

# Yajur Veda - Kanda VI

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## KANDA VI

### THE EXPLANATION OF THE SOMA SACRIFICE

#### PRAPATHAKA I

##### The Exposition of the Soma Sacrifice

vi. 1. 1.

He makes a hall with beams pointing east. The gods and men divided the quarters, the gods (obtained) the eastern, the Pitrs the southern, men the western, the Rudras the northern. In that he makes a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men. 'It is not easy', they say, 'to go from this world; for who knows if he is in yonder world or not.' He makes at the corners apertures [1], for the winning of both worlds. He shaves his hair and beard, he trims his nails. The hair and the beard are dead and impure skin, and by thus destroying the dead and impure skin he becomes fit for the sacrifice and approaches the sacrifice. The Angirases going to the world of heaven placed in the waters consecration and penance. He bathes in the waters; verily visibly he secures consecration and penance. He bathes at a ford, for at a ford did they place (consecration and penance); he bathes at a ford [2]; verily he becomes a ford for his fellows. He sips water; verily he becomes pure within. He consecrates him with a garment; the linen garment has Soma for its deity. He who consecrates himself approaches Soma as his deity. He says, 'Thou art the body of Soma; guard my body.' He approaches his own deity; verily also he invokes this blessing. (Of the garment) the place where the border is belongs to Agni, the wind-guard to Vayu, the fringe to the Pitrs, the foreedge to the plants [3], the warp to the Adityas, the woof to the All-gods, the meshes to the Naksatras. The garment is thus connected with all the gods; in that he consecrates him with the garment, verily with all the gods he consecrates him. Man has breath without; his eating is his breath, he eats; verily he consecrates himself with breath. He becomes satiated. As great as is his breath, with it he approaches the sacrifice. Ghee pertains to the gods, sour cream to the Pitrs, well-seasoned butter to men [4], fresh butter is connected with all the gods; verily in anointing with fresh butter he satisfies all the gods. The man who is consecrated has fallen from this world and yet not gone to the world of the gods; fresh butter is as it were midway; therefore he anoints with fresh butter, along the hair, with a Yajus, for destruction. Indra slew Vrtra; his eyeball fell away; it became collyrium. When he anoints, verily he takes away the eye of his enemy. He anoints his right eye first [5], for men anoint the left first. He does not rub (the ointment) on, for men rub (the ointment) on. Five times he anoints; the Pankti has five syllables, the sacrifice is fivefold; verily he obtains the sacrifice. He anoints a limited number of times, for men anoint an unlimited number of times. He anoints with (a stalk) which has a tuft, for men anoint with (a stalk) which has no tuft;

(verily he anoints them) for discrimination. If he were to anoint with (a stalk) having no tuft, he would be as it were a thunder bolt. He anoints with one which has a tuft, for friendship [6]. Indra slew Vrtra, he died upon the waters. Of the waters what was fit for sacrifice, pure, and divine, that went out of the waters, and became Darbha grass. In that he purifies (the sacrificer) with bunches of Darbha grass, verily he purifies him with the waters which are fit for sacrifice, pure, and divine. He purifies (him) with two (stalks); verily he purifies him by days and nights. He purifies (him) with three (stalks); three are these worlds; verily he purifies him by these worlds. He purifies (him) with five stalks [7]; the Pankti has five syllables, the sacrifice is fivefold; verily he purifies him by the sacrifice. He purifies (him) with six (stalks); six are the seasons; verily he purifies him by the seasons. He purifies (him) with seven (stalks); seven are the metres; verily he purifies him by the metres. He purifies (him) with nine (stalks); nine are the breaths in man; verily he purifies him along with his breaths. He purifies (him) with twenty-one (stalks); there are ten fingers and ten toes, and the body is the twenty first; he thus completely purifies the man [8]. He says, 'Let the lord of thought purify thee'; the mind is the lord of thought; verily by the mind he purifies him. He says, 'Let the lord of speech purify thee'; verily by speech he purifies him. He says, 'Let the god Savitr purify thee'; verily being instigated by Savitr, he purifies him. He says, 'O lord of the purifier, with thy purifier, for whatsoever I purify myself, that may I have strength to accomplish.' Verily does he invoke this blessing.

vi. 1. 2.

All the gods who purified themselves for the sacrifice waxed great. He who knowing thus purifies himself for the sacrifice waxes great. Having purified him without he makes him go within. Verily having purified him in the world of men, he leads him forward purified to the world of the gods. 'He is not consecrated by one oblation ', they say; verily he offers four with the dipping-ladle for consecration; the fifth he offers with the offering-ladle; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'To the purpose, to the impulse, to Agni, [1] hail!' he says, for with purpose does a man employ the sacrifice, planning to sacrifice. 'To wisdom, to thought, to Agni, hail!' he says, for by wisdom and thought man approaches the sacrifice. 'To Sarasvati, to Pusan, to Agni, hail!' he says. Sarasvati is speech, Pusan the earth;. verily with speech and the earth he performs the sacrifice. 'O ye divine, vast, all-soothing waters', he says. The waters of the rain [2] are the divine, vast, all-soothing waters; if he said not that praise, the divine waters would descend in anger on this world. He says, 'O ye divine, vast, all-soothing waters.' Verily he makes them soothing for this world; accordingly being soothed they approach this world. 'Heaven and earth', he says, for the sacrifice is in heaven and earth. 'Wide atmosphere', he says, for the sacrifice is in the atmosphere. 'May Brhaspati rejoice in our oblation' [3], he says. Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins this sacrifice for him. If he were to say vidheh then he would stumble on the sacrificial post; he says vrdhatu; verily

he avoids the sacrificial post. Prajapati created the sacrifice. Being created it went away. It crushed the Yajus, it crushed the Saman; the Rc raised it; in that the Rc raised (it), hence the elevating offering has the name. With a Rc [4] he sacrifices, to support the sacrifice. 'It was the Anustubh among the metres which supported it', they say. Therefore he sacrifices with an Anustubh, to support the sacrifice. 'It was the twelve "calf-binders" which supported it', they say. Therefore with twelve those who know the 'calf-binders', consecrate. This Rc is an Anustubh; the Anustubh is speech; in that he consecrates him with this Rc, he consecrates him with the whole of speech. 'Let every (man) of the god who leads ', he says. By that (the Rc) is connected with Savitr. '(Let every) man choose the companionship' [5], he says. By that (the Rc) has the Pitrs for its deity.' 'Every man prayeth for wealth', he says. By that (the Rc) is connected with the All-gods. 'Let him choose glory that he may prosper', he says. By that (the Rc) is connected with Pusan. This Rc indeed is connected with all the gods. In that he consecrates with this Rc, he consecrates him with all the gods. The first quarter-verse is of seven syllables; the other three are of eight syllables. The three approach the eight; the four the eight. Because it has eight syllables [6] it is a Gayatri. Because it has eleven syllables it is a Tristubh. Because it has twelve syllables, it is a Jagati. This Rc indeed is all the metres. In that he consecrates him with this Rc, he consecrates him with all the metres. The first quarter verse is of seven syllables; the Çakvari is of seven syllables, the Çakvari is cattle; verily he wins cattle. The first quarter-verse is defective by one syllable. Therefore men live on what of speech is defective. He offers with a full (verse) to win Prajapati; full as it were is Prajapati. He offers with a defective (verse), for the creation of offspring, for from what is defective Prajapati created offspring.

vi. 1. 3.

The Rc and the Saman, unwilling to remain with the gods for the sacrifice, taking the form of a black antelope departed and remained away. The (gods) reflected, 'He whom they shall resort to will become all this world.' They called to them, and they depositing their might in day and night came up to them. This is the colour of the Rc, the white of the skin of the black antelope; the black is the colour of the Saman. 'Ye are images of the Rc and Saman', he says; verily he wins the Rc and the Saman [1]. The white of the black antelope skin is the colour of the day, the black of the night. Whatever is imbued in those two, he wins. He consecrates (him) with a black antelope skin. The black antelope skin is the form of the holy power; verily he consecrates him with the holy power. 'O god, this prayer of him who imploereth', he says. That is according to the text. The man who is consecrated is a foetus; the clothing is the caul; he covers. Therefore [2] foetuses are born covered (with the caul). He should not uncover before the purchasing of the Soma. If he were to uncover before the purchasing of the Soma, the foetuses of offspring would be liable to miscarriage. He uncovers when the Soma has been purchased; verily he is born. It is also as when one uncovers to a superior. The Angirases going to the world of heaven divided their strength. What was left over became

Çara grass; Çara grass is strength. In that the girdle is of Çara grass [3], he wins strength. He girds it in the middle; verily he gives him strength in the middle. Therefore in the middle men enjoy strength. The part of man above the navel is pure, that below is impure. In that he girds him in the middle he discriminates between the pure and impure parts. Indra hurled his thunderbolt against Vrtra; it divided into three parts; one-third the wooden sword, one-third the chariot, and one-third the sacrificial post [4]. The internal arrows which were split (açiryanta) became Çara grass, and that is why Çara grass is so called. The thunderbolt is Çara grass; hunger indeed is the foe of man. In that the girdle is of Çara grass, he clearly drives away the enemy hunger from the middle (of man's body). It is threefold. The breath is threefold; verily he places the threefold breath in the middle of the sacrificer. It is broad, for the discrimination of the strands. He consecrates the sacrificer with a girdle, with a yoke his wife, for the sake of offspring [5]. The sacrifice reflected on the gift (to the priests). He had intercourse with her. Indra perceived this and reflected, 'He who will be born from this union will be this world.' He entered her; from her verily was Indra born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb he split it, she became barren after birth, and that is the origin of the (cow) which is barren after birth [6]. He wrapped it (the yoni) in his hand, he deposited it among the wild beasts, it became the horn of the black antelope. 'Thou art the birthplace of Indra; harm me not', (with these words) he hands the horn of the black antelope. Verily he makes the sacrifice united with the womb, the gift with the womb, Indra with the womb, for union with the womb. 'For ploughing thee, for good crops', he says. Therefore plants grow up without ploughing. 'For those of good fruits thee, for the plants', he says. Therefore plants bear fruit. If he were to scratch himself with his hand [7] his offspring would be liable to the itch; if he were to smile, they would become naked. He scratches himself with the horn of the black antelope and smiles, holding it for the protection of his offspring. He should not let go the horn of the black antelope before the bringing of the gifts (to the priests). If he were to let go the horn of the black antelope before the bringing of the gifts, the womb of his offspring will be liable to miscarriage. When the gifts have been brought, he casts away the horn of the black antelope in the pit. The pit is the womb of the sacrificer; the horn of the black antelope is the womb; verily he places womb in womb, that the sacrificer may have a womb.

vi. 1. 4.

Speech went away from the gods, not being willing to serve for the sacrifice. She entered the trees. It is the voice of the trees, the voice that is heard in the drum, the lute, and the flute. In that he offers the staff of the initiated, he wins speech. The (staff) is of Udumbara wood; the, Udumbara is strength; verily he wins strength. It is level with his mouth; verily from the mouth (downwards) he wins strength for him. Therefore from the mouth they enjoy strength [1]. After the buying of the Soma he hands the staff to the Maitravaruna (priest). For the Maitravaruna first assigns to the priests their

utterance, and the priests plant it in the sacrificer. 'Hail! with my mind the sacrifice', he says; for man approaches the sacrifice with his mind. 'Hail! from heaven and earth', he says; for the sacrifice is in heaven and earth. 'Hail! from the broad atmosphere', he says; for the sacrifice is in the atmosphere. 'Hail! from the wind the sacrifice I grasp', he says [2]. The sacrifice is he who blows here; verily he clearly wins him. He clenches his fist; he restrains his speech, for the support of the sacrifice. 'This Brahman has consecrated himself', he says thrice in a whisper; verily he proclaims him to the gods. Thrice aloud (he says it); verily he proclaims him to both gods and men. He should not utter speech until the Naksatras appear. If he were to utter speech before the Naksatras appear, he would divide the sacrifice [3]. When the Naksatras have arisen, he utters speech, 'Prepare the fast food.' The consecrated is bound by a vow of sacrifice; verily with regard to the sacrifice does he utter speech. Should he utter speech, he should then repeat a R addressed to Visnu. Visnu is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The thought divine we meditate', he says. Thus he makes smooth the sacrifice. 'May it guide us safely according as we will', he says. Verily he wins the dawn [4]. The theologians say, 'Should an offering be made in the house of one who is consecrated, or should an offering not be made?' The man who is consecrated is the oblation, and if he were to sacrifice he would offer a part of the sacrificer; if he were not to sacrifice, then he would omit a joint of the sacrifice. 'The gods, mind born, mind using', he says. The gods, mind born, mind using, are the breaths; verily in them he sacrifices secretly, and the sacrifice is both offered as it were and yet not offered. Now the Raksases are fain to hurt him who is consecrated while he sleeps. Agni [5] indeed is the slayer of the Raksases. 'O Agni, be thou wakeful. Let us be glad', he says; verily having made Agni his guardian, for the smiting away of the Raksases, he sleeps. Now, if a man who is consecrated sleeps, he does something that as it were is contrary to his vow. 'I Thou, O Agni, art the guardian of vows', he says. Agni indeed is among the gods the guardian of vows; verily he causes him to take up his vow again. 'Among the gods and men', he says for he, being a god [6], is (guardian of vows) among men. 'Thou art to be invoked at our sacrifices', he says; for him they invoke at the sacrifices. Now power and the gods depart from the man who is consecrated when he is asleep. 'All the gods have surrounded me', he says; verily he unites him with both power and the gods. If he were not to utter that formula (Yajus), so many cattle would be as he might consecrate himself for. 'O Soma, give so much [7] and bear more hither', he says; verily he obtains innumerable cattle. 'Thou art gold; be for my enjoyment', he says; verily he takes each according to its deity. He says, 'To Vayu thee, to Varuna thee!' If he did not so specify them, he would put the gifts out of correspondence with the deities, and would be brought low to the deities. Because he thus specifies them, he puts the gifts in correspondence with the deities, and is not brought low to the deities. 'O divine waters, son of the waters', he says. 'That divine part of yours, which is pure and fit for the sacrifice, may I not step upon', that he says in effect. 'The unbroken web of earth may I follow', he says; verily making a bridge he crosses over.

vi. 1. 5.

The gods, having fixed up a place of sacrifice, could not distinguish the quarters. They ran up to one another, (saying) 'By thee shall we distinguish them, by thee.' They fixed upon Aditi, (saying, 'By thee shall we distinguish them.' She said, 'Let me choose a guerdon. Let the opening oblation in the sacrifice be mine, and the concluding oblation be mine.' Therefore the opening oblation of the sacrifice belongs to Aditi, and the concluding oblation belongs to Aditi. He offers to five gods; there are five quarters, (and so it serves) for the distinction of the quarters [1]. Now the Pankti is of five elements, the sacrifice is fivefold; verily he wins the sacrifice. They made sacrifice to Pathya Svasti. The eastern quarter they distinguished by her, by Agni the southern, by Soma the western, by Savitr the northern, by Aditi the zenith. He offers to Pathya Svasti; verily he distinguishes the eastern quarter. Having offered to Pathya Svasti, he offers to Agni and Soma. Agni and Soma indeed are the eyes of the sacrificer; verily he sees with them [2]. Having offered to Agni and Soma, he offers to Savitr; verily on the instigation of Savitr he sees. Having offered to Savitr, he offers to Aditi; Aditi indeed is this (earth); verily taking his stand on it he sees. Having offered to Aditi, he repeats the verse to the Maruts. The Maruts are the subjects of the gods. As the subjects of the gods are in harmony, so he brings the human subjects into harmony.' In that he repeats the verse to the Maruts, it is to bring subjects into harmony. The theologians say, 'The opening oblation should be performed with a fore-offering, but without an after-offering; the concluding oblation should be performed with all after-offering [3], but without a fore-offering.' These are the fore-offerings, and these the after-offerings, and this is the course of the sacrifice. This is not to be followed. The fore-offerings are the self; the after-offerings the offspring. If he were to omit the fore-offerings, he would omit the self; if he were to omit the after-offerings, he would omit offspring. In so far as the whole of the sacrifice is not performed, in so far does the sacrifice come to ruin, and the sacrificer comes to ruin along with the sacrifice [4]. Verily the opening oblation should be performed with both fore- and after-offerings, and the concluding oblation should be performed both with fore- and after offerings. He does not omit the self, nor offspring; the sacrifice does not come to ruin, nor the sacrificer. He offers the concluding oblation in the scrapings of the opening oblation; this is the course of the sacrifice. Now if he were to make the Yajya verses of the opening libation the Yajya verses of the concluding libation, he would mount to the other world away from this, and would be liable to die. The Purohita verses of the opening libation should be made the Yajya verses of the concluding libation; verily he finds support in this world.

vi. 1. 6.

Kadru and Suparni had a dispute (for the stake of) each other's form. Kadru defeated Suparni. She said, 'In the third heaven from here is the Soma; fetch it, and by it buy your release.' Kadru is this (earth), Suparni yonder (heaven), the descendants of Suparni the metres. She said, 'For this do parents rear children; "in the third heaven from here is the Soma; fetch it, and by it

buy your release" [1], so has Kadru said to me.' The Jagati flew up, of fourteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) animals and consecration. Therefore the Jagati is the richest in cattle of the metres, and consecration waits upon a man who is rich in cattle. The Tristubh flew up, of thirteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) gifts [2] and penance. Therefore in the world of the Tristubh, the midday oblation, the gifts are brought. 'That in truth is penance', they say, 'if a man gives his wealth.' The Gayatri flew up, of four syllables, together with a female goat with light. Then the goat won (Soma) for her, and so the goat has the name. The Gayatri brought back the Soma and the four syllables, and so became of eight syllables. The theologians say [3], 'For what reason is it that the Gayatri, the smallest of the metres, holds the forefront of the sacrifice?' Because it brought down the Soma, it held the forefront of the sacrifice; therefore it is the most glorious (of the metres). By the feet it grasped two of the oblations, and by the mouth one. The one it grasped by the mouth it sucked; therefore two oblations are made of the pure Soma, the morning and midday oblations; therefore at the third oblation they pour out the dregs of the Soma; for they regard it as sucked as it were [4]. He removes any admixture so that it may be pure; verily also he makes ready it (the rjisa). When the Soma was being borne away, the Gandharva Viçvvasu stole it. It was for three nights stolen; therefore after purchase the Soma is kept for three nights. The gods said, 'The Gandharvas love women; let us redeem it with a woman.' They made speech unto a woman of one year old, and with her redeemed it. She adopted the form of a deer and ran away from the Gandharvas [5] that was the origin of the deer. The gods said, 'She has run from you; she comes not to us; let us both summon her.' The Gandharvas uttered a spell, the gods sang, she went to the gods as they sang. Therefore women love one who sings; enamoured are women of him who thus knows. So if there is in a family one person who knows thus, men give their daughters in wedlock to that family, even if there be other (wooers) in plenty [6]. He buys Soma with a (cow) one year old; verily he buys it with the whole of speech. Therefore men utter speech when one year old. He buys with a cow which has no horns, small ears, is not one-eyed or lame, and has not seven hooves; verily he buys it with all. If he were to buy it with a white cow, the sacrificer would become leprous. If he were to buy with a black one, it would be a funeral cow, and the sacrificer would be likely to die. If with one of both colours, it would be one sacred to Vrtrahan, and he would either overcome his foe or his foe him. He buys with a ruddy, yellow-eyed one. This is the form of Soma; verily he buys it with its own deity.

vi. 1. 7.

That became gold. Therefore they purify gold forth from the waters. The theologians say, 'How is it that offspring are produced through that which is boneless, and yet are born with bones?' Because he offers the gold, placing it in the ghee, therefore are offspring produced, through that which is boneless, and yet are born with bones. The ghee is Agni's loved abode, the gold, is

radiance. 'This is thy body, O pure one. This is thy splendour', he says; verily he unites Agni with his radiance and his body [1]; verily also he makes him ready. If he were to deposit (the gold) without fastening it on, then the foetuses of offspring would be liable to miscarriage. He deposits it fastening it on, to secure the foetuses. He fastens it so that it cannot be untied, for the production of offspring. The cow with which the Soma is bought is speech. 'Thou art the strong', he says; for what he strengthens in his mind, that he expresses in speech. 'Grasped by mind', he says; for by mind is speech grasped. 'Acceptable to Visnu he says [2]. Visnu is the sacrifice; verily he makes her acceptable to the sacrifice. 'Through the impulse of thee, of true impulse', he says; verily he wins speech which is impelled by Savitr. As each part is performed, the Raksases are fain to injure the sacrifice; the path of Agni and Surya is one which the Raksases cannot injure. 'I have mounted the eye of the sun, the pupil of the eye of Agni', he says. He mounts the path which is not injured by the Raksases [3]. The cow with which the Soma is bought is speech. 'Thou art thought, thou art mind', he says; verily he instructs her. Therefore children are born instructed. 'Thou art thought', he says, for what one thinks in the mind one expresses in speech. 'Thou art mind', he says; for what one grasps by the mind one performs. 'Thou art meditation', he says; for what one meditates with the mind one expresses in speech [4]. 'Thou art the gift (to the priests)', he says; for (the cow) is the gift. 'Thou art of the sacrifice', he says; verily he makes her fit for the sacrifice. 'Thou art of kingly power', he says, for she is of kingly power. 'Thou art Aditi, double-headed', he says. In that to Aditi belong the opening and the concluding oblations of the sacrifices, therefore does he say that. If (the cow) were not bound, she would be unrestrained; if she were bound by the foot, she would be the funeral cow, and the sacrificer would be likely to perish [5]. If she were held by the ears, she would belong to Vrtrahan, and the sacrificer would oppress another, or another would oppress him. 'May Mitra bind thee by the foot', he says. Mitra is the auspicious one of the gods; verily with his help he binds her by the foot. 'May Pusan guard the ways', he says. Pusan is this (earth); verily he makes her lady of this (earth), for the gaining thereof. 'For Indra the guardian!' he says; verily he makes Indra her guardian [6]. 'May thy mother approve, thy father', he says; verily he buys with her approved. 'Go, O goddess, to the god', he says; for she is a goddess, and Soma is a god. 'To Indra Soma', he says; for the Soma is borne to Indra. If he were not to say that text, the cow with which the Soma is bought would go away. 'May Rudra guide thee hither', he says. Rudra is the harsh [7] one of the gods; verily he places him below her, for guiding hither. He does as it were a harsh thing when he recites that (text) of Rudra's. 'In the path of Mitra', he says, for soothing. He buys indeed by speech when he buys by the cow with which the Soma is bought. Hail! Return with Soma as thy comrade, with wealth', he says, verily having purchased by means of speech, he restores speech to himself. The speech of him who knows thus is not likely to fail.

vi. 1. 8.

He follows six steps. Speech does not speak beyond the sixth day. He wins

speech in the size in which she is found in the path of the year. He offers in the seventh footprint. The Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. There are seven domesticated animals, and seven wild; there are seven metres to win both sets of animals. 'Thou art a Vasvi, thou art a Rudra', he says; verily thus by her form he expounds her greatness [1]. 'May Brhaspati make thee rejoice in happiness', he says. Brhaspati is the holy power of the gods; verily by means of the holy power he wins cattle for him. 'May Rudra with the Vasus be favourable to thee', he says, for the sake of protection. 'I pour thee on the head of the earth, on the place of sacrifice', he says; for the place of sacrifice is the head of the earth. 'On the abode of the offering', he says; for the foot of the cow by which the Soma is bought is the abode of the offering. 'Rich in ghee; hail!' [2], he says. Because it was from her foot that ghee was pressed out, he says thus. If the Adhvaryu were to offer a libation where there were no fire, the Adhvaryu would become blind, and the Raksases would destroy the sacrifice. He offers after putting down the gold; verily he offers in that which has fire, the Adhvaryu does not become blind, and the Raksases do not destroy the sacrifice. As each part is performed, the Raksases are fain to injure the sacrifice. 'The Raksas is enclosed, the evil spirits are enclosed', he says, for the smiting away of the Raksases [3]. 'Thus I cut the necks of the Raksas'; 'Who hateth us and whom we hate', he says. There are two persons, one whom he hates and one who hates him; verily successively he cuts their necks. The foot of the cow with which the Soma is bought is cattle; he pours (the dust of the footprint) so far as it is mixed with the ghee; verily he wins cattle. (Saying) 'Ours be wealth', he pours it; verily the Adhvaryu [4] does not deprive himself of cattle. Saying 'Thine be wealth', he hands it to the sacrificer, and so bestows wealth on the sacrificer. Saying 'Thine be wealth', (the sacrificer hands it) to his wife. For a wife is the half of oneself, and to do so is as it were to deposit it in one's house. 'Let me attend on thee with Tvastr's aid', he says. Tvastr is the maker of the forms of offspring, of pairings; verily he places form in cattle. For this world the Garhapatya fire is piled up; for yonder world the Ahavaniya. If he were to cast it on the Garhapatya fire, he would be rich in cattle in this world; if on the Ahavaniya, he would be rich in cattle in yonder world he casts it on both; verily he makes him rich in cattle in both worlds.

vi. 1. 9.

The theologians say, 'Should the Soma be clarified or not?' Soma indeed is the king of plants; whatever falls upon it is swallowed by it. If he were to clarify it, it would be as when one expels from the mouth what has been swallowed; if he were not to clarify it, it would be as when something falls upon the eye and moves to and fro; the Adhvaryu would be hungry, the sacrificer would be hungry. 'O Soma-seller, purify the Soma', he should say; so whether it be the one [1] or the other'. he involves the Soma-seller in both (faults), and therefore the Soma-seller is hungry. Aruna Aupaveçi said, 'At the buying of the Soma I win the third pressing.' He measures (the Soma) on the skin of beasts verily he wins cattle, for cattle are the third pressing. If he desire of a man, 'May he be without cattle', he should measure it for him on the rough

side. The rough side indeed is not connected with cattle; verily he becomes without cattle. If he desire of a man, 'May he be rich in cattle' [2], he should measure for him on the hairy side. That indeed is the form of cattle; verily by the form he obtains cattle for him; verily he becomes rich in cattle. He buys it at the end of the waters; verily he buys it with its sap. 'Thou art a home dweller', he says; verily he makes it at home. 'Thy libation is bright', he says; for bright is its libation. He advances (for it) with a cart; verily he advances to its mightiness. He advances with a cart [3], therefore what lives on the level is to be borne by a cart. Where, however, they bear it on their heads, therefore what lives on the hill is to be borne on the head. With a verse, 'That god, Savitr', in the Atichandas metre he measures. The Atichandas is all the metres; verily with all the metres he measures it. The Atichandas is the highest of the metres. In that he measures with a verse in the Atichandas metre, he makes it the highest of its peers. With each (finger) separately [4] he measures; verily he measures it with each fresh in turn; therefore the fingers have various strengths. He presses down the thumb on them all; therefore it has equal strength with the other fingers; therefore all it accompanies. If he were to measure with all (the fingers), the fingers would grow united; with each separately he measures; therefore they grow separate. He measures five times with the Yajus. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. (He measures) five times in silence [5]. They make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food. In that he measures with the Yajus, he wins the past; in that he measures in silence, the future. Now if there were only so much Soma as that which he measures, there would be enough for the sacrificer only, and not also for the priests in the Sadas. With the words, 'For offspring thee!' he draws (the cloth for the Soma) together; verily he makes the priests in the Sadas share in it; with a garment he ties it up; the garment is connected with all the gods [6]; verily he unites it with all the gods, the Soma is cattle; (with the words) 'For expiration thee', he ties it; verily he confers expiration upon cattle. (With the words) 'For cross-breathing thee', he looses it; verily he confers cross-breathing upon cattle; therefore the vital breaths do not desert a sleeper.

vi. 1. 10.

If he were to barter (it) in response (to the words), 'Let me buy with one-sixteenth (of the cow) from thee, with one-eighth', he would make the Soma not worth a cow, the sacrificer not worth a cow, the Adhvaryu not, worth a cow, but he would not depreciate the mightiness of the cow. 'With a cow let me buy from thee', verily he should say; verily he makes the Soma worth a cow, the sacrificer worth a cow, the Adhvaryu worth a cow, yet still he does not depreciate the mightiness of the cow. He buys (it) with a she-goat; verily he buys it full of fervour; he buys (it) with gold; verily he buys it bright [1]; he buys (it) with a milch cow; verily he buys it with milk for the mixing; he buys (it) with a bull; verily he buys it with Indra; he buys (it) with a draught ox, the draught ox is the bearer; verily by the bearer he buys the bearer of the sacrifice; he buys with two as a pair, to win a pair; he buys

with a garment, the garment is connected with all the gods; verily he buys it for all the gods. These, make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food [2]. 'Thou art the bodily form of penance, Prajapati's kind', he says, verily the Adhvaryu makes atonement to the cattle, that he may not be cut off. He attains prosperity, he obtains cattle who knows thus. 'The bright with the bright for thee I buy', he says that is according to the text. The gods retook by force the gold where with they purchased the Soma, saying, 'Who shall barter brilliance?' The gold by which [3] he buys the Soma he should retake by force; verily he bestows brilliance upon himself. 'Ours be light, darkness be on the Soma seller', he says; verily he places light in the sacrificer, and bestows darkness on the Soma-seller. If he were to strike (the Soma-seller) without inter twining (the flock of wool), then the serpents would bite during that year. 'Thus do I intertwine the necks of the biting serpents', he says; the serpents do not bite that year, he pierces the Soma-seller with darkness. 'O Svana [4], Bhraja', he says; they indeed in yonder world guarded the Soma; from them they grasped the Soma; if he were not to indicate to them those that serve as the price of Soma, he would not have purchased the Soma, and they would not guard the Sonia for him in yonder world. In that he indicates to them those that serve as the price of Soma, he really purchases the Soma, and they guard the Soma for him in yonder world.

vi. 1. 11.

The Soma when bought and tied up is connected with Varuna. Come as a friend to us, creating firm friendships', he says, for atonement. Enter the right thigh of Indra', he says; the gods placed the Soma which they purchased in the right thigh of Indra; now the sacrificer is Indra; therefore he says thus. 'With life, with fair life', he says; verily seizing the gods [1] he rises up. 'Fare along the wide atmosphere', he says; for Soma has the atmosphere for its deity. 'Thou art the seat of Aditi. Sit on the seat of Aditi', he says; that is according to the text. He severs it indeed when he makes what is connected with Varuna connected with Mitra; he sets it down with a verse addressed to Varuna; verily he unites it with its own deity. He covers it round with a garment, the garment is connected with all the gods; verily with all [2] the gods he unites it, and thus (it serves) for the smiting away of the Raksases. 'He hath stretched the atmosphere within the woods', he says; for within the woods he stretched the atmosphere. 'Strength in horses', he says; for (he placed) strength in horses. 'Milk in kine', he says; for (he placed) milk in kine. 'Skill in the heart', he says; for (he placed) skill in the heart. 'Varuna, Agni in dwellings', he says; for Varuna (placed) Agni in dwellings. 'The sun in the sky' [3], he says; for (he placed) the sun in the sky. 'The Soma in the hill', he says; the hills are the pressing-stones; he places the Soma in them, who sacrifices; therefore he says thus. 'Thee, all-knowing god' with this verse addressed to Surya he fastens the black antelope skin, to smite away the Raksases. 'Come hither, O ye oxen, strong to bear the yoke', he says; that is according to the text. 'Move forward, O lord of the world', he says; for he is the lord of creatures [4]; 'to all thy stations', he says; for he moves forward

to all his stations. 'Let no opponent find thee', he says; since the Gandharva Viçvavasu stole the Soma when it was being carried below, he says that, to prevent its being stolen. 'Thou art the good luck of the sacrificer', he says; verily thus the sacrificer grasps the sacrifice, that it be not interrupted. The Soma when bought and tied up indeed approaches the sacrificer in the shape of Varuna [5]. 'Honour to the radiance of Mitra and Varuna', he says, for atonement. They bring forward this Soma, it rests with Agni, they in uniting overpower the sacrificer. Now the consecrated person has for long been holding himself ready for the sacrifice. In that he offers an animal to Agni and Soma, that is a buying-off of himself; therefore of it he should not eat; for as it were it is a buying-off of a man. Or rather they say, 'By Agni and Soma Indra slew Vrtra'. In that he offers an animal to Agni and Soma, it slays hostile things for him; therefore he should eat of it. He honours it with a verse addressed to Varuna; verily he honours it with its own deity.

## PRAPATHAKA II

### The Exposition of the Soma Sacrifice (continued)

vi. 2. 1.

If he should offer hospitality after unyoking both (the oxen), he would break up the sacrifice. If (he should offer) before he has unyoked both, it would be as when hospitality is offered to one who has not yet arrived. One ox is unyoked, one ox is not unyoked; then he offers hospitality, for the continuance of the sacrifice. The wife (of the sacrificer) holds on (to the cart); for the wife is mistress of the household gear; verily he offers what is approved by the wife. The share of the wife in the sacrifice makes a pair; so the wife also [1] grasps the sacrifice that it may not be interrupted. With whatever retinue the king comes, to all of them hospitality is offered; the metres are the retinue of King Soma. 'Thou art the hospitality of Agni. For Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. 'Thou art the hospitality of Soma. For Visnu thee!' he says; thus he offers (hospitality) to the Tristubh. 'Thou art the hospitality of the stranger. For Visnu thee!' he says; thus he offers (hospitality) to the Jagati [2]. 'For Agni thee, giver of wealth, for Visnu thee!' he says; thus he offers (hospitality) to the Anustubh. 'For the eagle, bringer of the Soma, thee, for Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. He offers five times. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. The theologians say, 'For what reason is the Gayatri offered to on either side of the offering of hospitality?' Because the Gayatri brought the Soma down [3]; therefore is it offered to on both sides of hospitality, before and after. Hospitality is the head of the sacrifice, the sacrificial cake is offered on nine potsherds, therefore the head has nine apertures. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the Trivrt Stoma, the Trivrt is brilliance; verily he places brilliance in the head of the sacrifice. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the threefold breath, the breath is threefold [4]; verily in order he places the threefold breath in the head of the sacrifice. Now the Saccharum spontaneum shoots are the

eyelashes of Prajapati, and his lids are pieces of sugar-cane. In that the strew is of Saccharum spontaneum and the dividing-stakes of sugar-cane, verily he brings together the eye of Prajapati. Now the libations made by the gods the Asuras tore and ate. The gods saw the Gmelina arborea tree. (Thinking) 'It is fit for work; by it one can perform work', they made the enclosing sticks of Gmelina arborea wood [5], and by them they smote away the Raksases. In that the enclosing-sticks are made of Gmelina arborea wood, it is for the smiting away of the Raksases. He makes them touch, that the Raksases may not go through them. He does not place one in front, for the sun which rises in front smites away the Raksases. He places the kindling-sticks erect; verily from above he smites away the Raksases; (he places one) with a Yajus, the other in silence, to make a pair. He places two; the sacrifice has two feet; (verily they serve) for support. The theologians say [6], 'There are both Agni and Soma here; why is hospitality offered to Soma and not to Agni?' In that having kindled fire he places it on the fire, by that verily is hospitality offered to Agni. Or rather they say, 'Agni is all the gods.' In that he kindles fire after placing the oblation, he thus produces all the gods for the oblation when it has been placed.

vi. 2. 2.

The gods and the Asuras were in conflict. The gods fell out among themselves. Being unwilling to accept one another's pre-eminence, they separated in five bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas, Brhaspati with the All-gods. They reflected, 'Our foes, the Asuras, we are profiting in that we are falling out among ourselves; let us remove (from us) and deposit together those bodies which are dear to us; from these shall he depart who [1] first of us is hostile to another.'

Therefore of those who perform the Tanunaptra rite he who first is hostile goes to destruction. In that he divides up the Tanunaptra, (it serves) for the overcoming of the foe; he himself prospers, his foe is defeated. He divides five times; for five times did they divide. Then again the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'For him who rusheth on I seize thee', he says; he who rushes on is the breath [2]; verily he delights the breath. 'For him who rusheth around', he says; he who rushes around is the mind; verily he delights the mind. 'For Tanunaptra', he says; for they divided up these bodies. 'For the mighty', he says; for they divided them up for strength. 'For the greatest in strength', he says; for they divided up the greatest part of themselves. 'Thou art unsurmounted, the unsurmountable', he says; for that is unsurmounted and unsurmountable. 'The force of the gods' [3], he says; for that is the force of the gods. 'Guarding from imprecations, impervious to imprecations', he says; for that guards from imprecations and is impervious to imprecations. 'May the lord of consecration approve my consecration', he says; that is according to the text. The gods making the ghee a weapon smote Soma; now they come near the Soma as it were, when they perform the Tanunaptra. 'May thy every shoot, O god Soma, swell', he says. Whatever [4] of it becomes spoiled' or is lost, that he purifies by it. 'May Indra swell for thee; do thou swell for Indra', he says; verily he makes

to swell both Indra and Soma. 'Make thy comrades to .swell with wealth and skill', he says. The priests are his comrades; verily he makes them to swell. 'With good fortune may I accomplish thy pressing, O god Soma' [5], he says; verily he invokes this blessing (on himself). Those who make the Soma to swell fall away from this world, for the Soma when made to swell has the atmosphere as its deity. 'Desired are riches exceedingly, for food, for prosperity', he says; verily by paying homage to heaven and earth they find support in this world. The gods and the Asuras were in conflict. The gods in fear entered Agni; therefore they say, 'Agni is all the gods'. They [6], making Agni their protection, overcame the Asuras. Now he as it were enters Agni who undergoes the intermediate consecration, (and it serves) for the overcoming of his foes; he prospers himself, his foe is overcome. He protects himself by the consecration, his offspring by the intermediate consecration. The girdle he makes tighter; for his offspring are closer to him than himself. He drinks warm milk, and rubs himself with bubbling water; for fire is extinguished by cold, (and these serve) for kindling. 'Thy dread form, O Agni', he says; verily with its own deity he consumes the hot milk, for unity, for atonement.

vi. 2. 3.

The Asuras had three citadels; the lowest was of iron, then there was one of silver, then one of gold. The gods could not conquer them; they sought to conquer them by siege; therefore they say--both those who know thus and those who do not--'By siege they conquer great citadels.' They made ready an arrow, Agni as the point, Soma as the socket, Visnu as the shaft. They said, 'Who shall shoot it?' [1] 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asuras away from these worlds. The observance of the Upasads is for the driving away of foes. One should not offer another libation in front; if he were to offer another libation in front [2], he would make something else the beginning. He sprinkles clarified butter with the dipping-ladle to proclaim the sacrifice. He makes the offering after crossing over without coming back; verily he drives away his foes from these worlds so that they come not back. Then returning he offers the Upasad libation; verily having driven away his foes from these worlds and having conquered he mounts upon the world of his foes. Now the gods by the Upasads which they performed in the morning drove away the Asuras from the day, by the Upasads (performed) in the evening (they drove away the Asuras) from the night. In that both morning and evening Upasads [3] are performed, the sacrificer drives away his foes from day and night. The Yajyas used in the morning should be made Purohityas at night, for variety. He performs three Upasads, these worlds are three; verily he delights these worlds; they together make six, the seasons are six; verily he delights the seasons. He performs twelve at an Ahina Soma sacrifice, the year consists of twelve months; verily he delights the year. They make twenty-four [4], the half-months number twenty four; verily he delights the half-months. He should perform an awl-shaped intermediate consecration who wishes, 'May there be prosperity for me in this world', (that is) one to begin with, then two, then

three, then four; this indeed is the awl-shaped intermediate consecration; verily there is prosperity for him in this world. He should perform an intermediate consecration broader at the top than below who wishes, 'May there be prosperity for me in yonder world', (that is) four to begin with, then three, then two, then one; this indeed is the intermediate consecration broader at the top than below; verily there is prosperity for him in yonder world.

vi. 2. 4.

They go to the world of heaven who perform the Upasads. Of them he who takes out (a little food) is left behind; one must take out carefully, (thinking) 'I have not taken out anything.' He who is left behind wearied among those who go on their own mission sticks behind and lives at (home). Therefore after once taking out, one should not take out a second time. One should take out of curd, that is the symbol of cattle; verily by the symbol he wins cattle [1]. The sacrifice went away from the gods in the form of Visnu, and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, 'Who has passed over me?' 'I am he who smites in the stronghold; who art thou?' 'I am he who brings from the stronghold.' He said, 'Thou art called he who smites in the stronghold. Now a boar, stealer of the good, [2] keeps the wealth of the Asuras which is to be won beyond the seven hills. Him smite, if thou art he who smites in the stronghold.' He plucked out a bunch of Darbha grass, pierced the seven hills, and smote him. He said, 'Thou art called he who brings from the stronghold; bring him.' So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won (védyam), that alone is the reason why the Vedit is so called. The Asuras [3] indeed at first owned the earth, the gods had so much as one seated can espy. The gods said, 'May we also have a share in the earth?' 'How much shall we give you?' 'Give us as much as this Salavrki can thrice run round.' Indra taking the form of a Salavrki thrice ran round on all sides the earth. So they won the earth, and in that they won it therefore is the Vedit so called [4]. All this earth is the Vedit, but they measure off and sacrifice on so much as they deem they can use. The back cross-line is thirty feet, the eastern line is thirty-six feet, the front cross-line is twenty-four feet. These make up tens; the Viraj has ten syllables; the Viraj is food; verily by the Viraj he wins food. He digs up (the earth); verily he digs away whatever in it is impure. He digs up; therefore the plants perish. He spreads the sacrificial strew; therefore the plants again revive. He spreads over the strew the upper strew. The strew is the people; the upper strew is the sacrificer; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice.

vi. 2. 5.

If a weak man take up a burden, he breaks up into pieces. If there were twelve Upasads in the one-day rite, and three in the Ahina, the sacrifice would be upset. There are three Upasads in the one-day rite, twelve in the Ahina, to preserve the strength of the sacrifice; thus it is in order. One teat (of the cow) is used for a child, for that is fortunate. So he takes one teat for his milk drink, then two, then three, then four. That [1] is the razor-edged drink

by which he drives away his foes when born and repels them when about to be born; verily also with the smaller he approaches the greater. He takes the four teats first for his drink, then three, then two, then one. That is the drink called 'of a beatific back', full of fervour, and of heavenly character; verily also is he propagated with children and cattle. Gruel is the drink of the Rajanya; gruel is as it were harsh; the Rajanya is as it were harsh [2], it is the symbol of the thunderbolt, (and serves) for success. Curds (is the drink) of the Vaiçya, it is the symbol of the sacrifice of cooked food, (and serves) for prosperity. Milk (is the drink) of the Brahman, the Brahman is brilliance, milk is brilliance; verily by brilliance he endows himself with brilliance and milk. Again by milk foetuses grow; the man who is consecrated is as it were a foetus; in that milk is his drink, verily thus he causes himself to grow. Manu was wont thrice to take drink, the Asuras twice, the gods once [3]. Morning, midday, evening, were the times of Manu's drinking, the symbol of the sacrifice of cooked food, (serving) for prosperity. Morning and evening were those of the Asuras, without a middle, a symbol of hunger; thence were they overcome. Midday and midnight were those of the gods; thence they prospered and went to the world of heaven. Now with regard to his drinking at midday and at midnight, it is in the middle that people feed themselves; verily he places strength in the middle of himself, for the overcoming of his foes. He prospers himself [4], his foe is overcome. Now the man who is consecrated is a foetus, the consecration-shed is the womb (in which he is). If the man who is consecrated were to leave the consecration-shed, it would be as when a foetus falls from the womb. He must not leave, to guard himself. The fire here is a tiger to guard the house. Therefore if the man who is consecrated were to leave (the shed), he would be likely to spring up and slay him. He must not leave, to protect himself. He lies on the right side; that is the abode of the sacrifice; verily he lies in his own abode. He lies turned towards the fire; verily he lies turned towards the gods and the sacrifice.

vi. 2. 6.

On a place of sacrifice where the sacrifice faces the east should he make him to sacrifice for whom he wishes, 'May the higher sacrifice condescend to him, may he gain the world of heaven.' That is the place of sacrifice where the sacrifice faces the east, where the Hotr as he recites the Prataranuvaka gazes upon the fire, water, and the sun. To him the higher sacrifice condescends, he gains the world of heaven. On a contiguous (aptá) place of sacrifice should he make him to sacrifice who has foes. He should make it touch the road or a pit so that neither a wagon nor a chariot can go between [1]. That is a contiguous place of sacrifice. He conquers (apnoti) his foe, his foe conquers him not. On a place of sacrifice which is elevated in one place he should make him to sacrifice who desires cattle. The Angirases produced cattle from a place of sacrifice elevated in one place. It should be elevated between the seat and the oblation-holders. That is a place of sacrifice elevated in one place; verily he becomes possessed of cattle. On a place of sacrifice which is elevated in three places should he make him to sacrifice who desires heaven. The Angirases went to the world of heaven from a place of sacrifice elevated in three places. It

should be elevated between the Ahavaniya fire and the oblation holder [2], between the oblation-holder and the seat, and between the seat and the Garhapatya fire. That is a place of sacrifice elevated in three places; verily he goes to the world of heaven. On a place of sacrifice which is firm should he make him to sacrifice who desires support. That is a place of sacrifice which is firm, which is level on all sides; verily he finds, support. Where diverse plants are intertwined, there should he make him sacrifice who desires cattle. That is the form of cattle; verily by the form he wins cattle for him [3]; verily he becomes possessed of cattle. On a place of sacrifice seized by destruction should he make him to sacrifice for whom he desires, 'May I cause his sacrifice to be seized by destruction.' That is a place of sacrifice seized by destruction where there is a bare patch of level ground; verily he causes his sacrifice to be seized by destruction. On a place of sacrifice which is distinctly marked should he cause him to sacrifice regarding whom they have doubts as to (admitting him to) common meals or to marriage. It should be sloping east of the Ahavaniya and west of the Garhapatya. That is a place of sacrifice which is distinctly marked, he is distinguished from his evil foe, they doubt not of him for common meal or wedding. On a place of sacrifice which is artificial should he make him sacrifice who desires wealth. Man must be made; verily he prospers.

vi. 2. 7.

The high altar taking the form of a lioness went away and remained between the two parties. The gods reflected, 'Whichever of the two she joins, they will become this.' They called to her; she said, 'Let me choose a boon; through me shall ye obtain all your desires, but the oblation shall come to me before (it comes to) the fire.' Therefore do they besprinkle the high altar before (they sprinkle) the fire, for that was its chosen boon. He measures (it) round with the yoke-pin [1], that is its measure; verily also by what is fitting he wins what is fitting. 'Thou art the abode of riches (vitta) for me', he says, for being found (vitta) she helped them; thou art the resort of the afflicted for me', he says, for she helped them in affliction; 'protect me when in want', he says, for she protected them when in want; 'protect me when afflicted', he says, for she protected them when afflicted. 'May Agni, named Nabhas, know (thee) [2], O Agni Angiras', (with these words) he thrice strokes with (the wooden sword); verily he wins the fires that are in these worlds. He strokes in silence for the fourth time, verily he wins that which is not indicated. 'Thou art a lioness; thou art a buffalo', he says, for it (the high altar) taking the form of a lioness went away and remained between the two parties. 'Extend wide; let the lord of the sacrifice extend wide for thee', he says; verily he enriches the sacrificer with offspring and cattle. 'Thou art firm' [3], (with these words) he strikes (the earth) together, for firmness. 'Be pure for the gods; be bright for the gods', (with these words) he moistens it and scatters (sand) on it, for purity. 'May the cry of Indra guard thee in front with the Vasus', he says; verily he sprinkles it from the quarters. 'Since the high altar has gone to the gods, here must we conquer' (thought) the Asuras, and with bolts ready they advanced on the gods. Then the cry of Indra with the

Vasus repelled in front [4]; the swift of mind with the Pitrs on the right, the wise one with the Rudras behind, and Viçvakarman with the Adityas on the left. In that he sprinkles the high altar, verily thus does the sacrificer repel his foes from the quarters. Indra gave the Yatis to the Salavrkas; them they ate on the right of the high altar. Whatever is left of the sprinkling waters he should pour on the right of the high altar; whatever cruel is there that he appeases thereby. He should think of whomever he hates; verily he brings affliction upon him.

vi. 2. 8.

The high altar said, 'Through me ye shall obtain all your desires.' The gods desired, 'Let us overcome the Asuras our foes.' They sacrificed (with the words), 'Thou art a lioness, overcoming rivals; hail!' They over came the Asuras, their foes. Having overcome the Asuras, their foes, they felt desire, 'May we obtain offspring.' They sacrificed (with the words), 'Thou art a lioness, bestowing fair offspring, hail!' They obtained offspring. They having obtained offspring [1] felt desire, 'May we obtain cattle.' They sacrificed (with the words), 'Thou art a lioness, bestowing increase of wealth; hail!' They obtained cattle. Having obtained cattle, they felt desire, 'May we obtain support.' They sacrificed (with the words), 'Thou art a lioness, winning (the favour of) the Adityas; hail!' They found support here. Having found support here, they felt desire, 'May we approach the deities for blessings.' They sacrificed (with the words), 'Thou art a lioness; bring the gods to the pious [2] sacrificer; hail!' They approached the deities for blessings. He sprinkles five times; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. He sprinkles transversely; therefore cattle move their limbs transversely, for support. 'For beings thee!' (with these words) he takes up the ladle; of the gods that are that is the share; verily he therewith delights them. He puts round the enclosing-sticks of Butea frondosa, for the holding apart of these worlds [3]. Agni had three elder brothers. They perished when carrying the offering to the gods. Agni was afraid, 'This one here will come to ruin.' He went away. The (night) he spent among the trees was with the Butea frondosa: the (night) among the plants was with the Sugandhitejana; the (night) among the cattle was between the horns of a ram. The gods sought to start him forth. They found him, and said to him [4], 'Return to us; bear the offering for us.' He said, 'Let me choose a boon. Whatever of the offering when taken up falls outside the enclosing sticks, let that be the portion of my brothers.' Therefore whatever of the offering when taken up falls outside the enclosing-sticks, that is their portion; verily therewith be delights them. He reflected, 'My brothers of old perished because they had bones. I will shatter bones.' The bones he shattered became the Buteafrondosa, the flesh which died on them bdellium. In that he brings together these paraphernalia, verily thus be brings Agni together. 'Thou art the rubble of Agni', he says, for the paraphernalia are the rubble of Agni. Or rather they say, 'These enclosing-sticks of Buteafrondosa which lie around are in truth his brothers.'

vi. 2.9.

He loosens the knot; verily he sets them free from the noose of Varuna; verily

he makes them fit for the sacrifice. Having sacrificed with a verse to Savitr, he brings forward the oblation-holders; verily on the instigation of Savitr he brings them forward. The axle which is tied on both sides is Varuna of evil speech; if it were to creak, it would creak against the house of the sacrificer. 'With fair voice, O god, do thou address the dwelling', he says; the dwelling is the house; (verily it serves) for atonement. The wife (of the sacrificer) [1] anoints (them), for the wife is every one's friend, for friendship. The share of the wife in the sacrifice makes a pair; verily also the wife grasps the sacrifice that it may not be interrupted. Now the Raksases following in its track seek to injure the sacrifice; he makes a libation in the two tracks with Rc verses addressed to Visnu. The sacrifice is Visnu; verily he drives away the Raksases from the sacrifice. If the Adhvaryu were to pour the libation in (a place) without fire, the Adhvaryu would become blind, the Raksases would injure the sacrifice [2]. He puts gold down on it before making the libation; verily he makes the libation in that which has fire; the Adhvaryu does not become blind, the Raksases do not injure the sacrifice. 'Come ye two forward, ordaining the offering', he says; verily he makes them go to the world of heaven. 'There rejoice on the height of the earth ', he says, for the place of sacrifice is the height of the earth. Now the oblation-holder is the head of the sacrifice. 'From the sky, O Visnu, or from the earth' [3], with this Rc verse which contains a blessing he strikes in the prop of the southern oblation-holder; verily the sacrificer at the beginning of the sacrifice wins blessings. Now Danda Aupara split by the Vasat call the axle of the third oblation-holder; the third cover put on the oblation-holder (serves) to make up the third oblation-holder, The oblation-holder is the head of the sacrifice. 'Thou art the forehead of Visnu: thou art the back of Visnu', he says. Therefore so often is the head divided. 'Thou art the string of Visnu; thou art the fixed point of Visnu', he says, for the oblation-holder is connected with Visnu as its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish from suppression of urine; therefore it must be unloosed.

vi. 2. 10.

'On the impulse of the god Savitr', (with these words) he takes up the spade, for impelling. 'With the arms of the Açvins he says, for the Açvins were the priests of the gods. 'With the hands of Pusan', be for restraint. Now the spade is as it were a bolt; 'Thou art the spade; thou art the, woman', he says, to appease it. Now, as each part is performed, the Raksases seek to injure the sacrifice; 'The Raksas is encompassed, the evil spirits are encompassed', he says, to smite away the Raksases [1]. 'Here do I cut off the neck of the Raksas, who hateth us, and whom we hate', he says; there are two people, he whom he hates and he who hates him; verily straightway he cuts their necks. 'To sky thee, to atmosphere thee, to earth thee!' he says; verily he anoints it for these worlds. He anoints from the top downwards; therefore [2] men live on strength from the top downwards. Now he does a cruel deed in that he digs; he pours down water, for atonement. He pours down (water) mixed with barley; barley is strength, the Udumbara is strength; verily he unites strength with

strength. (The post) is of Udumbara wood of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity [3]. If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth), and makes it firm-rooted.' 'Support the sky, fill the atmosphere', he says, for the distinction of these worlds. 'May Dyutana Maruta set thee up', he says; Dyutana Maruta was wont to set up the Udumbara (post) of the gods; verily [4] by him he sets this (post) up. 'Thee that art winner of Brahmans, winner of nobles', he says; that is according to the text. 'With ghee, O sky and earth, be filled', (with these words) he sacrifices on the Udumbara (post); verily with moisture he anoints sky and earth. He makes it run right to the end; verily completely does he anoint the sacrificer with brilliance. 'Thou art of Indra', (with these words) he puts down the covering, for the seat has Indra as its deity. 'The shade of all folk', he says, for the seat is the shade of all folk. (A roof of) nine coverings [5] should he fix for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant; one of eleven coverings (he should fix) for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (A roof of) fifteen coverings (he should fix) for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (A roof of) seventeen coverings (he should fix) for one who desires offspring- Prajapati is sixteenfold. (verily it serves) to gain Prajapati. (A roof of) twenty-one coverings (he should fix) for one who desires support; the Ekavinca is the support of the Stomas; (verily it serves) for support. The Sadas is the stomach, the Udumbara is strength, in the middle he fixes (the post) of Udumbara wood; verily he places strength in the midst of offspring; therefore [6] in the middle they enjoy strength. In the world of the sacrificer are the southern coverings, in that of his foe are the northern; he makes the southern the higher; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice. He fills up the crevices, for distinction; therefore people depend on the forest. 'May our songs, O lover of song', he says; that is according to the text. 'Thou art the string of Indra; thou art the fixed point of Indra', he says; for the Sadas has Indra for its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish through suppression of urine; therefore it must be unloosed.

vi. 2. 11.

The oblation-holder is the head of the sacrifice, the sounding holes are the vital airs. They are dug in the oblation-holder; therefore. the vital airs are in the head. They are dug below; therefore the vital airs are below the head. 'I dig those which slay the Raksas, which slay the spell, and which are of Visnu', he says, for the sounding-holes have Visnu for their deity. The Asuras in retreat dug in spells against the vital airs of the gods; they found them at the distance of an arm; therefore they are dug an arm's length deep. 'Here do I

cast out the spell [1] which an equal or an unequal hath buried', he says; there are two sorts of men, the equal and the unequal; verily whatever spell they dig against him he thus casts out. He unites them; therefore the vital airs are united within. He does not combine them; therefore the vital airs are not combined. He pours water over; therefore the vital airs are moist within. (The water) he pours is mixed with barley [2]; barley is strength, the sounding-holes are the vital airs; verily he places strength in the vital airs. He spreads over the strew; therefore the vital airs are hairy within. He besprinkles (the holes) with butter; butter is brilliance, the sounding-holes are the vital airs; verily he places brilliance in the vital airs. The pressing-boards are the jaws of the sacrifice; he does not join them, for the jaws are not joined; or rather at a long Soma sacrifice they should be joined, for firmness. The oblation-holder is the head of the sacrifice [3], the sounding-holes are the vital airs, the pressing-boards the jaws, the skin the tongue, the pressing-stones the teeth the Ahavaniya the mouth, the high altar the nose, the Sadas the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach, therefore they press (the juice) with the pressing-stones on the oblation-holder over the skin, sacrifice in the Ahavaniya, retire towards the west, and consume (the Soma) in the Sadas. He who knows the milking of the Viraj in the mouth of the sacrifice milks her; the Viraj is this (cow), the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her.

### PRAPATHAKA III

#### The Exposition of the Soma Sacrifice (continued)

vi. 3. 1.

From the pit he scatters (earth) on the altars; the pit is the birthplace of the sacrifice; (verily it serves) to unite the sacrifice with its birthplace. The gods lost by conquest the sacrifice; they won it again from the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice. In that he draws off the altar fires from that of the Agnidh, he renews the sacrifice from the invincible part of it. Conquered as it were they go who creep to the Bahispavamana (Stotra) when the Bahispavamana has been sung [1], he says, 'Agnidh, draw off the fires, spread the strew, make ready the sacrificial cake.' Verily having re-won the sacrifice they keep renewing it. At two pressings he draws off by means of embers, at the third with (flaming) splinters, to give it glory verily he completes it. The altars guarded the Soma in yonder world they took away the Soma from them; they followed it and surrounded it. He who knows thus [2] wins an attendant. They were deprived of the Soma drink; they besought the gods for the Soma drink; the gods said to them, 'Take two names each; then shall ye gain it, or not.' Then the altars became fires (also); therefore a Brahman who has two names is likely to prosper. Those which came nearest gained the Soma drink viz. the Ahavaniya, the Agnidh's altar, the Hotr's, and the Marjaliya; therefore they sacrifice on them. He leaves them out in uttering the cry for sacrifice, for [3] they were

deprived of the Soma drink. The gods drove away the Asuras who were in front by the sacrifices which they offered on the eastern side, and the Asuras who were behind by those which they offered on the western side. Soma libations are offered in the east, seated to the west he besprinkles the altars; verily from behind and from in front the sacrificer smites away his enemies; therefore offspring are engendered behind, and are brought forth in front [4]. The altars are the breaths; if the Adhvaryu were to go past the altars to the west, he would mingle the breaths, he would be liable to die. The Hotr is the navel of the sacrifice; the expiration is above the navel, the inspiration is below; if the Adhvaryu were to go past the Hotr to the west, he would place the expiration in the inspiration, he would be liable to die. The Adhvaryu should not accompany the song; the Adhvaryu's strength is his voice; if the Adhvaryu were to accompany the song, he would confer his voice on the Udgatr [5], and his voice would fail. The theologians say, 'The Adhvaryu should not go beyond the Sadas to the west before the Soma offering is completed. Then how is he to go to offer the sacrifices in the southern fire? Because that is the end of the fires. But how are the gods to know whether it is the end or not?' He goes round the Agnidh's altar to the north and offers the sacrifices in the southern fire; verily he does not mingle the breaths. Some of the altars are besprinkled, some not; those which he besprinkles he delights; those which he does not besprinkle he delights by indicating them.

vi. 3. 2.

The Vaisarjana offerings are made for the world of heaven. He offers in the Garhapatya with two verses; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's fire; verily he approaches the atmosphere; he offers in the Ahavaniya; verily he makes him go to the world of heaven. The Raksases sought to harm the gods as they were going to the world of heaven; they smote away the Raksases through Soma, the king, and making themselves active went to the world of heaven, to prevent the Raksases seizing them. The Soma is ready at hand; so he offers [1] the Vaisarjanas, to smite away the Raksases. 'Thou, O Soma, brought about by ourselves', he says, for he is the one who brings about by himself; 'from hostility brought about by others', he says, for the Raksases are brought about by others; 'thou art the giver of wide protection', he says; in effect he says, 'give us wide (protection).' 'May the active one gladly partake of the ghee', he says; verily he makes the sacrificer active and causes him to go to the world of heaven, to prevent the Raksases seizing him. They take up the Soma [2], the pressing-stones, the cups for Vayu, the wooden trough; they lead forth the wife (of the sacrificer), they make the carts move along with them; verily whatever is his he goes with it to the world of heaven. He offers in the Agnidh's fire with a verse containing the word 'lead', for leading to the world of heaven. He places on the Agnidh's altar the pressing-stones, the cups for Vayu, and the wooden trough, for they take it away from them; if he were to put it with them, it would become spoiled. He makes it go forward with a verse addressed to Soma; verily by means of its own [3] divinity he makes it go forward. 'Thou art the seat of Aditi; do thou sit on the seat of Aditi', he says; that is according to the text. Hitherto the

sacrificer has guarded the Soma. 'This, O god Savitr, is the Soma of you (gods)', he says; verily instigated by Savitr, he hands it over to the gods. 'Thou, O Soma, god to the gods, hast thou gone', he says, for it being a god [4] goes to the gods. 'I here, man to men', he says, for he being a man goes to men. If he were not to say that formula, the sacrificer would be without offspring or cattle. 'With offspring, with increase of wealth', he says; verily he abides in this world with offspring and with cattle. 'Homage to the gods', he says, for homage is the due of the gods; 'svadhá' to the Pitrs', he says, for the svadhá call is the due of the Pitrs [5]. 'Here (may) I (be free) from Varuna's noose', he says; verily he is freed from Varuna's noose. 'O Agni, lord of vows,' (he says). 'One should recover one's former body', they say, 'for who knows if the richer, when his will is accomplished will restore it or not.' The pressing-stones are the troop of thieves of King Soma; him, who knowing thus, places the pressing-stones on the Agnidh's altar, the troop of thieves finds not.

vi. 3. 3.

Having sacrificed with a verse addressed to Visnu, he approaches the post. The post has Visnu for its deity; verily he approaches it with its own deity. 'I have passed by others, I have not approached others', he says, for he passes by others, and does not approach others. I have found thee nearer than the farther, farther than the near', he says, for he finds it nearer than the farther, farther than the near. 'I welcome thee that art of Visnu, for the sacrifice to the gods' [1], he says, for he welcomes it for the sacrifice to the gods. 'Let the god Savitr anoint thee with honey', he says; verily he anoints it with glory. 'O plant, guard it; O axe, harm it not', he says; the axe is the thunderbolt; (verily it serves) for atonement. The brilliance of the tree which fears the axe falls away with the first chip; the first chip which falls he should take up; verily he takes it up with its brilliance [2]. These worlds are afraid of the falling forward of the tree. 'With thy top graze not the sky, with thy middle harm not the atmosphere', he says; verily he makes it tender for these worlds. 'O tree, grow with a hundred shoots', (with these words) he sacrifices on the stump; therefore many (shoots) spring up from the stump of trees. 'May we grow with a thousand shoots', he says; verily he invokes this blessing. He should cut it so that it will not touch the axle [3]. If he were to cut it so that it would touch the axle, the cattle of the sacrificer would be liable to perish. If he desire of any one, 'May he be without support', he should cut for him a branch; this among trees is not supported; verily he is without support. If he desire of any one, 'May he be without cattle', he should cut for him (a post) without leaves and with a withered top; this among trees is without cattle; verily he becomes without cattle. If he desire of any one, 'May he be rich in cattle', he should cut for him one with many leaves and many branches; this [4] among trees is rich in cattle; verily he becomes rich in cattle. He should cut one that is supported for one who desires support; this among trees is supported which grows from its own birthplace on level ground and is firm. He should cut one which leans towards the west, for it is leaning over for the sacrifice. He should cut one

of five cubits for him of whom he desires, 'May the higher sacrifice condescend to him'; the Pankti has five syllables, the sacrifice is fivefold, the higher sacrifice condescends to him [5]. (He should cut one) of six cubits for one who desires support; the seasons are six; verily he finds support in the seasons. (He should cut one) of seven cubits for one who desires cattle; the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. (He should cut one) of nine cubits for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant. (He should cut one) of eleven cubits for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (He should cut one) of fifteen cubits for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (He should cut one) Of seventeen cubits for one who desires offspring; Prajapati is seventeenfold; (verily it serves) to gain Prajapati. (He should cut one) of twenty-one cubits for one who desires support; the Ekaviṅṣa is the support of the Stomas; (verily it serves) for support. It has eight corners; the Gayatri has eight syllables, the Gayatri is brilliance, the Gayatri is the beginning of the sacrifice; verily it is commensurate with brilliance, the Gayatri, the beginning of the sacrifice.

vi. 3. 4.

'To earth thee! To atmosphere thee! To sky thee!' he says; verily for these worlds he anoints it. He anoints from the foot upwards, for upwards as it were is the world of heaven. Cruel as it were is that which he does when he digs; he pours water over, for expiation he pours (water) mixed with barley; barley is strength. The post is of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it [1]. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity.' If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth). He throws down the splinter of the post; verily he sets it up with its glory. 'Thee to the plants with fair berries', (with these words) he fixes on the top [2] therefore at the top plants bear fruit. He anoints it, butter is glory. The corner near the fire is of the same height as the sacrificer; in that he anoints the corner near the fire, he anoints with brilliance the sacrificer. He anoints it to the end; verily completely does he anoint the sacrificer with brilliance. He rubs it all around; verily he places brilliance in him completely. 'Support the sky, fill the atmosphere, with thy base make firm the earth', he says, for the separation of these worlds. With a verse addressed to Visnu [3] he arranges it; the post has Visnu for its deity; verily he arranges it with its own deity. He arranges it with two (verses); the sacrificer has two feet; (verily it serves) for support. If he desire of a man, 'May I deprive him of brilliance, of the deities, of power', he should move the corner near the fire to one side or the other of the Ahavaniya; verily he deprives him of brilliance, of the deities, of power. If he desire of a man, 'May I unite him with brilliance, with the deities, with power' [4], he should set up for him the corner (of the post) near the fire in a line with the Ahavaniya; verily he unites him with brilliance, with the deities, with power.

Thee that art winner of Brahmans, winner of nobles', he says that is according to the text. He winds round (the grass); the girdle is strength, the post is of the same height as the sacrificer; verily he unites the sacrificer with strength. He winds (it) round at the level of the navel; verily at the level of the navel he bestows upon him strength; therefore at the level of the navel men enjoy strength. If he desire of a man, 'May I deprive him of strength' [5], he should put (it) on either upwards or downwards; verily he deprives him of strength. If he desire, 'May Parjanya rain', he should put it on downwards, verily he brings down rain; if he desire, 'May Parjanya not rain', he should put it on upwards; verily he holds up rain. What is dug in belongs to the Pitrs, what is above the part dug in up to the girdle belongs to men, the girdle belongs to the plants [6], what is above the girdle up to the top to the All-gods, the top to Indra, the rest to the Sadhyas. The post is connected with all the gods; verily in setting up the post he delights all the gods. By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will equal us'; they blocked the way by the post and went to the world of heaven; the Rsis discerned that (world) by means of the post, and that is why it is called post [7]. In that he sets up the post, (it is) to discern the world of heaven. He puts (it) up to the east (of the fire), for before the sacrifice it is proclaimed, for what is not proclaimed is that of which when it is passed men say, 'This should have been done.' The Sadhya gods despised the sacrifice; the sacrifice touched them not; what was superabundant in the sacrifice touched them. The superabundant part of the sacrifice is the producing of fire and casting it on the fire; the superabundant part [8] of the post is the part above the top; that is their share; verily by it he delights them. The gods when the Soma sacrifice was complete cast the offering-spoons (into the fire) and the post; they reflected, 'Here we are making a disturbance of the sacrifice', they saw a ransom in the bunch of grass for the offering-spoons, in the chip for the post. When the Soma sacrifice is complete he casts (in the fire) the bunch of grass, he offers the chip, to avoid disturbing the sacrifice.

vi. 3. 5.

The Sadhya gods were in this world and nothing else living. They offered Agni as a sacrifice to Agni, for they found nothing else to offer; thence indeed these creatures were born; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring. Now the fire is Rudra, the beast the sacrificer; if he were to produce the fire after offering the beast, he would place the sacrificer in the power of Rudra [1], and he would be liable to die. Or rather they say, 'All the gods are the fire, the beast the offering'. In that he produces the fire after offering the beast, he brings forth all the gods for the offering which is made ready. The fire should be produced, after bringing up (the beast). The offering is then neither finished nor not begun. 'Thou art the birthplace of Agni', he says, for that is the birthplace of Agni. 'Ye are the two male ones', he says, for they are the two male ones [2]. 'Thou art Urvaçi, thou art Ayu', he says, to make a pair. 'Anointed with ghee do ye produce a male', he says, for they produce a male who

(produce) Agni. 'Be born with the Gayatri metre', he says; verily he produces him with the metres. 'Recite for Agni as he is being produced', he says; he recites a verse to Savitr; verily, instigated by Savitr he produces him. 'Recite for him who is born' [3], 'For him who is being cast forward recite', he says; verily as each part is performed he completes him. He recites all Gayatri verses; Agni has the Gayatri as his metre; verily he unites him with his own metre. The fire is in front; having produced fire he casts it forward; the two uniting overpower the sacrificer; 'Be of one mind with us', he says, to appease (them). He offers after casting (the fire) forward; verily he gives him food on birth; he offers with melted butter; the melted butter is the dear home of Agni; verily he unites him with his dear home, and also with brilliance.

vi. 3. 6.

'For food thee!' (with these words) he takes up the strew, for he who sacrifices strives (icháte) as it were. 'Thou art the impeller', he says, for he brings them up. 'To the gods the servants of the gods have come', he says, for being the servants of the gods they go to the gods. 'The priests, the eager ones', he says; the priests are the priests, the eager ones, therefore he says thus. 'O Brhaspati, guard wealth' [1], he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins cattle for him. 'Let thy oblations taste sweet', he says; verily he makes them sweet. 'O god Tvastr, make pleasant our possessions', he says; Tvastr is the form-maker of the pairings of cattle; verily he places form in cattle. 'Stay, ye wealthy ones', he says; the wealthy ones are cattle; verily he makes cattle abide for him. 'On the impulse of god Savitr' [2], (with these words) he takes up the rope, for instigation. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraining. 'O offering to the gods, I seize thee with the noose of sacred order', he says; sacred order is truth; verily with truth which is sacred order he seizes it. He winds (the rope) round transversely, for they fasten a (beast) for killing in front; (verily it serves) for distinction. 'Fear not men', (with these words) he fastens it, for security. 'For the waters [3] thee, for the plants thee I sprinkle', he says, for from the waters, from the plants, the beast is born. 'Thou art a drinker of the waters', he says, for he is a drinker of the waters who is offered in sacrifice. 'O ye divine waters, make it palatable, a very palatable offering for the gods', he says; verily he makes it palatable. From above he sprinkles (it); verily he makes it pure from above; he makes it drink; verily within he makes it pure; from below he besprinkles (it); verily all over he makes it pure.

vi. 3. 7.

By means of Agni as Hotr the gods defeated the Asuras. Recite for Agni as he is kindled', he says, for the overcoming of foes. He recites seventeen kindling-verses; Prajapati is seventeenfold; (verily it serves) to win Prajapati. He recites seventeen; there are twelve months and seven seasons, that is the year; offspring are born in the course of the year; (verily it serves) for the propagation of offspring. The gods, after reciting the kindling-verses, could not discern the sacrifice; Prajapati silently performed

[1] the libation of ghee; then did the gods discern the sacrifice; in that silently he performs the libation of ghee, (it serves) for the revelation of the sacrifice. The sacrifice was with the Asuras; the gods took it by the silent offering; in that silently he performs the libation of ghee, he takes away the sacrifice of his foe. He rubs the enclosing-sticks; verily he purifies them. Thrice each he rubs them, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. They make up twelve; the year has twelve [2] months; verily he delights the year, verily also he endows him with the year, for the gaining of the world of heaven. The libation of ghee is the head of the sacrifice, the fire is all the gods; in that he performs the libation of ghee, verily the sacrificer at the beginning of the sacrifice wins all the gods. The libation of ghee is the head of the sacrifice, the beast is the body; having performed the libation of ghee he anoints the beast; verily on the body of the sacrifice [3] he places the head. 'Let thy breath be united with the wind', he says; the breath has the wind for its deity; verily he offers its breath in the wind. 'Thy limbs with the sacrificers, the lord of the sacrifice with his prayer', he says; verily he causes the lord of the sacrifice to obtain its blessing. Viçvarupa, Tvastr's son, vomited over the beast from above; therefore they do not cut off (portions) from the beast above; in that he anoints the beast from above, verily he makes it pure [4]. He chooses the priests, verily he chooses the metres, he chooses seven; there are seven tame animals, seven wild; there are seven metres, (and so it serves) to win both. He offers eleven fore-sacrifices; ten are the vital airs of the beast, the body is the eleventh; verily his fore-offerings are of the same size as the beast. One (of them) lies around the omentum; verily the body lies around the body. The axe is a thunderbolt, the splinter of the sacrificial post is a thunderbolt, the gods by making a thunderbolt of the ghee smote Soma. 'Anointed with ghee, do ye guard the beast', he says; verily, overpowering it by means of the thunderbolt, he offers it.

vi. 3. 8.

He encircles (it) with fire; verily he makes it completely offered, that nothing may be lost, for that which falls of the oblation is (thus) not lost. He encircles (it) with fire thrice, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. The theologians say, 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say, 'The beast is led to the world of heaven' [1]; if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven. He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped nor yet not grasped. 'Give directions, O Hotr, for making ready the oblations to the gods', he says, for an act that is directed is carried out. 'Ye wealthy ones, do ye kindly resort to the lord of the sacrifice', he says; that is according to the text. With the fire he goes in front, to smite away the Raksases. 'Guard from contact with earth', (with these words) he casts down the strew [2], that nothing may be lost, for that which falls on the strew is not lost; verily also he places it on the strew. The Adhvaryu turns away from the beast as it is

slaughtered; verily he conceals himself from cattle, that he may not be cut off. He attains fortune, and obtains cattle who knows thus. The wife is led forward from the back place; 'Homage to thee, O extended one', he says; the extended are the rays of the sun [3]; verily he pays homage to them. 'Come forward, irresistible', he says; the resisting is the foe; (verily it serves) to beat away the foe. 'Along the stream of ghee, with offspring, with increase of wealth', he says; verily he invokes this blessing. 'O ye waters, goddesses, purifying', he says; that is according to the text.

vi. 3. 9.

When the beast is offered in sacrifice, pain seizes its vital airs. 'Let thy speech swell, let thy breath swell' he says; verily he removes the pain from the vital airs. From the vital airs the pain enters the earth; (with the words) 'Hail to the and night!' he pours it down; verily he removes the pain of the earth by day and night. 'O plant, protect him', 'O axe, harm him not', he says; the axe is a thunderbolt [1]; (verily it serves) for atonement. He cuts from the sides, for men cut from the middle; he cuts crossways, for men cut along; for distinction. 'Thou art the share of the Raksases ', (with these words) he casts the strew, having anointed it on the thick part; verily with the blood he propitiates the Raksases. 'This Raksas here I lead to the lowest darkness, who hateth us and whom we hate', he says; there are two (kinds of) persons, he whom he [2] hates and he who hates him; both these he leads to the lowest darkness.' 'For food (isé) thee!' (with these words) he draws out the omentum, for he who sacrifices strives as it were. If he were to pierce (it), Rudra would be likely to slay his cattle; if he were not to pierce (it), it would not be fixed; with one he pierces, with the other not, for support. 'In ghee, O sky and earth, be covered', he says; verily with fat he anoints sky and earth. 'Uncut [3] with wealth of heroes (give us) riches', he says; that is according to the text. Now cruel as it were is what he does when he draws out the omentum. 'Fare along the broad atmosphere', he says, for atonement. Now he who grasps hold of the beast as it is led to death falls away from this world; he takes again hold of the omentum-forks; verily he finds support in this world. With the fire he goes in front, to smite away the Raksases; verily also with the oblation he follows the deities [4]. He should not pass over the last of the embers; if he were to pass over the last of the embers, he would despise the deities. 'O Vayu, taste the drops', he says; therefore the drops are produced separately. The omentum is the chief part of cattle, the strew the chief of plants; verily he unites the chief with the chief; verily also in the plants he establishes cattle. 'Give directions for the Svaha cries', he says [5], for the completion of the sacrifice. The speckled butter is the expiration and inspiration of cattle, the omentum is the body; having poured butter on the speckled ghee,' he pours on the omentum; verily in the body of cattle he deposits expiration and inspiration. 'Hail! Go to Urdhvanabhas, the offspring of the Maruts', he says; Urdhvanabhas, the offspring of the Maruts, used to cast forward the omentum-forks of the gods; verily through him he casts them forward. He casts them forward in opposite directions; therefore expiration and inspiration are in opposite directions.

vi. 3. 10.

Having offered in sacrifice the beast, he strews over (it) a cake, verily he sacrifices it with its sap. Having performed the rite with the omentum, he performs with the cake; the cake is strength; verily he places strength in the midst of cattle; verily also he closes the cut in the beast. Having made offering of the speckled ghee, he thrice asks, 'Is the oblation cooked, Çamitr?' for the gods found truth in three (cookings). He who says what is not cooked is cooked (is burdened) with sin. The speckled butter is the expiration and the inspiration of cattle [1]; when the beast is offered the body comes into the heart; in that he sprinkles the heart with speckled ghee, he thus places expiration and inspiration in the body of cattle. By means of the beast the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Praksa (tree); that is the nature of the Praksa. In that there is a branch of the Praksa above the strew, so he cuts off from the victim when it has its sap [2]. As the beast is borne along the Raksases follow after it; he takes it between the sacrificial post and the Ahavaniya, to smite away the Raksases. When the beast is offered its mind departs. 'Recite to Manota, for the oblation which is being divided', he says verily he secures its mind. He cuts off eleven portions; ten are the vital airs of the beast, the body is the eleventh, he cuts off as much as is the size of the beast [3]. First he makes a portion of the heart, then of the tongue, then of the breast: what he conceives with the heart, that he says with the tongue; what he says with the tongue, that he utters from the breast. That is the order in the case of the beast. If he cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he makes a portion of the intestines, for breath is in the middle; he makes a portion of the upper part [4], for breath is in the upper part; whether he does one, or the other, there is variation in both cases. A Brahman on birth is born with a threefold debt, of pupilship to the Rsis, of sacrifice to the gods, of offspring to the Pitrs. He is freed from his debt who has a son, is a sacrificer, and who has lived as a pupil: this (debt) he performs (ávadayate) by these cuttings off', and that is why the cuttings-off (avadána) have their name. The gods and the Asuras were in conflict. The gods said to Agni, 'With thee as our hero let us overcome the Asuras' [5]. He said, 'Let me choose a boon; let me have a choice part of the beast.' He chose that choice part (of the beast), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asuras were defeated; in that he makes portions of three members it is for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely, for support.

vi. 3. 11.

He covers the dipping-spoons with fat; cattle are distinguished by fat; verily he bestows on cattle their distinguishing mark. He covers (them) after putting (the fat) on the soup; the soup is the sap of cattle; verily he bestows sap upon cattle. He stirs the oblation of fat with the rib; the rib is the middle

of cattle, the fat is the sap of cattle; in that he stirs the oblation of fat with the rib, he places sap in the middle of cattle. Now they kill [1] the beast when they dispose of it; the expiration has Indra for its deity, the inspiration has Indra also. 'May Indra's expiration be set in every limb', he says; verily he bestows expiration and inspiration upon cattle. 'O god Tvastr, let much be united for thee', he says; for cattle have Tvastr as their deity. 'When ye that are various become of one form', he says; for they being various become then of one form. 'Over thee as thou goest among the gods [2] for help let thy comrades and thy father and mother rejoice', he says; verily he makes him, approved by his mother and his father, go to the world of heaven. With a half-verse he offers the oblation of fat; the half-verse is yonder (sky) and the half-verse is this (earth); verily with sap he adorns both. He offers to the quarters; verily with sap he adorns the quarters; verily from the quarters he wins strength and sap. The speckled butter is the expiration and the inspiration of cattle; cattle have the lord of the forest [3] for their deity; in that having made offering of the speckled butter he says, 'Recite for the lord of the forest, give directions for the lord of the forest', he bestows expiration and inspiration upon cattle. Of each he divides the divided pieces; there fore cattle have various forms. He moistens (it) with soup; soup is the sap of cattle; verily he bestows sap upon cattle. He invokes the Ida; the Ida is cattle; verily he invokes cattle. Four times he invokes [4], for cattle have four feet. If he desire of a man, 'May he have no cattle', he should take for him (a piece) without fat; cattle are distinguished by fat; verily by means of their distinctive mark he deprives him of cattle, and he has no cattle. If he desire of a man, 'May he have cattle', he should take for him (a piece) with fat; cattle are distinguished by fat; verily by means of their distinctive mark he wins cattle for him, and he has cattle. Prajapati created the sacrifice; he first created the butter [5], in the middle the beast, last the speckled butter; therefore the fore-sacrifices are performed with butter, the beast (is offered) in the middle, and the after-sacrifices with speckled butter. Therefore that is mixed as it were, for it was created last. He offers eleven after-sacrifices; ten are the vital airs of the beast, the body is the eleventh; he offers as many after-sacrifices as is the size of the beast. Now they kill the beast when they dispose of it; the speckled butter is the expiration and the inspiration of cattle; in that he performs the after-sacrifices with speckled butter, verily he bestows expiration and inspiration upon cattle.

#### PRAPATHAKA IV

##### The Exposition Of the Soma Sacrifice (continued)

vi. 4. 1.

By means of the sacrifice Prajapati created offspring; verily he created them by the subsidiary sacrifices; in that he offers the subsidiary sacrifices, verily thus the sacrificer creates offspring. He cuts off from the hind portion, for from the hind portion offspring are born; he cuts off from the thick side, for offspring are born from the thick side; he cuts off without confusion, to prevent confusion of the vital airs. He does not turn (it) round;

if he were to turn (it) round, disease would be likely to seize his offspring. 'Go to the ocean, hail!' he says verily thus he produces seed [1]. 'Go to the atmosphere, hail!' he says; verily by means of the atmosphere he begets offspring for him, for in accord with the atmosphere offspring are born. 'Go to god Savitr, hail!' he says; verily, instigated by Savitr, he begets offspring for him. 'Go to day and night, hail!' he says; verily by means of day and night he begets offspring for him, for in accord with day and night offspring are born. 'Go to Mitra and Varuna, hail!' he says [2]; verily he bestows expiration and inspiration on offspring when born. 'Go to Soma, hail!' he says, for offspring have Soma for their deity. 'Go to the sacrifice, hail!' he says; verily he makes offspring fit for the sacrifice. 'Go to the metres, hail!' he says; the metres are cattle; verily he wins cattle. 'Go to the sky and the earth, hail!' he says; verily on either side he supports offspring when born with the sky and the earth. 'Go to the clouds [3] of the sky, hail!' he says; verily he procures rain for offspring when born; 'Go to Agni Vaiçvanara, hail!' he says; verily he establishes in this (world) offspring when born. He makes a portion of the vital airs, who makes a portion of the intestines; 'Give me mind and heart', he says; verily he summons the vital airs according to their places. When the beast is offered, pain reaches its heart; it gathers round the heart-spit [4]. if he were to place the heart-spit on the earth, he would cause pain to the earth; if on the waters, he would cause pain to the waters; he places it in the meeting-place of dry and wet, to appease both. He should think of whomsoever he hates; verily he causes him pain.

vi. 4. 2.

The gods divided the sacrifice on the Agnidh's altar: of what was left over they said, 'Let this remain here.' That is why the Vasativari (waters) have their name. But in the morning they could not arrange (to divide it); they placed it in the waters, they became the Vasativaris. He takes the Vasativaris; the Vasativaris are the sacrifice; verily having taken from the beginning the sacrifice he stays (with it). If the sun set, on one who has not taken (the waters), his sacrifice would not be begun [1], and he would split the sacrifice. He should either take waters with radiance in them, or having deposited gold he takes them with light in them, or he should take them from the tank of a Brahman who performs many sacrifices, for he is one who has taken the Vasativaris. He takes the Vasativaris; the Vasativaris are cattle; verily having taken cattle from the beginning he stays (with them). If he were to take them along the stream, his cattle would be likely to wander from him; he takes them standing against the stream; verily he obstructs cattle and seizes them for him. Indra [2] slew Vrtra; he died upon the waters; of them what was pure, fit for sacrifice, and divine, that was set free. They became the Vahantis. He takes of the Vahantis; verily he takes those of waters which are pure, fit for sacrifice, and divine. He should not pass over the nearest Vahantis; if he were to pass over the nearest Vahantis, he would despise the sacrifice. He should not take of stagnant (waters); the stagnant (waters) are seized by Varuna; if he were to take of stagnant (waters) [3], he would cause Varuna to seize his sacrifice. If it is done by day, the night enters the waters; therefore the

waters appear dusky by day; if it is done by night, the day enters the waters; therefore the waters appear shining by night; he takes (them) at the union of shade and light; verily for him he secures the colour of day and night. 'These waters are rich in oblation', he says; verily he takes them made into an oblation. 'Rich in oblation be [4] the sun', he says; verily he takes them with light in them. He takes with an Anustubh; the Anustubh is speech; verily with the whole of speech he takes them. He takes with a verse of four feet, he places them thrice, they make up seven, the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. For this world the Garhapatya is established, for yonder the Ahavaniya; if he were to place (them) on the Garhapatya, he would have cattle in this world, if on the Ahavaniya, in yonder [5] world he would have cattle. He places (them) on both; verily he makes him have cattle in both worlds. He carries (them) round everywhere, to smite away the Raksases. 'Ye are the share of Indra and Agni', he says; that is according to the text. He places (them) on the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice; verily he places (them) on the invincible part of the sacrifice. Wherever in the performance of a sacrifice nothing is done, in that (place) the Raksases infest the sacrifice. In that he takes of the Vahantis, that part of the sacrifices lies being performed, to prevent the infestation of the Raksases, for they do not move them, but they lie around until the third pressing, for the continuity of the sacrifice.

vi. 4.3.

The theologians say, 'He indeed would be an Adhvaryu who in making Soma descend should make it descend for all the gods.' 'To the heart thee!' he says; verily he makes it for men; 'To mind thee!' he says; verily he makes it for the Pitrs; 'To the sky thee! To the sun thee!' he says; verily he makes it for the gods; so many are the gods; verily he makes it descend for them all. Before the utterance of speech [1] he begins the morning litany; verily he wins all that there is of speech. 'The waters' is the first thing he utters; the waters are the sacrifice verily over the sacrifice he utters speech. He recites all (kinds of) metres the metres are cattle; verily he wins cattle. For one who desires brilliance he should conclude with a Gayatri verse, for one who desires power with a Tristubh verse, for one who desires cattle with a Jagati verse, for one who desires support with an Anustubh verse, for one who desires the sacrifice with a Pankti verse, for one who desires food with a Viraj verse. 'Let Agni (kindled) with the kindling-stick hear my appeal', he says [2]; verily, instigated by Savitr, having made proclamation to the gods, he goes for the waters. 'O Hotr, give directions for the waters', he says; for an action which is directed is done. 'O bowl priest of the Maitravaruna, run hither'. he says; Mitra and Varuna are the leaders of the waters; verily with them he goes for them. 'O ye divine waters, child of the water', he says; verily by the oblation requiting them he seizes them: then he takes of them made into an oblation and covered with ghee [3]. 'Thou art the dragger', he says; verily he removes dirt from them. 'I draw you for the sustenance of the ocean', he says; therefore the waters though eaten and drunk do not waste away. The pit is the birthplace of the sacrifice, the Vasairivaris are the sacrifice; bringing the bowls of the

Hotr and the Maitravaruna into contact he pours in the Vasativaris reciprocally, so that the sacrifice may have its birthplace; verily he produces it from its own birthplace. 'O Adhvaryu, didst thou seek the waters?' he says; 'they came to me; look upon them', in effect he says. If it is an Agnistoma, he makes a libation; if an Ukthya, he rubs (butter) on the enclosing-sticks; if it is an Atiratra, he goes forward uttering a text, to distinguish the sacrifices.

vi. 4. 4.

'On the instigation of god Savitr (with these words) he takes up the pressing-stone, for instigation, 'with the arms of the Aṅvins', he says; for the Aṅvins were the Adhvaryus of the gods; 'with the hands of Pusan', he says, for support. The Soma is cattle, the Upanṅu pressing-(stone) is cross breathing; in that he measures round the Upanṅu pressing-(stone), he confers cross-breathing upon cattle. 'To Indra thee! To Indra thee!' (with these words) he measures, for the Soma is taken for Indra. Five times he measures with the text [1]; the Pankti has five syllables, the sacrifice is fivefold, verily he wins the sacrifice. Five times (he measures) in silence; these make up ten; the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. 'Ye are savoury, conquerors of Vrtra', he says; this is the Soma-drinking of the waters; he who knows thus reaches not destruction in the waters. 'With thy light which is in the sky', he says; verily from these worlds he gathers him [2]. Soma, the king, reflected on the quarters, he entered the quarters; 'forward, behind, upward, downward', he says, verily from the quarters he gathers him; verily also he wins the quarters for him. 'O mother, come forth', he says; women are likely to desire him who knows thus. 'Thy unerring, watchful name, O Soma', he says [3]; this is Soma's Soma-drinking; he who knows thus reaches not destruction from Soma. When they press Soma they kill him; he keeps back shoots; verily he protects him. The shoots are the vital airs, Soma is cattle; he later lets go the shoots; verily he bestows vital airs upon cattle; two by two he lets them go; therefore the vital airs are in pairs.

vi. 4. 5.

The Upanṅu Cup is breath; in that the cups are drawn beginning with the Upanṅu, they follow on breath. Aruna Aupaveṅi used to say, 'At the morning pressing I establish the sacrifice and then I proceed with it when it has been established.' He first presses eight times; the Gayatri has eight syllables, the morning pressing is connected with the Gayatri; verily thereby he obtains the morning pressing. (He presses) eleven times on the second occasion; the Tristubh has eleven syllables, the midday pressing is connected with the Tristubh [1]; verily thereby he obtains the midday pressing. (He presses) twelve times on the third occasion; the Jagati has twelve syllables, the third pressing is connected with the Jagati; verily thereby he obtains the third pressing. This is what he calls the establishment of the sacrifice, to prevent loss; for what falls when the sacrifice is established is not lost. Or rather they say, 'The Gayatri is not open to question' at the morning pressing'; he who knows thus is not liable to question from his foe; therefore eight times in each case should press [2]. The theologians say, 'Other cups are drawn with a strainer; what strainer has the Upanṅu?' 'Speech is the strainer', he should

reply. 'Be pure for the lord of speech, O strong one', he says; verily by speech he purifies him. 'With the shoots of the male', he says, for the shoots of the Soma are the shoots of the male; 'purified by the arms', he says, for by the arms he purifies him; 'thou art the god, purifier of gods', he says, for he being a god [3] is the purifier of gods; 'to those thee whose portion thou art', he says, for he draws him for those whose portion he is. 'Thou art he who is appropriated', he says; verily he makes breath his own; 'make our food full of sweetness for us', he says; verily he makes all food sweet for him; 'to all the powers of sky and earth thee!' he says; verily upon both gods and men he bestows the vital airs. 'May mind enter thee!' he says [4]; verily he attains mind. 'Fare along the broad atmosphere', he says, for the breath has the atmosphere as its deity. 'Hail! Thee, of kindly nature, to the sun!' he says; the gods of kindly nature are the breaths; verily in them he secretly offers. 'To the gods that drink the rays thee!' he says; the gods that drink the rays are the rays of the sun; that is their share; verily thereby he delights them. If he desire, 'May Parjanya rain' [5], he should rub (the cup) with the (palm of) the hand downwards; verily he brings down the rain. If he desire, 'May it not rain', he should rub with the hand upwards; verily he keeps up the rain. If he practise witchcraft, 'Slay N.N.; then will I sacrifice to thee', he should say; verily desiring the libation he slays him. If he be far away, he should stand until he is weary; verily he follows his breath and slays him. If he practise witchcraft [6], he should put (it) down (with the words), 'I set thee down on the breath of N.N.'; the breath is restless; verily he brings his breath to rest. He purifies by means of six shoots; the seasons are six; verily he purifies him by means of the seasons; thrice he purifies these worlds are three; verily he purifies him by means of these worlds. The theologians say, 'For what reason is it that three animals take by the hand?' In that thrice he draws separately the Upançu with his hand, therefore there are three animals which take by the hand, man, the elephant, and the ape.

vi. 4. 6.

Whatever the gods did as the sacrifice, that the Asuras did. The gods saw that the sacrifice must be established in the Upançu (cup), and they established it in the Upançu. The Asuras grasping the thunderbolt attacked the gods; the gods in fear ran up to Indra, Indra obstructed them' by means of the Antaryama (cup), and that is why the Antaryama has its name, 'the obstructor'. In that the Antaryama cup is drawn, verily thus the sacrificer obstructs his foes. 'Through thee I interpose sky and earth [1], I interpose the broad atmosphere', he says; verily with these worlds the sacrificer obstructs his foes. The gods reflected, 'Indra hath now become what we are'; they said, 'O bounteous one, give us a share'; 'In unison with the gods, the lower and the higher', he replied; to both (the sets of) gods, the lower and the higher [2], he gave a share. 'In unison with the gods, the lower and the higher', he says; to both (the sets of) gods, the lower and the higher, he gives a share. 'O bounteous one, do thou rejoice in the Antaryama', he says; verily he does not cut off the sacrificer from the sacrifice. 'Thou art taken with a support', he says, for the support of inspiration. If both (cups) were drawn without a filter,

inspiration would follow expiration, he would be likely to die. The Antaryama is drawn with a filter [3], to separate expiration and inspiration. The Upançu and the Antaryama (cups) are expiration and inspiration, the Upançu pressing-(stone) is cross-breathing. If he desire of a man, 'May he be likely to die', he should set them down for him without being in contact; verily he severs his expiration and inspiration from cross-breathing; swiftly he dies. If he desire of a man, 'May he live all his days', he should set them down for him in contact; verily he connects his expiration and inspiration with cross-breathing; he lives all his days.

vi. 4. 7.

The cup for Indra and Vayu is speech; in that the cups are drawn beginning with that to Indra and Vayu, verily they follow speech. The gods said to Vayu, 'Let us slay Soma, the king'; he replied, 'Let me choose a boon; let your cups be drawn with mine first.' Therefore the cups are drawn with those for Indra and Vayu first. They slew him; he became putrid; the gods could not endure him, they said to Vayu, 'Make him sweet for us' [1]; he replied, 'Let me choose a boon; let your vessels, be said to have me as their deity.' Therefore, being of various deities, they are said to have Vayu as their deity. Verily did Vayu make him sweet for him; therefore what becomes putrid they hang out in a windy place, for Vayu is its purifier, its sweetener. They could not find its distribution; Aditi said, 'Let me choose a boon; then shall ye distribute through me, verily with me as deity may your Soma (draughts) be set down' [2]. 'Thou art taken with a support', he says, and thereby have they Aditi for their deity, for those vessels that are made of wood are born from her womb, those that are made of clay are clearly hers; therefore he says thus. Speech aforetime spoke without discrimination; the gods said to Indra, 'Do thou discriminate this speech for us'; he replied, 'Let me choose a boon; let this (cup) be drawn for me and for Vayu together.' Therefore the cup is drawn together for Indra and Vayu. Indra approaching it in the midst discriminated it; therefore is speech spoken distinctly. Therefore is it drawn once, in the middle, for Indra, and twice for Vayu, for he chose two boons.

vi. 4. 8.

The gods said to Mitra, 'Let us slay Soma, the king'; he replied, 'Not I; for I am the friend of all'; they answered, 'Still we will slay him'; he replied, 'Let me choose a boon; let them mix the Soma for me with milk.' Therefore they mix with milk (the Soma) for Mitra and Varuna. From him cattle departed (saying), 'He that was a friend hath done a cruel deed'; a cruel deed as it were [1] does he do who sacrifices with Soma; from him cattle depart. In that he mixes with milk (the Soma) for Mitra and Varuna, he unites Mitra with cattle, and the sacrificer with cattle. Aforetime indeed was Mitra thus aware, 'When I have done this cruel deed, cattle will depart from me'; therefore he chose thus. The gods said to Varuna, 'With thee as helper we will slay Soma, the king'; he replied, 'Let me choose a boon, for me [2] and Mitra together let this (cup) be drawn.' Therefore it is drawn for Mitra and Varuna together; therefore with a king as helper they slay a king, with a Vaiçya a Vaiçya, with a Çudra a Çudra. This was not day or night, but undiscriminated; the

gods said to Mitra and Varuna, 'Make this to shine forth for us'; they replied, 'Let us choose a boon; let one cup only be drawn before ours.' Therefore the cup for Indra and Vayu is drawn before that for Mitra and Varuna, for the Upançu and the Antaryama (cups) are expiration and inspiration. Mitra produced the day, Varuna the night; then indeed did this shine forth; in that (a cup) is drawn for Mitra and Varuna, (it is) for shining forth.

vi. 4. 9.

The head of the sacrifice was cut; the gods said to the Aṅvins, 'Ye are physicians; do ye replace the head of the sacrifice', they replied. Let us choose a boon; let there be drawn a cup for us also herein.' For them they drew this cup for the Aṅvins; then indeed did they replace the head of the sacrifice; in that (the cup) for the Aṅvins is drawn, (it is) to restore the sacrifice. The gods said of these two, 'Impure are they, wandering among men [1] and physicians.' Therefore a Brahman should not practise medicine, for the physician is impure, unfit for the sacrifice. Having purified them by the Bahispavamana (Stotra) they drew for them this cup for the Aṅvins; therefore (the cup) for the Aṅvins is drawn when the Bahispavamana has been sung. Therefore by one who knows thus the Bahispavamana should be performed; verily he purifies himself. Their skill as physicians they deposited in three places, in Agni a third, in the waters a third, in the Brahman a third. Therefore one should put beside him a pot of water [2] and sit on the right hand of a Brahman when practising medicine; all medicine he performs thereby, his remedy becomes effective. The theologians say, 'For what reason are cups for two deities drawn in one vessel, but offered in two?' In that (the cups) are drawn in one vessel, therefore there is one breath within; they are offered in two vessels, therefore the breaths outside are in pairs. Those that are for two deities are the breaths, the Ida is cattle; if he should summon the Ida before those that are for two deities [3], he would obstruct his breaths by cattle, he would be likely to perish. Having eaten those for two deities, he summons the Ida; verily having placed the breaths in himself he summons the Ida. (The cup) for Indra and Vayu is speech, that for Mitra and Varuna is the eye, that for the Aṅvins is the ear; he eats in front that for Indra and Vayu, therefore in front he speaks with speech; in front that for Mitra and Varuna, therefore in front he sees with the eye; moving all round, that for the Aṅvins; therefore on all sides he hears with the ear. Those for two deities are the breaths [4], he sets down full vessels; therefore the breaths are full within; wherever in the performance of the sacrifice nothing is done, in that place the Raksases attack the sacrifice; in that he sets down full vessels the part of the sacrifice being performed is deposited to prevent the entry of the Raksases. He sets down in the north track of the southern oblation-cart; verily he places speech in speech. They lie (there) until the third pressing, for the continuity of the sacrifice.

vi. 4. 10.

Brhaspati was the Purohita of the gods, Çanda and Marka of the Asuras; the gods had the holy power (Brahman), the Asuras had the holy power (Brahman); they could not overcome one another; the gods invited Çanda and Marka; they

replied, 'Let us choose a boon; let cups be drawn for us also herein.' For them they drew these cups for Çukra and Manthin; then did the gods prosper, the Asuras were defeated. He for whom knowing thus these Çukra and Manthin (cups) are drawn, prospers himself, his foe [1] is defeated. Having driven away these two, the gods offered to themselves,' to Indra. 'Driven away are Çanda and Marka together with N.N.', he should say of whom he hates; with him whom he hates he thus drives them away. 'This is the first preparer, all maker', (with these words) they offered to themselves, to Indra, these (cups), for Indra kept making these forms. The Çukra is yonder sun, the Manthin is the moon; they depart towards the east, closing their eyes [2]; therefore men do not see them as they go east. Turning back towards the west they sacrifice, therefore men see them going west. The Çukra and the Manthin are the eyes of the sacrifice, the high altar is the nose. They offer having gone round (the altar) on both sides; therefore the eyes are on either side of the nose; therefore the eyes are held apart by the nose; they walk round on all sides, to smite away the Raksases. Now the offerings the gods made on the east, with them they drove away the Asuras who were in front [3]; with those on the west they drove away the Asuras who were behind; other sacrifices are made in the east, the Çukra and Manthin on the west; verily behind and in front the sacrificer drives away his foes; therefore offspring are engendered behind and are brought forth in front. In accordance with the Çukra and Manthin are offspring born, the eaters and the eaten. 'Engendering heroic off spring), come forth, Çukra, with pure radiance' [4], 'Engendering prolific offspring, come forth, Manthin, with mixed radiance', he says; 'the eaters are those who are heroic, the eaten those that are prolific. The offspring of him who knows thus becomes an eater, not eaten. The eye of Prajapati swelled; it fell away, it entered the Vikankata, it did not stay in the Vikankata; it entered barley, it stayed in barley; that is why barley has its name [5]. In that the Manthin vessel is of Vikankata and he mixes with groats, verily thus he gathers together the eye of Prajapati. The theologians say, 'For what reason does the Manthin vessel not go to the Sadas?' 'It is the vessel of misfortune', he should say; if it were to go there, the Adhvaryu would be blind, he would be ruined; therefore it does not go there.

vi. 4. 11.

Whatever the gods did at the sacrifice the Asuras did. The gods saw the cups with the Agrayana at their head; they drew them; then indeed did they reach the top; he for whom knowing thus the cups are drawn with the Agrayana at their head reaches the top of his equals. With a verse containing the word 'destructive' he should draw for him who has a rival; verily having destroyed his rival he reaches the top of his equals. 'Ye gods that are eleven in the sky', he says [1]; so many are the deities; verily he draws it for all of them. 'This is thy birthplace; to the All-gods thee!' he says, for it has the All-gods for its deity. Speech departed from the gods, not being willing to remain for the sacrifice; when speech had departed the gods silently drew the cups; speech reflected, 'They are excluding me'; it went into the Agrayana; that is why the Agrayana has its name [2]. Therefore in the Agrayana speech is uttered. In that the former cups are drawn in silence, that is as when the

hunter lets go (his arrow), (thinking), 'So far off is my mark at so far I shall not miss.' The Adhvaryu taking the Agrayana, commencing the sacrifice, utters his speech; thrice he utters 'Him'; verily thus he chooses the Udgatrs; the Agrayana is Prajapati; in that he utters 'Him' after taking the Agrayana, verily thus Prajapati sniffs offspring [3]; therefore the cow sniffs the calf on birth. The Agrayana is the self of the sacrifice; at each pressing he draws it; verily he continues the sacrifice in itself. He brings (it) up from above verily thus he impregnates seed; he takes (it) from below verily he generates it. The theologians say, 'For what reason does the Gayatri, the least of the metres, support the pressings?' 'The Agrayana is the calf of the Gayatri; verily turning back towards it it supports all the pressings. Therefore a cow turns back towards the calf which is taken away.

#### PRAPATHAKA V

The Exposition of the Soma Sacrifice (continued)

vi. 5. 1.

Indra raised his bolt to hurl at Vrtra; Vrtra was afraid of the bolt when raised to be hurled; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; on him he bestowed the Ukthya. At him he raised (the bolt) to hurl a second time; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee' [1]; on him he bestowed again the Ukthya. At him he raised (the bolt) to hurl a third time; Visnu supported him (saying), 'Smite'; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; he bestowed on him again the Ukthya. Him when he had lost his magic power he slew, for the sacrifice was his magic power. In that the Ukthya is drawn, verily the sacrificer thus appropriates the power [2] and strength of his foe. 'To Indra thee, to him of the Brhat, the strong', he says, for to Indra he gave it; 'to him thee! To Visnu thee!' he says; in that Visnu supported him (saying), 'Strike', he gives Visnu a share therein. Thrice he draws, for thrice he gave to him., This is thy birthplace; thou art the renewed offering', he says, for repeatedly [3] he draws from it. The Ukthya is the eye of the sacrifice; therefore the Somas follow the Ukthya when offered; therefore the body follows the eye; therefore as one goes many follow; therefore one becomes superior among many; therefore one wins many wives. If the Adhvaryu desire, 'May I bestow upon myself the glory of the sacrifice', standing between the Ahavaniya and the oblation-holder he should pour (it) down [4]; verily he bestows upon himself the glory of the sacrifice. If he desire, 'May I bestow upon the sacrificer the glory of the sacrifice', he should pour (it) down standing between the Sadas and the oblation-holder; verily he bestows upon the sacrificer the glory of the sacrifice. If he desire, 'May I bestow upon the Sadasyas the glory of the sacrifice', he should pour (it) down, grasping the Sadas; verily he bestows upon the Sadasyas the glory of the sacrifice.

vi. 5. 2.

The Dhruva (cup) is the life of the sacrifice; it is drawn the last of the cups; therefore life is the last of the breaths. 'The head of the sky, the

messenger of earth', he says; verily he makes him the head of his equals. 'Vaiçvanara, born for holy order', he says, for life has Vaiçvanara as its deity. It is drawn with Vaiçvanara on both sides; therefore there are breaths on both sides, below and above. The other cups that are drawn make a half, the Dhruva makes a half; therefore [1] the breath below is a half of the other breaths. The other cups are deposited on strewn (ground), the Dhruva on unstrewn; therefore in bone some creatures find support, in flesh others. The Asuras from above desired to turn round the earth; the gods made it firm (adrnhan) with the Dhruva; that is why the Dhruva has its name; in that the Dhruva is set down from above, (it serves) for firmness. The Dhruva is the life of the sacrifice, the Hotr is the body; in that he pours the Dhruva down into the goblet of the Hotr, so he places life in the body of the sacrifice [2]. 'Before the Uktha it should be poured down', they say, for in front one enjoys life; 'In the middle it should be poured down', they say, for the middle one enjoys life; 'In the latter part it should be poured down', they say, for with the last one enjoys life. He pours (it) down while the verse to the All-gods is being recited; offspring are connected with the All-gods; verily he confers life upon offspring.

vi. 5. 3.

By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will follow after us here'; they blocked (the way) by the year and went to the world of heaven. It the Rsis discerned by means of the season-cups; in that the season-cups are drawn, (they serve) to reveal, the world of heaven. Twelve are drawn; the year consists of twelve months; (verily they serve) to reveal the year. The first two are drawn together, the last two together; therefore the seasons are in pairs. The season-vessel has mouths on both sides, for who [1] knows where is the mouth of the seasons? 'Give directions for the season', six times he says,' the seasons are six; verily he delights the seasons; 'For the seasons', four times; verily he delights four-footed cattle; twice again he says, 'For the season'; verily he delights two-footed (cattle). 'Give directions for the season', six times he says; 'For the seasons', four times; therefore four-footed cattle depend upon the seasons; twice [2] again, 'For the season', he says; therefore bipeds live upon quadrupeds. 'Give directions for the season', six times he says; 'For the seasons', four times; twice again, 'For the season'; verily the sacrificer makes himself a ladder and bridge to attain the world of heaven. One should not follow the other; if one were to follow the other, season would follow season, the seasons would be confused [3]; therefore in order the Adhvaryu sets out by the southern (door), the Pratiprasthatr by the northern; therefore the sun goes south for six months, north for six months.' 'Thou art taken with a support; thou art Samsarpa; to Anhaspatya thee!' he says; 'There is a thirteenth month', they say; verily he delights it.

vi. 5. 4.

The season-cups are drawn for the world of heaven; Indra and Agni are the light; in that he draws the cup for Indra and Agni with the season-vessel, verily he places light above it, to light up the world of heaven. Indra and

Agni are the bearers of force among the gods; in that (the cup) for Indra and Agni is drawn, verily he wins force. He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is yonder sun, in that he draws (the cup) for the All-gods with the Çukra-vessel, yonder sun [1] rises turned to all people; therefore each one thinks, 'Towards me hath it arisen.' He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is brilliance; in that he draws (the cup) for the All-gods with the Çukra vessel, verily he bestows brilliance upon people.

vi. 5. 5.

Indra in league with the Maruts slew Vrtra at the midday pressing; in that (the cups) for the Maruts are drawn at the midday pressing, they are drawn for the sacrificer as slaying the foe. Of him, when he had slain Vrtra, the seasons were confused; with the season vessel he drew (the cups) for the Maruts; then indeed did he discern the seasons; in that (the cups) for the Maruts are drawn with the season-vessel, (they serve) to reveal the seasons. (The cups) for the Maruts are a weapon which the sacrificer hurls at his foe; with the first [1] he raises it aloft, with the second he hurls it; with the third he lays (him) low. (The cups) for the Maruts are a weapon which the sacrificer makes ready; the first is a bow, the second a bowstring, the third an arrow; with the first he fits the arrow, with the second he lets it go, with the third he pierces. Indra having slain Vrtra went to the furthest distance, thinking, 'I have done amiss'; he became of bay colour, he saw these (cups) for the Maruts, to save himself; he drew them [2]; verily with the first he won expiration, with the second inspiration, himself with the third, (the cups) for the Maruts are drawn to save the self of the sacrificer; verily he wins expiration with the first, inspiration by the second, and himself with the third. Indra slew Vrtra; the gods said of him, 'Great hath he become who hath slain Vrtra'; that is why Mahendra (great Indra) has his name. He drew this libation for Mahendra, having slain Vrtra and being above the other deities; in that (the cup) for Mahendra is drawn, so the sacrificer draws this libation, being above other people. He draws with the Çukra vessel; (the cup) for Mahendra has the sacrificer as its deity, the Çukra is brilliance; in that he draws (the cup) for Mahendra in the Çukra-vessel, verily he bestows brilliance on the sacrificer.

vi. 5. 6.

Aditi, desirous of offspring, cooked a Brahman's mess for the Sadhya gods; to her she gave the remains, she ate it, she became pregnant; of her the four Adityas were born. A second (mess) she cooked; she reflected, 'They have been born for me from the remains; if I eat first, then stronger ones will be born from me'; she ate first, she became pregnant, from her was born an egg which miscarried. She cooked a third (mess) for the Adityas [1], (saying) 'Let this labour be for enjoyment to me'; they said, 'Let us choose a boon; let him who shall be born hence be one of us; let him who shall be prosperous among his offspring be for our enjoyment'; then was born the Aditya Vivasvant, men are his offspring here, among them he alone is successful who sacrifices, he serves for enjoyment of the gods. The gods kept Rudra away from the sacrifice [2], he

followed the Adityas; they took refuge in (the cups) for two deities, then they did not give up; therefore men do not give up even one worthy of death who has come for help. Therefore (the cup) for the Adityas is drawn from those for two deities, in that they were born from the remnant, therefore it is drawn from the remnant. He draws with three verses; mother, father, son, verily that is this pairing; the amnion, embryo, the chorion, verily that is this [3] pairing. The Aditya (cup) is cattle; curds are strength; he mixes with curds in the middle; verily he places strength in the middle of cattle; (with curds) to be coagulated with boiled milk, for purity. Therefore the raw milks the cooked. The Aditya (cup) is cattle; he-draws after covering (the cup); verily he draws securing cattle for him. The Aditya (cup) is those cattle; Agni is Rudra here; he draws after covering; verily he shuts off cattle from Rudra [4]. (The stone) for pressing out the Upançu (cup) is this Aditya Vivasvant; it lies round this Soma drink until the third pressing. 'O bright Aditya, this is thy Soma drink', he says; verily he unites the Aditya Vivasvant with the Soma drink. 'With the rain of the sky I mix thee', (with these words) he should mix for one who desires rain; verily he wins rain. If it should fall quickly, Parjanya would be likely to rain; if long, (he would) not (be likely). He does not place (the cup) down, for from that which is not depressed offspring are produced. He should not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; after sacrificing he should not look after (it); if he were to look after (it) his eye would be likely to be destroyed; therefore he should not look after (it).

vi. 5. 7.

He draws (the cup) for Savitr from the Agrayana with the Antaryama-vessel; the Agrayana is Prajapati; (verily it serves) for the begetting of offspring. He does not place (the cup) down, for from that which is not depressed offspring are produced. He does -not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring. Savitr is among the gods he who is connected with the Gayatri; in that the Agrayana (is drawn), it is drawn in the world of the Gayatri; in that he draws (the cup) for Savitr from the Agrayana with the Antaryama vessel, verily he draws it off from its own birthplace. The All-gods [1] could not perform the third pressing; they led Savitr who shares in the first pressing to the third pressing; then indeed they performed the third pressing. In that (the cup) for Savitr is drawn at the third pressing, (it serves) for performing the third pressing. He draws (the cup) for the All-gods from the tub with the Savitr-vessel; people are connected with the All-gods, the tub is connected with the All-gods, Savitr rules instigations; in that he draws (the cup) for the All-gods from the tub with the Savitr vessel, verily instigated by Savitr he produces offspring for him [2]. He draws Soma in Soma; verily thus he impregnates seed. 'Thou givest good protection, and art well established', he says, for he draws Soma in Soma, for support. In this same cup (offering) is made for men, gods, and Pitrs; 'Thou givest good protection, and art well established', he says; verily thereby he makes (it) for men; 'The great', he says; verily thereby he makes (it) for the gods; 'Homage', he says; verily thereby he makes (it) for the Pitrs; so many are the

gods; verily he draws it for them all. 'This is thy birthplace; to the All-gods thee!' he says, for it is connected with the All-gods.

vi. 5. 8.

The Upançu is the breath; in that the first and the, last cups are drawn with the Upançu-vessel, verily they follow forward the breath, they follow back the breath. The Agrayana is Prajapati, the Upançu is the breath, the wives produce offspring; in that he draws (the cup) for (Tvast) with the wives from the Agrayana with the Upançu-vessel, (it serves) for the production of offspring. Therefore offspring are born in accordance with the breath. The gods desired that the wives should go to the world of heaven [1]; they could not discern the world of heaven, they saw this (cup) for the wives, they drew it; then indeed did they discern the world of heaven; in that (the cup) for the wives is drawn, (it serves) to reveal the world of heaven. Soma could not bear being drawn for women; making the ghee a bolt they beat it, they drew it when it had lost its power; therefore women are powerless, have no inheritance, and speak more humbly than even a bad man [2]. In that he mixes (the cup) for (Tvast) with the wives with ghee, he overpowers it with a bolt and draws it. 'Thou art taken with a support', he says; the support is this (earth); therefore offspring are born on this (earth). 'Of thee, pressed by Brhaspati ', he says; Brhaspati is the holy power of the gods; verily by the holy power he produces offspring for him. 'O drop', he says; the drop is seed; verily thus he impregnates seed. 'Possessing power', he says [3]; power is offspring; verily he produces offspring for him. 'O Agni', he says; the impregnator of seed is Agni; 'With the wives', he says, for pairing; 'in unison with the god Tvast drink the Soma', he says; Tvast is the maker of the forms of pairings of animals; verily he places form in animals. The gods sought to slay Tvast; he went to the wives, they would not give him up; therefore [4] men do not give up even one worthy of death who has come for help. Therefore in (the cup) for the wives for Tvast also a drawing is made. He does not put (the cup) down, for from what is not depressed offspring are produced. He does not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; if he were not to do so, the Agnidh would consume the Soma before it had been appeased; he says the secondary Vasat muttering, he does not let Rudra go after his offspring, the Agnidh consumes the Soma after it has been appeased. 'O Agnidh, sit on the lap of the Nestr; O Nestr, lead up the wife', he says verily the Agnidh impregnates the Nestr, the Nestr the wife. He causes the Udgatr to look (at the wife); the Udgatr is Prajapati; (verily it serves) for the production of offspring. He causes water to follow along; verily thus he pours seed; along the thigh he causes it to flow, for along the thigh is seed poured; baring the thigh he causes it to flow, for when the thigh is bared, they pair, then seed is poured, then offspring are born.

vi. 5. 9.

Indra slew Vrtra; he forced out his skull-bone, it became the wooden tub, from it the Soma flowed, it became (the cup) for the yoker of bays; he reflected regarding it, 'Shall I offer, or shall I not offer?' He reflected, 'If I shall offer, I shall offer what is raw; if I shall not offer, I shall make confusion

in the sacrifice.' He decided to offer; Agni said, Thou shalt not offer what is raw in me'; he mixed it with fried grains [1], and when it had become cooked he offered it. In that he mixes (the cup) for the yoker of bays with fried grains, (it serves) to make it cooked; verily he offers it when it has become cooked. He mixes with many; so many are his (cows) yielding his wishes in yonder world. Or rather they say, '(The fried grains) for the yoker of bays are the dappled (cows) of Indra yielding wishes'; therefore he should mix with many. The bays of Indra, which drink the Soma, are the Rc and the Saman, the enclosing-sticks are their bridles; if he should offer without removing the enclosing-sticks, he would offer fodder to them still bridled [2]; he offers after removing the enclosing-sticks; verily he offers fodder to them with their bridles removed. It is the Unnetr who offers; the Adhvaryu when he has uttered 'Godspeed!' is as one who has finished his journey; if the Adhvaryu were to offer, it would be as when one yokes again (a horse) unyoked. He offers after putting it on his head, for from the head it sprung; he offers after striding, for Indra slew Vrtra after striding; (verily it serves) for attainment. (The grains) for the yoker of bays are cattle; if he were to crush (them), few [3] cattle would attend and wait on him; if he were not to crush them, many cattle would attend, but not wait on him; in his mind he crushes them together, and effects both; many cattle attend and wait on him. They await the invitation from the Unnetr; verily they win the Soma-drinking that is here. He throws down (the remnants) on the high altar; the high altar is cattle, (the grains) for the yoker of bays are cattle verily they make cattle find support in cattle.

vi. 5. 10.

Offspring and cattle are born through the cups, goats and sheep through the Upançu and Antaryama, men through the Çukra and Manthin, whole-hooved animals through the season-cups, kine through the Aditya cup. The Aditya cup is drawn with the largest number of Rcs; therefore kine are the most numerous of cattle; in that he thrice draws apart with his hand the Upançu (cup), therefore the female goat gives birth to two or three, but sheep are more numerous. The Agrayana is the father, the tub is the son; if the Agrayana is exhausted, he should draw from the tub; that is as when a father [1] in destitution has recourse to his son. If the tub is exhausted, he should draw from the Agrayana; that is as when a son in destitution has recourse to his father. The Agrayana is the self of the sacrifice; if the cup or the tub should be exhausted, he should draw from the Agrayana; verily from the self he develops the sacrifice. The Agrayana is drawn (with a verse) in which there is no discriminating mark; he draws with a pot, he offers with (the vessel) for Vayu; therefore [2] (a man) is a slayer of a Brahman (through slaying) an embryo which has not been discriminated. They go to the final bath; they deposit the pots, but lift up (the vessels) for Vayu; therefore they deposit a daughter on birth, a son they lift up. In that he utters the Puroruc, it is as when one brings (something) to a superior; in that he draws the cup, it is as when having brought (something) to a superior one proclaims (it); in that he puts it down, it is as when having deposited something with a superior one goes away. Whatever of the sacrifice is accompanied by a Saman or Yajus, is loose; whatever by a Rc is firm; they are

drawn with a support in front to the accompaniment of a Yajus, (they are drawn) with a support behind to the accompaniment of a Rc, for the support of the sacrifice.

vi. 5. 11.

Some vessels are used (repeatedly), others not. With those that are employed once only (paracínani) he conquers yonder world, for yonder world is as it were turned away (paran). With those which are used again he conquers this world, for this world is repeated as it were again and again. Some vessels are used (repeatedly), and others not. Through those that are used once only the plants fade; through those which are used again [1] the plants revive again. Some vessels are used repeatedly, others not. Through those which are used once only the wild animals go to the forest; through those which are used again the domestic animals come back again to the village. He who knows the foundation of the cups becomes possessed of a (sure) foundation. The hymn called the Ajya (Çastra), that is the foundation of the cups; in that he recites muttering, that [2] is (the foundation) of the Upançu and the Antaryama (cups); in that (he recites) aloud, that is (the foundation) of the other cups; he who knows thus becomes possessed of a foundation. He who knows the pairing of the cups is propagated with offspring, with cattle, with pairings. Some cups are drawn with pots, some with (vessels) for Vayu; that is the pairing of the cups. He who knows thus is propagated with offspring, with cattle, with pairings. Indra forcibly drank the Soma of Tvastr; he went to pieces on all sides [3]; he found no stay in himself; he saw these cakes ,as an addition to the pressing, them he offered, and with them he made a stay in himself; therefore as additional to the pressing the cakes are offered; therefore as additional to the pressing he should partake of the cakes; verily he makes a stay in himself, and the Soma does not flow through him. The theologians say, 'Neither by Rc nor by Saman is the five made up; what then is the fivefold character of the sacrifice?' Fried grains, mush, rice grains, the cake, clotted milk, thereby the five is made up; that is the fivefold character of the sacrifice.

## PRAPATHAKA VI

The Exposition of the Daksina and other Offerings

vi. 6. 1.

The sacrifices with the gifts are offered for the world of heaven. He offers with two (verses) on the Garhapatya; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's altar; verily he ascends the atmosphere. He approaches the Sadas; verily he makes him go to the world of heaven. He offers in the Garhapatya with verses addressed to Surya; verily he makes him mount yonder world. He offers in the Agnidh's altar with a verse containing the word 'Lead', for leading to the world of heaven. 'Go to the sky, fly to heaven', (with these words) he takes out the gold after the offering [1]; verily he makes him go to the world of heaven. 'With my form I approach your form', he says; for by his form he approaches their form, in that (he approaches) with gold. 'May Tutha, all knowing, allot to you', he says; Tutha, all knowing, was wont to allot the gifts of the gods; verily thereby he divides

them. 'This gift of thine, O Agni [2], cometh, impelled by the Soma', he says, for his gift comes impelled by the Soma. 'Lead it by the path of Mitra', he says, for atonement. 'Go ye on by the path of holy order, of brilliant gifts', he says; holy order is truth; verily with truth, with holy order, he divides them. 'Leading prosperity by the path of the sacrifice', he says, for the gifts go by the path of the sacrifice. 'May I win a Brahman to-day [3], a seer and sprung from seers', he says; the learned man is a Brahman, a seer and sprung from seers; therefore he says thus. 'Gaze on the heaven, gaze on the atmosphere', he says; verily he makes him go to the world of heaven. 'Join those in the seat', he says, for friendship. 'Given by us, go to the gods, full of sweetness; enter the giver', he says; 'we here are givers; do ye there enter us, full of sweetness' [4], he says in effect. He gives gold; gold is light; verily he places light before, to light up the world of heaven. He gives to the Agnidh; verily he delights the seasons headed by Agni; he gives to the Brahman priest, for instigation; he gives to the Hotr; the Hotr is the self of the sacrifice; verily he unites the self of the sacrifice with the gifts.

vi. 6. 2.

He offers the Samistayajuses, for the completion of the sacrifice. Whatever is harsh or injured in the sacrifice, what he passes over, what he does not pass over, what he does redundantly, what he does not do, all that he propitiates with them. He offers nine; nine are the breaths in man, the sacrifice is commensurate with man; all the sacrifice he delights thus. He offers six with Rcs; the seasons are six; verily he delights the seasons; he offers three with Yajuses [1]; these worlds are three; verily he delights these worlds. 'O sacrifice, go to the sacrifice; go to the lord of the sacrifice', he says; verily he makes it go to the lord of the sacrifice. 'Go to thine own birthplace', he says; verily he makes it go to his own birthplace. 'This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble heroes', he says; verily he confers strength upon the sacrificer.

Vasistha Satyahavya asked Devabhaga, 'When thou didst cause to sacrifice the Srñjayas, with many sacrificers, didst thou cause the sacrifice to rest upon the sacrifice [2] or on the lord of the sacrifice? He replied, 'On the lord of the sacrifice.' 'But in truth Srñjayas have been defeated', he said, 'the sacrifice should have been made to rest on the sacrifice, to prevent the defeat of the sacrificer.' 'Ye gods, that find the way, finding the way, go on the way', he says; verily he makes the sacrifice to rest upon the sacrifice, to prevent the defeat of the sacrificer.

vi. 6. 3.

He offers the Avabhrthayajuses; whatever sin he has committed in the year before, verily that thereby he propitiates. He goes to the waters for the final bath; Varuna is in the waters; verily straightway he propitiates Varuna. The Raksases, following along by the path, seek to injure the sacrifice; the Prastotr follows along with the Saman, the slayer of Raksases, is the Saman; (verily it serves) for the smiting away of the Raksases. Thrice he performs the finale; these worlds are three; verily from these worlds [1] he smites away the Raksases. Each one performs the finale; for each one is infested by the

Raksases, for the smiting away of the Raksases. 'King Varuna hath made a broad (path)', he says, for support. 'A hundred remedies are thine, O king, a thousand', he says; verily he makes medicine for him. 'The noose of Varuna is overcome', he says verily he overcomes the noose of Varuna. He makes offering over the strew, for the support of the oblations; verily also he offers in what has fire. He offers the fore-offerings omitting that to the strew [2]; the strew is offspring; verily he frees offspring from Varuna's noose. He offers the two portions of butter; verily he does not obstruct the two eyes of the sacrifice. He sacrifices to Varuna; verily he frees him from Varuna's noose. He sacrifices to Agni and Varuna; verily straightway he frees him from Varuna's noose. He offers two after-offerings, omitting that to the strew; the strew is offspring; verily he frees offspring from Varuna's noose. He offers four fore-offerings and two after-offerings; they make up six, the seasons are six [3]; verily he finds support in the seasons. 'O bath, O flood', he says; verily he propitiates by this utterance Varuna. In the sea is thy heart, within the waters', he says, for Varuna is in the sea. 'Let the plants and the waters enter thee" he says; verily he unites him with the waters and the plants. 'Ye divine waters, this is thy foetus', he says; that is according to the text. The Soma is cattle [4]; if he were to partake of the drops, he would be possessed of cattle, but Varuna would seize him; if he were not to partake, he would have no cattle, but Varuna would not seize him; he should touch them only, he becomes possessed of cattle, Varuna seizes him not. 'The noose of Varuna is loosed', he says; verily is he freed from Varuna's noose. They advance without looking round, for concealment from Varuna. 'Thou art fuel may we prosper', he says; verily with the kindling-stick they approach the fire in reverence. 'Thou art brilliance; grant me brilliance', he says; verily he bestows brilliance upon himself.

vi. 6. 4.

With the wooden sword he digs up the altar, with the axle of a chariot he measures. He sets up the sacrificial post; verily gathering together a threefold bolt he hurls it at his foe, to lay him low. If he were to set it up within the altar, he would win the world of the gods; if outside the altar, the world of men; he sets it up in the place where the altar and the edge (outside) meet, for the winning of both worlds. He should set (the set) up with the lower parts alike for one who desires the world of the Pitrs, with the girdle part alike for one who desires the world of men, with the top pieces alike for one who desires power, and all alike for one who desires support; the three in the middle alike for one who desires cattle; for through them [1] cattle attend (on him); verily he becomes possessed of cattle. He should interlock the others; verily he interlocks him with offspring and cattle. If he desire of a man, 'May he be liable to die', he should set it up for him in grave fashion, the northern half the higher, then (the southern) the lower; this is the grave fashion; he for whom he sets it up thus swiftly dies. For him who desires the heaven he should set it up with the southern half the higher, then the (northern) half the lower; verily the sacrificer makes it a ladder and a bridge to attain the world of heaven [2]. In that on one post he twines round two

girdles, therefore one man wins two wives; in that he does not wind one girdle round two posts, therefore one wife does not find two husbands. If he desire of a man, 'Be a girl born to him', he should intertwine (the girdles) near the ends; verily a girl is born to him; if he desire of a man, 'Be a son born to him', he should cover it round right up to the end; verily a son is born to him [3]. The Asuras drove the gods to the south, the gods repelled them by the Upaçaya (post); that is why the Upaçaya has its name. In that the Upaçaya lies near (upaçāye) on the south, (it serves) to drive away the foe. All the other posts have victims (attached), the Upaçaya has none, its victim is the sacrificer; if he were not to indicate (a victim), the sacrificer would be ruined. 'N.N. is thy victim', (with these words) he should indicate whomsoever he hates; whom he hates [4], him he indicates as a victim to it. If he hates not, 'The mole is thy victim', he should say; he harms not domestic nor wild animals. Prajapati created offspring; he was destitute of proper food, he saw this set of eleven, and therewith he won proper food. In that there are ten posts, the Viraj has ten syllables, and the Viraj is food, he wins proper food by the Viraj [5]; thereby he milks the eleventh breast of her. In that the set of eleven (is set up), a thunderbolt is set up; it is liable to crush the sacrifice face to face; in that he sets up (the stake) (for Tvastr) with the wives, (it serves) to establish the sacrifice and to bind.

vi. 6. 5.

Prajapati created offspring; he thought himself emptied, he saw this set of eleven (victims), with it he bestowed life, power, and strength upon himself; he who sacrifices creates as it were offspring; then he is as it were emptied; in that this set of eleven is (offered), with it the sacrificer bestows life, power, and strength upon himself. With (the victim) for Agni he scatters, with that for Sarasvati he makes a pairing, with that for Soma he impregnates seed [1], with that for Pusan he propagates. There is one for Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he produces offspring for him. There is one for the All-gods; offspring are connected with the All-gods; verily he produces offspring, for him. By that for Indra he wins power, by that for the Maruts the people, by that for Indra and Agni force and might. That for Savitr is for instigation, that for Varuna to free oneself from Varuna's (noose). In the middle he offers that for Indra; verily in the middle he bestows power on the sacrificer [2]. In front of that for Indra he offers that for the All-gods; food is connected with the All-gods; verily he puts food in front; therefore food is eaten in front. Having offered that for Indra he offers that for the Maruts; the Maruts are the people; verily he fastens the people to him. If he desire, 'May he who has attained (power) be banished; may he who is banished return (to power)', in the place of that for Indra he should offer that for Varuna, in the place of that for Varuna that for Indra [3]. He who has attained (power) is banished, he who is banished returns (to power). If he desire, 'May the people fall into confusion', he should interchange the animals; verily he causes the people to fall into confusion. If he should offer that to Varuna along the stream of the waters, Varuna would seize his offspring; he offers (the victim) facing north on the south side

against the stream of the waters, to prevent Varuna seizing his offspring.

vi. 6. 6.

Indra caused Manu to sacrifice with his wife; after she had been encircled with fire he let her go; therewith Manu prospered; in that he lets go (the victim), (for Tvastr with the wives, the sacrificer prospers with the prosperity with which Manu prospered. From what is unsupported in the sacrifice the sacrifice comes to ruin; as the sacrifice comes to ruin the sacrificer comes to ruin along with it; in that he completes (the offering) (for Tvastr) with the wives with butter, (it serves) to support the sacrifice, and as the sacrifice finds support, the sacrificer finds support along with it. The offering of the caul [1] has been performed, the offering of the cow is not yet over, then he performs (the offering) (for Tvastr) with the wives; verily he performs it at the right moment; then indeed comes the conclusion. It is for Tvastr; Tvastr of the seed that is spilt moulds forms, him he sets loose as a male among wives; he for him moulds forms.

vi. 6. 7.

They kill the Soma in that they press it; in that there is (an oblation) of Soma, that is as when they slay for the dead a barren cow. If he were to offer in the northern half or the middle, he would cause conflict with the gods; he offers on the southern half; this is the quarter of the Pitrs; verily in their own quarter he propitiates the Pitrs. They give to the Udgatrs, (the oblation) of Soma has the Saman for its deity; whatever of the Saman they do amiss, that is the atonement for it. They look at [1] (the victim) for Soma is a purifier; verily they purify themselves. He who cannot see himself would be dead. Having made it full all round, he should look at (it), for in it he sees himself; verily also he purifies himself. He whose mind is gone should look at (it), (saying), 'That mind of mine which hath gone away, or which hath gone elsewhere, by means of King Soma, we keep within us'; verily he keeps his mind in himself [2], his mind is not gone. At the third pressing the sacrifice departs from him who has sacrificed to him who has not sacrificed; he offers ghee with a verse to Agni and Visnu; all the deities are Agni, the sacrifice is Visnu; verily he supports the deities and the sacrifice. He sacrifices muttering, for pairing. The theologians say, 'Mitra appropriates the well-performed part of the sacrifice, Varuna the ill-performed; where then is the sacrifice, and where the sacrificer?; In that he offers a cow to Mitra and Varuna, by Mitra [3] he propitiates the well-performed part of the sacrifice, by Varuna the ill-performed; the sacrificer is not ruined. Even as men plough the field with the plough, so do the Rc and the Saman plough the sacrifice; in that he offers a cow to Mitra and Varuna, verily he rolls a roller over the ploughed-up sacrifice, for atonement. The metres of him who has sacrificed are worn out, the cow is the sap of the metres; in that he offers the cow to Mitra and Varuna, he again delights the metres, to drive away weariness; verily also he bestows sap upon the metres.

vi. 6. 8.

The gods divided up power and strength; what there was left over became the

Atigrahyas cups, and that is why the Atigrahyas have their name. In that the Atigrahyas are drawn, verily thus the sacrificer bestows. upon himself power and strength, brilliance by that for Agni, power by that for Indra, splendour by that for Surya. The Atigrahyas are the support of the sacrifice, the Prsthas are the two wheels, if he were not to. draw them in the Prsthya (rite), the Prsthas would destroy the sacrifice in front; if he were to draw them in the Ukthya [1], the Atigrahyas would destroy the sacrifice behind; but they should be drawn in the Viçvajit with all the Prsthas, so that the sacrifice may have all its strength. Prajapati indicated the sacrifices to the gods, he put away their dear forms, they became the Atigrahya; 'Bodiless is his sacrifice', they say, 'for whom the Atigrahyas are not drawn.' They should be drawn also in the Agnistoma, so that the sacrifice may have its body. All the deities were alike, and were not discriminated; these gods [2] saw these cups and drew them, Agni that for Agni, Indra that for Indra, Surya that for Surya; then indeed were they discriminated from the other gods; he, for whom knowing thus these cups are drawn, is discriminated from his evil foe. 'These worlds must be made full of light, with like strength', they say; verily with that for Agni he bestows light on this world, with that for Indra on the atmosphere, for Indra and Vayu are yoke-fellows; with that for Surya on yonder world [3] he bestows light; full of light these worlds become for him; he makes them of like strength. Bamba and Viçvavayasa found these cups, and to them these worlds, the distant and the near, became revealed; to him, for whom knowing thus these cups are drawn, these worlds, the distant and the near, become revealed.

vi. 6. 9.

Whatever the gods did at the sacrifice the Asuras did. The gods caused the metres and the pressings to find support in the Adabhya; then the gods prospered, the Asuras were defeated; he, for whom knowing thus the Adabhya is drawn, prospers himself, his foe is defeated. Because the gods deceived the Asuras with the Adabhya (undeceivable), that is why the Adabhya has its name. He who knows thus deceives his foe; his foe deceives him not [1]. The Adabhya is the form of Prajapati, called the freer; he draws from (the Soma) which is tied up, for freedom; he who knows thus is set free from his evil foe. They kill the Soma in that they press it; in the slaying of the Soma the sacrifice is slain, with the sacrifice the sacrificer. The theologians say, 'What is it that the sacrificer does in the sacrifice whereby he goes alive to the world of heaven?' The Adabhya is the taking alive; he draws from (the Soma) before pressing; verily he makes him go alive to the world of heaven. Now they break the sacrifice asunder when they make it find support in the Adabhya; he lets go the shoots, for the continuance of the sacrifice.

vi. 6. 10.

The gods drew the cups in a line; Prajapati saw this Ançu, drew it, and therewith prospered. Verily he, for whom knowing thus the Ançu is drawn, prospers. He draws from (the Soma) when it has been once pressed, for once he prospered thereby. He draws with the mind, for Prajapati is mind as it were; (verily it serves) to obtain Prajapati. He draws with (a vessel) of Udumbara; the Udumbara is strength; verily he wins strength; it has four corners; verily

he finds support in the quarters [1]. He who knows the foundation of the Ançu becomes possessed of a foundation. The Saman is that called the Vamadevya; singing in his mind that foundation he draws; verily he becomes possessed of a foundation. If the Adhvaryu were not to make a success of drawing the Ançu, for both the Adhvaryu and the sacrificer would it go ill; if he were to make a success, for both would it go well; he draws without breathing; this is its success. He breathes over gold; gold is immortality, breath is life; verily with life he quickens immortality; it is of a hundred (Krsnalas) in weight, man has a hundred (years of) life, a hundred powers; verily in life, in power he finds support.

vi. 6. 11.

Prajapati assigned the sacrifices to the gods; he thought himself emptied; he pressed over himself the power and strength of the sacrifice in sixteen ways; that became the Sodaçin; there is no sacrifice called Sodaçin; in that there is a sixteenth Stotra and a sixteenth Çastra, therefore is it the Sodaçin, and that is why the Sodaçin has its name. In that the Sodaçin is drawn, so the sacrificer bestows power and strength upon himself. To the gods the world of heaven [1] did not become manifest; they saw this Sodaçin, and drew it; then did the world of heaven become manifest to them; in that the Sodaçin is drawn, (it serves) for the conquest of the world of heaven. Indra was the youngest of the gods, he had recourse to Prajapati, he bestowed on him the Sodaçin, he drew it; then indeed did he attain the summit of the gods; he for whom knowing thus the Sodaçin [2] is drawn attains the summit of his equals. He draws at the morning pressing; the Sodaçin is the thunderbolt, the morning pressing is the thunderbolt; verily he draws it from its own birthplace. At each pressing he draws; verily from each pressing he produces it. At the third pressing he should draw (it) for one who desires cattle; the Sodaçin is the thunderbolt, the third pressing is cattle; verily by means of the thunderbolt he wins for him cattle from the third pressing. He should not draw (it) in the Ukthya; the Ukthas are offspring and cattle; if he were to draw (it) in the Ukthya [3], he would consume his offspring and cattle. He should draw (it) for one who desires cattle in the Atiratra; the Sodaçin is the thunderbolt; verily having won cattle for him by the thunderbolt, he calms them later with (the Çastras of) the night. He should also draw (it) in the Agnistoma for a Rajanya, for a Rajanya sacrifices desiring distinction; verily in the day rite he grasps a bolt for him, and the bolt kindles him to prosperity, or it burns him; the twenty-onfold is the Stotra used, for support; what is recited has the word 'bay' in it; he obtains the dear abode of Indra [4]. The smaller metres were among the gods, the larger among the Asuras; the gods recited the larger metre with the smaller on either side; then indeed did they appropriate the world of the Asuras. In that he recites the larger metre with a smaller metre on either side, verily thus he appropriates the world of his foe. They make six syllables redundant; the seasons are six; verily he delights the seasons. They place four in front [5]; verily he wins four-footed cattle; two last; verily he wins two-footed (cattle); they make up an Anustubh; the Anustubh is speech, therefore speech is the highest of the breaths. When the

sun is half-set, he sets about the Stotra of the Sodaçin; in this world Indra slew Vrtra; verily straightway he hurls the bolt against his foe. The sacrificial fee is a reddish-brown horse; that is the form of the bolt; (verily it serves) for success.

— Yajur Veda - Kanda VI