in the ridge of the atmosphere, encompassing, expanding, resplendent, possessing the sun, thee that dost illumine the sky, the earth, the broad atmosphere, support the atmosphere, make firm the atmosphere, harm not the atmosphere; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Vayu protect thee with great prosperity, with a covering [1] most healing; with that deity do thou sit firm in the manner of Angiras.

c Thou art the queen, the eastern quarter; thou art the ruling, the southern quarter; thou art the sovereign, the western quarter; thou art the self-ruling, the northern quarter; thou art the lady paramount, the great quarter.

d Protect my life; protect my expiration; protect my inspiration; protect my cross-breathing; protect my eye; protect my ear; quicken my mind; strengthen my voice; protect my breath; accord me light.

iv. 3. 7.

a (Thou art) Ma metre, Prama metre, Pratima metre, Asrivis metre, Pankti metre, Usnih metre, Brhati metre, Anustubh metre, Viraj metre, Gayatri metre, Tristubh metre, Jagati metre. (Thou art) earth metre, atmosphere metro, sky metre, seasons metre, Naksatras metre, mind metre, speech metre, ploughing metre, gold metre, cow metre, female goat metre, horse metre. (Thou art) Agni, the deity [1], Vata, the deity, Surya, the deity, Candramas, the deity, the Vasus, the deity, the Rudras, the deity, the Adityas, the deity, the All-gods, the deity, the Maruts, the deity, Brhaspati, the deity, Indra, the deity, Varuna, the deity.

b The head thou art, ruling; thou art the firm, the supporting; thou art the prop, the restrainer; for food thee; for strength thee; for ploughing thee: for safety thee! (Thou art) the prop, ruling; thou art the firm, the supporting; thou art the holder, the sustainer; for life thee; for radiance thee; for force thee; for might thee!

iv. 3. 8.

(Thou art) the swift, the triple (Stoma); the shining, the fifteenfold the sky, the seventeenfold; speed, the eighteenfold; fervour, the nineteen. fold;

attack, the twentyfold; support, the twenty-onefold; radiance, the twenty-twofold; maintenance, the twenty-threefold; the womb, the twenty-fourfold; the embryo, the twenty-fivefold; might, the twenty sevenfold; inspiration, the thirty-onefold; support, the thirty-threefold; the surface of the tawny one, the thirty-fourfold; the vault, the thirty-six fold; the revolving, the forty-eightfold; the support, the fourfold Stoma.

iv. 3. 9.

a Thou art the portion of Agni, the overlordship of consecration, the holy power saved, the threefold Stoma.
b Thou art the portion of Indra, the overlordship of Visnu, the lordly power saved, the fifteenfold Stoma.
c Thou art the portion of them that gaze on men, the overlordship of Dhatr, the birthplace saved, the seventeenfold Stoma.
d Thou art the portion of Mitra, the overlordship of Varuna, the rain from the sky, the winds saved, the twenty-onefold Stoma.
e Thou art the portion of Aditi, the overlordship of Pusan, force saved, the twenty-sevenfold Stoma.
f Thou art the portion of the Vasus [1], the overlordship of the Rudras, the quadruped saved, the twenty-fourfold Stoma.
g Thou art the portion of the Adityas, the overlordship of the Maruts, offspring saved, the twenty-fivefold Stoma.
h Thou art the portion of the god Savitr, the overlordship of Brhaspati, all the quarters saved, the fourfold Stoma.
i Thou art the portion of the Yavas, the overlordship of the Ayavas, offspring saved, the forty-fourfold Stoma.
k Thou art the portion of the Rbhus, the overlordship, of the All-gods, being calmed and saved, the thirty-threefold Stoma.

iv. 3. 10.

They praised with one, creatures were established, Prajapati was overlord. They praised with three, the holy power: was created, the lord of holy power was overlord. They praised with fire, beings were created, the lord of beings was the overlord. They praised with seven, the seven seers were created, Dhatr was the overlord. They praised with nine, the fathers were created, Aditi was the overlady. They praised with eleven, the seasons were created, the seasonal one was the overlord. They praised with thirteen, the months were created, the year was the overlord [1]. They praised with fifteen, the lordly class was created, Indra was the overlord. They praised with seventeen, cattle were created, Brhaspati was the overlord. They praised with nineteen, the «udra and the Arya were created, day and night were the overlords. They praised with twenty-one, the whole-hooved cattle were created, Varuna was the overlord. They praised with twenty-three, small cattle were created, Pusan was the overlord. They praised with twenty-five, wild cattle were created, Vayu was the overlord. They praised with twenty-seven, sky and earth [2] went apart, the Vasus, Rudras, and Adityas followed their example, theirs was the overlordship. They praised with twenty-nine, trees were created, Soma was the overlord. They praised with thirty-one, creatures were created, the Yavas and the Ayavas had the

overlordship. They praised with thirty-three, creatures came to rest, Prajapati was the overlord and chief.

iv. 3. 11.

a This is she that first dawned;
Within this (earth) she hath entered and moveth;
The new-made bride as mother beareth the mothers;
Three greatnesses attend her.

b Charming, the dawns, adorned,
Moving along a common birthplace,
Wives of the sun, they move, wise ones,
Making a banner of light, unaging, rich in seed.

c Three have followed the path of holy order,
Three cauldrons have come with the light,
Offspring one guardeth, strength one [1],
Another the law of the pious guardeth.

d The fourth hath become that of four Stomas,
Becoming the two wings of the sacrifice, O Rsis;
Yoking the Gayatri, Tristubh, Jagati, and Anustubh, the Brhat,
The hymn, they have borne forward this heaven.

e By five the creator disposed this (world),
What time he produced sisters of them, five by five,
By their mingling go five strengths
Clad in various forms.

f Thirty sisters go to the appointed place,
Putting on the same badge [2],
The sages spread out the seasons, the knowing ones
With the metres in their midst, go about in brilliance.

g The shining one putteth on clouds,
The ways of the sun, the night divine;
The beasts of many forms that are born
Look around on the lap of their mother.

h The Ekastaka, undergoing penance,
Hath borne a child, the great Indra;
Therewith the gods overpowered the Asuras;
Slayer of Asuras he became in his might.

i Ye have made me, who am not younger, the younger;
Speaking the truth I desire this;
May I [3] enjoy his lovingkindness as do ye;
May not one of you supplant another.

k He hath enjoyed my lovingkindness, the all-knower;
He hath found a support, for he hath won the shallow;
May I enjoy his lovingkindness as do ye
May not one of you supplant another.

l On the five dawns follow the five milkings,
On the cow with five names the five seasons;
The five quarters are established by the fifteenfold (Stoma),

With equal heads over the one world [4].
M She who first shone forth is the child of holy order;
One supporteth the might of the waters;
One moveth in the places of the sun,
And one in those of the heat; Savitr governeth one.
n She who first shone forth
Hath become a cow with Yams;
Do thou, rich in milk, milk for us
Season after season.
O She of bright bulls hath come with the cloud, the light,
She of all forms, the motley, whose banner is fire;
Accomplishing thy common task,
Bringing old age, thou hast come, O unaging dawn.
P Lady, of seasons the first, she hath come hither,
Leading the days, and bearer of offspring;
Though one, O Usas, in many places dost thou shine forth
Unaging thou dost make to age all else.

iv. 3.12.
a O Agni, drive away those foes of ours that are born;
Drive away those too that are unborn, O all-knower;
Shine out for us in kindliness and without anger,
In thy protection may I be with threefold protection and victorious.
b O Agni, drive away those foes of ours that are born with force;
Drive away those that are unborn, O all-knower;
Favour us in kindliness,
May we (enjoy thy protection); drive away our foes.
c (Thou art) the forty-fourfold Stoma, radiance the wealth.
d (Thou art) the sixteenfold Stoma, force the wealth.
e Thou art the dust of earth [1], called Apsas.
f (Thou art) the course metre; the space metre; the health-bringing metre; the overpowering metre; the covering metre; the mind metre; the expanse metre; the river metre; the sea metro; the water metre; the uniting metro; the separating metre; the Brhat metro; the Rathantara metre; the collecting metre; the parting metre; the voices metre; the radiant metro; the Sastubh metre; the Anustubh metre; the Kakubh metre; the Trikakubh metre; the poetic metre; the water metre [2]; the Padapankti metre, the Aksarapahkti metre, the Vistarapankti metre: the razor-with-strop metre; the enveloping metre; the side metre; the course metre; the space metre; the strength metre; the maker of strength metre; the expansive metre; the conflict metre; the covering metre; the difficult of access metre; the slow metre; the Ankanka metre.

iv. 3. 13.
a May Agni slay the foe,
Eager for wealth, joyfully,
Kindled, pure as offered.
b Thou Soma art very lord,
Thou art king, and slayer of foes;

Thou art favouring strength.
c Favouring is thy look, O fair-faced Agni,
That art dread and extending, pleasant (is it);
Thy radiance they cover not with the darkness;
The defiling leave no stain in thy body.
d Favouring is thy face, O mighty Agni;
Even by the side of the sun it is bright [1],
Radiant to behold it is seen even by night,
Pleasant to the sight is food in thy form.
e With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.
f Prosperity for us from sky, O Agni, from earth,
With full life do thou procure, O god, for worship;
That splendid thing, O sky-born, which we ask,
Do thou bestow upon us that radiant wealth.
g As thou, O Hotr, in man's worship [2],
O son of strength, shalt sacrifice with offerings,
Verily do thou to-day, gladly, offer sacrifice
To the glad gods together assembled.
h I praise Agni, domestic priest,
God of the sacrifice and priest,
The Hotr, best bestower of jewels.
i Thou art strong, O Soma, and bright,
Thou art strong, O god, and strong thy rule,
Strong laws dost thou establish.
k O Maruts, that burn, this offering (is yours)
Do ye rejoice in it,
For your aid, ye destroyers of the foe.
l The man of evil heart, O bright ones, O Maruts,
Who is fain to smite us contrary to right [3],
In the noose of destruction may he be caught,
Slay him with your most burning heat.
m The Maruts, of the year, fair singers,
With wide abodes, in troops among men,
May they from us unloosen the bonds of tribulation,
Those that burn, delighting, granting delight,
n Delight the eager gods, O thou most young,
Knowing the seasons, O lord of the season, do thou sacrifice here;
With the priests divine, O Agni,
Thou art the best sacrificer of Hotrs.
o O Agni, whatever to-day, O offering Hotr of the people,
O pure [4] and radiant one, thou dost enjoy, for thou art the sacrificer,
Rightly shalt thou sacrifice, since thou hast grown in might,
Carry the oblations that are thine to-day, O thou most young.
p By Agni may one win wealth

And abundance, day by day,
Glory full of heroes.
q Enricher, slayer of disease,
Wealth-finder, prospering prosperity,
O Soma, be a good friend to us.
r Come hither, O ye that tend the house,
Depart not, O Maruts,
Freeing us from tribulation.
s For in autumns gone by
We have paid worship, O Maruts,
With the means [5] of mortal men.
t Your greatness surgeth forth from the depths,
Make known your names, O active ones;
O Maruts, accept the thousandth share of the house,
Of the householder's offering.
u Him to whom, the strong, the youthful maiden,
Rich in oblation, bearing ghee, approacheth night and morning,
To him his own devotion (approacheth) seeking wealth.
v O Agni, these most acceptable oblations,
Immortal one, bear for the divine worship;
Let them accept our fragrant (offerings).
w The playful horde of the Maruts,
Sporting, resplendent on the chariot [6],
O Kanvas, do ye celebrate.
x The Maruts, speeding like steeds,
Disport themselves like youths gazing at a spectacle,
Standing in the home like beauteous younglings,
Bestowing milk, like playful calves.
y At their advance the earth moves as if trembling,
When they yoke (their teams) for their journeys, for brilliance;
Playing, resounding, with flaming weapons,
They display their own greatness, the shakers.
z What time on the steeps ye pile the moving one,
Like birds, O Maruts, on whatever path [7],
The clouds spill their water on your chariots;
Do ye sprinkle for the praiser ghee of honey hue.
aa Agni with invocations
They ever invoke, lord of the people,
Bearer of the oblation, dear to many.
bb For him they ever praise,
The god with ladle dripping ghee,
Agni to bear the oblation.
cc O Indra and Agni, the spaces of sky.
dd Pierce Vrtra.
ee Indra from all sides.
ff Indra men.
gg O ViÁvakarman, waxing great with the oblation.

hh O ViÁvakarman, with the oblation as strengthening.

PRAPATHAKA IV
The Fifth Layer of Bricks (continued)

iv. 4. 1.
a Thou art the ray; for dwelling thee! Quicken the dwelling. Thou art advance; for right thee! Quicken right. Thou art following; for sky thee! Quicken the sky. Thou art union; for atmosphere thee! Quicken the atmosphere. Thou art propping; for earth thee! Quicken earth. Thou art a prop; for rain thee! Quicken rain. Thou art blowing forward; for day thee! Quicken day.
b Thou art blowing after; for night thee! Quicken night. Thou art eager [1]; for the Vasus thee! Quicken the Vasus. Thou art intelligence; for the-Rudras thee! Quicken the Rudras. Thou art the brilliant; for the Adityas thee! Quicken the Adityas. Thou art force; for the Pitrs thee! Quicken the Pitrs. Thou art the thread; for offspring thee! Quicken offspring. Thou dost endure the battle; for cattle thee! Quicken cattle.
c Thou art wealthy; for plants thee! Quicken plants. Thou art the victorious with ready stone; for Indra thee! Quicken Indra. Thou art the overlord; for expiration [2] thee! Quicken expiration. Thou art the restrainer; for inspiration thee! Quicken inspiration. Thou art the glider; for the eye thee! Quicken the eye. Thou art the bestower of strength; for the ear thee! Quicken the ear. Thou art threefold.
d Thou art Pravrt, thou art Samvrt, thou art Vivrt. Thou art the mounter, thou art the descender, thou art the fore mounter, thou art the after mounter.
e Thou art the wealthy, thou art the brilliant, thou art the gainer of good.

iv. 4. 2.
a Thou art the queen, the eastern quarter; the Vasus, the deities, are thine overlords, Agni stayeth missiles from thee; may the threefold Stoma support thee on earth, may the Ajya hymn establish thee in firmness, the Rathantara Saman be thy support.
b Thou art the ruling, the southern quarter; the Rudras, the deities, are thine overlords, Indra stayeth missiles from thee; may the fifteenfold Stoma support thee on earth, may the Pra¸ga hymn establish thee, in firmness, the Brhat Saman be thy support.
c Thou art the sovereign, the western quarter [1]; the Adityas, the deities, are thine overlords, Soma stayeth missiles from thee; may the seventeenfold Stoma support thee on earth, the Marutvatiya hymn establish thee in firmness, the Vairupa Saman be thy support.
d Thou art the self-ruling, the northern quarter; the All-gods are thine overlords, Varuna stayeth missiles from thee; may the twenty-onefold Stoma support thee on earth, the Niskevalya Uktha establish thee, in firmness, the Vairaja Samana be thy support.
e Thou art the lady paramount, the great quarter; the Maruts, the deities, are thine overlords [2], Brhaspati stayeth missiles from thee; may the twenty-sevenfold and the-thirty-threefold Stomas secure thee on earth, the VaiÁvadeva and the Agnimaruta hymns establish thee in firmness, the «akvara

and Raivata Samans be thy support.
f For the atmosphere may the Rsis firstborn among the gods extend thee with the measure, the breadth, of the sky, and be that is disposer and overlord; let all of them in unison establish thee and the sacrificer on the ridge of the vault, on the world of heaven.

iv. 4. 3.
a This in the front, with tawny hair, with the sun's rays; the leaders of his host and bands are Rathagrtsa and Rathaujas, and PuÒjikasthala and Krtasthala his Apsarases, his missile wizards, his weapon the Raksases.
b This on the right, all worker; the leaders of his host and bands are Rathasvana and Rathecitra, and Menaka and Sahajanya his Apsarases, his missile biting beasts, his weapon the death of men.
c This behind, all extending; the leaders of his host and bands are Ratheprota and Asamaratha, and Pramlocanti [1] and Anumlocanti his Apsarases, his missile the serpents, his weapon tigers.
d This on the left, collecting riches; the leaders of his host and bands are Senajit and Susena, and ViÁvaci and Ghrtaci his Apsarases, his missile the waters, his weapon the wind.
e This above, bringing riches; the leaders of his host and bands Tarksya and Aristamemi, and UrvaÁi and Parvacitti his Apsarases, his missile the lightning, his weapon the thunder.
f To them homage; be they gracious to us; him whom [2] we hate and who hateth us I place in your jaws.
g I place thee in the seat of the living, in the shadow of the helper; homage to the ocean, homage to the splendour of the ocean.
h May the supreme lord place thee on the ridge of the vault, encompassing, expanding, mighty, powerful, overcoming; support the sky, make firm the sky, harm not the sky; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Surya protect thee with great prosperity, with a covering most healing; with that deity do thou sit firm in the manner of Angiras.
i Like a horse neighing eager for the pasture,
When he hath wandered from the great enclosure,
Then the wind bloweth after his splendour,
And then thy path becometh black.

iv. 4. 4.
a Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.
b Thee, O Agni, from the lotus
Atharvan pressed out
From the head of every priest.
c This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.
d Leader of the sacrifice and the region art thou,

Where with steeds auspicious thou dost resort;
Thou placest in the sky thy head winning light,
Thou makest, O Agni, thy tongue to bear the oblation.
e Agni hath been awakened by the kindling-stick of men
To meet the dawn that cometh on like a cow [1];
Like young ones rising up to a branch,
The rays rise towards the vault.
f We have uttered to the sage, the worshipful,
Our voice of praise, to the strong bull;
Gavisthira with his homage hath raised to Agni this laud,
Wide extending like brilliance in the sky.
g He hath been born as guardian of men, wakeful,
Agni, skilful, for fresh prosperity;
Ghee-faced, with mighty sky-reaching (blaze)
He shineth gloriously, pure for the Bharatas.
h Thee, O Agni [2], the Angirases found
When hidden in secret, resting in every wood;
Thou when rubbed art born as mighty strength;
Son of strength they call thee, O Angiras.
i Banner of the sacrifice, first domestic priest,
Agni men kindle in the three stations;
With Indra and the gods conjoined on the strew
Let him sit, as Hotr, well skilled for sacrificing.
k Thee of most resplendent fame
Men invoke in their dwellings,
With flaming hair, O dear to many,
O Agni, to bear the oblation.
1 O friends, together (offer) fit [3]
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
m Thou gatherest, O strong one,
O Agni, all that belongeth to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
n With this homage Agni,
Son of strength, I invoke,
Dear, most effectual messenger, the good sacrificer,
The envoy of all, immortal.
o He, the ruddy, shall yoke (his steeds) all cherishing,
He shall hasten when well adored;
The sacrifice hath good prayer and strong effort [4],
Of the Vasus, the divine gift of men.
p The radiance of the bounteous offerer
Hath mounted on high,
The ruddy smoke (riseth) touching the sky;
Men in unison kindle Agni.

q O Agni, lording it over strength rich in kine,
Youthful son of strength,
Bestow upon us, O all-knower, great fame.
r Being kindled, bright, sage,
Agni, to be praised with song,
Do thou shine with wealth for us, O thou of many faces.
s O Agni, lord of the night,
And of the morning, and of the dawn,
Do thou burn against the Raksases with sharp jaws [5].
t May we kindle thee, O Agni,
Radiant, O god, and unaging;
When this most desirable
Kindling-stick maketh radiance for thee in the sky,
Do thou bear food to thy praisers.
u With the song, O Agni, the oblation,
O lord of brilliant light,
Bright shining, wonderworker, lord of the people,
O bearer of the oblation, is offered to thee;
Do thou bear food to thy praisers.
v O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full [6],
For our hymns, O lord of strength;
Do thou bear food to thy praisers.
w O Agni to-day, let us make to prosper by praises,
By devotions, for thee this (sacrifice) like a (good) steed,
Like a noble resolve which toucheth the heart.
x O Agni, thou hast become master
Of noble resolve, of true inspiration,
Of mighty holy order.
y With these songs singing to thee, O Agni,
This day let us pay worship;
Thy strengths thunder forth as from the sky.
z At these our hymns of praise do thou be propitious [7],
Like the light of heaven,
O Agni, propitious with all thy faces.
aa Agni I deem the Hotr, the generous wealth-giver,
The son of strength, the all-knower,
Who knoweth all as a sage,
bb Who offereth sacrifice well,
With beauty soaring aloft towards the gods, the god,
Following the flames of the ghee,
Of the butter of brilliant radiance when offered up.
cc O Agni, be thou our nearest,
Our protector, kindly, a shield;
dd Thee, O shining and most radiant one,
We implore for favour, for our friends.

ee Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.

iv. 4. 5.

a I yoke thee in bonds of fellowship with Indra and Agni, with the ghee sprinklings, with brilliance, with radiance, with the hymns, with the Stomas, with the metres, for the increase of wealth, for pro-eminence among thy fellows; I yoke thee in bonds of fellowship with me.
b Amba, Duhi, Nitatni, Abhrayanti, Meghayanti, Varsayanti, Cupunika, art thou by name, with Prajapati, with our every prayer, I deposit thee.
c The earth penetrated by food, a reservoir of water (thou art), men are thy guardians, Agni is placed in this (brick), to it I resort, and may it [1] be my protection and my refuge.
d The over-sky penetrated by holy power, the atmosphere (thou art); the Maruts are thy guardians, Vayu is placed in this (brick), to it I resort, and may it be my protection and my refuge.
e The sky, penetrated by ambrosia, the unconquered (thou art); the Adityas are thy guardians, the sun is deposited in this (brick), to it I resort, and may it be my protection and my refuge.

iv. 4. 6.

a Let Brhaspati place thee on the ridge of earth, full of light, for every expiration, inspiration; support all the light, Agni is thine overlord.
b Let ViÁvakarman place thee on the ridge of the atmosphere, full of light, for every expiration, inspiration; support all the light, Vayu is thine overlord.
c Let Prajapati place thee on the ridge of the sky, full of light, for every expiration, inspiration; support all the light, the supreme lord is thine overlord.
d Thou art the bringer of the east wind; thou art the winner of rain; thou art the winner of lightning [1]; thou art the winner of thunder; thou art the winner of rain.
e Thou art the path of Agni; thou art the gods' path of Agni.
f Thou art the path of Vayu; thou art the gods' path of Vayu.
g Thou art the path of the atmosphere; thou art the gods' path of the atmosphere.
h Thou art the atmosphere; to the atmosphere thee!
i To the ocean thee, to water thee, to the watery thee, to impulse thee, to the wise thee, to the radiant thee, to the light of the sky thee, to the Adityas thee!
k To the Rc thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee!
l Thee, giving glory, in glory; thee, giving brilliance, in brilliance; thee, giving milk, in milk; thee, giving radiance, in radiance; thee giving wealth, in wealth I place; with this seer, the holy power, this deity, sit firm in the manner of Angiras.

iv. 4. 7.

a Thou art the furtherer; thou art the maker of wide room; thou art the eastern; thou art the zenith; thou art the sitter in the atmosphere, sit on the atmosphere.
b Thou art the sitter on the waters; thou art the sitter on the hawk thou art the sitter on the vulture; thou art the sitter on the eagle; thou art the sitter on the vault.
c In the wealth of earth I place thee; in the wealth of the atmosphere I place thee; in the wealth of the sky I place thee; in the wealth of the quarters I place thee; giver of wealth I place thee in wealth.
d Protect my expiration; protect my inspiration; protect my cross-breathing [1]; protect my life; protect all my life; protect the whole of my life.
e O Agni, thy highest name, the heart,
Come let us join together,
Be thou, O Agni, among those of the five races.
f (Thou art) the Yavas, the Ayavas, the courses, the helpers, the Sabda, the ocean, the firm one.

iv. 4. 8.
(Thou I art) all overcoming through Agni; self-ruling through the sun; lord of strength through might; creator with the bull; bountiful through the sacrifice; heavenly through the sacrificial fee; slayer of enemies through rage; supporter of the body through kindliness; wealth through food; through the earth he hath won; (thou art) eater of food with verses; increased by the Vasat cry; protector of the body through the Saman; full of light with the Viraj; drinker of Soma through the holy power; with cows he supporteth the sacrifice; with lordly power men; with horse and car bearer of the bolt; lord with the seasons; enclosing with the year; unassailable through penance; the sun with bodies.

iv. 4. 9.
(Thou art) Prajapati in mind, when come to the Soma; the creator in the consecration; Savitr in the bearing; Pusan in the cow for the purchase of the Soma; Varuna when bound (in the cloth); Asura in the being bought; Mitra when purchased; «ipivista when put in place; delighter of men when being drawn forward; the overlord on arrival; Prajapati being led on; Agni at the Agnidh's altar; Brhaspati on being led from the Agnidh's altar; Indra at the oblation-holder; Aditi when put in place; Visnu when being taken down; Atharvan when made wet; Yama when pressed out; drinker of unpurified (Soma) when being cleansed; Vayu when purifying; Mitra as mixed with milk; the Manthin when mixed with groats; that of the All-gods when taken out; Rudra when offered; Vayu when covered up; the gazer on men when revealed; the food when it comes; the famed of the fathers; life when taken; the river when going to the final bath; the ocean when gone; the water when dipped; the heaven when arrived at completion.

iv. 4. 10.
a (Thou art) Krttikas, the Naksatra, Agni, the deity; ye are the radiances of Agni, of Prajapati, of the creator, of Soma; to the Re thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee
b (Thou art) Rohini the Naksatra, Prajapati the deity; MrgaÁirsa the Naksatra,

Soma the deity; Ardra the Naksatra, Rudra the deity; the two Punarvasus the Naksatra, Aditi the deity; Tisya the Naksatra, Brhaspati the deity; the AÁresas the Naksatra, the serpents the deity; the Maghas the Naksatra, the fathers the deity; the two Phalgunis the Naksatra [1], Aryaman the deity; the two Phalgunis the Naksatra, Bhaga the deity; Hasta the Naksatra, Savitr the deity; Citra the Naksatra, Indra the deity; Svati the Naksatra, Vayu the deity; the two ViÁakhas the Naksatra, Indra and Agni the deity; Anruradha the Naksatra, Mitra the deity; Rohini the Naksatra, Indra the deity; the two ViÁrts the Naksatra; the fathers the deity; the Asadhas the Naksatra, the waters the deity; the Asadhas the Naksatra, the All-gods the deity; «rona the Naksatra, Visnu the deity; «ravistha the Naksatra, the Vasus [2] the, deity; «atabhisaj the Naksatra, Indra the deity; Prosthapadas the Naksatra, the goat of one foot the deity; the Prosthapadas the Naksatra, the serpent of the deep the deity; Revati the Naksatra, Pusan the deity; the two AÁvayujs the Naksatra, the AÁvins the deity; the Apabharanis the Naksatra, Yama the deity.
c Full on the west; what the gods placed.

iv. 4. 11.
a (Ye are) Madha and Madhava, the months of spring.
b (Ye are) «ukra and «uci, the months of summer.
c (Ye are) Nabha and Nabhasya, the months of rain.
d (Ye are) Isa and Urja, the months of autumn.
e (Ye are) Saha and Sahasya, the months of winter.
f (Ye are) Tapa and Tapasya, the months of the cool season.
g Thou art the internal bond of the fire,
Be sky and earth in place,
Be waters and plants in place,
Be the fires severally in place
In unison for my greatness [1]
May the fires which of one mind
Are between sky and earth,
Taking place according to the months of the cool season,
Attend (on them), as the gods on Indra.
h (Thou art) the uniter and forethinker of Agni, Soma, Surya.
i Thou art the dread, the terrible, of the fathers, of Yama, of Indra.
k Thou art the firm (quarter) and the earth of the god Savitr, the Maruts, Varuna.
l Thou art the support, the upholder, of Mitra and Varuna, Mitra, Dhatr,
m Thou art the eastern, the western (quarter) of the Vasus, the Rudras [2], the Adityas.
n These are thine overlords, to them honour, be they gracious to us, him whom we hate and who hateth us I place in your jaws.
o Thou art the measure of a thousand, thou art the image of a thousand, thou art the size of a thousand, thou art the replica of a thousand, thou art of a thousand, for a thousand thee!
p May these bricks, O Agni, be milch cows for me, one, and a hundred, and a thousand, and ten thousand [3], and a hundred thousand, and a million, and ten

million, and a hundred million, and a thousand million, and ten thousand million, and a hundred thousand million, and ten hundred thousand million, and a hundred hundred thousand million; may these bricks, O Agni, be for me milch cows, sixty, a thousand, ten thousand unperishing; ye are standing on holy order, increasing holy order, dripping ghee, dripping honey, full of strength, full of power; may these bricks, O Agni, be for me milkers of desires named the glorious yonder in yon world.

The Horse Sacrifice

iv. 4. 12.
a May the kindling-stick of the quarters, that winneth the heaven, (Guard us) according to our hopes; from Madhu may Madhava protect us;
Agni, the god, hard to overcome, the undeceivable,
May he guard our kingly power, may he protect us.
b May the Rathantara with the Samans protect us,
The Gayatri with every form of metres,
The Trivrt Stoma with the order of the days,
The ocean, the wind, make full this strength.
c (May) the dread among the quarters, the overpowering, giver of strength,
Pure, full of might on a bright day (protect us);
O Indra, as overlord, make full,
And for us [1] on all sides do thou preserve this great kingly power.
d (May) the Brhat Saman, which supporteth kingly power, with vast strength,
The force made beautiful by the Tristubh, that of fierce strength (protect us);
O Indra, with the fifteenfold Stoma
Do thou guard this in the midst with the wind, with the ocean.
e (May) the eastern among the quarters, famous and renowned,
O ye All-gods, heavenly with the rain of the days (protect us);
Let this kingly power be unassailable,
Force unoverpowerable, a thousandfold and mighty.
f Here in the Vairupa Saman may we have strength for this;
With the Jagati we place him in the people;
O ye All-gods [2] through the seventeenfold (Stoma) this radiance,
This kingly power with the ocean wind (be) dread.
g The supporter among the quarters doth support this lordly power,
The stay of the regions; may force rich in friends be ours;
O Mitra and Varuna, ye wise ones with the autumn of the days,
Do ye accord great protection to this kingdom.
h In the Vairaja Saman is my devotion;
By the Anustubh (be) manly strength collected;
This kingly power rich in friends, with dripping wet,
Do ye, O Mitra and Varuna, guard through your overlordship.
i May the victorious among quarters, with the Saman, the strong one,
The season winter in order make us full;
May the great ones, the «akvari (verses), with favouring winds [8]
Aid this sacrifice, full of ghee.
k May the heavenly of the quarters, the easily milked, the rich in milk,

The goddess aid us, full of ghee;
Thou art the protector, who goest in front and behind;
O Brhaspati, yoke a voice in the south.
1 (May) the upright of the quarters, the bounteous region of the plants,
And Savitr with the year of the days (aid us);
The Revat Saman, and the Atichandas metre;
Without a foe, be kindly to us.
m O thou of the three-and-thirtyfold Stoma, lady of the world,
Breathed on by Vivasvant, do thou be gracious to us [4];
Rich in ghee, O Savitr, through thy overlordship,
Be the bounteous region rich in milk, for us.
The firm among the quarters, lady of Visnu, the mild,
Ruling over this strength, the desirable,
Brhaspati, MatariÁvan, Vayu,
The winds blowing together be gracious to us.
o Prop of the sky, supporter of the earth,
Ruling this world, lady of Visnu,
All-extending, seeking food, with prosperity,
May Aditi be auspicious to us in her life.
p VaiÁvanara to our help.
q Present in the sky.
r Us to-day Anumati.
s O Anumati, thou.
t With what to us radiant shall he be?
u Who to-day yoketh?

PRAPATHAKA V
The Offerings to Rudra

iv. 5. 1.
a Homage to thy wrath, O Rudra,
To thine arrow homage also;
Homage to thy bow,
And homage to thine arms.
b With thy most kindly arrow,
And kindly bow,
With thy kindly missile,
Be gentle to us, O Rudra.
c That body of thine, O Rudra, which is kindly,
Not dread, with auspicious look,
With that body, most potent to heal,
O haunter of the mountains, do thou look on us.
d The arrow which, O haunter of mountains,
In thy hand [1] thou bearest to shoot,
That make thou kindly, O guardian of mountains;
Harm not the world of men.
e With kindly utterance thee
We address, O liver on the mountains,

That all our folk
Be free from sickness and of good cheer.
f The advocate hath spoken in advocacy,
The first divine leech,
Confounding all the serpents
And all sorceries.
g The dusky, the ruddy,
The brown, the auspicious,
And the Rudras which in thousands
Lie around this (earth) in the quarters [2],
Their wrath do we deprecate.
h He who creepeth away,
Blue-necked and ruddy,
Him the cowherds have seen,
Have seen the bearers of water
And him all creatures;
May be, seen, be gentle unto us.
i Homage to the blue-necked,
Thousand-eyed one, the bountiful
And to those that are his warriors
I have paid my homage.
k Unfasten from the two notches
Of thy bow the bowstring,
And cast thou down
The arrows in thy hand [3].
1 Unstringing thy bow,
Do thou of a thousand eyes and a hundred quivers,
Destroying the points of thine arrows,
Be gentle and kindly to us.
m Unstrung is the bow of him of the braided hair
And arrowless his quiver;
His arrows have departed,
Empty is his quiver.
n O most bountiful one, the missile
That is in thy hand, thy bow,
With it on all sides do thou guard us,
Free from sickness.
o Homage to thy weapon,
Unstrung, dread;
And homage to thy two hands,
To thy bow.
p May the missile from thy bow
Avoid us on every side,
And do thou lay far from us
This quiver that is thine.

a Homage to the golden-armed leader of hosts, and to the lord of the quarters homage!
b Homage to the trees with green tresses, to the lord of cattle homage!
c Homage to the one who is yellowish-red like young grass, to the radiant, to the lord of paths homage!
d Homage to the brown one, to the piercer, to the lord of food homage!
e Homage to the green-haired, wearer of the cord, to the lord of prosperity homage!
f Homage to the dart of Bhava, to the lord of the moving world homage!
g Homage to Rudra, with bent bow, to the lord of fields homage!
h Homage to the minstrel, the inviolate, to the lord of the woods homage!
i Homage [1] to the ruddy one, the ruler, to the lord of woods homage!
k Homage to the minister, the trader, to the lord of thickets homage!
l Homage to the extender of the world, the offspring of the maker of room, to the lord of plants homage!
m Homage to the loud calling, the screaming, to the lord of footmen homage!
n Homage to the wholly covered, to the running, to the lord of warriors homage!

iv. 5. 3.
a Homage to the strong, the piercing, to the lord of assailers homage!
b Homage to the leader, the holder of the quiver, to the lord of thieves homage!
c Homage to the holder of the quiver, to the owner of the quiver, to the lord of robbers homage!
d Homage to the cheater, the swindler, to the lord of burglars homage!
c Homage to the glider, to the wanderer around, to the lord of the forests homage!
f Homage to the bolt-armed destructive ones, to the lord of pilferers homage!
g Homage to the bearers of the sword, the night wanderers, to the lord of cut-purses homage!
h Homage to the turbaned wanderer on the mountains, to the lord of pluckers homage!
i Homage [1] to you, bearers of arrows, and to you, bowmen, homage!
k Homage to you that string (the bow), and to you that place (on the arrow), homage!
l Homage to you that bend (the bow), and to you that let go the arrow) homage!
m Homage to you that hurl, and to you that pierce homage!
n Homage to you that art seated, and to you that lie homage!
o Homage to you that sleep, and to you that wake homage!
P Homage to you that stand, and to you that run homage!
q Homage to you assemblies, and to you, lords of assemblies, homage!
r Homage to you horses, and to you, lords of horses, homage!

iv. 5. 4.
a Homage to you that wound, and to you that pierce homage!
b Homage to you that are in bands, and to you that are destructive homage!
c Homage to you sharpers, and to you, lords of sharpers, homage!
d Homage to you hosts, and to you, lord of hosts, homage!

e Homage to you troops, and to you, lords of troops, homage
f Homage to you of misshapen form, and to you of all forms homage!
g Homage to you that are great, and to you that are small homage!
h Homage to you that have chariots, and to you that are chariotless homage!
i Homage to you chariots [1], and to you, lords of chariots, homage!
k Homage to you hosts, and to you, lords of hosts, homage!
I Homage to you, doorkeepers, and to you, charioteers, homage!
m Homage to you, carpenters, and to you, makers of chariots, homage!
n Homage to you, potters, and to you, smiths, homage!
o Homage to you, PuÒjistas, and to you, Nisadas, homage!
p Homage to you, makers of arrows, and to you, makers of bows, homage!
q Homage to you, hunters, and to you, dog-leaders, homage!
r Homage to you dogs, and to you, lords of dogs, homage!

iv. 5. 5.
a Homage to Bhava and to Rudra.
b Homage to «arva and to the lord of cattle.
c Homage to the blue-necked one, and to the white-throated.
d Homage to the wearer of braids, and to him of shaven hair.
e Homage to him of a thousand eyes, and to him of a hundred bows.
f Homage to him who haunteth the mountains, and to «ipivista.
g Homage to the most bountiful, and to the bearer of the arrow.
h Homage to the short, and to the dwarf.
i Homage to the great, and to the stronger.
k Homage to him who hath waxed, and to the waxing.
I Homage to the chief, and to the first.
m Homage to the swift, and to the active.
n Homage to the rapid, and to the hasty.
o Homage to him of the wave, and to the roaring.
p Homage to him of the stream, and to him of the island.

iv. 5. 6.
a Homage to the oldest, and to the youngest.
b Homage to the first born, and to the later born.
c Homage to the midmost, and to the immature.
d Homage to the hindmost, and to him in the depth.
e Homage to Sobhya, and to him of the amulet.
f Homage to him who dwelleth with Yama, and to him at peace.
g Homage to him of the ploughed field, and to him of the threshing-floor.
h Homage to him of fame, and to him at his end.
i Homage to him of the wood, and to him of the thicket.
k Homage to sound, and to echo [1].
I Homage to him of the swift host, and to him of the swift car.
m Homage to the hero, and the destroyer.
n Homage to the armoured, and to the corsleted.
o Homage to the mailed, and to the cuirassed.
p Homage to the famous, and to him of a famous host.

iv. 5. 7.

a Homage to him of the drum, and to him of the drumstick.
b Homage to the bold, and to the cautious.
c Homage to the messenger, and to the servant.
d Homage to the quiver-bearer, and to the owner of the quiver.
e Homage to him of the sharp arrow, and to him of the weapon.
f Homage to him of the good weapon, and to him of the good bow.
g Homage to him of the stream,' and to him of the way.
h Homage to him of the hole,' and to him of the pool.
i Homage to him of the ditch, and to him of the lake.
k Homage to him of the stream, and to him of the tank
1 Homage to him of the cistern, and to him of the well.
m Homage to him of the rain, and to him not of the rain.
n Homage to him of the cloud, and to him of the lightning.
o Homage to him of the cloudy sky, and to him of the heat.
p Homage to him of the wind, and to him of the storm.
q Homage to him of the dwelling, and to him who guardeth the dwelling.

iv. 5. 8.

a Homage to Soma, and to Rudra.
b Homage to the dusky one, and to the ruddy one.
c Homage to the giver of weal, and to the lord of cattle.
d Homage to the dread, and to the terrible.
e Homage to him who slayeth in front, and to him who slayeth at a distance.
f Homage to the slayer, and to the special slayer.
g Homage to the trees with green tresses.
h Homage to the deliverer.
i Homage to the source of health, and to the source of delight.
k Homage to the maker of health, and to the maker of delight.
I Homage to the auspicious, and to the more auspicious.
m Homage to him of the ford, and to him of the bank.
n Homage to him beyond, and to him on this side.
o Homage to him who crosseth over, and to him who crosseth back.
p Homage to him of the crossing, and to him of the ocean.
q Homage to him in the tender grass, and to him in foam.
r Homage to him in the sand, and to him in the stream.

iv. 5. 9.

a Homage to him in the cleft, and to him in the distance.
b Homage to him dwelling in the stony and to him in habitable places.
c Homage to him of braided hair, and to him of plain hair.
d Homage to him who dwelleth in the cowshed, and to him of the house.
e Homage to him of the bed, and to him of the dwelling.
f Homage to him of the hole,' and to him of the abyss.
g Homage to him of the lake, and to him of the whirlpool.
h Homage to him of the dust, and to him of the mist.
i Homage to him of the dry, and to him of the green.

k Homage to him of the copse, and to him of the grass [1].
l Homage to him in the earth, and to him in the gully.
M Homage to him of the leaf, and to him of the leaf-fall.
n Homage to him who growleth, and to him who smiteth away.
o Homage to him who draggeth, and to him who repelleth.
p Homage to you, sparkling hearts of the gods.
q Homage to the destroyed.
r Homage to the intelligent.
s Homage to the unconquerable.
t Homage to the destroyers.

iv. 5. 10.
a O chaser, lord of the Soma plants,
O waster, red and blue,
Frighten not nor injure
(Any) of these people, of these cattle;
Be not one of these injured.
b That auspicious form of thine, O Rudra,
Auspicious and ever healing,
Auspicious and healing (form of) Rudra,
With that show mercy on us for life.
c This prayer we offer up to the impetuous Rudra,
With plaited hair, destroyer of men,
That health be for our bipeds and quadrupeds,
And that all in this village be prosperous [1] and free from ill.
d Be merciful to us, O Rudra, and give us delight;
With honour let us worship thee, destroyer of men;
The health and wealth which father Manu won by sacrifice,
May we attain that, O Rudra, under thy leadership.
e Neither our great, nor our small,
Our waxing or what has waxed,
Do thou slay, nor father nor mother;
Injure not, O Rudra, our dear bodies [2].
f Harm us not in our children, our descendants, our life;
Harm us not in our cattle, in our horses;
Smite not in anger our heroes, O Rudra;
With oblations lot us serve thee with honour.
g From afar to thee, slayer of cows, and slayer of men,
Destroyer of heroes, be goodwill for us;
Guard us and accord us aid
And grant us protection in abundance.
h Praise [3] the famous youth, mounted on the chariot seat,
Dread and destructive like a fierce wild beast;
Being praised, O Rudra, be merciful to the singer;
Let thy missiles smite down another than us.
i May the missile of Rudra spare us,
May the wrath of the brilliant evil worker (pass over us);

Unstring for the generous donors (thy) strong (bows);
O bounteous one, be merciful to our children and descendants.
k O most bounteous, most auspicious,
Be auspicious and favourably inclined to us;
Placing down thy weapon on the highest tree,
Clad in thy skin, come,
And approach us bearing the spear [4].
1 O blood-red scatterer,
Homage to thee, O adorable one;
May thy thousand missiles
Smite down another than us.
m A thousandfold in thousands
Are the missiles in thine arms;
O adorable one, do thou turn away
The points of those which thou dost rule.

iv. 5. 11.
a The Rudras that are over the earth
In thousands by thousands,
Their bows we unstring
At a thousand leagues.
b The Bhavas in this great ocean,
The atmosphere--
c The «arvas of black necks, and white throats,
Who wander below on the earth--
d The Rudras who abide in the sky,
Of black necks and white throats--
e Those who of black necks and ruddy,
Grass green, are in the trees--
f The overlords of creatures,
Without top-knot, with braided hair--
g Those that assault men in their food
And in their cups as they drink--
h Those that guard the paths,
Bearing food, warriors--
i Those that resort to fords [1],
With spears and quivers--
k The Rudras that so many and yet more
Occupy the quarters, their bows we unstring
At a thousand leagues.
l m n Homage to the Rudras on the earth, in the atmosphere, in the sky, whose arrows are food, wind, and rain, to them ten eastwards, ten to the south, ten to the west, ten to the north, ten upwards; to them homage, be they merciful to us, him whom we hate and him who hateth us, I place him within your jaws.

PRAPATHAKA VI
The Preparation of the Fire

iv. 6. 1.
a The strength resting on the stone, the bill,
On the wind, on Parjanya, on the breath of Varuna,
Brought together from the waters, from the plants, from the trees;
That food and strength do ye, O Maruts, bounteously bestow upon us.
b In the stone is thy hunger; let thy pain reach N. N., whom we hate.
c With the wind of the ocean
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
d With the caul of winter
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
e Down upon earth [1], upon the reed,
Upon the waters lower (do thou descend);
Thou, O Agni, art the bile of the waters,
f O female frog, with these come hither;
Do thou make this sacrifice of ours
Pure in hue and auspicious.
g Pure, with radiance wonderful,
On earth he hath shone as with the light of dawn.
h Who (cometh) to battle,
Moving with strength as on EtaÁa's course,
In the heat unathirst, immortal.
i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods [2], and sacrifice.
k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
1 This is the meeting of the waters,
The abode of the ocean;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
m Homage to thy heat, thy blaze
Homage be to thy light;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
n To him that sitteth in man, hail! [3] To him that sitteth in the waters,
hail! To him that sitteth in the wood, hail! To him that sitteth on the strew,
hail! To him that findeth the heaven, hail!
o Those gods among gods, worshipful among the worshipful,
Who await their yearly portion,
Who eat not oblations, in this sacrifice
Do ye delight yourselves with honey and ghee.
p The gods who above the gods attained godhead,
Who lead the way to this holy power,
Without whom no place whatever is pure,

Neither on the heights of sky or earth are they.
q Giver of expiration art thou [4], of inspiration, of cross-breathing,
Giver of eyesight, giver of splendour, giver of wide room;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
r May Agni with his piercing blaze
Cast down every foe;
May Agni win for us wealth.
s With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.

iv. 6. 2.
a He who sat down, offering all these beings,
As Hotr, the seer, our father,
He seeking wealth with prayer,
Hath entered into the boon of the first of coverers.
b Since ViÁvakarman is mighty in mind,
Disposer, ordainer, and highest seer,
Their offerings rejoice in food,
Where say they is one beyond the seven Rsis.
c He who is our father, our begetter, the ordainer,
Who begot us from being unto being [1],
Who alone assigneth their names to the gods,
Him other beings approach for knowledge.
d Wealth they won by offering to him
The seers of old like singers in abundance,
They who fashioned these beings illumined and unillumined
In the expanse of space.
e Ye shall not find him who produced this world;
Another thing shall be betwixt you;
Enveloped in mist and with stammering
The singers of hymns move enjoying life.
f Beyond the sky, beyond this [2] earth,
Beyond the gods, what is secret from the Asuras,
What germ first did the waters bear,
When all the gods came together?
g This germ the waters first bore,
When all the gods came together;
On the navel of the unborn is set the one
On which doth rest all this world.
h ViÁvakarman, the god, was born;
Then second the Gandharva;
Third the father, begetter of plants [31
In many a place did he deposit the germ of the waters.
i Father of the eye, the sage with his mind,

Produced these two worlds rich in ghee,
When the fore ends were made firm,
Then did sky and earth extend.
k With eyes on every side, with a face on every side,
With hands on every side, with feet on every side,
The one god producing sky and earth
Welds them together with arms, with wings.
l What was the basis?
Which and what his support?
When producing earth [4] ViÁvakarman, all-seeing,
Disclosed the sky with his might.
m What was the wood, and what the tree,
Whence they formed sky and earth?
O ye wise ones, inquire with your minds
On what he stood as he supported the worlds.
n Thy highest, lowest,
Midmost abodes here, O ViÁvakarman,
In the offering do thou teach thy comrades, O faithful one;
Do thou thyself sacrifice to thyself, rejoicing.
o The lord of speech, ViÁvakarman,
Let us invoke this day to aid us [5], thought yoked for strength,
May he delight in our nearest offerings,
He with all healing, to aid (us), the doer of good deeds.
p O ViÁvakarman, waxing great with the oblation,
Do thou thyself sacrifice to thyself rejoicing;
May the others around, our foes, be confused;
May our patrons here be rich.
q O ViÁvakarman, with the oblation as strengthening,
Thou didst make Indra, the protector, free from scathe,
To him the clans of old bowed in homage,
That he might be dread, to be severally invoked.
r To the ocean, the moving,
The lord of streams, homage!
To the lord of all the streams
Do ye offer, to ViÁvakarman,
Through all the days the immortal offering.

iv. 6. 3.
a O Agni, to whom ghee is offered,
Do thou lead him forward;
Unite him with increase of wealth,
With offspring and with wealth.
b O Indra, bring him to the fore,
That he may be lord over his fellows;
Unite him with splendour,
That he may assign their shares to the gods.
c Him, O Agni, do thou exalt

In whose house we make the offering;
To him may the gods lend aid,
And he the lord of holy power.
d May the All-gods thee [1],
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light.
e May the five regions divine aid the sacrifice,
The goddesses driving away poverty and hostility,
And giving to the lord of the sacrifice increase of wealth.
In increase of wealth the sacrifice hath been established,
Waxing great on the kindled fire,
Grasped with hymns as wings, to be adored;
They sacrificed embracing the heated cauldron.
g When with strength the gods laboured at the sacrifice
For the divine supporter, the enjoyer,
Serving the gods, benign, with a hundred drinks (was it);
The gods kept embracing the sacrifice [2].
h With the rays of the sun, with tawny hair,
Savitr hath raised before (us) his unending light;
On his instigation fareth Pusan the god,
The guardian, gazing on all things.
i The gods stand serving as priests for the gods;
Ready (is it) for the immolator, let the immolator sacrifice;
Where the fourth offering goeth to the oblation,
Thence let our pure invocations be accepted.
k As measurer he standeth in the midst of the sky,
Filling the two worlds and the atmosphere;
The all-reaching [3], the butter-reaching, he discerneth,
Between the eastern and the western mark.
l Bull, ocean, ruddy bird,
He hath entered the birthplace of his ancient sire;
In the middle of the sky is the dappled stone set down
He hath stepped apart, he guardeth the two ends of space.
m All songs have caused Indra to wax
To encompass the ocean,
Best charioteer of charioteers,
True lord and lord of strength.
n Let the sacrifice invite favour, and bring (to us) the gods; let the god,
Agni, offer and bring (to us) the gods.
o With the impulse of strength,
With elevation he hath seized me;
Then Indra hath made my enemies
Humble by depression.
p The gods have increased my prayer,
Which is elevation and depression;
Then do ye, O Indra and Agni,

Scatter my foes on every side.

iv. 6. 4.
a Swift, like a bull sharpening his horns, the warrior
Fond of slaughter, disturber of the people,
Bellowing, unwinking, sole hero,
Indra at once conquered a hundred hosts.
b With the bellowing, unwinking, conquering,
Fighter, hard to overthrow, and daring Indra,
With Indra do ye conquer, do ye withstand
The foe, O heroes, with the strong one who holdeth the arrow in his hands.
c He is mighty with those who have arrows in their hands and quivers,
Indra who joineth hosts with his band,
Conquering in combat, drinker of Soma, with many a band,
With bow uplifted, and shooter with well-drawn arrows.
d O Brhaspati, fly round with thy chariot [1],
Slaying the foe, driving away the enemy;
Defeating hosts, destroyer, victor in battle,
Be thou protector of our chariots.
e The cleaver of the cowstalls, finder of the cows, with the thunderbolt on his arm,
Victorious, crushing in might a host,
Be heroes, O my fellows, like him;
O comrades, follow in Indra's footsteps.
f Conspicuous by might, strong, heroic,
Enduring, mighty, steadfast, dread,
Surpassing heroes and warriors born of strength,
Do thou, winning kine, mount, O Indra, thy victorious car.
g In might penetrating the cowstalls,
Impetuous [2], the hero, Indra, with wrath a hundredfold,
Hard to resist, enduring in battle, unovercomable,
May he aid our armies in the battles.
h Indra (be) their leader, and let Brhaspati,
The sacrificial fee, the sacrifice and Soma go before;
Let the Maruts precede the hosts divine,
That overthrow and conquer.
i Of Indra, the strong, of Varuna, the king,
Of the Adityas, of the Maruts the mighty host--
The voice hath ascended of the gods
Great-hearted that shake the worlds as they conquer.
k Ours (be) Indra, when the standards meet;
Ours be the arrows that conquer [3];
Ours be the heroes who are victors,
And us do ye aid, O gods, at our invocations.
l Exalt our weapons, O bounteous one,
Exalt the might of my warriors;
Exalt the strength of the steed, O slayer of Vrtra,

Let the sound of the conquering chariots arise.
m Go ye forward, O heroes; conquer;
Be your arms strong;
May Indra accord you protection
That ye may be unassailable.
n Let loose, fly forward,
O arrow, expelled with holy power;
Go to our foes, and enter [4] them;
Not one of them do thou spare.
o Thy vital parts I clothe with armour;
May Soma, the king, cover thee with immortality,
Space broader than broad be thine;
May the gods take delight in thy victory.
p When the arrows fly together
Like boys unshorn,
Then may Indra, slayer of foes,
Accord us protection for ever.

iv. 6. 5.
a Along the eastern quarter do thou advance, wise one;
Be thou, O Agni, of Agni the harbinger here;
Illumine with thy radiance all the regions;
Confer strength on our bipeds and quadrupeds.
b Mount ye, with Agni, to the vault,
Bearing him of the pan in your hands;
Having gone to the ridge of the sky, to the heaven,
Do ye eat, mingled with the gods.
c From earth have I mounted to the atmosphere;
From the atmosphere have I mounted to the sky;
From the ridge of the vault of the sky
Have I attained the heaven, the light [1].
d Going to the heaven, they look not away;
They mount the sky, the two worlds,
They who extended, wisely,
The sacrifice, streaming on every side.
e O Agni, advance, first of worshippers,
Eye of gods and mortals;
Pressing on in unison with the Bhrgus,
Let the sacrificers go to heaven, to prosperity.
f Night and the dawn, one-minded, but of various form,
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
g O Agni, of a thousand eyes [2], of a hundred heads,
A hundred are thy expirations, a thousand thine inspirations;
Thou art lord of wealth a thousandfold;
To thee as such let us pay homage for strength, hail!

h Thou art the winged bird, sit on the earth; sit on the ridge of earth; with thy blaze fill the atmosphere, with thy light establish the sky, with thy brilliance make firm the quarters.
i Receiving offering, fair of face, O Agni;
Sit down in front in thine own birthplace, in due order;
In this higher place,
O All-gods [3], do ye sit with the sacrificer.
k Enkindled, O Agni, shine before us,
O most youthful, with unfailing beam;
Ever upon thee strength awaiteth.
l Let us pay homage to thee in thy highest birth, O Agni;
Let us pay homage with praises in thy lower abode;
The place of birth whence thou didst come, to that I offer;
In thee when kindled they offered the oblations.
m That various lovingkindness given to all men,
Of Savitr the adorable, I choose,
That mighty fat cow of his which Kanva milked,
Streaming with a thousand (draughts) of milk [4].
n Seven are thy kindling-sticks, O Agni, seven thy tongues,
Seven seers, seven dear abodes;
Seven Hotras sevenfold sacrifice to thee
Seven birthplaces with ghee do thou fill.
o Such like, other like, thus like, similar, measured, commensurate, harmonious;
p Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order, beyond distress [5];
q Winning holy order, winning truth, host-conquering, having a good host, with foes within, with foes afar, the troop;
r Holy order, true, secure, supporting, supporter, upholder, upholding;
s Such like, thus like, do ye come to us, similar and equal.
t Measured and commensurate, to aid us, harmonious, at this sacrifice, O Maruts.
u On Indra attend the divine folk, the Maruts; even as the divine folk, the Maruts, attend on Indra, so may the folk divine and human, attend on this sacrificer.

The Horse Sacrifice

iv. 6. 6.
a As of a thunder-cloud is the face of the warrior
As he advanceth to the lap of the battles;
Be victorious with unpierced body;
Let the might of thine armour protect thee.
b By the bow cows, by the bow the contest may we win,
By the bow dread battles may we win;
The bow doth work displeasure to the foe;
By the bow let us win in all the quarters.
c As if about to speak it approacheth the ear,

Embracing its dear comrade,
Like a woman this bowstring twangeth stretched over the bow [1],
Saving in the battle.
d They coming together as a maiden to the assembly,
As a mother her child, shall bear (the arrow) in their lap;
In unison shall they pierce the foes,
These two ends springing asunder, the enemies.
e Father of many (daughters), many his sons,
He whizzeth as he goeth to battle,
The quiver, slung on the back, yielding its content,
Doth conquer every band and army.
f Standing on the chariot be guideth his steeds before him
Wheresoever he desireth, good charioteer;
The might of the reins [2] do ye admire;
The reins behind obey the mind (of the driver).
g Shrilly the strong-hooved horses neigh,
As with the cars they show their strength;
Trampling with their forefeet the enemy
They unflinchingly destroy the foe.
h The chariot-bearer is his oblation by name,
Where is deposited his armour and his weapon;
Then may we sit on the strong car,
All the days, with friendly hearts.
i The fathers with pleasant seats, granting strength,
A support in trouble mighty and profound,
With varied hosts, with arrows to strengthen them, free,
With real heroes, broad conquerors of hosts.
k The Brahmans [3], the fathers worthy of the Soma,
And sky and earth, unequalled be propitious to us;
May Pusan guard us from misfortune, us that prosper holy order
Do thou guard; may no foe overpower us.
I A feather her garment, a deer her tooth,
Tied with cowhide she flieth shot forth;
Where men run together and apart,
There may the arrows accord us protection.
m O thou of straight path, avoid us;
Be our body as of stone
May Soma favour us,
And Aditi [4] grant protection!
n Their backs it smites,
Their thighs it belabours;
O horse-whip, do ye stimulate
The skilled horses in the battles.
o Like a snake with its coils it encircleth his arm,
Fending off the friction of the bowstring,
Let the hand-guard, knowing all cunning,
Manfully guard the man on all sides.

p O lord of the forest, be strong of limb,
Our comrade, efficacious, of great strength;
Thou art tied with cowhide, be thou strong;
Let him that mounteth thee conquer what is to be conquered.
q From sky, from earth [5] is might collected,
From trees is strength gathered;
The might of the waters surrounded with the kine,
Indra's thunderbolt, the chariot, do thou adore with oblation.
r The thunderbolt of Indra, the face of the Maruts,
The embryo of Mitra, the navel of Varuna,
Do thou, accepting this our sacrifice,
O chariot divine, take to thyself the oblations.
s Roar to earth and sky;
Let the scattered world be ware of thee in many places;
Do thou, O drum, in unison with Indra and the gods [6],
Drive away the foe further than far.
t Roar thou! Grant us force and might.
Thunder, overthrowing obstacles;
Snort away, O drum, misfortune hence;
Indra's fist art thou; show thy strength.
u Drive to us those, and these make to come to us;
The drum speaketh aloud for a signal (of battle)
Our heroes winged with steeds meet together;
Be our chariotmen victorious, O Indra.

iv. 6. 7.
a When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
b The steed given by Yama hath Trita yoked,
It Indra first mounted,
The bridle of it the Gandharva grasped;
O Vasus, from the sun ye fashioned the steed.
c Thou art Yama, O steed, thou art Aditya;
Thou art Trita by secret ordinance;
Thou art entirely separated from Soma [1];
Three, they say, are thy bonds in the sky.
d Three, they say, are thy bonds in the sky,
Three in the waters, three within the ocean
And like Varuna to me thou appearest, O steed,
Where, say they, is thy highest birthplace.
e These, O swift one, are thy cleansings,
These the placings down of thy hooves in victory;
Here I have seen thy fair ropes,
Which the guards of holy order guard.
f The self of thee with my mind I perceived from afar,

Flying with wings from below through the sky [2];
Thy head I saw speeding with wings
On paths fair and dustless.
g Here I saw thy highest form,
Eager to win food in the footstep of the cow;
When a mortal man pleaseth thy taste,
Then most greedily dost thou consume the plants.
h Thee follows the chariot, thee the lover, O steed,
Thee the kine, thee the portion of maidens;
Thy friendship the companies have sought;
The gods have imitated thy strength [3].
i Golden his horns, iron his feet;
Swift as thought, Indra was his inferior;
The gods came to eat his oblation
Who first did master the steed.
k Full haunched, of slender middle,
The heroic divine steeds,
Vie together like cranes in rows,
When the horses reach the divine coursing-place
1 Thy body is fain to fly, O steed;
Thy thought is like the blowing wind;
Thy horns are scattered in many places,
They wander busy in the woods.
m To [4] the slaughter the swift steed hath come,
Pondering with pious mind;
The goat, his kin, is led before,
Behind him come the sages to sing.
n To his highest abode hath the steed come,
To his father and his mother;
To-day do thou go, most welcome, to the gods;
Then boons shall he assign to the generous.

iv. 6. 8.
a Let not Mitra, Varuna, Aryaman, Ayu,
Indra, Rbhuksan, the Maruts disregard us,
When we shall proclaim before the assembly
The might of the strong god-born steed.
b When they bear before him, covered with a garment and with wealth
The gift they have seized,
The goat, all-formed, bleating,
Goeth straight to the dear stronghold of Indra and Pusan.
c This goat is led before the strong steed
As share of Pusan, connected with the All-gods,
When Tvastr impels him as an acceptable sacrifice
Together with the steed for fair renown [1].
d When men thrice lead round in due season
The steed going to the gods as an acceptable offering

Then first goeth Pusan's share,
The goat announcing the sacrifice to the gods.
e Hotr Adhvaryu, atoner, fire kindler,
Holder of the stone, and skilled reciter,
With this well-prepared sacrifice
Well offered do ye fill the channels.
f The cutters of the stake, the bearers of the stake,
And they that fashion the top piece for the stake for the horse,
And they that collect the cooking-pot for the steed [2],
May their approval quicken us.
g He hath come forth--efficacious hath been my prayer--
To the regions of the gods, straight backed;
In him the sages, the seers, rejoice,
For the prosperity of the gods a good friend have we made.
h The bond of the strong one, the tie of the steed,
The head stall, the rope of him,
And the grass placed in his mouth,
May all these of thine be with the gods.
i Whatever of the horse's raw flesh [3] the fly eateth,
Whatever on the chip or the axe hath stuck,
Whatever is on the hands, the nails of the slayer,
May all these of thine be with the gods.
k The refuse that bloweth forth from the belly,
The smell of raw flesh,
Let the slayers see that in order
Let them cook the fat to a turn.
I Whatever flieth away from thy limb
As it is cooked by the fire when thou art spitted,
Let it fall not on earth, nor on the grass;
Be that given to the eager gods.

iv. 6. 9.
a Those who watch for the cooking of the strong one,
And call out, 'It is fragrant; take it out,'
And who wait to beg for the meat of the steed,
May their approval quicken us.
b The trial spoon of the meat-cooking pot,
The vessels to hold the juice,
The coverings of the dishes for warming,
The hooks, the crates, attend the steed.
c The starting-place, the sitting down, the turning,
The hobbles of the steed,
What it hath drunk, what it hath eaten as fodder [1],
May all these of thine be with the gods.
d May Agni, smoke smelling, not make thee crackle;
May not the radiant pot be broken, smelling;
Offered, delighted in, approved, offered with the Vasat cry,

The gods accept the horse.
e The garment they spread for the horse,
The upper garment, the golden (trappings),
The bond of the steed, the hobble,
As dear to the gods they offer.
f If one hath smitten thee, riding thee driven with force,
With heel or with whip [2],
As with the ladle the parts of the oblation in the sacrifice,
So with holy power all these of thine I put in order.
g The four and thirty ribs of the strong steed,
Kin of the gods, the axe meeteth;
Skilfully do ye make the joints faultless;
Declaring each part, do ye cut it asunder.
h One carver is there of the steed of Tvastr
Two restrainers are there, so is the use;
Those parts of thy limbs that I place in order,
Those in balls I offer in the fire.
i Let not thy dear self distress thee [3] as thou comest;
Let not the axe stay in thy body;
May no greedy skilless carver,
Missing the joints, mangle thy limbs with the knife.
k Thou dost not die, indeed, thou art not injured,
On easy paths thou goest to the gods;
The bays, the dappled ones, have become thy yoke-fellows;
The steed bath stood under the yoke of the ass.
I Wealth of kine for us, may the strong one (grant), wealth in horses,
Men and sons, and every form of prosperity;
May Aditi confer on us sinlessness;
Kingship for us may the horse rich in offering gain.

PRAPATHAKA VII
The Piling of the Fire Altar (Continued)

iv. 7. 1.
a O Agni and Visnu, may these songs gladden you in unison; come ye with radiance and strength.
b May for me strength, instigation, influence, inclination, thought, inspiration, speech, fame, renown, reputation, light, heaven, expiration, inspiration [1], cross-breathing, breath, mind, learning, voice, mind, eye, ear, skill, might, force, strength, life, old age, breath, body, protection, guard, limbs, bones, joints, bodies (prosper through the sacrifice).

iv. 7. 2.
May for me pre-eminence, overlordship, spirit, anger, violence, impetuosity, victorious power, greatness, breadth, extent, greatness, length, growth, growing, truth, faith, world [1], wealth, power, radiance, play, delight, what is born, what is to be born, good words, good deeds, finding, what there is to find, what has been, what will be, easy road, good way, prosperity, prospering,

agreement, agreeing, thought, good thought (prosper through the sacrifice).

iv. 7. 3.
May for me prosperity, comfort, desire, wish, longing, kindliness, good, better, superior, fame, good luck, riches, restrainer, supporter, peace, firmness, all [1], greatness, discovery, knowledge, begetting, procreation, plough, harrow, holy order, immortality, freeness from disease, freedom from illness, life, longevity, freedom from foes, fearlessness, ease of going, lying, fair dawning, and fair day (prosper through the sacrifice).

iv. 7. 4.
May for me strength, righteousness, milk, sap, ghee, honey, eating and drinking in company, ploughing, rain, conquest, victory, wealth, riches, prosperity, prospering, plenteousness [1], lordship, much, more, fun, fuller, imperishableness, bad crops, food, freedom from hunger, rice, barley, beans, sesame, kidney beans, vetches, wheat, lentils, Millet, Panicum miliaceum, Panicum frumentaceum, and wild rice (prosper through the sacrifice).

iv. 7. 5.
May I for me the stone, clay, hills, mountains, sand, trees, gold, bronze, lead, tin, iron, copper, fire, water, roots, plants, what grows on ploughed land, what grows on unploughed land, tame and wild cattle prosper through the sacrifice; may for me wealth and gaining wealth, attainment and attaining, riches, dwelling, act, power, aim, strength, moving and going (prosper through the sacrifice).

iv. 7. 6.
May Agni for me and Indra, may Soma and Indra, may Savitr and Indra, may Sarasvati and Indra, may Pusan and Indra, may Brhaspati and Indra, may Mitra and Indra, may Varuna and Indra, may Tvastr [1] and Indra, may Dhatr and Indra, may Visnu and Indra, may the AÁvins and Indra, may the Maruts and Indra, may the All-gods and Indra, may earth and Indra, may the atmosphere and Indra, may sky and Indra, may the quarters and Indra, may the head and Indra, may Prajapati and Indra (be auspicious for me through the sacrifice).

iv. 7. 7.
May the AmÁu cup for me, the RaÁmi, the Adabhya, the overlord (cup), the UpanÁu, the Antaryama, the (cup) for Indra and Vayu, the (cup) for Mitra and Varuna, the (cup) for the AÁvins, the Pratiprasthana (cup) the «ukra, the Manthin, the Agrayana, the (cup) for the All-gods, the Dhruva, the (cup) for VaiÁvanara, the season cups [1], the Atigrahyas, the (cup) for Indra and Agni, the (cup) for the All-gods, the (cups) for the Maruts, the (cup) for Mahendra, the (cup) for Aditya, the (cup) for Savitr the (cup) for Sarasvati, the (cup) for Pusan, the (cup) for (Tvastr) with the wives (of the gods), the Hariyojana (cup) (prosper for me through the sacrifice).

iv. 7. 8.
May the kindling-wood for me, the strew, the altar, the lesser altars, the offering-spoons, the cups, the pressing-stones, the chips (of the post), the sounding-holes, the two pressing-boards, the wooden tub, the Vayu cups, the

(bowl) for the purified Soma, the mixing (bowl), the Agnidh's altar, the oblation-holder, the house, the Sadas, the cakes, the cooked (offerings), the final bath, the cry of 'Godspeed' (prosper for me through the sacrifice).

iv. 7. 9.
May the fire for me, the cauldron, the beam, the sun, breath, the horse sacrifice, earth, Aditi, Diti, sky, the «akvari verses, the fingers, the quarters prosper through the sacrifice; may the Re, the Saman, the hymn tune, the Yajus, consecration, penance, the season, the vow (prosper) through the rain of day and night, the Brhat and Rathantara prosper for me through the sacrifice.

iv. 7. 10.
May the embryo for me, the calves, the one-and-a-half-year-old male and female, the two-year-old male and female, the two-and-a-half-year-old male and female, the three-year-old male and female, the four-year-old male and female, the draught ox and the draught cow, the bull and the cow that is barren, the steer [1] and the cow that miscarries, the bullock and the cow (prosper through the sacrifice); may life prosper through the sacrifice, may expiration prosper through the sacrifice, may inspiration prosper through the sacrifice, may cross-breathing prosper through the sacrifice, may the eye prosper through the sacrifice, may the ear prosper through the sacrifice, may mind prosper through the sacrifice, may speech prosper through the sacrifice, may the self prosper through the sacrifice, may the sacrifice prosper through the sacrifice.

iv. 7. 11.
a May one for me, three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, thirty-one, thirty-three [1];
b four, eight, twelve, sixteen, twenty, twenty-four, twenty-eight, thirty-two, thirty-six, forty, forty-four, forty-eight;
c strength, instigation, the later born, inspiration, heaven, the head, the VyaÁniya, the offspring of the last, the last, the offspring of being, being, the overlord (prosper with the sacrifice).

iv. 7. 12.
a May strength aid us through the seven quarters,
The four distances,
Strength aid us here with the All-gods
For the gaining of wealth.
b May all the Maruts to-day be present, all, to aid us,
Be the fires all enkindled present;
May the All-gods come to us with aid;
All wealth, and strength, be ours.
c O gods, come in your cars of gold
For the instigation of strength,
Agni, Indra, Brhaspati
And the Maruts to drink the Soma.
d For each prize, aid us, O ye steeds,

For the rewards [1], O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.
e Strength is in front, in the midst of us;
Strength shall assort the gods in due season
The instigation of strength is propitious;
In all the quarters may I become a lord of strength.
f Milk may I place on earth, milk on the plants,
Milk in the sky, in the atmosphere milk,
Be the quarters rich in milk for me.
g I unite myself with milk, with ghee,
I united myself. with waters [2] and plants;
Strength may I win, O Agni.
h Night and the dawn, one-minded, but of various form
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
i Thou art the ocean, full of mist, granting moisture, blow over me with healing, with wonder-working; hail! Thou art of the Maruts, the horde of the Maruts, blow over me with healing, with wonder-working; hail! Thou art the helper, the worshipper, blow over me with healing, with wonder-working; hail!

iv. 7.13.
a Agni I yoke with glory, with ghee,
The bird divine mighty in strength;
Therewith may we fly to the expanse of the ruddy one,
Mounting the heaven above the highest vault.
b These are wings unaging of thee, the winged,
Wherewith thou dost smite away the Raksases, O Agni;
With these may we fly to the world of good men,
Where are the seers, the first-born, those of yore.
c Thou art piling, born of the ocean, the drop,
The skilled one, the eagle, the righteous,
The golden-winged busy bird, mighty,
That hath sat down firmly in its place [1].
d Homage be to thee; harm me not,
Thou dost stand resting on the head of all;
Within the ocean is thy heart, thy life;
Sky and earth are placed on the worlds.
e Give of the water, cleave the holder of the water; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain; thou art the head of the sky, the navel of earth, the strength of waters and plants, protection of all life, extending; homage to the way!
f With that devotion wherewith the seers performed the session of sacrifice [2],
Kindling Agni, bearing aloft the heaven,
I set on this vault that Agni

Whom men call him for whom the spread is strewed.
g Him with our wives let us pursue, O gods,
With our sons, our brothers, or by gold,
Seizing the vault in the world of good action,
Above the third firmament, in the light of the sky.
h To the middle of speech hath the busy one arisen,
Agni here, lord of the good, the wise;
Established on the back of the earth, the radiant one,
He casteth beneath his feet [3] the combatants.
i Let Agni here, the most manly, strength-bestowing,
Of a thousand shapes, shine unwearying,
Radiant in the midst of the ocean;
Do ye approach the abodes divine.
k Move ye forward, go ye long together;
Make ye the paths gods travelled, O Agni;
In this highest abode
O All-gods, sit ye with the sacrificer.
l That by which thou bearest a thousand,
Thou, O Agni, all wealth,
With that highest (path) for the gods to travel,
Do thou bear this sacrifice for us.
m Awake, O Agni; be roused for him;
With this one do thou create sacrifice and donation;
Making thee, his father, young again
He hath stretched over thee this covering.
n This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it,
And make our wealth increase.

iv. 7. 14.
a May radiance be mine, O Agni, in rival invocations,
May we, kindling thee, make ourselves to prosper;
To me let the four quarters bow;
With thee as overseer may we conquer the fighters.
b Let all the gods be at my invocation,
The Maruts with Indra, Visnu, Agni;
May the broad atmosphere be my guardian;
May the wind blow for me unto this desire.
c May the gods bestow wealth upon me through sacrifice;
May blessing be mine, and mine divine invocation;
The divine sacrificers of old shall win for us [1];
Unharmed may we be in ourselves, rich in heroes.
d For me let them sacrifice whatever sacrifices are mine
Fulfilled be the intent of my mind;
No sin whatever may I commit;
May the All-gods befriend me.

e O ye six spaces divine, for us make broad room;
O ye All-gods, here show your prowess;
May we not lose offspring nor ourselves;
May we not fall victims to our foe, O king Soma.
f Agni, driving away wrath in front [2],
As guardian unfailing, do thou guard us on all sides;
Let thy foes turn away again
And be their plotting at home ruined through thy foresight.
g The creator of creators, lord of the world,
The god Savitr overcoming enmity,
This sacrifice may the two AÁvins and Brhaspati,
The gods (guard) and protect the sacrificer from misfortune.
h May the bull, wide extending, afford us protection rich in food,
He much invoked in this invocation;
O thou of the bay steeds, be gracious unto our progeny;
Harm us not [3], abandon not us.
i May our rivals depart;
With Indra and Agni we overthrow them;
The Vasus, the Rudras, the Adityas have made me
A dread corrector and overlord, sky reaching.
k Hitherward do we summon Indra from thence,
Him who is winner of cows, of booty, and winner too of horses;
Do thou accept this sacrifice at our invocation;
Ally of it we make thee, O lord of the bays.

The Horse Sacrifice

iv. 7. 15.
a Of Agni first I reckon, the wise ones,
Him of the five folk whom many kindle;
Him who hath entered into every concourse do we implore,
May he relieve us from tribulation.
b Him whose is that which breatheth, which winketh, which moveth,
Whose alone is that which has been born and is being born,
Agni I praise; I invoke seeking aid,
May he relieve us from tribulation.
c Of Indra first I reckon, the wise one;
Praise of the slayer of Vrtra hath come to me,
He who cometh at the call of the generous doer of good deeds [1],
May he relieve us from tribulation.
d Him who in might leadeth forth the host for battle,
Who commingleth the three possessions;
Indra I praise; I invoke seeking aid,
May he relieve us from tribulation.
e Of you, O Mitra and Varuna, I reckon
Take heed of him, O ye of true strength, strong ones, whom ye afflict;
Ye who go in might against the king in his chariot,
May ye relieve us from sin.

f You whose chariot with straight reins, of true path,
Approacheth to spoil him who acteth falsely,
Mitra and Varuna I praise [2]; I invoke seeking aid,
May ye relieve us from sin.
g We venerate the ordinances of Vayu and of Savitr,
Who support that which hath life and guard it,
Who surround all things;
May ye relieve us from sin.
h The best blessings have come to us
In the realm of the two gods;
I praise Vayu and Savitr; I invoke seeking aid,
May ye relieve us from sin.
i Best charioteers of carmen, I hail for aid,
That go most smoothly with well-guided steeds;
Ye [3] whose might among the gods, O gods, is unextinguished,
May ye relieve us from sin.
k What time ye came to the wedding of Surya,
Choosing a seat together on the three-wheeled (chariot),
I praise you, AÁvins, gods, invoke seeking aid,
May ye relieve us from sin.
l Of the Maruts I reckon; may they aid us;
May they all help this every prayer (of ours);
The swift, easily controlled (ones) I call to help,
May they relieve us from evil.
m The sharp weapon, strong and mighty,
The divine host [4] keen in the battles,
I praise the gods, the Maruts; I invoke seeking aid,
May they relieve us from evil.
n Of the gods I reckon; may they aid us;
May they all help this every prayer;
The swift, easily controlled (ones) I call to help,
That they may relieve us from evil.
o That which now consumeth me
From deed of men or gods,
I praise the All-gods; I invoke seeking aid,
May they free us from evil.
p Us to-day Anumati.
q O Anumati, thou [5].
r VaiÁvanara for aid to us.
s Present in sky.
t Those that expanded with unmeasured might,
Those that became the supports of wealth,
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.
u O ye broad firmaments, make room for us;
O rulers of the field, aid us;
I praise sky and earth; I invoke seeking aid,

May ye relieve us from tribulation.
v Whatever sin we commit against thee,
As men are wont in ignorance, O most young [6],
Make us blameless before Aditi,
Remove our evil deeds on all sides, O Agni.
w Even as ye did set free, O bright ones,
O ye that are worthy of offering, the buffalo cow bound by the foot,
So do thou remove from us tribulation;
Be our life prolonged further, O Agni.

— KANDA IV