

# Yajur Veda - Kanda V

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KANDA V

THE EXPLANATION OF THE PILING OF THE FIRE ALTAR

PRAPATHAKA I

The Placing of the Fire in the Fire-pan

v. 1. 1.

He offers the Savitr offerings, for instigation. He offers with (an oblation) ladled up four times, cattle have four feet; verily he wins cattle; the quarters are four; verily he finds support in the quarters. The metres departed from the gods (saying), 'We will not carry your oblation without sharing (in it)'; for them they kept this (oblation) ladled up four times, for the Puroṇuvakya the Yajya, the deity, the Vasat call; in that he offers what has been ladled up four times, he delights the metres, and they delighted carry to the gods his oblation. If he desire of a man [1], 'May he become worse', he should offer each separately for him; verily he makes him severed from the libations; he becomes worse. If he desire of a man, 'May he become better', he should offer all for him continuously; verily he makes him master of the libation; he becomes better. This is the mastering of the sacrifice. He abandons prosperity in the beginning of the sacrifice who departs from Agni as the deity; these offerings to Savitr number eight, the Gayatri has eight syllables, Agni is connected with the Gayatri [2]; verily he does not abandon prosperity at the beginning of the sacrifice, nor Agni as the deity. The offerings to Savitr number eight, the libation (as a whole) is the ninth; verily he extends the threefold (Stoma) at the beginning of the sacrifice. If he desire, 'May I confer on the metres the glory of the sacrifice', he should make a Re verse last; verily he confers on the metres the glory of the sacrifice. If he desire, 'May I confer on the sacrificer the glory of the sacrifice', he should make a Yajus formula last; verily he confers on the sacrificer the glory of the sacrifice. 'By the Rc make the Stoma to flourish', he says [3], for prosperity. With four (verses) he takes up the spade; the metres are four; verily (he takes it up) with the metres. 'On the instigation of god Savitr', he says, for instigation. Agni went away from the gods, he entered the reed; he resorted to the hole which is formed by the perforation of the reed; the spade is perforated to make it his birthplace; wherever he lived, that became black; (the spade) is stained, for perfection of form; it is pointed at both ends, for the winning of light both hence and from yonder world; it is a fathom long; so much is the strength in man; (verily it is) commensurate with his strength; it is unlimited in girth, to win what is unlimited; that tree which has fruit is strong among trees, the reed bears fruit, (the spade) is of reed, to win strength.

v. 1. 2.

That part of the sacrifice is unsuccessful which is performed with no Yajus. 'This bond of order they grasped', (with these words) he takes up the horse's

halter, to make a Yajus and to make successful the sacrifice. 'Swiftly run hither, O steed', (with these words) he halts the horse; verily he proclaims its greatness in this form. 'Yoke ye the ass', (with these words) (he halts) the ass; verily he establishes the ass on the non-existent; therefore the ass is less real than the horse. 'In each need more strong', he says [1]; verily in each need he yokes him; 'in each contest we invoke', he says; the contest is food; verily he wins food. 'As friends, Indra to aid us', he says; verily he wins power. Agni went away from the gods, him Prajapati found; the horse is connected with Prajapati, with the horse he collects (it), for the finding (of Agni). Now confusion occurs in that they perform the same thing with a better and worse (instrument), for the ass is worse than the horse [2]; they lead the horse in front to avoid confusion; therefore the worse follows after the better. Many are the foes of the man who waxes great, he waxes great as it were who piles the fire, the steed has a thunderbolt; 'hastening come hither, trampling the enemy', he says; verily he tramples with the thunderbolt on the evil foe; 'from the lordship of Rudra', he says; cattle are connected with Rudra; verily having begged from Rudra [3] cattle he acts for his own interest. 'With Pusan as fellow', he says; Pusan is the leader together of roads; (verily it serves) for attainment. The fire has dust for its abode; the Angirases brought it together before the deities; 'from the abode of earth do thou approach Agni of the dust in the mode of Angiras', he says; verily he brings it together in one abode with the deities. 'We approach Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets [4]. 'The fire should be brought together after announcing it to Prajapati', they say; Prajapati is this earth, the ant-heap is its ear; 'we will bear Agni of the dust in the manner of Angiras', (with these words) he pays reverence to the mound of an ant-heap; verily after announcing it to Prajapati face to face, he brings together the fire. 'We bear Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets. 'Agni hath gazed along the forefront of the dawns' [5], he says, to light up (the heaven). 'The steed coming, from the way', 'Coming to earth, O steed', he says; verily he wishes for it with the first and obtains it with the second; with two (verses) he makes it come, for support; (with two) of the same form, therefore cattle are born of the same form. 'Thy back is the sky, thy abode earth', he says; Prajapati quickened him from these worlds; verily he proclaims its greatness in this form. The steed is possessed of the thunderbolt, by its incisors it is more puissant than those with one row of incisors, by its hair than those with two rows; him whom he hates he should conceive as beneath its feet; verily with the thunderbolt he lays him low.

v. 1. 3.

'The strong steed hath stepped forth', with these two (verses) he makes it step forth; (with two) of the same form, therefore cattle are born of the same form. He pours water down; where there are waters, there Plants take root, and where plants take root cattle find support through them, the sacrifice (finds support) in cattle, the sacrificer in the sacrifice, offspring in the sacrificer; therefore he pours water down, for support. If the Adhvaryu were to

pour the libation on that which is without fire, the Adhvaryu would be [1] blind, the Raksases would destroy the sacrifice; he puts gold down and offers; verily he pours on what has fire, the Adhvaryu does not become blind, the Raksases do not destroy the sacrifice. 'I touch Agni with mind, with ghee', he says, for with mind man approaches the sacrifice; 'who lordeth it over all the worlds', he says, for he lords it over all; 'broad, vast, with pervading vital power', he says, for he born small becomes great [2]; 'most extensive, impetuous, winning food', he says; verily he makes pleasant food for him; all is pleasant for him who knows thus. 'I touch thee with speech, with ghee', he says; therefore what a man conceives with mind he utters with speech; 'with friendly (mind) he says, to smite away the Raksases; 'with mortal glory, with engaging colour, Agni', he says; verily he bestows beauty upon him; he is possessed of beauty who knows thus [3]. By mind must he obtain that libation which the Adhvaryu offers in that which is without fire; he offers with two verses containing the word 'mind', to obtain the two libations; with two (he offers), for support. As the beginning of the sacrifice is performed the Raksases are fain to destroy the sacrifice; now then is this (place) the beginning of the sacrifice when the libation comes upon it; he draws a line around, to smite away the Raksases; with three (verses) he draws a line around, Agni is threefold; verily from the whole extent of Agni he smites away the Raksases [4]; with a Gayatri verse he draws a line around, the Gayatri is brilliance; verily with brilliance, he encircles him; with a Tristubh verse he draws a line around, the Tristubh is power; verily he encircles him with power; with an Anustubh verse he draws a line around, the Anustubh, envelops all the metres, (verily it serves) for complete attainment; with the Anustubh in the middle (he draws), the Anustubh is speech, therefore from the middle we speak with speech; with the Gayatri first he draws, then with the Anustubh, then with the Tristubh; the Gayatri is brilliance, the Anustubh the sacrifice, the Tristubh power; verily he encircles the sacrifice, with brilliance and power, on both sides.

v. 1. 4.

'On the instigation of the god Savitr thee', (with these words) he digs, for instigation. Then with it he produces smoke; 'Full of light, thee, O Agni, of fair aspect', he says, and thereby he produces light. Agni on birth afflicted creatures with pain, him the gods appeased by the half-verse; 'auspicious and harmless to offspring', he says; verily he makes him appeased for offspring. He digs with two (verses), for support. 'Thou art the back of the waters', (with these words) he takes the lotus leaf [1]; the lotus leaf is the back of the waters; verily with its own form he takes it. He gathers with a lotus leaf; the lotus leaf is the birthplace of Agni; verily he gathers Agni with his own birthplace. He gathers with a black antelope skin; the black antelope skin is the sacrifice; verily he gathers the sacrifice with the sacrifice. If he were to gather with the skin of tame animals he would afflict with pain tame animals; he gathers with a black antelope skin; verily he afflicts with pain wild animals [2]; therefore of animals of even birth the wild animals are the smaller, for they are afflicted with pain. He gathers on the hairy side, for on

that side is it pure. He strews the lotus leaf and the black antelope skin together; the black antelope skin is this (earth), the lotus leaf yonder (sky); verily on both sides he encircles him with these two. Agni departed from the gods, Atharvan perceived him; 'Atharvan first pressed thee out, O Agni' [3], he says; verily he gathers him with him who perceived him. 'Thee, O Agni, from the lotus', he says, for in the lotus leaf he found him reposing. 'Thee the sage, Dadhyañc', he says; Dadhyañc, son of Atharvan, was full of brilliance; verily he bestows brilliance upon him. 'Thee Pathya Vrsan', he says; verily with the latter (verse) he hails him whom he has previously addressed [4]. He gathers with four (verses), the metres are four; verily (he gathers) with the metres. (He gathers) with Gayatri verses for a Brahman, for the Brahman is connected with the Gayatri; with Tristubh verses for a Rajanya, for the Rajanya is connected with the Tristubh; if he desire of a man, 'May he be richer', he should gather for him with both sets; verily upon him he bestows brilliance and power together. With eight (verses) he gathers; the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he gathers all the extent of Agni. 'Sit thou, O Hotr', he says; verily he makes the deities sit down for him; 'The Hotr down', (with these words he makes) men (sit down); 'Sit thou down', (with these words he makes) birds (sit down); 'Be born noble in the forefront of the days', he says; verily he produces for him the common session of gods and men.

v. 1. 5.

In that he digs he acts as it were harshly to this (earth); he pours water down, the waters are appeased; verily with the waters appeased he calms her pain. 'May for thee Vayu, Matariçvan unite', he says; Vayu is breath; verily with breath he unites her breath; 'may for thee Vayu', he says; therefore the rain speeds from the sky, made to fall by Vayu. 'To him, O goddess, be Vasat with thee' [1], he says; the seasons are six; verily upon the seasons he bestows rain; therefore in all the seasons it rains. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; 'Vat', he says; verily, mysteriously he utters the Vasat cry; his Vasat cry is not exhausted, the Raksases do not destroy the sacrifice. 'Well born with light', (with these words) he ties up with an Anustubh verse; all the metres are the Anustubh [2], Agni's dear body is the metres; verily he encircles him with his dear body; likely to win a garment is he who knows thus. Agni when tied up is connected with Varuna; 'Arise, thou of fair sacrifice', 'Arise, erect, to aid us', with two (verses) addressed to Savitr he rises up; verily, instigated by Savitr, he sends aloft the wrath of Varuna that is in him; with two (verses) (he arises), for support. 'Born, thou art the child [3] of the two worlds, he says; the two worlds are these two (sky and earth), Agni is the child of the two; therefore he says thus. 'O Agni, brilliant, distributed among the plants', he says, for when they distribute him, then he becomes more brilliant. 'Thou didst come thundering from thy mothers', he says; his mothers are the plants; verily from them he makes him to fall. 'Be firm, of strong limbs', (with these words) he places (Agni) on the ass [4]; verily thereby he yokes it for strength. He

gathers with the ass; therefore the ass is the best burden-gatherer of animals. He gathers with the ass; therefore the ass, even when grazing is bad, becomes fat beyond other animals, for by it they gather food and light. He gathers with the ass; therefore the ass, being of double seed, is born as the least of animals, for Agni burns his place of birth. Now he is mounted upon offspring [5], and is strong to burn with pain offspring. 'Be auspicious, for offspring', he says; verily he makes him calm for offspring. '(For offspring) of man, O Angiras', he says, for offspring are of men. 'Scorch not sky and earth, nor the atmosphere, nor the trees', he says; verily he makes him calm for these worlds. 'Let the steed advance, thundering', he says, for he is a steed. 'The sounding, the donkey, the flier' [6], he says, for the seers called him the 'donkey'. 'Bearing Agni of the dust', he says, for he bears Agni. 'May he fall not before his day', he says; verily he bestows life upon him; therefore an ass lives all its days; therefore are men afraid when an ass perishes before its day. 'The strong, bearing the strong Agni', he says, for he is strong, and Agni is strong. 'Germ of the waters [7], him of the ocean', he says, for Agni is the germ of the waters. 'O Agni, come hither for enjoyment', (at these words) the two worlds burst apart; in that he says, 'O Agni, come hither for enjoyment', it is for the separation (vityai) of these worlds. He, having left his place and not having reached a support, then thinks of the Adhvaryu and the sacrificer; 'holy order and truth', he says; holy order is this (earth), truth [8] is yonder (sky); verily in these two he establishes him, and neither the Adhvaryu nor the sacrificer is ruined. Agni when tied up, as Varuna, attacks the sacrificer; 'O plants, do ye accept Agni here', he says, for atonement. 'Casting aside all hostilities, all evil imaginings', he says, to smite away the Raksases. 'Sitting down, may he smite away from us misfortune', he says, for support. 'O plants, do ye rejoice [9] in him', he says; Agni's portion is the plants; verily he unites him with them. 'Rich in flowers and having fair leaves', he says; therefore plants produce fruit. 'This germ of yours, of due season, hath sat him in his ancient seat', he says; verily in those he establishes them from whom he makes him to fall. With two verses he deposits (it), for support.

v. 1. 6.

Agni when tied up is connected with Varuna; 'With extending blaze', (with these words) he unloosens (him); verily, instigated by Savitr, he lets loose on all sides the wrath of Varuna that is in him. He pours water down; the waters are appeased; verily by the waters appeased he calms his pain; with three (verses) he pours (it) down, Agni is three fold; verily he calms Agni's pain throughout his whole extent. 'Mitra having united the earth', he says; Mitra is the auspicious one of the gods; verily [1] with him he unites him, for atonement. If he were to unite him with sherds of domestic pots, he would afflict domestic pots with pain; he unites (him) with fragments of broken pots; these are not used for life; verily he afflicts them with pain. He unites (him) with sand, for support, and for healing. He unites (him) with goat-hair; the female goat is Agni's dear form; verily he unites him with his dear form, and thus with brilliance. He unites him with the hairs of a black antelope skin [2]; the

black antelope skin is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The Rudras, having gathered together the earth', he says; these deities first gathered him together; verily with them he gathers him together. 'Thou art the head of Makha', he says; Makha is the sacrifice, the firepan is his head; therefore he says thus. 'Ye are the two feet of the sacrifice', he says, for these are the two feet of the sacrifice [3]; and also (it serves) for support. He hands (the pan) over with one set (of verses), and addresses it with another, to make a pairing. He makes it with a triple stand; these worlds are three; (verily it serves) to obtain these worlds. He makes (it) with the metres; the metres are strength; verily he makes it with strength. He makes a hole with a Yajus, for discrimination. He makes it so great, of equal girth with Prajapati, the beginning of the sacrifice. He makes it with two breasts, for the milking of sky and earth; he makes it of four breasts, for the milking of cattle; he makes it of eight breasts, for the milking of the metres. For him who practises witchcraft he should make it nine cornered; verily gathering together the threefold thunderbolt he hurls it at his foe, to lay him low. 'Having made the great pan', (with these words) he deposits (it); verily he establishes it among the deities.

v. 1. 7.

With seven (verses) he fumigates; the breaths in the head are seven, the pan is the head of the sacrifice; verily he places the breaths in the head of the sacrifice; therefore seven are the breaths in the head. He fumigates with horse-dung; the horse is connected with Prajapati; (verily it serves) to connect it with its place of birth. 'May Aditi thee', he says; Aditi is this (earth); verily with Aditi in Aditi he digs, to avoid injury to it, for one hurts not oneself. 'May the wives of the gods thee', he says; the wives of the gods made it first [1]; verily with them he places it. 'May the Dhisanas thee', he says; the Dhisanas are the sciences; verily he enkindles it with the sciences. 'May the wives thee', he says; the wives are the metres; verily with the wives he makes it cooked. 'May the protectors, he says; the protectors are the Hotr's offices; verily with the Hotr's offices he cooks it. 'May the women thee', he says; the women are the wives of the gods [2]; verily with them he cooks it. With six (verses) he cooks; the seasons are six; verily with the seasons he cooks it. 'May they cook', he says twice; therefore twice in the year does the corn ripen. The pan when enkindled is connected with Varuna; he approaches it with (a verse) addressed to Mitra, for atonement. 'May the god Savitr dig thee out', he says; verily, instigated by Savitr, he digs it out with holy power and with the deities. 'Breaking not, O earth, fill the regions, the quarters' [3], he says; therefore Agni shines along all the quarters. 'Arise, become great, stand upright, be thou firm', he says, for support. A bowl that is not poured upon is connected with the Asuras; he pours upon it; verily he makes it to be with the gods; with goats' milk he pours upon it; the milk of the goat is the highest form of draught; verily he pours upon it with the highest draught; (he pours) with a Yajus, for discrimination. He pours with the metres; with the metres it is made; verily with the metres he pours upon the metres.

v. 1. 8.

With twenty-one beans he approaches the head of the man; beans are impure, the man's head is impure; verily by the impure he redeems its impurity and making it pure takes it. There are twenty-one; man is composed of twenty-one parts; (verily they serve) to obtain man. The man's head is impure as bereft of the breaths; he deposits (it near) an ant-heap pierced in seven places; the breaths in the head are seven; verily he unites it with the breaths, to make it pure. Of all those [1] that were comrades of death Yama holds the overlordship; he sings the verses of Yama; verily from Yama he redeems it; with three he sings; three are these worlds; verily from these worlds he redeems it; therefore one should not give to one who sings, for the Gatha appropriates it. To the fires he offers animals; the fires are desires; verily he wins his desires. If he were not to offer the animals, then he would not obtain animals [2]; if he were to let them go after circumambulation with fire, he would disturb the sacrifice; if he were to keep them until the conclusion, the heads would be exhausted; in that he offers the animals, he wins thereby animals; in that he lets them go after circumambulation with fire, (it serves) to prevent the exhaustion of the heads; he concludes (the rite) with (an animal) for Prajapati; Prajapati is the sacrifice; verily he concludes the sacrifice in the sacrifice. Prajapati created offspring, he thought himself empty, he saw these April (verses), with them from the head [3] he satisfied himself. In that there are these April verses, and Prajapati is the sacrifice, he satisfies the sacrifice from the beginning with them. They are of unlimited metres; Prajapati is unlimited; (verily they serve) to obtain Prajapati. The pairs are deficient and redundant, for propagation; hairy by name is that metre of Prajapati, animals are hairy; verily he wins animals. There are all forms in these; all forms are made when Agni has to be piled up, therefore these appertain to Agni, to be piled [4]. Twenty-one kindling-(verses) he repeats; the twenty-onefold (Stoma) is light; verily he attains light, and a support besides, for the twenty-one fold (Stoma) is support. Twenty-four (verses) he recites; the year has twenty-four half-months, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. He recites them straight on, for the world of heaven is as it were going straight away. 'Let the half-years, the seasons, increase thee, O Agni ', he says; verily with the half-years he causes Agni to increase [5], with the seasons the year. 'Illuminate all the quarters of the earth', he says; therefore Agni illuminates all the quarters. 'The Açvins removed death from him', he says; verily from him he repels death. 'We from the darkness', he says; the darkness is the evil one; verily from him he smites away the evil one. 'We have come to the highest light', he says; the highest light is yonder sun; verily he attains unity with the sun. The year lags not, his future fails not, for whom these are performed. The last he recites with the word 'light' in it; verily he bestows on him light above, to reveal the world of heaven.

v. 1. 9.

With six (verses) he consecrates; the seasons are six; verily he consecrates him with the seasons. With seven he consecrates; the metres are seven; verily he consecrates him with the metres. 'Let every man of the god that leads', with

the final Anustubh he offers; the Anustubh is speech; therefore speech is the highest of the breaths. The first quarter foot is deficient by one syllable; therefore men live upon the incomplete part of speech. He offers with a full (one), for Prajapati is full as it were; (verily it serves) to obtain Prajapati [1]; he offers with one that is deficient, for from the deficient Prajapati created offspring; (verily it serves) for the creation of offspring. If he were to heat it on the flame, he would win what has been, if on the embers, what is to be; he heats it on the embers; verily he wins what is to be, for what is to be is greater than what has been. With two verses he heats (it); the sacrificer has two feet; (verily it serves) for support. The pan is gathered together with holy power and the Yajus; if it should break, the sacrificer would be ruined [2], and his sacrifice destroyed. 'O Mitra, do thou heat this pan', he says; Mitra is holy power; verily on holy power he establishes it; the sacrificer is not ruined, nor is his sacrifice destroyed. If it should break, he should unite it with the selfsame potsherd; that is the atonement for it. If a man has attained prosperity, he should for him deposit (the fire) after producing it by friction; this is one that has succeeded; verily he approaches his own deity [3]. For him who desires prosperity should be used (the fire) which comes to life from the pan, for from it is it produced, it is self-produced by name; verily he becomes prosperous. If he desire of a man, 'May I produce a foe for him', he should take for him (fire) from elsewhere, and deposit it; verily straightway he produces a foe for him. From a frying-pan he should (take fire) and deposit (it) for one who desires food; in a frying-pan food is kept; verily he wins food with its birth place [4]. He deposits Muñja grass; Muñja is strength; verily he bestows upon him strength. Agni departed from the gods, he entered the Krumuka wood; he deposits Krumuka; verily he wins what of Agni is there imbued. With butter he joins (it); butter is the dear home of Agni; verily he unites him with his dear abode, and with brilliance also [5]. He puts on (a stick) of Vikankata wood; verily he wins radiance; he puts on one of Çami, for atonement. 'Do thou sit down in the lap of this mother', with three (verses) he adores (the fire) when born; three are these worlds; verily he attains reputation in these worlds; verily also he bestows breaths on himself.

v. 1. 10.

Formerly Agni would not burn what was not cut by the axe, but Prayoga, the seer, made that acceptable to him. 'Whatever logs we place on thee', (with these words) he puts on a kindling-stick; verily he makes what is not cut by the axe acceptable to him; all is acceptable to him who knows thus. He puts on one of Udumbara wood; the Udumbara is strength; verily he confers strength upon him. Prajapati created Agni; him on creation the Raksases [1] were fain to destroy; he saw that (hymn) of the Raksas-slaying (one); therewith he smote away the Raksases; in that it is (the hymn) of the Raksas-slaying one, thereby he drives away the Raksases from Agni when born. He puts on one of Açvattha wood; of trees the Açvattha is the overcomer of foes; (verily it serves) for victory. He puts on one of Vikankata; verily he wins light. He puts on one of Çami wood, for atonement. 'Sharpened is my holy power', 'Their arms have I uplifted', (with these words) he makes him speak over the last two Udumbara

(sticks) [2]; verily by means of the holy power he quickens the kingly power, and by the kingly power the holy power; therefore a Brahman who has a princely person is superior to another Brahman; therefore a prince who has a Brahman is superior to another prince. Now Agni is death, gold is immortality; he puts a gold plate within; verily he severs immortality from death; it has twenty-one projections, the worlds of the gods are twenty-one, the twelve months, the four seasons, these three worlds, and as twenty-first yonder sun [3]; so many are the worlds of the gods; verily from them he severs his foe. By means of the projections the gods reduced the Asuras to straits (nirbadé); that is the reason why projections (nirbadháh) have their names; it is covered with projections; verily he reduces his foes to straits. He puts (it) on with a verse addressed to Savitr, for instigation. 'Night and the dawn', with (this as) second; verily he raises him with day and night. 'The gods, granters of wealth, support Agni', he says; the gods, granters of wealth, are the breaths; verily having raised him with day and night [4] he supports him with the breaths. Sitting he puts (it) on; therefore offspring are born sitting; the black antelope skin is above; gold is brilliance, the black antelope skin is holy power; verily on both sides he encircles him, with brilliance and with holy power. The sling is of six fathoms in extent; the seasons are six; verily he raises him with the seasons; if it is of twelve fathoms, (he raises him) with the year. It is of Muñja grass; the Muñja is strength; verily he unites him with strength. 'Thou art the bird of fair feathers', (with these words) he gazes; verily he declares his greatness in that form. 'Go to the sky, fly to the heaven', he says; verily he makes him to go to the world of heaven.

#### The Apri Hymn for the Horse Sacrifice

v. 1. 11.

a Enkindled, decking the store-room of prayers,  
Swelling with sweet butter, O Agni,  
Steed bearing the strong drink, O all-knower,  
Carry it to the dear place of the gods.

b With ghee adorning the paths leading to the gods,  
Let the strong one, wise, go to the gods;  
May thee, O courser, the regions attend,  
Bestow strength on this sacrificer.

c To be praised thou art, and to be celebrated, O steed;  
Swift and pure art thou, O courser;  
May Agni in unison with the gods, the Vasus,  
Bear thee [1], a glad messenger, he the all-knower.

d Rejoicing in the strewn grass, well strewed,  
That doth extend wide and broad on the earth,  
Joined with the gods, may Aditi in unison,  
Bestowing pleasantness, cause it to prosper.

c These happy (doors), all formed,  
Opening with their sides, with the centre,  
Lofty and sounding, adorning themselves,  
The doors divine, may they be of pleasant entrance.

f Moving between Mitra and Varuna,  
 Well knowing the beginning of sacrifices,  
 The two dawns for you [2], rich in gold, rich in adornment,  
 I settle here in the birthplace of holy order.  
 g First for you have I made glad the two, who share one car, fair of hue,  
 The gods that gaze on all the worlds,  
 Those that ordain your ordinances,  
 The two Hotrs, that indicate the light in its place.  
 h May Bharati with the Adityas love our sacrifice;  
 Sarasvati with the Rudras hath holpen us,  
 And Ida invoked with the Vasus in unison;  
 Our sacrifice, O goddesses, place ye with the immortals.  
 i Tvastr begot the hero with love for the gods;  
 From Tvastr is born the courser, the swift steed [3];  
 Tvastr produced all this world;  
 The maker of much do thou offer to, as Hotr.  
 k May the steed, anointed with glee, of his own impulse  
 Go to the gods in due season to their abode;  
 May the forest lord knowing the world of the gods,  
 Bear the oblations made ready by Agni.  
 l Waxing with the fervour of Prajapati,  
 Immediately on birth, O Agni, thou didst support the sacrifice  
 As harbinger with the oblation offered with Hail!  
 Do thou go; let the gods eat the oblation duly.

## PRAPATHAKA II

### The Preparation of the Ground for the Fire

v. 2. 1.

Headed by Visnu the gods won finally these worlds by the metres; in that he strides the strides of Visnu, the sacrificer becoming Visnu wins finally these worlds. 'Thou art the step of Visnu, overcoming hostility', he says; the earth is connected with the Gayatri, the atmosphere with the Tristubh, the sky with the Jagati, the quarters with the Anustubh; verily he wins in order these worlds with the metres. Prajapati created Agni; he being created went away from him [1]; he followed him with this (verse), 'He hath cried'; with it he won the home dear to Agni; in that he repeats this (verse), he wins thereby the home dear to Agni. Now he who steps the strides of Visnu is apt as he goes away to be burnt up; he turns with four (verses); the metres are four, Agni's dear body is the metres; verily he turns round on his dear body [2]; he turns round from left to right; verily he turns round on his own strength; therefore the right side of the body is the stronger; verily also does he turn with the turning of the sun. Varuna seized Çunahçepa Ajigarti, he saw this verse addressed to Varuna, by it he freed himself from the noose of Varuna; Varuna seizes him who takes the fire-pan; 'From us the highest knot, O Varuna', he says; verily thereby he frees himself from Varuna's noose [3]. 'I have drawn thee', he says, for he draws him. 'Be thou firm and motionless', he says, for support. 'Let all the folk desire thee', he says; verily with the folk he

unites him. 'In him establish the kingdom', he says; verily in him he makes the kingdom to abide. If he desire of a man, 'May he be a ruler', he should think of him with his mind; verily he becomes a ruler [4]. 'In greatness he hath risen erect in the van of the dawns', he says; verily he makes him the first of his peers. 'Emerging from the darkness', he says; verily he smites away darkness from him. 'He hath come with the light', he says; verily he bestows light upon him. He places him with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of metres; verily he makes him the highest of his peers; it contains [5] the word 'sit' (sad); verily he makes him attain reality (sat-tvám). With (the hymn) of Vatsapri he reverences (him); by that did Vatsapri Bhalandana win the home dear to Agni; verily by it he wins the home dear to Agni. It has eleven (verses); verily in eleven places he bestows strength on the sacrificer. By the Stoma the gods prospered in this world, by the metres in yonder world; the hymn of Vatsapri is the type of the Stoma; in that he pays reverence with (the hymn) of Vatsapri [6], he wins with it this world; in that he strides the steps of Visnu, he wins by them yonder world. On the first day he strides forth, on the next day he pays reverence; therefore the minds of some creatures are set on energy, those of others on rest; therefore the active lords it over him who takes his ease therefore the active fixes upon a man who takes his ease. He clenches his fist, he restrains his speech, for support.

v. 2. 2.

'O lord of food, accord us food', he says; the lord of food is Agni; verily he grants him food. 'Uninjurious, impetuous', he says; he means in fact 'free from disease'. 'Do thou further the donor, bestow strength on our bipeds, our quadrupeds', he says; verily he invokes this blessing. 'May the All-gods bear thee up', he says; the All-gods are the breaths [1]; verily with the breaths he raises him. 'O Agni, with their thoughts', he says; with the purpose for which he raises him, he verily unites him. He places (him) with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of the metres; verily he makes him the highest of his peers; it contains the word 'sit' (sad); verily he makes him attain reality (sat-tvám). 'Come forward, O Agni, rich in light' [2], he says; verily he bestows light upon him. With his body he injures him whom he injures; 'Harm not our offspring with thy body', he says; verily for his offspring he makes him gentle. The Raksases infest that sacrifice where the axle creaks; 'He hath cried', he repeats, to smite away the Raksases. They bear (him) with a cart; verily he confers honour upon him; therefore he that has a cart and he that has a chariot are of guests [3] the most honoured: honour is his who knows thus. 'With kindling-wood serve Agni', (with these words) he puts a kindling-stick, made wet with ghee, upon him when put in place; that is as when hospitality with melted butter is offered to a guest on arrival; (he puts it on) with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. He casts the ash into the waters; Agni's place of birth is in the

waters; verily he makes him attain his own place of birth; with three (verses) he casts (it); Agni is threefold [4]; verily he makes Agni attain support through all his extent. Now he casts away Agni who puts the ash into the waters; he places it (in the pan) with (verses) containing the word 'light'; verily he bestows light upon him; with two (he places it), for support. He throws away offspring and cattle who puts the ash in the waters; 'Return with strength', 'With wealth', (with these words) he comes back; verily he bestows upon himself offspring and cattle. 'May the Adityas [5], the Rudras, the Vasus kindle thee again', he says; these deities first kindled him; verily by them he kindles him. 'Hearken', 'Be thou', (with these words) he pays reverence; verily he awakens him; therefore after sleeping creatures awake. In his place he pays reverence, and therefore cattle returning go to their place.

v. 2. 3.

Yama holds the overlordship of the whole extent of earth; he who without asking from Yama a place of it for divine sacrifice piles up the fire is piling it for Yama. 'Go hence', (with these words) he makes him fix (on the place); verily having asked from Yama a place of it for divine sacrifice, he piles the fire for himself. Seeking they could not find so much as an arrow point of it which was not covered with death; the gods saw this Yajus, 'Go hence'; in that he makes him fix with this [1], he piles the fire on a place freed from death. He throws up (the earth); verily he smites away any impurity in it; he sprinkles water on, for atonement. He puts down sand; that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. He puts down salt; salt is the nourishment and the propagating; verily he piles the fire in nourishment, in propagation, and also in concord; for the salt is the concord [2] of cattle. Sky and earth were together; separating they said, 'Let us share together what is worthy of sacrifice'. What of yonder (sky) was worthy of sacrifice, it placed in this (earth), that became salt; what of this (earth) was worthy of sacrifice, it placed in yonder (sky) and that is yonder black in the moon; when he puts down the salt he should think of yonder (black); verily he piles the fire in that of sky and earth which is worthy of sacrifice. 'This is that Agni' is Viçvamitra's [3] hymn; by that Viçvamitra won the abode dear to Agni; verily by it he wins the abode dear to Agni. By the metres the gods went to the world of heaven; he places four (bricks) pointing east the metres are four; verily by the metres the sacrificer goes to the world of heaven. As they went to the world of heaven, the quarters were confused; they put down two in front, facing the same way, and two [4] behind, facing the same way; by them they made firm the quarters. In that he places two in front, facing the same way, and two behind, facing the same way, (it serves) to make firm the quarters; again, the metres are cattle; verily he makes cattle available for him. He places eight (bricks); the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he piles Agni in his full extent. He places eight; the Gayatri has eight syllables; the Gayatri knows in truth the world of heaven; (verily it serves) to reveal the world of heaven [5]. He places thirteen world-fillers; they make twenty-one, the twenty-onefold Stoma is a support, the Garhapatya is a support, verily he finds support in the support of the twenty-onefold (Stoma), the

Garhapatya; he who knows thus finds support in the fire which he has piled. He who first piles (the fire) should pile in five layers; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. He who piles for a second time should pile in three layers; these worlds are three; verily he finds support [6] in these worlds. He who piles for a third time should pile in one layer; the world of heaven is in one place; verily he goes to the world of heaven by the single (layer). He makes (them) firm with mortar; therefore the bone is covered with meat; he who knows thus does not become diseased of skin. There are five layers, he makes firm with five (sets of) dust; they make up ten, the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in proper food.

v. 2. 4.

The Agni that was before and the one in the fire-pan are at variance; 'Be united', with four (verses) he unites them together; the metres are four, Agni's dear body is the metres; verily with his dear body he puts them in order. 'Be united, he says; therefore the kingly power unites with the holy power; in that after uniting (them) he separates (them), therefore the holy power separates from the kingly power. With the seasons [1] they consecrate him; with the seasons likewise he must be set free; 'As a mother her son, the earth Agni of the dust', he says; verily having consecrated him with the seasons, with the season he sets him free. With (a verse) addressed to Vaiçvanara, he takes the sling; verily he makes it ready. For Nirrti there are three (bricks) black, dried by a chaff fire; chaff is the portion of Nirrti, black is the form of Nirrti; verily by her own form he propitiates Nirrti. They go to this quarter; this [2] is the quarter of Nirrti; verily in her own quarter he propitiates Nirrti. He places (it) in a self-made hole or a cleft; that is the abode of Nirrti; verily he propitiates Nirrti in her own abode. He places (them) over against the sling, the noose is connected with Nirrti; verily he frees him straightway from the noose of Nirrti. He places three, man is threefold in arrangement; verily he removes by sacrifice Nirrti from the whole extent of man. He places them going away (from the place of sacrifice); verily he drives away Nirrti from him [3]. They return without looking round, to conceal Nirrti. Having purified, they pay reverence, for purity. To the Garhapatya they pay reverence; verily having wandered in the world of Nirrti, they return, purified, to the world of the gods. They pay reverence with one (verse); verily in one place they bestow strength on the sacrificer. 'Abode and collector of riches', he says; rich are offspring and cattle; verily he unites him with offspring and cattle.

v. 2. 5.

With man's measure he metes out; man is commensurate with the sacrifice; verily he metes him with a member of the sacrifice; so great is he as a man with arms extended; so much strength is there in man; verily with strength he metes him. Winged is he, for wingless he could not fly; these wings are longer by an ell; therefore birds have strength by their wings. The wings and the tail are a fathom in breadth; so much is the strength in man [1], he is commensurate in strength. He metes with a bamboo; the bamboo is connected with Agni; (verily it

serves) to unite him with his birthplace. With a Yajus he yokes (the team), with a Yajus he ploughs, for discrimination. He ploughs with a (team) of six oxen; the seasons are six; verily with the seasons he ploughs him. In that (he ploughs) with (a team) of twelve oxen, (he ploughs) with the year. This (earth) was afraid of excessive burning by Agni; she saw this of two sorts, ploughed and unploughed [2], then indeed he did not burn her excessively; in that there is ploughed and unploughed, (it serves to prevent) her being excessively burned. 'He should restrain Agni when twofold', they say; in that there is ploughed and unploughed (it serves) to restrain Agni. So many are animals, bipeds and quadrupeds; if he were to let them loose to the east, he would give them over to Rudra; if to the south, he would deliver them to the Pitrs; if to the west, the Raksases would destroy them; to the north he let them loose; this is the auspicious quarter of gods and men (3); verily he lets them loose in that direction. Again he lets them loose to this quarter, the breath is yonder sun: verily he lets them loose following the breath. From left to right they turn, around their own strength they turn; therefore the right side of the body is the stronger; verily they turn with the turning of the sun. Therefore cattle depart from (us), and come back towards (us). Three by three he ploughs the furrows [4]; verily he extends the threefold (Stoma) in the beginning of the sacrifice. He scatters plants, by holy power he wins food, in the Arka the Arka is piled. With fourteen verses he scatters; the domesticated plants are seven, the wild are seven; (verily they serve) to win both sets. He scatters (seeds) of diverse kinds of food, to win diverse foods. He scatters on the ploughed (ground), for in the ploughed plants find support. He scatters along the furrows, for propagation. In twelve furrows he scatters; the year has twelve months; verily with the year he cooks food for him. If he who piles the fire [5] should eat of what has not been obtained, he would be separated from what has been obtained. Those trees which bear fruit he should sprinkle in the kindling-wood, to obtain what has not been obtained. From the quarters he gathers clods; verily winning the strength of the quarters, he piles the fire in the strength of the quarters; he should take a clod from the quarter where is he whom he hates, (saying), 'Food and strength do I take hence', verily he wins from that quarter food and strength, and hungry is he who is in that quarter. He scatters over the high altar, for on the high altar is the fire piled; the high altar is cattle; verily he wins cattle; (verily it serves) for the avoidance of passing over a limb of the sacrifice.

v. 2. 6.

'O Agni, strength and fame are thine', (with these words) he scatters sand; that is the hymn of Agni Vaiçvanara; verily with the hymn he wins (Agni) Vaiçvanara. With six (verses) he scatters; the year has six seasons, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. This metre is called the ocean; offspring are born like the ocean; in that he scatters sand with this (hymn), (it is) for the propagation of offspring. Indra [1] hurled his bolt at Vrtra; it parted into three, one third the wooden sword, one-third the chariot, one-third the sacrificial post; the interior reeds which were crushed became gravel; that is the explanation of gravel; gravel is a

thunderbolt, the fire is an animal; in that he supports the fire with gravel, he encircles with the bolt cattle for him; therefore cattle are encircled with the bolt; therefore the stronger does not receive the weaker. He should support (the fire) with twenty-one (pieces of gravel) for one who desires cattle [2]; there are seven breaths in the head, cattle are the breaths; verily he wins cattle for him by the breaths. With twenty-seven (should he support it) for one who has foes; thus making the threefold bolt he hurls it at his foe, to lay him low. He should support (it) with unnumbered ones, to win what is unnumbered. If he desire of a man, 'May he be without cattle', then without piling the gravel in support, he should separate the sand; verily he pours forth for him the seed on all sides in (a place) not encircled; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle,' he should separate the sand, after piling the gravel; verily he pours forth for him the seed in one direction in an encircled (place), and he becomes rich in cattle. With (a verse) addressed to Soma he separates (the sand); Soma is impregnator of seed; verily he impregnates seed; with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. To Çamyu, son of Brhaspati, the sacrifice did not resort; it entered the fire [4]; it departed from the fire in the form of a black antelope, it entered the horse, it became the intermediate hoof of the horse; in that he makes the horse advance, he wins the sacrifice which has entered the horse. 'By Prajapati must the fire be piled', they say; the horse is connected with Prajapati; in that he makes the horse advance, by Prajapati he piles the fire. He puts down a lotus leaf; the lotus leaf is the birthplace of the fire; verily he piles the fire with its own birthplace. 'Thou art the back of the waters', (with these words) he puts (it) down; the lotus leaf is the back of the waters; verily with its form he puts it down.

v. 2. 7.

'The holy power born', (with these words) he puts down the gold disk. Prajapati created creatures with the Brahman class as first; verily the sacrificer creates offspring with the Brahman as first; 'the holy power born', he says; therefore the Brahman is the first; the first he becomes who knows thus. The theologians say, 'Nor on earth, nor in the atmosphere, nor on sky should the fire be piled'; if he were to pile (it) on earth, he would afflict the earth with pain; nor trees, nor plants would [1] be born; if he should pile (it) in the atmosphere, he would afflict the atmosphere with pain, the birds would not be born; if he should pile (it) in the sky, he would afflict the sky with pain, Parjanya would not rain. He puts down a gold disk; gold is immortality; verily in immortality he piles the fire, for propagation. He puts down a golden man, to support the world of the sacrificer; if he were to put it over the perforation in the brick, he would obstruct the breath of cattle and of the sacrificer; he puts it down on the south side [2] with head to the east: he supports the world of the sacrificer; he does not obstruct the breath of cattle and the sacrificer. Or rather he does place it over the perforation of the brick, to allow the breath to pass out. 'The drop hath fallen', (with these words) he touches it; verily he establishes it in the Hotr's offices. He puts

down two ladles, one made of Karsmarya and full of butter, one of Udumbara and full of curds; that made of Karsmarya is this (earth), that of Udumbara is yonder (sky); verily he deposits these two (earth and sky) [3]. In silence he puts (them) down, for he should not obtain them with a Yajus; the Karsmarya on the south, the Udumbara on the north; therefore is yonder (sky) higher than this (earth); the Karsmarya filled with butter, the butter is a thunderbolt, the Karsmarya is a thunderbolt; verily by the thunderbolt he smites away the Raksases from the south of the sacrifice; the Udumbara filled with curds, curds are cattle, the Udumbara is strength; verily he confers strength upon cattle. He puts (them) down filled; verily filled they wait on him [4] in yonder world. 'In the Viraj should the fire be piled', they say; the Viraj is the ladle; in that he puts down two ladles, he piles Agni in the Viraj. As each beginning of the sacrifice is being performed, the Raksases seek to destroy the sacrifice; the golden disk is a beginning of the sacrifice; in that he pours butter over the gold disk, he smites away the Raksases from the beginning of the sacrifice. With five (verses) he pours butter; the sacrifice is fivefold; verily he smites away the Raksases from the whole extent of the sacrifice; he pours butter transversely; therefore animals move their limbs transversely, for support.

v. 2. 8.

He puts down the naturally perforated brick; the naturally perforated brick is this (earth); verily he puts down the (earth). He makes the horse sniff it; verily he bestows breath upon it; now the horse is connected with Prajapati; verily he piles the fire with Prajapati. The first brick that is put down obstructs the breath of cattle and of the sacrificer; it is a naturally perforated one, to permit the breath to pass, and also to reveal the world of heaven. 'In the fire must the fire be piled', they say; the Brahman [1] is Agni Vaiçvanara, and to him should he hand over the first brick over which a Yajus has been recited; with the Brahman he should deposit it; verily in the fire he piles the fire. Now he who ignorantly puts down a brick is liable to experience misfortune. Three boons should he give, the breaths are three; (verily they serve) to guard the breaths; two only should be given, for the breaths are two; one only should be given, for the breath is one. The fire is an animal here [2]; animals do not find pleasure in want of grass; a brick of Durva grass he puts down, to support animals; with two (verses), for support. 'Arising from every stem', he says, for it finds support with every stem; 'do thou, O Durva, extend us with a thousand, a hundred', he says; Prajapati is connected with a thousand; (verily it serves) to obtain Prajapati. The fact that it has three lines on it is a mark of the gods; the gods put it down with the mark uppermost, the Asuras with the mark undermost [3]; if he desire of a man, 'May he become richer', he should put it down for him mark uppermost; verily he becomes richer; if he desire of a man, 'May he become worse off', he should put his down mark undermost; verily he makes him depressed in accordance with its birthplace among the Asuras, and he becomes worse off. (The brick) has three lines on it; that with three lines is these worlds; verily he excludes its foe from these worlds. When the Angirases went to the world of heaven, the sacrificial cake becoming a tortoise crawled after them [4]; in that he puts

down a tortoise, just as one who knows a place leads straight (to it), so the tortoise leads him straight to the world of heaven. The tortoise is the intelligence of animals; in that he puts down the tortoise, animals resort there, seeing their own intelligence; in that the heads of the dead animals are deposited, a burial-ground is made; in that he puts down the living tortoise, he is no maker of a burial-ground, the tortoise is suitable for a dwelling [5]. 'To the pious the winds honey', (with these words) he anoints with curds, mixed with honey; verily he makes him ready; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. 'May the two great ones, heaven and earth', he says; verily with them he encircles him on both sides. He puts it down to the east,' to attain the world of heaven; he puts it down to the east facing west; therefore [6] to the east facing west the animals attend the sacrifice. If he piles the fire without a navel, (the fire) enters the navel of the sacrificer, and is liable to injure him. He puts down the mortar; this is the navel of the fire; verily he piles the fire with its navel, to avoid injury. (The mortar) is of Udumbara wood; the Udumbara is strength; verily he wins strength; in the middle he puts it down; verily in the middle he bestows strength upon him; therefore in the middle men enjoy strength. So large is it, commensurate with Prajapati, the mouth of the sacrifice. He pounds; verily he makes food; he puts (it) down with (a verse) addressed to Visnu; the sacrifice is Visnu, the trees are connected with Visnu; verily in the sacrifice he establishes the sacrifice.

v. 2. 9.

The pan is the concentrated light of these lights; in that he puts down the pan, verily he wins the light from these worlds; in the middle he puts (it) down; verily he bestows upon it light; therefore in the middle we reverence the light; with sand he fills (it); that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. If he desire of a man, 'May he become hungry', he should put down for one (a pan) deficient in size [1]; if he desire of a man, 'May he eat food that fails not', he should put it down full; verily he eats food that fails not. The man accords a thousand of cattle, the other animals a thousand; in the middle he puts down the head of the man, to give it strength. In the pan he puts (it) down; verily he makes it attain support; the head of the man is impure as devoid of breaths; the breaths are immortality [2], gold is immortality; on the (organs of the) breaths he hurls chips of gold; verily he makes it attain support, and unites it with the breaths. He fills (it) with curds mixed with honey, (saying) 'May I be fit to drink honey'; (he fills with curds) to be curdled with hot milk, for purity. The curds are the food of the village, honey of the wild; in that he fills (it) with curds mixed with honey, (it serves) to win both. He puts down the heads of the animals; the heads of the animals are cattle; verily he wins cattle. If he desire of a man, 'May he have no cattle'[3], he should put them down, looking away, for him; verily he makes cattle look away from him; he becomes without cattle. If he desire of a man, 'May he be rich in cattle', he should put (them) down looking with (the man's head); verily he makes the cattle look with him; he becomes rich in cattle. He puts (the head) of the horse in the east looking west, that of the

bull in the west looking east; the beasts other than the oxen and the horses are not beasts at all; verily he makes the oxen and the horses look with him. So many are the animals [4], bipeds and quadrupeds; them indeed he puts down in the fire, in that he puts down the heads of the animals. 'I appoint for thee N.N. of the forest', he says; verily from the cattle of the village he sends pain to those of the wild; therefore of animals born at one time the animals of the wild are the smaller, for they are afflicted with pain. He puts down the head of a snake; verily he wins the brilliance that is in the snake [5]. If he were to put it down looking with the heads of the animals, (the snakes) would bite the animals of the village; if turned away, those of the wild; he should speak a Yajus, he wins the brilliance that is in the snake, he injures not the animals of the village, nor those of the wild. Or rather should it be put down; in that he puts down, thereby he wins the brilliance that is in the serpent; in that he utters a Yajus, thereby is it appeased.

### The First Layer of Bricks

v. 2. 10.

The fire is an animal, now the birthplace of the animal is changed in that before the putting up of the bricks the Yajus is performed. The water bricks are seed; he puts down the water bricks; verily he places seed in the womb. Five he puts down (on the east) cattle are fivefold; verily he produces cattle for him; five on the south, the water bricks are the thunderbolt; verily with the thunderbolt he smites away the Raksases from the south of the sacrifice; five he puts down on the west [1], pointing east; seed is impregnated in front from behind; verily from behind he deposits seed for him in front. Five he puts down on the east, pointing west; five on the west pointing east; therefore seed is impregnated in front, offspring are born at the back. On the north he puts down five metre bricks; the metre bricks are cattle; verily he brings cattle on birth to his own dwelling. This (earth) was afraid of excessive burning by the fire; she saw these [2] water bricks, she put them down, then (the fire) did not burn her excessively; in that he puts down the water bricks, (it is) to avoid excessive burning. She said, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus.' He puts down the breath-supporting (bricks); verily he places the breaths in the seed; therefore an animal is born with speech, breath, sight, and bearing. 'This one in front [3], the existent'; (with these words) he puts down on the east; verily with these he supports breath. 'This one on the right, the all-worker', (with these words he puts down) on the south; verily with these he supports mind. 'This one behind, the all-extending', (with these words he puts down) on the west; verily with these he supports sight. 'This one on the left, the light', (with these words he puts down) on the north; verily with these he supports hearing. 'This one above, thought', (with these words he puts down) above; verily with these he supports speech. Ten by ten he puts (them) down, to give strength. Transversely [4] he puts (them) down; therefore transversely do animals move their limbs, for support. With those (put down) on the east Vasistha prospered, with those on the south Bharadvaja, with those on the west Viçvamitra, with those on the north Jamadagni, with those above Viçvakarman. He who knows thus

the prosperity in these (bricks) prospers; he who knows thus their relationship becomes rich in relations; he who knows thus their ordering, (things) go orderly [5] for him; he who knows thus their abode becomes possessed of an abode; he who knows thus their support becomes possessed of support. Having put down the breath-supporters he puts down the unifying (bricks); verily having deposited in him the breaths he unifies them with the unifying (bricks); that is why the unifying have their name. Then too he puts inspiration upon expiration; therefore expiration and inspiration move together. He puts (them) down pointing in different directions; therefore expiration and inspiration go in different directions. The ununified part of the fire [6] is not worthy of heaven; the fire is worthy of heaven; in that he puts down the unifying (bricks), he unifies it; verily he makes it worthy of heaven. 'The eighteen-month-old calf the strength, the Krta of throws at dice', he says; verily by the strengths he wins the throws, and by the throws the strengths. On all sides (these verses) have the word wind', and therefore the (wind) blows on all sides.

#### The Horse Sacrifice (continued)

v. 2. 11.

a May the Gayatri, the Tristubh, the Jagati,  
The Anustubh, with the Pankti,  
The Brhati, the Usnih, and the Kakubh,  
Pierce thee with needles.

b May the two-footed, the four-footed,  
The three-footed, the six-footed,  
The metrical, the unmetrical,  
Pierce thee with needles.

c May the Mahanamnis, the Revatis,  
All the regions that are rich in fruits,  
The lightnings of the clouds, the voices.  
Pierce thee with needles.

d The silver, the gold, the leaden,  
Are yoked as workers with the works,  
On the skin of the strong horse,  
May they pierce thee with needles.

e May the ladies [1], the wives,  
With skill separate thy hair,  
The wives of the gods, the quarters,  
Pierce thee with needles.

f What then? As men who have barley  
Reap the barley in order, removing it,  
Hither bring the food of those  
Who have not gone to the reverential cutting of the strew.

v. 2. 12.

a Who cutteth thee? Who doth divide thee  
Who doth pierce thy limbs?

Who, too, is thy wise dissector?  
 b May the seasons in due season,  
 The dissectors, divide thy joints,  
 And with the splendour of the year  
 May they pierce thee with needles.  
 c May the divine Adhvaryus cut thee,  
 And divide thee;  
 May the piercers piercing  
 Joint thy limbs.  
 d May the half-months, the months,  
 Cut thy joints, piercing,  
 May the days and nights, the Maruts,  
 Make whole thine injuries [1].  
 e May the earth with the atmosphere,  
 May Vayu heal thy rent,  
 May the sky with the Naksatras  
 Arrange thy form aright.  
 f Healing to thy higher limbs,  
 Healing to thy lower;  
 Healing to bones, marrow,  
 Healing too to thy body!

### PRAPATHAKA III

#### The Second and Later Layers of Bricks

v. 3. 1.

Now this fire (ritual) is an extensive sacrifice; what part of it is performed or what not? The part of the sacrifice which is performed that is omitted becomes rotten; he puts down the Aṅvin (bricks); the Aṅvins are the physicians of the gods; verily by them he produces medicine for it. Five he puts down; the sacrifice is fivefold; verily he produces medicine for the whole extent of the sacrifice. He puts down the seasonal (bricks), to arrange the seasons [1]. Five he puts down; the seasons are five; verily he arranges the seasons in their whole number. They begin and end alike; therefore the seasons are alike; they differ in one foot; therefore the seasons differ likewise. He puts down the breath-supporters; verily he places the breaths in the months; therefore being alike the seasons do not grow old; moreover he generates them. The breath is the wind; in that having put down the seasonal (bricks) he puts down the breath-sup porters [2], therefore the wind accompanies all the seasons. He puts down the rain-winners; verily he wins rain. If he were to put them down in one place, then would fall rain in one season only; he puts them down after carrying them round in order; therefore it rains in all the seasons. Since having put down the breath-supporters he puts down the rain-winners, therefore the rain starts from the sky, impelled downwards by the wind. The strengthening (bricks) are cattle; cattle have various purposes and various customs, but only as regards water are they of one purpose [3]; if he desire of a man, 'May he be without cattle', he should put down for him the strengthening (bricks) and then put down the water (bricks); verily he makes discord for him

with cattle; verily he becomes without cattle. If he desire of a man, 'May he possess cattle', he should put down for him the water (bricks) and then put down the strengthening (bricks); verily he makes concord for him with cattle and he becomes possessed of cattle. He puts down four in front; therefore the eye has four forms, two white, two black [4]. The (verses) contain the word 'head'; therefore the head (of the fire) is in front. Five he puts down in the right hip, five in the left; therefore the animal is broader behind and receding in front; 'The goat in strength', (with these words he puts down) on the right shoulder; (with) 'The ram in strength', on the left; verily he puts together the shoulders (of the fire). 'The tiger in strength', (with these words) he puts down in the right wing, (with) 'The lion in strength' on the left; verily he gives strength to the wings. (With) 'The man in strength' (he puts down) in the middle; therefore man is overlord of animals.

v. 3. 2.

'O Indra and Agni, (the brick) that quaketh not', (with these words) he puts down the naturally perforated (brick); these worlds are separated by Indra and Agni; (verily it serves) to separate these worlds. Now the middle layer is, as it were, insecure, it is as it were the atmosphere; 'Indra and Agni', he says; Indra and Agni are the supporters of force among the gods; verily he piles it with force in the atmosphere, for support. He puts down the naturally perforated (brick); the naturally perforated (brick) is the atmosphere; verily he puts down the atmosphere [1]. He makes the horse sniff it; verily he puts breath in it; now the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is a naturally perforated (brick), to allow the passage of the breaths, and also for the lighting up of the world of heaven. When the gods went to the world of heaven, the quarters were in confusion; they saw these regional (bricks), they put them down, and by them they made firm the quarters; in that he put down the regional bricks, (it is) to support the quarters. Ten breath supporters he places in the east [2]; the breaths in man are nine, the navel is the tenth; verily he places the breaths in front; therefore the breaths are in front. He puts down the last with the word 'light'; there fore speech, which is the last, is the light of the breaths. He put down ten; the Viraj has ten syllables, the light of the metres is the Viraj; verily he puts the light in the east; therefore we revere the light in the east. The metres ran a race for the cattle; the Brhati won them; there fore cattle are called connected with the Brhati [3]. 'Ma metre', (with these words) he puts down on the south; therefore the months turn south wards; (with) 'Earth metre' (he puts down) on the west, for support; (with) 'Agni, the deity' (he puts down) on the north; Agni is might; verily on the north he places might; therefore he that advances to the north is victorious. They make up thirty-six; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he wins cattle for him. The Brhati holds the sovereignty of the metres; he for whom these [4] are put down attains sovereignty. He puts down seven Valakhilya, (bricks) in the east, seven in the west; in the head there are seven breaths, two below; (verily they serve) to give the breaths strength. 'The head thou art, ruling', (with these words) he puts down on the east; 'Thou

art the prop ruling', (with these words) he puts down on the west; verily he makes the breaths accordant for him.

v. 3. 3.

Whatever the gods did at the sacrifice the Asuras did. The gods saw these Aksnayastomiya (bricks), they put them down on one place after reciting in another; the Asuras could not follow it; then the gods prospered, the Asuras were defeated. In that he puts down the Aksnayastomiyas in one place after reciting in another, (it is) to overcome foes: he prospers himself, his foe is defeated. 'The swift, the triple', (with these words) he puts down on the east; the triple is the beginning of the sacrifice [1]; verily in the east he establishes the beginning of the sacrifice. 'The sky, the seventeenfold ', (with these words he puts down) on the south; the sky is food, the seventeenfold is food; verily on the south he places food; therefore with the right (hand) is food eaten. 'Support, the twenty-onefold', (with these words he puts down) on the west; the twenty-onefold is support; (verily it serves) for support. 'The shining, the fifteenfold', (with these words he puts down) on the north; the shining is force; verily he places force on the north; therefore he that advances to the north is victorious. 'Speed, the eighteenfold', (with these words) he puts down on the east [2]; two threefold ones he establishes in the beginning of the sacrifice in order. 'Attack, the twentyfold', (with these words he puts down) on the south; Attack is food, the twentyfold is food; verily he places food on the south therefore with the right is food eaten. 'Radiance, the twenty-twofold', (with these words he puts down) on the west; in that there are twenty, thereby there are two Viraj verses; in that there are two there is support; verily in order he finds support in the Viraj verses and in the eating of food. 'Fervour, the nineteenfold', (with these words he puts down) on the north; therefore the left hand [3] has the greater fervour. 'The womb, the twenty-fourfold', (with these words) he puts down on the east; the Gayatri has twenty-four syllables, the beginning of the sacrifice is the Gayatri; verily on the east he establishes the beginning of the sacrifice. 'The embryo, the twenty-fivefold', (with these words he puts down) on the south; embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right is food eaten. 'Force the twenty sevenfold', (with these words he puts down) on the west; the twenty-seven fold is these worlds; verily he finds support in these worlds. 'Maintenance, the twenty-fourfold', (with these words he puts down) on the north [4]; therefore the left hand is most to be maintained. 'Inspiration, the thirty-onefold', (with these words) he puts down on the east; inspiration is speech, speech is the beginning of the sacrifice; verily he establishes the beginning of the sacrifice on the east. 'The surface of the tawny one, the thirty fourfold', (with these words he puts down) on the south; the surface of the tawny one is yonder sun; verily he places splendour on the south; therefore the right side is the more resplendent. 'Support, the thirty threefold', (with these words he puts down) on the west, for support. 'The vault, the thirty-sixfold', (with these words he puts down) on the north'; the vault is the world of heaven; (verily it serves) to attain the world of heaven.

v. 3. 4.

'Thou art the portion of Agni', (with these words he puts down) on the east; Agni is the beginning of the sacrifice, consecration is the beginning of the sacrifice, holy power is the beginning of the sacrifice, the threefold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of them that gaze on men', (with these words he puts down) on the south; those that gaze on men are the learned, Dhatr is food; verily on birth he gives him food; therefore on birth he eats food. 'The birthplace saved, the seventeenfold Stoma', he says; the birthplace is food [1], the seventeen fold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Mitra', (with these words he puts down) on the west; Mitra is expiration, Varuna inspiration; verily he confers on him expiration and inspiration. 'The rain from the sky, the winds saved, the twenty-onefold Stoma', he says; the twenty-onefold is support, (verily it serves) for support. 'Thou art the portion of Indra', (with these words he puts down) on the north; Indra is force, Visnu, is force, the lordly power is force, the fifteenfold is force [2]; verily on the north he places force; therefore he that advances to the north is victorious. 'Thou art the portion of the Vasus', (with these words) he put down on the east; the Vasus are the beginning of the sacrifice, the Rudras are the beginning of the sacrifice, the twenty-fourfold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of the Adityas', (with these words he puts down) on the south; the Adityas are food, the Maruts are food, embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Aditi' [3], (with these words he puts down) on the west; Aditi is support, Pusan is support, the twenty-sevenfold is support; (verily it serves) for support. 'Thou art the portion of the god Savitr', (with these words he puts down) on the north; the god Savitr is holy power, Brhaspati is holy power, the fourfold Stoma is holy power; verily he places splendour on the north; therefore the northern half is more resplendent. (The verse) contains a word connected with Savitr; (verily it serves) for instigation; therefore is their gain produced in the north for Brahmans. 'The support, the fourfold Stoma', (with these words) he puts down on the east; the support is the beginning of the sacrifice [4], the fourfold Stoma is the beginning of the sacrifice; verily he establishes on the east the beginning of the sacrifice. 'Thou art the portion of the Yavas', (with these words he puts down) on the south; the Yavas' are the months, the Ayavas are the half-months; therefore the months turn to the south; the Yavas are food, offspring is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of the Rbhus', (with these words he puts down) on the west, for support. 'The revolving, the forty-eightfold', (with these words he puts down) on the north, to confer strength on these two worlds; therefore these two worlds are of even strength [5]. He becomes first for whom these are placed on the east as the beginning (of the sacrifice), and his son is born to be first; he eats food for whom on the south these (are placed) rich in food, and a son is born to him to eat food; he finds support for whom these (are placed) on the

west, full of support; he becomes forcible for whom these (are placed) on the north, full of force, and a forcible son is born to him. The fire is a hymn; I verily in that this arrangement [6] is made are its Stotra and Çastra produced; verily in the hymn the Arkya (Saman and Çastra) is produced; he eats food, and his son is born to eat food, for whom this arrangement is made, and he too who knows it thus. He puts down the creating (bricks); verily he wins things as created. Now there was neither day nor night in the world, but it was indiscriminated; the gods saw these dawn (bricks), they put them down; then did this shine forth; for him for whom these are put down the dawn breaks; verily he smites away the dark.

v. 3. 5.

'O Agni, drive away those foes of ours that are born', (with these words) he puts down on the east; verily he drives away his foes on birth. 'That are born with force', (with these words he puts down) on the west; verily he repels those that are to be born. 'The forty-fourfold Stoma', (with these words he puts down) on the south; the forty-fourfold is splendour; verily he places splendour on the south; therefore the right side is the more resplendent. 'The sixteenfold Stoma', (with these words he puts down) on the north; the sixteenfold is force; verily he places force on the north; therefore [1] he that advances to the north is victorious. The forty-fourfold is a thunderbolt, the sixteenfold is a thunder bolt; in that he puts down these two bricks, he hurls the bolt after the foe born and to be born whom he has repelled, to lay them low. He puts down in the middle (a brick) full of dust, the middle of the body is faeces (púrisa); verily he piles the fire with its own body, and with his own body he is in yonder world who knows thus. These bricks are called the unrivalled; no rival is his for whom they are put down [2]. The fire is an animal; he puts down the Viraj (bricks) in the highest layer; verily he confers upon cattle the highest Viraj; therefore he that is possessed of cattle speaks the highest speech. Ten by ten he puts (them) down, to confer power on them. Transversely he puts (them) down; therefore cattle move their limbs transversely, for support. By those metres which were heavenly, the gods went to the world of heaven; for that the seers toiled [3]; they practised fervour, these they saw by fervour, and from them they fashioned these bricks. 'The course metre; the space metre', (with these words) they put them down; with these they went to the world of heaven; in that he puts down these bricks, the sacrifice goes to the world of heaven with the metres that are heavenly. By the sacrifice Prajapati created creatures; he created them by the Stomabhagas; in that [4] he puts down the Stomabhagas, the sacrificer creates offspring. In the Stomabhagas Brhaspati collected the brilliance of the sacrifice; in that he puts down the Stomabhaga (bricks) he piles the fire with its brilliance. In the Stomabhagas Brhaspati saw the support of the sacrifice; in that he puts down the Stomabhagas, (it is) for the support of the sacrifice. Seven by seven he puts down, to confer strength, three in the middle, for support.

v. 3. 6.

(With the words) 'ray', he created Aditya; with 'advance', right; with 'following', the sky; with 'union', the atmosphere; with 'propping', the earth;

with 'prop', the rain; with blowing forward', the day; with 'blowing after', the night; with eager', the Vasus; with 'intelligence', the Rudras; with 'brilliant', the Adityas; with 'force', the Pitrs; with 'thread', offspring; with 'enduring the battle', cattle; with 'wealthy', plants. 'Thou art the victorious, with ready stone [1]; for Indra thee Quicken Indra', (with these words) he fastened the thunderbolt on his right side, for victory. He created offspring without expiration; on them he bestowed expiration (with the words) 'Thou art the overlord'; inspiration (with the word) 'Restrainer'; the eye (with) 'the gliding'; the ear (with) 'the bestower of strength'. Now these offspring, though having expiration and inspiration, hearing and seeing, did not couple; upon them he bestowed copulation (with the words) 'Thou art the Trivrt'. These offspring though coupling [2] were not propagated; he made them propagate (with the words) 'Thou art the mounter, thou art the descender'. These offspring being propagated did not find support; he made them find support in these worlds (with the words) 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', verily he makes offspring when propagated find support in these worlds, he with his body mounts the atmosphere, with his expiration he finds support in yonder world, of expiration and inspiration he is not liable to be deprived who knows thus.

v. 3. 7.

By the 'sitters on the vault' the gods went to the world of heaven; that is why the 'sitters on the vault' have their name. In that he puts down the 'sitters on the vault', the sacrificer thus goes by the 'sitters on the vault' to the world of heaven; the vault is the world of heaven; for him for whom these are put down there is no misfortune (ná-ákam); the 'sitters on the vault' are the home of the sacrificer; in that he puts down the 'sitters on the vault', the sacrificer thus makes himself a home. The 'sitters on the vault' are the collected brilliance of the Prstha (Stotras); in that he puts down the 'sitters on the vault' [1], verily he wins the brilliance of the Prsthas. He puts down the five crested; verily becoming Apsarases they wait on him in yonder world; verily also they are the bodyguards of the sacrificer. He should think of whomever he hates as he puts (them) down; verily he cuts him off for these deities; swiftly he goes to ruin. He puts (them) above the 'sitters on the vault'; that is as when having taken a wife one seats her in the house [2]; he puts the highest on the west, pointing east; therefore the wife attends on the west, facing east. He puts as the highest the naturally perforated and the earless (bricks); the naturally perforated is breath, the earless is life; verily he places breath and life as the highest of the breaths; therefore are breath and life the highest of the breaths. No brick higher (than these) should he put down; if he were to put another brick higher, he would obstruct the breath and life of cattle [3] and of the sacrificer; there fore no other brick should be put down higher. He puts down the naturally perforated brick; the naturally perforated brick is yonder (sky); verily he puts down yonder (sky). He makes the horse sniff it; verily he places breath in it; again the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is naturally perforated, to let out the breaths, and also to light up the world of

heaven. The earless is the triumph of the gods; in that he puts down the earless, he triumphs with the triumph of the gods; to the north he puts it down; therefore to the north of the fire is action carried on; (the verse) has the word 'wind', for kindling.

v. 3. 8.

He puts down the metre bricks; the metres are cattle; verily he wins cattle; the good thing of the gods, cattle, are the metres; verily he wins the good thing, cattle. Yajñasena Caitriyayana taught this layer; by this he won cattle; in that he puts it down, he wins cattle. He puts down the Gayatris on the east; the Gayatri is brilliance; verily at the beginning he places brilliance [1]; they contain the word 'head'; verily he makes him the head of his equals. He puts down the Tristubhs; the Tristubh is power; verily he places power in the middle He puts down the Jagatis; cattle are connected with the Jagati; verily he wins cattle. He puts down the Anustubhs; the Anustubh is breath; (verily it serves) to let the breaths out. Brhatis, Usnihs, Panktis, Aksarapanktis, these various metres he puts down; cattle are various, the metres are cattle [2]; verily he wins various cattle; variety is seen in his house for whom these are put down, and who knows them thus. He puts down an Atichandas; all the metres are the Atichandas; verily he piles it with all the metres. The Atichandas is the highest of the metres; in that he puts down an Atichandas, he makes him the highest of his equals. He puts down two-footed (bricks); the sacrificer has two feet; (verily they serve) for support.

v. 3. 9.

For all the gods is the fire piled up; if he were not to put (them) down in unison, the gods would divert his fire; in that he puts (them) down in unison, verily he piles them in unison with himself; he is not deprived of his fire; moreover, just as man is held together by his sinews, so is the fire held together by these (bricks). By the fire the gods went to the world of heaven; they became yonder Krtikas; he for whom these are put down goes to the world of heaven, attains brilliance, and becomes a resplendent thing. He puts down the circular bricks; the circular bricks are these worlds; the citadels of the gods are these worlds; verily he enters the citadels of the gods; he is not ruined who has piled up the fire. He puts down the all-light (bricks); verily by them he makes these worlds full of light; verily also they support the breaths of the sacrificer; they are the deities of heaven; verily grasping them he goes to the world of heaven.

v. 3. 10.

He puts down the rain-winning (bricks); verily he wins the rain. If he were to put (them) down in one place, it would rain for one season; he puts down after carrying them round in order; therefore it rains all the seasons. 'Thou art the bringer of the east wind', he says; that is the form of rain; verily by its form he wins rain. With the Samyanis the gods went (sám ayus) to these worlds; that is why the Samyanis have their name; in that he puts down the Samyanis, just as one goes in the waters with a ship, so [1] the sacrificer with them goes to these worlds. The Samyanis are the ship of the fire; in that he puts

down the Samyanis, verily he puts down a boat for the fire; moreover, when these have been put down, if the waters strive to drag away his fire, verily it remains unmoved. He puts down the Aditya bricks; it is the Adityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily the Adityas [2] make him attain prosperity. It is yonder Aditya who takes away the brilliance of him who having piled up a fire does not display splendour; in that he puts down the Aditya bricks, yonder sun confers radiance upon him; just as yonder sun is radiant, so he is radiant among men. He puts down ghee bricks; the ghee is the home dear to Agni; verily he unites him with his dear home [3], and also with brilliance. He places (them) after carrying (them) round; verily he confers upon him brilliance not to be removed. Prajapati piled up the fire, he lost his glory, he saw these bestowers of glory, he put them down; verily with them he conferred glory upon himself; five he puts down; man is fivefold; verily he confers glory on the whole extent of man.

v. 3. 11.

The gods and the Asuras were in conflict; the gods were the fewer, the Asuras the more; the gods saw these bricks, they put them down; 'Thou art the furtherer', (with these words) they became multiplied with the trees, the plants; (with) 'Thou art the maker of wide room', they conquered this (earth); (with) 'Thou art the eastern', they conquered the eastern quarter; (with) 'Thou art the zenith', they conquered yonder (sky); (with) 'Thou art the sitter on the atmosphere; sit on the atmosphere', they conquered the atmosphere; then the gods prospered [1], the Asuras were defeated. He for whom those are put down becomes greater, conquers these worlds, and prospers himself; his foe is defeated. 'Thou art the sitter on the waters; thou art the sitter on the hawk', he says; that is the form of Agni; verily by his form he wins Agni. 'In the wealth of earth I place thee', he says; verily with these (bricks) he makes these worlds wealthy. He puts down the life-giving (bricks); verily he bestows life upon him [2]. 'O Agni, thy highest name, the heart', he says; that is the home dear to Agni; verily he obtains his dear home. 'Come, let us join together', he says; verily with him to aid he encircles him. 'Be thou, O Agni, among those of the five races.' The fire of the five layers is the fire of the five races; therefore he speaks thus. He puts down the seasonal (bricks); the seasonal (bricks) are the abode dear to the seasons; verily he wins the abode dear to the seasons. 'The firm one', he says; the firm one is the year; verily he obtains the abode dear to the year.

The Horse Sacrifice (continued)

v. 3. 12.

The eye of Prajapati swelled, that fell away, that became a horse; because it swelled (áçvayat), that is the reason why the horse (áçva) has its name. By the horse sacrifice the gods replaced it. He who sacrifices with the horse sacrifice makes Prajapati whole; verily he becomes whole; this is the atonement for everything, and the cure for everything. All evil by it the gods overcame; by it also the gods overcame (the sins of) Brahman- slaying; all evil [1] he

overcomes, he overcomes Brahman-slaying who sacrifices with the horse sacrifice, and he who knows it thus. It was the left eye of Prajapati that swelled; therefore they cut off from the horse on the left side, on the right from other animals. The mat is of reeds; the horse has its birthplace in the waters, the reed is born in the waters; verily he establishes it in its own birthplace. The Stoma is the fourfold one; the bee tore the thigh of the horse, the gods made it whole with the fourfold Stoma; in that there is the fourfold Stoma, (it is) to make whole the horse.

#### PRAPATHAKA IV

##### The Piling of the Fire Altar (continued)

v. 4. 1.

The gods and the Asuras were in conflict, they could not decide the issue; Indra saw these bodies, he put them down; with them he conferred upon himself power, strength, and body; then the gods prospered, the Asuras were defeated. In that he puts down Indra's bodies, the sacrificer with them bestows on himself power, strength, and body; verily also he piles up the fire with Indra and with a body; he prospers himself, his foe is [1] defeated. The sacrifice departed from the gods; they could not recover it; they saw these bodies of the sacrifice, they put them down, and by them they recovered the sacrifice. In that he puts down the bodies of the sacrifice, the sacrificer by them wins the sacrifice. Three and thirty he puts down; the gods are three and thirty; verily he wins the gods; verily also he piles up the fire with itself and with a body; he becomes with his body in yonder world [2], who knows thus. He puts down the lighted (bricks); verily he confers light upon it; the fire blazes piled up with these (bricks); verily with them he kindles it; in both worlds is there light for him. He puts down the constellation bricks; these are the lights of the sky; verily he wins them; the Nakshatras are the lights of the doers of good deeds; verily he wins them; verily also he makes these lights into a reflection [3] to light up the world of heaven. If he were to place them in contact, he would obstruct the world of rain, Parjanya would not rain; he puts them down without touching; verily he produces the world of rain, Parjanya is likely to rain; on the east he puts down some pointing west, on the west some pointing east; therefore the constellations move both west and east.

v. 4. 2.

He puts down the seasonal (bricks), to arrange the seasons. He puts down a pair; therefore the seasons are in pairs. This middle layer is as it were unsupported; it is as it were the atmosphere; he puts down a pair on the other layers, but four in the middle one, for support. The seasonal (bricks) are the internal cement of the layers; in that he puts down the seasonal (bricks), (it is) to keep apart the layers. He puts down next an Avaka plant; this is the birthplace of Agni; verily he piles up the fire with its birthplace [1].

Viçvamitra says, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus'. It is the year which repels from support him who having piled up the fire does not find support; there are five layers preceding, and then he piles up the sixth; the year has six seasons;

verily in the seasons the year finds support. These are the bricks [2], called the over-ladies; he for whom they are put down becomes the overlord of his equals; he should think of him whom he hates as he puts (them down); verily he cuts him off for those deities; swiftly he goes to ruin. The Angirases, going to the world of heaven, made over to the seers the accomplishment of the sacrifice; it became gold; in that he anoints with fragments of gold, (it is) for the completion of the sacrifice; verily also he makes healing for it [3]; moreover he unites it with its form, and with golden light he goes to the world of heaven. He anoints with that which contains the word 'of a thousand'; Prajapati is of a thousand; (verily it serves) to win Prajapati. 'May these bricks, O Agni, be for me milch cows', he says; verily he makes them milch cows; they, milking desires, wait upon him yonder in yonder world.

v. 4. 3.

The fire is Rudra; he is born then when he is completely piled up; just as a calf on birth desires the teat, so he here seeks his portion; if he were not to offer a libation to him, he would suck the Adhvaryu and the sacrificer. He offers the Çatarudriya (oblation); verily he appeases him with his own portion; neither Adhvaryu nor sacrificer goes to ruin. If he were to offer with the milk of domesticated animals [1], he would afflict domestic animals with pain; if (with that) of wild (animals), wild (animals); he should offer with groats of wild sesame or with groats of Gavidhuka grass; he harms neither domesticated nor wild animals. Then they say, 'Wild sesame and Gavidhuka grass are not a proper offering'; he offers with goat's milk, the female goat is connected with Agni; verily he offers with a proper offering; he harms neither domesticated nor wild animals. The Angirases going to the world of heaven [2] spilled the cauldron on the goat; she in pain dropped a feather (like hair), it became the Arka (plant); that is why the Arka has its name. He offers with a leaf of the Arka, to unite it with its birthplace. He offers standing facing north; this is the quarter of Rudra; verily he propitiates him in his own quarter. He offers on the last brick; verily at the end he propitiates Rudra. He offers dividing it into three; these worlds are three; verily he makes these worlds of even strength; at this height he offers [3], then at this, then at this; these worlds are three; verily he appeases him for these worlds. Three further libations he offers; they make up six, the seasons are six; verily with the seasons he appeases him. If he were to offer while wandering round, he would make Rudra come within (the sacrifice). Or rather they say, 'In what quarter is Rudra or in what?' He should offer them while wandering round; verily he appeases him completely [4]. The highest (bricks) are the heavenly deities; over them he makes the sacrificer speak; verily by them he makes him attain the world of heaven; he should throw (the leaf) down in the path of the cattle of him whom he hates; the first beast that steps upon it goes to ruin.

v. 4. 4.

'The strength on the stone', (with these words) he moistens (the fire), and so purifies it; verily also he delights it; it delighted attends him, causing him neither hunger nor pain in yonder world; he rejoices in offspring, in cattle who knows thus. 'That food and strength, do ye, O Maruts, bounteously bestow on

us', he says; strength is food, the Maruts are food; verily he wins food. 'In the stone is thy hunger; let thy pain reach N.N. [1], whom we hate', he says; verily he afflicts him whom he hates with its hunger and pain. He goes round thrice, moistening; the fire is threefold; verily he calms the pain of the whole extent of the fire. Thrice again he goes round; they make up six, the seasons are six; verily with the seasons he calms its pain. The reed is the flower of the waters, the Avaka is the cream of the waters [2]; he draws over (it) with a branch of reeds and with Avaka plants; the waters are appeased; verily with them appeased he calms his pain. The beast that first steps over the fire when piled, it is liable to burn it up with its heat. He draws over (it) with a frog; this of animals is the one on which one does not subsist, for neither among the domesticated nor the wild beasts has it a place; verily he afflicts it with pain. With eight (verses) he draws across [3]; the Gayatri has eight syllables, the fire is connected with the Gayatri; verily he calms the pain of the whole extent of the fire. (He draws) with (verses) containing (the word) 'purifying', the purifying (one) is food; verily by food he calms its pain. The fire is death; the black antelope skin is the form of holy power; he puts on a pair of black sandals; verily by the holy power he shuts himself away from death. 'He shuts himself away from death, and away from eating food', they say; one he puts on, the other not; verily he shuts himself away [4] from death and wins the eating of food. 'Honour to thy heat, thy blaze', he says, for paying honour they wait on a richer man; 'may thy bolts afflict another than us', he says; verily him whom he hates he afflicts with its pain; 'be thou purifying and auspicious to us', he says; the purifying (one) is food; verily he wins food. With two (verses) he strides over (it), for support; (with two) containing (the word) 'water', for soothing.

v. 4. 5.

'To him that sits in man hail!' (with these words) he pours butter on; verily with the Pankti and the offering he takes hold of the beginning of the sacrifice. He pours on butter transversely; therefore animals move their limbs transversely, for support. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; Vat he says; verily, mysteriously he utters the Vasat cry; his Vasat, cry is not exhausted, the Raksases do not destroy the sacrifice. Some of the gods eat the offerings [1], others do not; verily he delights both sets by piling up the fire. 'Those gods among gods', (with these words) he anoints (it) with curds mixed with honey; verily the sacrificer delights the gods who eat and those who do not eat the offerings; they delight the sacrificer. He delights those who eat the offerings with curds, and those who do not with honey; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. He anoints with a large handful (of grass); the large handful is connected with Prajapati [2]; (verily it serves) to unite it with its birthplace; with two (verses) he anoints, for support. He anoints going round in order; verily he delights them completely. Now he is deprived of the breaths, of offspring, of cattle who piling the fire steps upon it. 'Giver of expiration art thou, of

inspiration', he says; verily he bestows on himself the breaths; 'giver of splendour, giver of wide room', he says; splendour is offspring; wide room is cattle; verily he bestows on himself offspring and cattle. Indra slew Vrtra; him Vrtra [3] slain grasped with sixteen coils; he saw this libation to Agni of the front; he offered it, and Agni of the front, being delighted with his own portion, burnt in sixteen places the coils of Vrtra; by the offspring to Viçvakarman he was set free from evil; in that he offers a libation to Agni of the front, Agni of the front, delighted with his own portion, burns away his evil, and he is set free from his evil by the offering to Viçvakarman. If he desire of a man, 'May he be set free slowly from evil' [4], he should offer one by one for him; verily, slowly he is set free from evil; if he desire of a man, 'Swiftly may he be set free from evil', he should run over all of them for him and make one offering; swiftly is he set free from evil. Or rather he sacrifices separately with each hymn; verily severally he places strength in the two hymns; (verily they serve) for support.

v. 4. 6.

'Do thou lead him forward', (with these words) he puts on the kindling-sticks; that is as when one provides hospitality for one who has come on a visit. He puts down three; the fire is threefold; verily he provides his portion for the whole extent of the fire. They are of Udumbara wood, the Udumbara is strength; verily he gives him strength. 'May the All-gods thee', he says; the All-gods are the breaths; verily with the breaths [1] he raises him up; I bear up with their thoughts, O Agni', he says; verily he unites him with the thought for which he lifts him up. 'May the five regions divine aid the sacrifice, the goddesses', he says, for he moves forward along the quarters. 'Driving away poverty and hostility', he says, for smiting away the Raksases. 'Giving to the lord of the sacrifice increase of wealth,' he says; increase of wealth is cattle [2]; verily he wins cattle. He takes (him) with six (verses); the seasons are six; verily with the seasons he takes him; two have (the word) 'embracing', for the smiting away of the Raksases. 'With the rays of the sun, with tawny hair, before us', he says, for instigation. 'Then let our pure invocations be accepted', he says; the pure (one) is food; verily he wins food. The gods and the Asuras were in conflict; the gods saw the unassailable (hymn) and with it they conquered the Asuras [3]; that is why the unassailable (hymn) has its name. In that the second Hotr recites the unassailable (hymn) the sacrificer conquers his foes therewith unassailable; verily also he conquers what has not been conquered. (The hymn) has ten verses; the Viraj has ten syllables, by the Viraj are kept apart these two worlds; (verily it serves) to keep apart these two worlds. Again the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in eating food. The atmosphere is as it were unreal; the Agnidh's altar is as it were the atmosphere; on the Agnidh's altar [4] he puts down a stone, for reality; with two (verses), for support. 'As measurer, he standeth in the midst of the sky', he says; verily with this he measures; 'in the middle of the sky is the dappled stone set down', he says; the dappled is food; verily he wins food. With four (verses) he goes up to the tail; the metres are four; verily (he goes) with the metres.

'All have caused Indra to wax', he says; verily he attains increase. 'True lord and lord of strength' [5], he says; strength is food; verily he wins food. 'Let the sacrifice invoke favour, and bring the gods', he says; favour is offspring and cattle; verily he bestows on himself offspring and cattle. 'Let the god, Agni, offer and bring to us the gods', he says, to make the cry, Godspeed! 'He hath seized me with the impulse of strength, with 'elevation', he says; elevation is yonder sun in rising; depression is it when setting; verily with holy power he elevates himself, with holy power he depresses his foe.

v. 4. 7.

'Along the eastern quarter do thou advance, wise one', he says; verily with this (verse) he moves to the world of heaven. 'Mount ye, with Agni, to the vault', he says; verily with this he mounts these worlds. 'From earth have I mounted to the atmosphere,' he says; verily with it he mounts these worlds. 'Going to the heaven they look not away', he says; verily he goes to the world of heaven. 'O Agni, advance [1] first of worshippers', he says; verily with it he bestows eyesight upon both gods and men. He steps upon (the altar) with five (verses); the sacrifice is fivefold; verily he goes to the world of heaven with the full extent of the sacrifice. 'Night and dawn', he recites as the Puroṇuvakya, for preparation. O Agni, of a thousand eyes', he says; Prajapati is of a thousand; (verily it serves) to obtain Prajapati. 'To thee as such let us pay honour; to strength hail!' he says; strength is food; verily he wins food [2]. He offers on the naturally perforated brick (a ladle) of Udumbara wood filled with curds; curds are strength, the Udumbara is strength, the naturally perforated is yonder (sky); verily he places strength in yonder (sky); therefore we live on strength coming hitherward from yonder. He puts (it) in place with three (verses); the fire is threefold; verily he makes the whole extent of the fire attain support. 'Enkindled, O Agni, shine before us', (with these words) he takes (the kindling-stick) of Udumbara wood; this is a pipe with projections; by it [3] the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this (verse), the sacrificer hurls the hundred-slaying (verse) as a bolt at his enemy, to lay him low without fail. 'Let us pay homage to thee in thy highest birth, O Agni ', (with these words) he takes up (the kindling-stick) of Vikankata wood; verily he wins radiance. 'That various of Savitr, the adorable', (with these words) he takes up (the kindling-stick) of Çami wood, for soothing. The fire milks the piler-up of the fire; the piler-up, milks the fire; 'that [4] various of Savitr, the adorable', he says; this is the milking of the fire. This of it Kanva Çrayasa knew, and with it he was wont to milk it; in that he takes up the kindling-stick with the verse, the piler-up of the fire milks the fire. 'Seven are thy kindling-sticks, O Agni, seven tongues'; verily he delights seven sevens of his. With a full (ladle) he offers, for Prajapati is as it were full, to obtain Prajapati [5]. He offers with a half-filled (ladle), for from the half-filled Prajapati created creatures, for the creation of offspring. Agni departed from the gods; he entered the quarters; he who sacrifices should think in his mind of the quarters; verily from the quarters he wins him; with curds he offers at first, with butter afterwards; verily he bestows upon him

brilliance and power in accord. There is (an offering) to Vaiçvanara on twelve potsherds; the year has twelve months, Agni Vaiçvanara is the year; verily straightway [6] he wins Vaiçvanara. If he were to offer the fore- and after-sacrifices, there would be a bursting of the sacrifice; he offers an oblation with a ladle, for the support of the sacrifice. Vaiçvanara is the kingly power, the Maruts the people; having offered the offering to Vaiçvanara, he offers those to the Maruts; verily he attaches the people to the kingly power. He utters aloud (the direction to the Agnidh) for Vaiçvanara, he offers the offerings of the Maruts muttering; therefore the kingly power speaks above the people. (The offerings) are for the Maruts; the people of the gods are the Maruts; verily he wins for him by the people of the gods the people among men. There are seven; the Maruts are in seven troops; verily in troops he wins the people for him; running over troop by troop he offers; verily he makes the people obedient to him.

v. 4. 8.

He offers the stream of wealth; 'May a stream of wealth be mine', (with this hope) is the offering made; this stream of ghee waits upon him in yonder world, swelling up. He offers with butter; butter is brilliance, the stream of wealth is brilliance; verily by brilliance he wins brilliance for him. Again the stream of wealth is desires; verily he wins desires. If he desire of a man, 'May I separate his breaths and his eating of food' [1], he should offer separately for him; verily he separates his breaths and his eating of food; if he desire of a man, 'May I continue his breaths and his eating of food', he should offer for him in a continuous stream; verily he continues his breaths and his eating of food. Twelve sets of twelve he offers; the year has twelve months; verily by the year he wins food for him. 'May for me food, for me freedom from hunger', he says; that [2] is the form of food; verily he wins food. 'May for me fire, for me the waters', he says; this is the birthplace of food; verily he wins food with its birthplace. He offers those where Indra, is half; verily he wins the deities; since Indra is half of all and a match, therefore Indra is the most appropriating of gods; he says Indra later; verily he places strength in him at the top. He offers the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice [3]; verily he wins the sacrifice. Again this is the form of the sacrifice; verily he wins the sacrifice by its form. 'May for me the final bath and the cry of Godspeed!' he says, to utter Godspeed! 'May the fire for me, the cauldron', he says; that is the form of splendour; verily by the form he wins splendour. 'May the Rc for me, the Saman', he says [4]; that is the form of the metres; verily by the form he wins the metres. 'May the embryo for me, the calves', he says; that is the form of cattle; verily by the form he wins cattle. He offers the orderers, to order the disordered. He offers the even and the odd, for pairing; they are in ascending ratio, for ascent. 'May one for me, three', he says; one and three are the metres of the gods [5], four and eight the metres of men; verily he wins both the metres of gods and men. Up to thirty-three he offers; the gods are three and thirty; verily he wins the gods; up to forty-eight he offers, the Jagati has forty eight syllables, cattle are connected with the Jagati: verily

by the Jagati he wins cattle for him. 'Strength, instigation', (with these words) he offers a set of twelve; the year has twelve months; verily he finds support in the year.

v. 4. 9.

Agni departed from the gods, desiring a portion; the gods said to him, 'come back to us, carry the oblation for us.' He said, 'Let me choose a born; let them offer to me the Vajaprasaviya'; therefore to Agni they offer the Vajaprasaviya. In that he offers the Vajaprasaviya, he unites Agni with his own portion; verily also this is his consecration. He offers with fourteen (verses); there are seven domesticated, seven wild [ 1] animals; (verily it serves) to win both sets. He offers of every kind of food, to win every kind of food. He offers with an offering-spoon of Udumbara wood; the Udumbara is strength, food is strength; verily by strength he wins for him strength and food. Agni is the consecrated of gods, the piler of the fire of men; therefore when it rains a piler of the fire should not run, for he has thus obtained food; rain is as it were food; if he were to run he would be running from food. He should go up to it; verily he goes up -to food [2]. 'Night and dawn', (with these words) he offers with the milk of a black cow with a white calf; verily by the day he bestows night upon him, by night day; verily day and night being bestowed upon him milk his desire and the eating of food. He offers the supporters of the kingly power; verily he wins the kingdom. He offers with six (verses); the seasons are six; verily he finds support in the seasons. 'O lord of the world', (with these words) he offers five libations at the chariot mouth; the chariot is a thunderbolt; verily with the thunderbolt he conquers the quarters [3]. In yonder world the wind blows over the piler of the fire; he offers the names of the winds; verily over him in yonder world the wind blows; three he offers, these worlds are three; verily from these worlds he wins the wind. 'Thou art the ocean, full of mist', he says; that is the form of the wind; verily by the form he wins the wind. He offers with his clasped hands, for not other wise can the oblation of these be accomplished.

v. 4. 10.

The chariot of the gods is yoked for the world of heaven, the chariot of man for wherever his intention is fixed; the fire is the chariot of the gods. 'Agni I yoke with glory, with ghee', he says; verily he yokes him; he, yoked, carries him to the world of heaven. If he were to yoke with all five together, his fire yoked would fall away, the libations would be without support, the Stomas without support, the hymns without support. He strokes (the fire) with three (verses) at the morning pressing; the fire is threefold [1]; verily he yokes the full extent of the fire; that is as when something is placed on a yoked cart; the oblations find support, the Stomas find support, the hymns find support. He strokes with two (verses) in the Stotra of the Yajñayajñiya; the sacrifice is as great as is the Agnistoma; a further extension is performed over and above it; verily he mounts at the end the whole extent of the sacrifice. (He strokes) with two (verses), for support; when it is not completed by one (verse), then [2] does he stroke; the rest of the sacrifice resorts to him; (verily it serves) for continuity. He who piles up the fire

falls away from this world; his libation cannot be performed in a place without bricks; whatever libation he offers in a place without bricks, it runs away, and with its running away the sacrifice is ruined, with the sacrifice the sacrificer; in that he piles up a second piling, (it is) to support the libations; the libations find support [3], the sacrifice is not ruined, nor the sacrificer. He puts down eight; the Gayatri has eight syllables; verily he piles it with the Gayatri metre; if eleven, with the Tristubh, if twelve with the Jagati verily he piles it with the metres. The fire that is re-piled is called the descendant; he who knowing thus re-piles the fire eats food up to the third generation. The re-piling is like the re-establishment of the fire; he who does not succeed through the establishment of the fire [4] re-establishes it; he who does not succeed by the piling up of the fire re-piles it. In that he piles up the fire, (it is) for prosperity. Or rather they say, 'one should not pile it up.' The fire is Rudra, and it is as if one stirs up a sleeping lion. But again they say, 'One should pile it up.' It is as if one awakens a richer man with his due portion. Manu piled the fire; with it he did not prosper; he saw this re-piling, he piled it, with it he prospered; in that he piles the re-piling, (it is) for prosperity.

v. 4. 11.

He who desires cattle should pile a piling with the metres; the metres are cattle; verily he becomes rich in cattle. He should pile in hawk shape who desires the sky; the hawk is the best flier among birds; verily becoming a hawk he flies to the world of heaven. He should pile in heron form who desires, 'May I be possessed of a head in yonder world'; verily he becomes possessed of a head in yonder world. He should pile in the form of an Alaja bird, with four furrows, who desires support; there are four quarters; verily he finds support in the quarters. He should pile in the form of a triangle, who has foes [1]; verily he repels his foes. He should pile in triangle form on both sides, who desires, 'May I repel the foes I have and those I shall have'; verily he repels the foes he has and those he will have. He should pile in the form of a chariot wheel, who has foes; the chariot is a thunderbolt; verily he hurls the thunderbolt at his foes. He should pile in the form of a wooden trough who desires food; in a wooden trough food is kept; verily he wins food together with its place of birth. He should pile one that has to be collected together, who desires cattle; verily he becomes rich in cattle [2]. He should pile one in a circle, who desires a village; verily he becomes possessed of a village. He should pile in the form of a cemetery, who desires, 'May I be successful in the world of the fathers'; verily he is successful in the world of the fathers.

Viçvamisra and Jamadagni had a feud with Vasistha; Jamadagni saw these Vihavya (bricks); he put them down, and with them he appropriated the power and strength of Vasistha; in that he puts down the Vihavyas, the sacrificer with them appropriates the power and strength of his foe. He puts down on the altar of the Hotr; the Hotr is the abode of the sacrificer [3]; verily in his abode he wins for him power and strength. Twelve he puts down; the Jagati has twelve syllables, cattle are connected with the Jagati; verily with the Jagati he wins cattle for him. Eight each he puts down in the other altars; cattle have eight

half-hooves; verily he wins cattle. (He puts down) six on the Marjaliya; the seasons are six, the gods, the fathers, are the seasons; verily he delights the seasons, the gods, the fathers.

The Horse Sacrifice (continued)

v. 4. 12.

'Be 'pure for the winning of strength', this is the Anustubh strophe; three Anustubhs make four Gayatris; in that there are three Anustubhs, therefore the horse when standing stands on three feet; in that there are four Gayatri is, therefore he goes putting down all four feet. The Anustubh is the highest of metres, the fourfold Stoma is the highest of Stomas, the three-night sacrifice the highest of sacrifices, the horse the highest of animals; verily by the highest he makes him go to the highest state. It is the twenty-onefold day [1], on which the horse is slain, there are twelve months, five seasons; these worlds are three; the twenty-onefold (Stoma) is yonder sun; this is Prajapati, the horse is connected with Prajapati; verily he wins it straightway. The Prstha (Stotra) is of Çakvari verses to make the horse complete, there are various metres, different sets of animals are offered, both domesticated and wild; in that the Prstha is of Çakvari verses, (it is) to complete the horse. The Saman of the Brahman is that of Prthuraçmi; by the rein the horse is restrained [2], a horse unrestrained and unsupported is liable to go to the furthest distance; (verily it serves) to restrain and support the horse. The Achavaka's Saman is the Samkrti; the horse sacrifice is an extensive sacrifice; 'who knows', they say, 'if all of it is done or not?' In that the Achavaka's Saman is the Samkrti, (it serves) to make the horse whole, to win it entirely, to prevent interference. The last day is an Atiratra with all the Stomas, to obtain all, to conquer all; verily he obtains all, he conquers all with it.

PRAPATHAKA V

The Piling of the Fire Altar (continued)

v. 5. 1.

In that he completes (the sacrifice) with one animal, (it is) for the continuity of the sacrifice and to avoid cutting it in two. The male animals belong to Indra; in that being Indra's they are offered to the fires, he causes strife among the deities. He should use Tristubh verses, appertaining to Agni, for the Yajyas and Anuvakyas; in that they appertain to Agni, (the verses) are Agni's, in that they are Tristubhs (they are) Indra's; (verily they serve) for prosperity; he does not cause strife among the deities. To Vayu of the team he offers a hornless (animal); Vayu is the brilliance of Agni; it is offered to brilliance; therefore wheresoever the wind [1] blows, the fire burns; verily it follows its own brilliance. If he were not to offer to him of the team, the sacrificer would go mad; (an offering) is made to him of the team, to prevent the sacrificer going mad. The Yajya and the Anuvakya, contain (the words) 'wind' and 'white', to secure brilliance. 'The golden germ first arose', (with these words) he pours out the butter portion; the golden germ is Prajapati; (verily it serves) for likeness to Prajapati. This (animal) is slain to make up all forms of animals; its hairs are [2] the form of man, its lack of horns that

of horses, the possession of one set of incisors only that of cows, the sheep-like hooves that of sheep, that it is a goat, that is the form of goats. The wind is the abode dear to cattle; in that it is offered to Vayu, in accord cattle wait upon him. 'Should an animal be offered to Vayu, or to Prajapati?' they say; if he were to offer it to Vayu, he would depart from Prajapati; if he were to offer it to Prajapati, he would depart from Vayu [3]; in that the animal is offered to Vayu, therefore he does not depart; in that a cake is offered to Prajapati, therefore he does not depart from Prajapati; in that it is offered on twelve potsherds, therefore he does not depart from Vaiçvanara. When about to consecrate himself, he offers to Agni and Visnu on eleven potsherds; all the deities are Agni; the sacrifice is Visnu; verily he lays hold of the deities and the sacrifice; Agni is the lowest of the deities, Visnu the highest; in that he offers to Agni and Visnu on eleven potsherds, the sacrificer envelops the gods [4] on both sides and wins them. By the cake the gods prospered in yonder world, by the oblation in this; he who desires, 'May I prosper in yonder world', should offer a cake; verily he prospers in yonder world. In that it is offered on eight pot sherds, it is connected with Agni, in that it is offered on three potsherds, it is connected with Visnu; (verily it serves) for prosperity. He who desires, 'May I prosper in the world', should offer an oblation; the ghee belongs to Agni, the rice grains to Visnu, therefore [5] an oblation should be offered; verily he prospers in this world. It is (an offering) to Aditi; Aditi is this (earth); verily he finds support in this (earth); verily also he extends the sacrifice over this. He who piles the fire without keeping it in the pan for a year-(it is with him) as when an embryo is dropped prematurely would go to ruin; he should offer before (the others) on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; even as (an embryo) attaining a year's growth [6] is born when the due season' is come, so he having obtained the year when the due season is come, piles the fire; he goes not to ruin. Vaiçvanara is the form dear to Agni; verily he wins the form dear to him. These offerings are three; these worlds are three; (verily they serve) for the mounting of these worlds.

v. 5. 2.

Prajapati after creating creatures in affection entered into them; from them he could not emerge; he said, 'He shall prosper who shall pile me again hence.' The gods piled him; then they prospered; in that they piled him, that is why the piling has its name. He who knowing thus piles the fire is prosperous. 'For what good is the fire piled?' they say. 'May I be possessed of the fire' [1], (with this aim) is the fire piled; verily he becomes possessed of the fire. 'For what good is the fire piled?' they say. 'May the gods know me', (with this hope) is the fire piled; the gods know him. 'For what good is the fire piled?' they say. 'May I have a house', (with this hope) is the fire piled; verily he becomes possessed of a house. 'For what good is the fire piled?' they say. 'May I be rich in cattle', (with this hope) is the fire [2] piled; verily he becomes rich in cattle. 'For what good is the fire piled?' they say. 'May the seven men live upon me', (with this hope) is the fire piled; three before, three behind, the self the seventh; so many live upon him in yonder world. Prajapati desired

to pile the fire; to him spake earth; 'Thou shalt not pile the fire on me; thou wilt burn me excessively, and I being burned excessively will shake you apart [3]; thou wilt fall into a sorry state.' He replied, 'So shall I act that it will not burn thee excessively.' He stroked it, (saying), 'May Prajapati seat thee; with that deity, in the manner of Angiras, do thou sit firm'; verily making this a brick he put it down, to prevent excessive burning. That on which he is to pile the fire he should stroke, (saying), 'May Prajapati seat thee; with that deity in the manner of Angiras, do thou sit firm' [4]; verily making this a brick he sets it down to prevent excessive burning. Prajapati desired, 'Let me be propagated', he saw this (fire) in the pan, he bore it for a year, then was he propagated. Therefore for a year must it be borne, then is he propagated. To him the Vasus said, 'Thou hast been propagated; let us be propagated.' He gave it to the Vasus, they bore it for three days, thereby [5] they created three hundred, three and thirty; therefore should it be borne for three days; verily is he propagated. To them the Rudras said, 'Ye have been propagated, let us be propagated.' They gave it to the Rudras; they bore it for six days, thereby they created three hundred, three and thirty; therefore should it be borne for six days; verily is he propagated. To them the Adityas said, 'Ye have been propagated; let us [6] be propagated'. They gave it to the Adityas, they bore it for twelve days, thereby they created three hundred, three and thirty; therefore should it be borne for twelve days; verily is he propagated. Thereby they created a thousand, the pan being the thousandth; he who knows thus the pan as the thousandth obtains a thousand cattle.

v. 5. 3.

'With a Yajus it is made, with a Yajus it is cooked, with a Yajus it is set loose, this pan; it is therefore exhausted, it cannot be used again', they say. 'O Agni, yoke thy (steeds)', 'Yoke them that best invoke the gods', (with these words) he offers in the pan; verily he yokes it again and thereby is it not exhausted. He, who yokes Agni where the yoking is to be performed, yokes him (best) among those who are yoking. 'O Agni [1], yoke thy (steeds)', 'Yoke them that best invoke the gods', he says; this is the yoking of Agni; verily he yokes him, and yokes him (best) among those who are yoking. The theologians say, 'Should the fire be piled up with face down, or face upwards?' Now the fire is piled in the likeness of birds; if he were to pile it face downward, the libations would reach it behind; if upwards, it could not fly, it would not be heavenly for him; he puts down the human head towards the east, face upwards [2]; verily the libations reach it in the mouth; he does not pile it face upwards; verily it is heavenly for him. He offers with (a verse) addressed to Surya; verily he bestows sight upon it; twice he offers, for there are two eyes; he offers with the same verse, for sight is the same, for prosperity. The gods and the Asuras were in conflict, they deposited their desirable wealth; the gods appropriated it by means of the Vamabhrt (brick); that is why the Vamabhrt (supporting the desirable) has its name. In that he puts down the Vamabhrt, the sacrificer by it appropriates the desirable wealth of his foe. It has a head of gold; gold is light, the desirable is light; verily by light he appropriates the desirable which is light; there are two Yajuses, for support.

v. 5. 4.

The waters were the wives of Varuna; Agni longed for them, he had union with them; his seed fell away, it became this (earth); what second fell away became yonder (sky); this is the Viraj, yonder the Svaraj; in that he puts down two Viraj (bricks) he puts down these two (worlds). Now the seed which yonder (sky) impregnates, finds support in this (earth), it is propagated, it becomes plants [1] and shoots; them the fire eats. He who knows thus is propagated, and becomes an eater of food. If a man be full of seed, one should put both down in the first layer for him; verily these in accord pour seed for him; if a man have poured his seed, he should put one in the first layer for him and one in the last; verily he encloses by the two (worlds) the seed he has impregnated. For a year to no man [2] should he descend in honour; for these two (worlds) descend in honour for no man; that is their rule. He who piles the fire without a head, becomes headless in yonder world, he who piles it with a head becomes possessed of a head in yonder world. 'To thought I offer with mind, with ghee, that the gods may come hither, delighting in the offerings, increasing holy order; on the path of the moving ocean I offer all the days to Viçvakarman the undying oblation', (with these words) he puts down the naturally perforated brick and offers [3]; that is the head of the fire; verily he piles the fire with its head. He becomes possessed of a head in yonder world who know thus. The fire is piled for the world of heaven; whatever is done out of order, that is not heavenly; the fire is heavenly; having put down the layer he should stroke it, (saying), 'May the wise discern wisdom and folly, like backs straight and crooked, like men; for wealth and good offspring, O god, grant us freedom, and keep bondage from us.' Verily he puts it down in order. He piles (the fire) facing east; it becomes heavenly for him.

v. 5. 5.

Viçvakarman, lord of the quarters, may he protect our cattle, may he protect us, to him homage! Prajapati; Rudra; Varuna; Agni; lord of the quarters; may he protect our cattle, may he protect us, to him homage!

These are the deities, overlords of these animals; to them he is cut off who puts down the heads of the animals. He puts down the gold bricks; verily he pays honour to these deities. The theologians [1] say, 'In the fire he places the domesticated animals, with pain he afflicts the wild animals; what then does he leave?' In that he puts down the golden bricks, and gold is immortality, by immortality he makes healing for the domesticated animals, he hurts them not. The first naturally perforated brick is expiration, the second cross-breathing, the third inspiration. Having put down the first naturally perforated brick he should breathe out along it; verily he unites expiration with expiration; having put down the second [2] he should breathe across; verily he unites cross-breathing with cross-breathing; having put down the third, he should breathe in; verily he unites inspiration with inspiration; verily he kindles him with the breaths. 'Bhuh, Bhuvah, Suvar', (with these words) he puts down the naturally perforated bricks; the naturally perforated bricks are these worlds; with these exclamations Prajapati was propagated; in that he puts down the naturally perforated bricks with these exclamations, he

puts down these worlds, and over these [3] worlds he is propagated. For expiration, for cross-breathing, for inspiration; for speech thee; for sight thee; with that deity, in the manner of Angiras, do thou sit firm. By Agni the gods sought to go to the world of heaven, with him they could not fly; they saw these four naturally perforated bricks, they put them down in the quarters, with him with eyes on all sides they went to the world of heaven. In that he puts down four naturally perforated bricks in the quarters, the sacrificer with Agni with eyes on all sides goes to the world of heaven.

v. 5. 6.

a 'O Agni, come to enjoy', he says; verily he summons him.

b 'Agni we choose as envoy', he says; verily having called he chooses him.

c 'By Agni Agni is kindled', he says; verily he kindles him.

d 'May Agni slay the foes', he says; verily he confers power on him when kindled.

e 'O Agni, we exalt the praise', he says; verily he exalts him.

These are the forms of the days [1]; verily each day he piles him, and wins the forms of the days. The theologians say, 'For what reason are other bricks exhausted, the space-filler not?' 'Because it is connected with Indra and Agni and with Brhaspati', he should say, for Indra and Agni and Brhaspati are those among the gods who are not exhausted. It has a follower to avoid monotony. He follows it with an Anustubh; the space filler is the body, the Anustubh the breath; therefore breath comes through all the limbs. 'They of him, streaming with milk' [2], he says; therefore there is sap in every joint; 'the dappled mix the Soma', he says; the dappled (cow) is food; verily he wins food; Agni is praise, food is praise; verily he wins food; 'the clans in the birthplace of the gods, in the three realms of sky', he says; verily he makes these worlds full of light for him. He who knows the support of the bricks finds support. 'With that deity, in the manner of Angiras, do thou sit firm,' he says; this is the support of the bricks; he who knows thus finds support.

v. 5. 7.

The fire is piled up for the world of heaven; the set of eleven stakes is a thunderbolt; if he were to set up eleven stakes in the fire, he would shut it off from the world of heaven with the thunderbolt; if he were not to set it up, he would sever the animals from the chips; one stake he sets up; verily he does not shut it off from the world of heaven, nor sever the animals from the chips. He who piling the fire steps down on it is deprived of power and strength; he should, with a verse addressed to Indra [1], put down a brick opposite his step; verily he is not deprived of power and strength. The fire is Rudra, his are three missiles, one that comes straight on, one that strikes transversely, and one that follows up. To them he is cut off who piles the fire; having piled the fire he should give (a bow) with three arrows to a Brahman, unasked; verily to them he pays homage, and also he ransoms himself from them.

The bow of thine, O Rudra, in the east [2], may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.

The bow of thine, O Rudra, on the south, may the wind blow after it for thee,

to thee, O Rudra, with the full year I pay homage.

The bow of thine, O Rudra, on the west, may the wind blow after it for thee, to thee, O Rudra, with the Ida year I pay homage.

The bow of thine, O Rudra, on the north, may the wind blow after it for thee [3], to thee, O Rudra, with the Idu year I pay homage.

The bow of thine, O Rudra, above, may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.

Agni is Rudra; just as a tiger stands in anger, so he also (stands); when piled with these he reverences him; verily with homage he soothes him.

The fires [4] of the dust  
That have entered within the earth,  
Of them thou art the highest;  
Do thou instigate us to life.

'Thee, O Agni, with the mind have I obtained; thee, O Agni, with the fervour have I obtained; thee, O Agni, with the consecration have I obtained; thee, O Agni, with the observances have I obtained; thee, O Agni, with the pressing-day have I obtained; thee, O Agni, with the sacrificial fees have I obtained; thee, O Agni, with the concluding bath have I obtained; thee, O Agni, with the barren cow have I obtained; thee, O Agni, with the cry of Godspeed I have I obtained', he says; I this is the obtaining of Agni verily therewith he obtains him.

v. 5. 8.

He pays reverence in front with the Gayatra (Saman); verily he confers breath upon him. (He reverences) the wings with the Brhat and the Rathantara; verily he confers might upon him. (He reverences) the tail with the seasonal Yajñayajñīya; verily he finds support in the seasons. He pays reverence with the Prstha (Stotras); the Prsthas are brilliance; verily he confers brilliance upon him. Prajapati created Agni; he, created, went away from him; him he checked (avarayata) by the Varavantiya, and that is why the Varavantiya has its name. By the Çyaita he congealed him, and that is why the Çyaita has its name [1]. In that he reverences, with the Varavantiya, he restrains him, and by the Çyaita he congeals him. At the joinings of the wings he reverences with the heart of Prajapati; verily he attains his affection.

With the eastern quarter I place thee, with the Gayatri metre, with Agni as the deity; with the head of Agni I put down the head of Agni.

With the southern quarter I place thee, with the Tristubh metre, with Indra as the deity; with the wing of Agni I put down the wing of Agni.

With the western quarter I place thee [2], with the Jagati metre, with Savitr as the deity; with the tail of Agni I put down the tail of Agni.

With the northern quarter I place thee, with the Anustubh metre, with Mitra and Varuna as the deity; with the wing of Agni I put down the wing of Agni.

With the upright quarter I place thee, with the Pankti metre, with Brhaspati as the deity, with the back of Agni I put down the back of Agni.

He who piles the fire without its body is without a body in yonder world; he who piles it with its body is with his body in yonder world. He puts down the

body bricks; this is the body of the fire; verily he piles the fire with its body; he has his body in yonder world who knows thus.

v. 5. 9.

a O Agni, the ocean, thy arrow called the young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.

b O Agni, the boisterous; c the abysmal; d the strong; e the desirable; thy arrow called young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.

f The layers are the five Agnis, the first is the ocean by name, the second the boisterous [1], the third the abysmal, the fourth the strong, the fifth the desirable; if he were not to offer libations to them they would burn the Adhvaryu and the sacrificer; in that he offers these libations, verily he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

g May speech be mine in the mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, force in the thighs, may all my members be uninjured; may thy body [2] be with my body; homage to thee; harm me not.

h The breaths depart from him who piling the fire steps down on it; 'May speech be mine in the mouth, breath in the nostrils', he says; verily he bestows the breaths on himself.

i The Rudra in the fire, in the waters, in the plants, the Rudra that hath entered all beings, to that Rudra be homage.

k Some Rudras have shares in the libations (ahuti), others have shares in the oblations (havis) [3]; having offered the Çatarudriya, he should put down on the last brick an oblation of Gavidhuka; verily he soothes him with his portion. 'For him indeed is the Çatarudriya offered in truth', they say, 'for whom this (oblation) is made on the fire.'

l May the Vasus, with the Rudras, protect thee on the east; may the Pitrs whose lord is Yama, with the Pitrs, protect thee on the south; may the Adityas, with the All-gods, protect thee on the west; may Dyutana Maruta, with the Maruts, protect thee on the north [4]; may the gods, whose chief is Indra, protect thee from below and from above.

m It is not purified, nor made worthy of sacrifice, nor really anointed, if it is anointed before this point; in that he anoints it with ghee after it has been piled, thereby is it purified, made worthy of sacrifice and really anointed.

v. 5. 10.

a Thou art the eastern quarter, the favourable by name; of thee as such Agni is the overlord, the black (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and who hateth us I place within the jaws of you two.

Thou art the southern quarter, the mighty by name; of thee as such Indra is the

overlord, the scorpion, &c.

Thou art the western quarter, the forward by name; of thee as such [1] Soma is the overlord, the viper, &c.

Thou art the northern quarter, the stable by name; of thee as such Varuna is overlord, the striped snake, &c.

Thou art the great quarter, the lady paramount by name; of thee as such Brhaspati is overlord, the white, &c.

Thou art this quarter, the powerful by name; of thee as such Yama is the overlord, the spotted necked (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and [2] who hateth us I place within the jaws of you two.

b These deities guard the fire when kindled; if he were not to offer libations to them, they would suck the Adhvaryu and the sacrificer; in that he offers these libations he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

c Ye are missiles by name; your houses are in the east; your arrows are Agni; the water, &c.

Ye are smearers by name [3]; your houses are in the south, your arrows are the fathers; the ocean, &c.

Ye are the bearers of the bolt by name; your houses are in the west, your arrows are sleep; the cleft, &c.

Ye are the stable by name; your houses are in the north; your arrows are the waters; the sea, &c.

Ye are overlords by name; your houses are above; your arrows are the rain; the helper, &c.

Ye are the raw-flesh eaters by name, of the earth; your houses are bore [4]; your arrows are food; winking is the name of the wind; to you homage; be ye gentle to us; him whom we hate and who hateth us I put in your jaws.

d Some gods eat the offerings, others do not; verily the piler of the fire delights both sets. He offers these libations with curds mixed with honey; verily he delights them with their proper portion. Or rather they say, 'The gods who eat not the oblations are the bricks' [5]. He offers going round in order; verily he delights them completely.

e Suck this mighty breast of the waters,  
Filled in the midst of the flood, O Agni;  
Rejoice in the spring of sweetness, O ocean,  
Enter thy seat of the sea.

f If one having yoked the fire does not set it free, then just as a horse yoked and not set free in hunger is overcome, so his fire is overcome, and with it being overcome the sacrificer is overcome; he having piled the fire becomes aheat [6]; 'Suck this mighty breast of the waters', (with these words) he offers a ladle full of butter; this is the freeing of the fire; verily setting it free he gives it food. Therefore they say, both he who knows and he who knows not. 'A horse well loaded carries well'; the horse is Agni; verily he

delights him, he delighted delights him; he becomes richer.

The Horse Sacrifice (continued)

v. 5. 11.

To Indra, the king, a boar; to Varuna, the king, a black (antelope); to Yama, the king, a deer; to the bull, the king, a Gayal; to the tiger, the king, a Bos Gavaeus; to the king of men a monkey; for the swift falcon a quail; for the Nilangu (snake) a worm; for Soma, the king, a gazelle; for the ocean a crocodile; for the snowy mountain an elephant.

v. 5. 12.

The ape is for Prajapati; the owl, the Haliksna the cat, are for Dhatri; to Sarasvati the white starling, of human speech; the wild goat, the ichneumon, the Çaka, these are for Pusan; the curlew to speech.

v. 5. 13.

To the offspring of waters a fish; the crocodile, the dolphin, the Kulikaya are for the ocean; to speech the Paingaraja; to Bhaga the sea-crow; the swan, the Vahasa, the woodpecker, these are for Vayu; to the quarters the Cakravaka.

v. 5. 14.

To might, a boa-constrictor; the mole, the Srjaya, the lizard, these are for Mitra; to death the dark (serpent); to wrath the viper; the pot-nosed, the lotus-sitter, the copper snake, these are for Tvastri; to the echo the Vahasa.

v. 5. 15.

The human beast to the moon; the lizard, the Kalaka, the woodpecker, these are for the trees; the dappled (deer) to day; the black (antelope) to night; the cuckoo, the Ksvinka, the black-headed, these are (to be offered) to Aryaman; the crab for Dhatri.

v. 5. 16.

For the sun the crane; the deer, the peacock, the hawk, these are for the Gandharvas; for the Vasus the francolin partridge; for the Rudras the partridge; the red doe, the Kundrnaci, the Golattika, these are for the Apsarases; to the wood the Srmara.

v. 5. 17.

The dappled (deer) is for the All-gods; the Pitva, Nyanku, the Kaça, these are (to be offered) to Anumati; the cuckoo is for the half months; the tortoise for the months; the Kvyai, the Kutaru, the gallinule, these are (to be offered) to Sinivali; to Brhaspati the cat.

v. 5. 18.

The Çaka, is for earth; the field-rat, the Kaça, the flying fox, these are for the fathers; the pole-cat for the seasons; the quail to the year; the pigeon, the owl, the hare, these are for Nirrti; the cock for Savitr.

v. 5. 19.

The deer for Rudra; the chameleon, the bird, the Pippaka, these are (to be offered) to the arrow shot; the gazelle for the Maruts; the Çarga to the

Brahman; the hyena, the black (deer), the dog of four eyes, the ass, these are for other men; to Agni the crow.

v.5.20.

The Alaja is for the atmosphere; the otter, the diver, the swimmer, these for the waters; to Aditi the Hansasaci; to Indrani the Kirça; the vulture, the white-breasted, the Vardhranasa, these are for the sky; the hedgehog is for sky and earth.

v. 5. 21.

The eagle for Parjanya; the swan, the wolf, the cat, these are for Indra; the otter for the waters; the jackal is (to be offered) to Aryaman; the lion, the ichneumon, the tiger, these are (to be offered) to great Indra; the rhinoceros to desire.

v. 5. 22.

For Agni the black-necked; for Sarasvati the ewe; the brown one for Soma; the dark for Pusan; the white-backed for Brhaspati; the variegated for the All-gods; the ruddy one for Indra; the speckled one for the Maruts; the mixed one for Indra and Agni; the one spotted below for Savitr; the ram for Varuna.

v. 5. 23.

The horse, the hornless one, the Gayal, these are for Prajapati; for Agni the two with black necks; for Tvastr the two with hairy thighs; the two white-backed for Brhaspati; to Dhatr the speckled bellied one; for the sun the white ram.

v. 5. 24.

To Agni of the front the red-limbed ox; the two spotted below for Savitr; the two red-navelled for Pusan; the two hornless tawny ones for the All-gods; the speckled for the Maruts; the black goat for Agni the ewe for Sarasvati; the black ram with one white foot for Varuna.

## PRAPATHAKA VI

The Piling of the Fire Altar (continued)

v. 6. 1.

a Golden of colour, pure, purifying,  
In which was born Kaçyapa, in which Indra,  
They have conceived Agni as a germ, of varied forms;  
May these waters be gentle and kindly to us.  
b Those in whose midst Varuna doth go,  
Gazing on the truth and falsehood of men,  
Dripping honey, pure, purifying;  
May these waters be gentle and kindly to us.  
c Those of which in the sky the gods make their food,  
Those that are in many places in the sky,  
Those that inundate the earth with their sap [1], the pure ones  
May these waters be gentle and kindly to us.  
d With auspicious eye gaze on me, O waters;

With auspicious body, do ye touch my skin;  
 I invoke all you Agnis that sit in the waters;  
 Do ye confer upon me radiance and might and force.  
 e When as ye went below  
 Ye cried (ánadata) on the slaying of the serpent,  
 Therefore are ye criers (nadyáh) by name;  
 These are your names, O streams.  
 When instigated by Varuna  
 Ye wallowed speedily [2],  
 Then Indra obtained (apnot) you as ye went  
 Therefore ye are waters (ápah).  
 g As ye glided against his will,  
 He stayed (ávivarata) your courses,  
 Indra with his might, O goddesses;  
 Therefore your name is water (váh).  
 h One god stepped upon them,  
 As they glided, according to his will,  
 (Saying) "The great ones have breathed forth (úd)  
 Therefore they are called water.  
 i The waters are kindly, the waters were ghee;  
 These waters bear Agni and Soma;  
 The bitter sap of those dispensing sweetness [3], the satisfying,  
 Hath come to me with breath, with radiance.  
 k I behold, or I hear;  
 The cry cometh to me, the voice of them to us;  
 I consider that I have enjoyed the ambrosia then,  
 When I delighted you, O ye of golden hue.  
 l Ye, waters, are healing;  
 Further us to strength,  
 To see great joy.  
 m The most auspicious flavour that is yours,  
 Accord to us here,  
 Like eager mothers.  
 n To him may we come with satisfaction,  
 To whose dwelling ye quicken us,  
 O waters, and propagate us.  
 O Arise to the sky, aim at the atmosphere, be united with the earth;  
 thou art splendour; for splendour thee!

v. 6. 2.

He draws cups of water; the cups are the royal consecration; the fire is the  
 consecration; the royal consecration is the consecration of Varuna; (the fire)  
 to be piled is Agni's consecration; verily by them is he consecrated; verily  
 also he conquers both the worlds, that of him who has offered the royal  
 consecration and that of the piler of the fire. There are waters; the waters  
 are foes of Agni; in that he puts the waters down below the fire, (they serve)  
 to overcome his foe; he prospers himself, his foe is defeated. The waters are

ambrosia [1]; therefore they sprinkle with water him who is faint; he does not go to ruin, he lives all his life, for whom these are put down, and who knows them thus. The waters are food, the waters are cattle, cattle are food; an eater of food and rich in cattle he becomes, for whom these are put down, and who knows them thus. They are twelve; the year has twelve months; verily by the year he wins food for him [2]; there are vessels used; in a vessel is food eaten; verily he wins food with its birthplace; up to the twelfth generation he eats food; moreover, he is not cut off from his vessel for whom these are put down, nor he who knows them thus. The pots and the pans make pairs, for the propagation of pairing; with offspring, with cattle, with pairings is he propagated for whom these are put down and he who [3] knows them thus. Agni is pain; he afflicts the Adhvaryu, the sacrificer, and offspring with pain; in that he puts down water, he soothes his pain; neither Adhvaryu nor sacrificer goes to ruin; offspring are soothed where these are put down. The waters are the hearts of the waters; in that he puts these down, he unites these with (the waters) of the sky; Parjanya becomes likely to rain [4]. He who knows their home and their arrangement becomes possessed of a home, things go in order for him. Along the furrows he puts (them) down; this is their home, their arrangements; he who knows thus becomes possessed of a home, and things go in order for him. The others he puts down in pairs, but four in the middle, for support. The bricks are food, this oblation is food in very presence; in that he puts down this oblation, verily straightway [5] he wins food for him; in the middle he puts (them) down; verily he bestows food on him in the middle; therefore in the middle is food eaten. It is offered to Brhaspati; Brhaspati is the holy power of the gods: verily by holy power he wins food for him. 'Thou art splendour; for splendour thee!' he says; brilliant and resplendent does he become, for whom these are put down, and he who knows it thus.

v. 6. 3.

He puts down the bricks of being; in every place is death born; wherever death is born, thence he removes it by sacrifice; therefore the piler of the fire lives all his life, for all deaths are removed by him; therefore the piler of the fire is not to be practised against; his witchcraft turns upon him (who does so) and lays him low. He who piles the fire is consecrated; these are the offerings of the divine consecrators; so many are the consecrations of the gods, and they [1] confer consecrations upon him; they consecrate him, the fire is consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is the consecration of holy power. 'On the instigation of the god Savitr, thee', he says; verily instigated by Savitr he consecrates him with holy power, with the deities. He pours down every sort of food, to win every sort of food. He pours down over him from the front face to face; for from the front face to face is food eaten. He pours down from the head, for from the head is food eaten; he causes (the water) to flow over up to the mouth [2]; verily on the mouth he bestows food-eating upon him. 'With the lordship of Agni I consecrate thee', he says; this is the consecration of Agni; verily he consecrates him with it. 'With the lordship of Brhaspati I consecrate thee', he says; Brhaspati is the holy power of the gods; verily with holy power he

consecrates him. 'With the lordship of Indra I consecrate thee', he says; verily he confers power from above upon him. That [3] is the form of the royal consecration. He who knowing thus piles the fire conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. When Indra had been consecrated, his power and strength fell away in ten places; the gods brought it together with the Sautramani; he who piles the fire is consecrated; having piled the fire he should sacrifice with the Sautramani; verily collecting power and strength he places them in himself.

v. 6. 4.

The year in unison with the Ayavans the dawn in unison with the ruddy (cows); Surya in unison with the steed; the Aṅvins in unison with the wondrous works. Agni Vaiṅvanara in unison with the food offerings; with ghee; hail!

The year is the year, the Ayavas are the months, the red one the dawn, the steed Surya, the Aṅvins these two (worlds), Agni Vaiṅvanara the year, the food offerings cattle, ghee cattle. With the year cattle are born; verily with the year he produces cattle for him. He offers on a blade of Darbha grass [1]; the Darbhas are the ambrosia, the strength of the (earth); he offers on it; verily he is propagated. An eater of food he becomes for whom they offer thus. These deities are the foremost portions of Agni; verily he delights them; verily too he places the eye of Agni in front; he becomes not blind who knows thus. Waters were the world at first, the Moving ocean; Prajapati, becoming wind, rocked about on a lotus leaf; he [2] could find no support; he saw that nest of the waters, on it he piled the fire, that became this (earth), then indeed did he find support. (The brick) which he put down in front became the head, that is the eastern quarter; (the brick) which he put down on the right became the right side, that is the southern quarter; (the brick) which he put down behind became the tail, that is the western quarter; (the brick) which he put down on the left [3] became the left side, that is the northern quarter; (the brick) which he put down above became the back, that is the zenith. Agni of the five bricks is this (earth); therefore when they dig in it they knock up against the brick, against gravel. Now all this (earth) in the eyes of the birds shines at night, therefore birds do not at night rest upon it. He who knowing this piles a fire finds support, and conquers all the quarters. The Brahman is connected with Agni, therefore the Brahman finds prosperity in all the quarters; verily every quarter he goes to is his own. The fire is the nest of the waters; therefore waters draw the fire; verily they enter their own birthplace.

v. 6. 5.

Having kept the fire in the pan for a year in the second year he should offer on eight potsherds to Agni, to Indra on eleven potsherds, to the All-gods on twelve potsherds, to Brhaspati an oblation, to Visnu on three potsherds; in the third year he should sacrifice with the Abhijit (offering). In that there is (an offering) on eight potsherds, the Gayatri has eight syllables, and the morning pressing is connected with Agni and the Gayatri, verily he supports by

it the morning pressing and the Gayatri metre. In that there is (an offering) on eleven potsherds, the Tristubh has eleven syllables, and the midday pressing is connected with Indra and the Tristubh, verily he supports by it the midday pressing and the Tristubh [1] metre. In that there is (an offering) on twelve potsherds, the Jagati has twelve syllables, and the third pressing is connected with the All-gods and the Jagati, verily he supports by it the third pressing and the Jagati metre. In that there is an oblation to Brhaspati, and Brhaspati is the holy power of the gods, verily he supports by it holy power. In that there is (an offering) to Visnu on three potsherds, and Visnu is the sacrifice, verily he supports by it the sacrifice. In that he sacrifices with the Abhijit in the third year, (it serves) for conquest. In that he keeps the fire in the pan for a year, he [2] saves this world by it; in that he piles the fire in the second year, he saves the atmosphere by it; in that he sacrifices in the third year, he saves yonder world by it. This (fire) Para Atnara, Kaksivant Auçija, Vitahavya Çrayasa, and Trasadasyu Paurukutsya piled, being desirous of offspring; then indeed did they win thousands each of children; he is extended with offspring, with cattle, that measure he attains which they attained, who knowing thus piles the fire.

v. 6. 6.

a Prajapati piled the fire; it kept being razor-edged; the gods in terror did not approach it; they, clothing themselves in the metres, approached it, and that is why the metres have their name. The metres are holy power; the black antelope skin is the form of holy power; he puts on a pair of black antelope skin shoes; verily clothing himself with the metres he approaches the fire, to prevent injury to himself.

b The fire is put down as a treasure of the gods [1]. Now a treasure unguarded others find, or he cannot recollect where it is; he steps on the fire-pan; verily he makes himself its overlord, for guardianship. Or rather they say, 'It should not be stepped on'; the pan is connected with Nirrti; if he were to step on it, he would hand himself over to Nirrti; therefore it should not be stepped on. He puts down the human head, for guardianship; and moreover this is just as if one should say, 'Guard that for me' [2].

c Atharvan is Prajapati; Dadhyañc Atharvana is the fire, his bones are the bricks; as to that the seer says, 'Indra with the bones of Dadhyañc'. In that he piles the fire with the bricks, he piles up the fire with itself; he has his own self in yonder world who knows thus.

d (The fire) to be piled is the body of Agni, Vaiçvanara is the self; in that he offers to Vaiçvanara after the piling, he prepares its [3] body and mounts it; the sacrificer thus prepares his body, in that he piles the fire; in that he offers to Vaiçvanara after the piling, verily having prepared his body he mounts it with the self; therefore they do not cut off from it; verily living he goes to the gods.

e He puts on dust with a verse addressed to Vaiçvanara; Agni Vaiçvanara is this (earth), the dust is its piling; verily he piles Agni Vaiçvanara; Vaiçvanara is the form dear to Agni; verily he wins the form dear to him.

v. 6. 7.

The gods obtained the brilliance (virájam) of Agni by means of the consecration; for three nights should he be consecrated; the Viraj has three feet, he obtains the Viraj. For six nights should he be consecrated; the year consists of six seasons; the Viraj is the year, he obtains the Viraj. For ten nights should he be consecrated; the Viraj has ten syllables; he obtains the Viraj. For twelve nights should he be consecrated; the year has twelve months; the Viraj is the year; he obtains the Viraj. He should be consecrated for thirteen nights; the year has thirteen months [1]; the Viraj is the year; he obtains the Viraj. For fifteen nights should he be consecrated; the nights of the half-month are fifteen; the year is made up by the half-months; the Viraj is the year; he obtains the Viraj. For seventeen nights should he be consecrated; the year has twelve months and seven seasons; the Viraj is the year; he obtains the Viraj. For twenty-four nights should he be consecrated; the year has twenty-four half-months; the Viraj is the year; he obtains the Viraj. For thirty nights should he be consecrated [2]; the Viraj has thirty syllables; he obtains the Viraj. For a month should he be consecrated; the year is the month; the Viraj is the year; he obtains the Viraj. For four months should he be consecrated; for four months the Vasus bore him, they conquered the earth, the Gayatri metre; for eight the Rudras, they conquered the atmosphere, the Tristubh metre; for twelve the Adityas, they conquered the sky, the Jagati metre; then they attained distinction, supremacy over the gods. Therefore after keeping the fire for twelve months, should one pile it up; the year has twelve months, the fire to be piled is the year, the bricks are days and nights; he piles him with the bricks obtained; verily also he attains distinction, supremacy over his equals.

v. 6. 8.

a Agni is piled for the world of heaven; if he were not to mount after him the sacrificer would be excluded from the world of heaven. 'I have mounted on the earth; let not breath forsake me'; 'I have mounted on the atmosphere; let not offspring forsake me'; 'I have mounted on the sky, we have attained the light', he says; this is the mounting after Agni verily by it he mounts after him, to attain the world of heaven.

b If he were to set up (the eleven posts) commensurate with the wings [1], he would make the sacrificial rite too small, his offspring would be worse off than himself. He sets (it) up commensurate with the altar; verily he makes the sacrificial rite larger, his offspring does not become worse than himself.

e He should pile (the fire) of a thousand (bricks) when first piling (it); this world is commensurate with a thousand; verily he conquers this world. He should pile (it) of two thousand when piling a second time; the atmosphere is commensurate with two thousand; verily he conquers the atmosphere. He should pile (it) of three thousand when piling for the third time [2]; yonder world is commensurate with three thousand; verily he conquers yonder world.

d Knee deep should he pile (it), when piling for the first time; verily with the Gayatri he mounts this world; navel deep should he pile (it) when piling for the second time; verily with the Tristubh he mounts the atmosphere; neck deep should he pile (it) when piling for the third time; verily with the Jagati

he mounts yonder world.

e After piling the fire he should not have intercourse with a woman of pleasure, thinking, 'I shall deposit seed in that which is no womb'; nor after piling for the second time should he have intercourse with the wife of another [3], nor after piling for a third time should he have intercourse with any woman whatever. In that he piles the fire, he deposits seed; if he were to have intercourse, he would be deprived of seed. Or rather they say, 'If he were not to have intercourse, there would be no offspring.' In that he puts down the two Retahsic (bricks), they support the seed of the sacrificer; therefore he should have intercourse, for the non-spilling of seed.'

f Three seeds are there, father, son, grandson [4]; if he were to put down two Retahsic (bricks), he would cleave his seed; three he puts down, for the continuity of seed; the first Retahsic is this (earth), this (earth) is speech, therefore they see this (earth), they see speech speaking; the second is the atmosphere, the atmosphere is breath, therefore they see not the atmosphere, nor breath; the third is yonder (sky), yonder (sky) is the eye, therefore they see yonder (sky), they see the eye. With a Yajus he sets down this one [5] and yonder one, but with mind only the middle, to arrange these worlds, and also the breaths.

g 'The sacrifice offered by the Bhrgus, the Vasus, accord our desires; of thee thus offered, enjoyed, may I here enjoy wealth,' he says; verily he milks thereby the song and the recitation.

h 'Father Matariçvan, bestow flawless abodes; the flawless abodes the Uçijs have made; let Soma, all knowing, the leader, be leader; let Brhaspati recite hymns and rejoicing,' he says; that is Agni's hymn, and with it he recites after him.

v. 6. 9.

a That fire which is kept in the pan is consecrated of fires; if he were to put it down their embryos would be liable to abortion, and that would be like descending after consecration. He sets it on a throne, to support and prevent the falling of embryos, and he makes thus a consecration.

b (The fire) in the pan is an embryo, the sling is the womb; if he were to remove the pan from the sling, he would strike the embryo from the womb; the sling has six ropes; man is sixfold [1], the body, the head, four limbs; verily in himself he bears it.

c The fire is Prajapati, his breasts are the pan and the mortar; his offspring live on them; in that he puts down the pan and the mortar, with them the sacrificer milks the fire in yonder world.

d The fire is the year, its bricks are arranged threefold, those of Prajapati, of Visnu [2], of Viçvakarman; the Prajapati (bricks) are the days and nights; in that he keeps (the fire) in the pan, he puts down the Prajapati (bricks); in that he takes up the kindling-sticks, and the trees are Visnu's, verily he puts down the Visnu (bricks); in that he piles the fire with bricks, and Viçvakarman is this (earth), verily he puts down the Viçvakarman (bricks). Therefore they say, 'Threefold is Agni.'

e This thus should the sacrificer himself pile; if another pile his fire, if he

should not prosper him with sacrificial gifts, he would appropriate his fire; him who piles his fire he should prosper with sacrificial gifts; verily thus he preserves his fire.

v. 6. 10.

Prajapati piled the fire as the year by the seasons; by the spring he piled its front half, by the summer its right wing, by the rains its tail, by the autumn its left wing, by the winter its middle. By the Brahman class he piled its front half, by the lordly class its right wing, by cattle its tail, by the people its left wing, by hope its middle. He who knowing thus piles the fire piles it with the seasons; verily he wins all [1]; they hearken to him who has piled the fire, he eats food, he is resplendent. The first layer is this (earth), the mortar the plants and trees; the second is the atmosphere, the mortar the birds; the third is yonder (sky), the mortar the Naksatras; the fourth the sacrifice, the mortar the sacrificial fee; the fifth the sacrificer, the mortar offspring; if he were to pile it with three layers, he would obstruct the sacrifice, the fee, the self, offspring; therefore should it be piled with five layers; verily he preserves all. In that there [2] are three layers, (it is) since Agni is threefold; in that there are two (more), the sacrificer has two feet, (it is) for support; there are five layers, man is five fold; verily he preserves himself. There are five layers, he covers (them) with five (sets of) mortar, these make up ten, man has ten elements; he preserves man in his full extent. Again the Viraj has ten elements, the Viraj is food; verily he finds support in the Viraj and the eating of food. The sixth layer is the year, mortar is the seasons; there are six layers, six (sets of) mortar, they make up twelve, the year has twelve months; verily he finds support in the year.

The Horse Sacrifice (continued)

v. 6. 11.

The red, the dark red, the jujube red, these are for Prajapati; the brown, the reddish-brown, the parrot brown, these are for Rudra. The white, the white-eyed, the white-necked, these have the fathers as their deities. Three black barren cows are for Varuna, three white barren cows for the Sun; the dusky-spotted hornless ones are for Mitra and Brhaspati.

v. 6. 12.

The dappled, the one with cross-lines dappled, the one with dappled marks running up, these are for the Maruts; the bright, the ruddy woolled, the white, are for Sarasvati; the piebald, the grey piebald, the slightly piebald, these are for the All-gods; three dark barren cows are for Pusan, three ruddy barren cows for Mitra; the red-spotted hornless ones are for Indra and Brhaspati.

v. 6. 13.

The white limbed, the one with white limbs on one side the one with white limbs on both sides, these are for Indra and Vayu; the one with white ear-holes, that with one white ear-hole, the one with both white ear-holes, they are for Mitra and Varuna; the one with a pure tail, the one with a completely pure tail, the

one with a tail in lumps, these are for the Aṅvins; three barren cows of varied colours are for the All-gods, three white for the supreme lord; the white-spotted hornless ones are for Soma and Pusan.

v. 6. 14.

The humped, the bull, the dwarf (animal), these are for Indra and Varuna; the one with white hump, the white-backed, the white-rumped, these are for Indra and Brhaspati; the white-footed, the white-lipped, the white-browed, these are for Indra and Visnu; the three white-flecked barren cows are for Viçvakarman; the three with piebald bellies are (to be offered) to Dhatr; the white-spotted hornless ones are for Indra and Pusan.

v. 6. 15.

Three long-eared ones are for Yama; three white-footed for Soma; three ichneumons are (to be offered) to Agni, the youngest; three ruddy eighteen-month-old (sheep), these are for the Vasus; three red gallinules, these are for the Rudras; the brown-spotted hornless ones are for Soma and Indra.

v. 6. 16.

Three small-eared are for Visnu; three with red-tipped ears are (to be offered) to Visnu, the wide strider; three with dewlaps are (to be offered) to Visnu, the wide goer; three of two and a half years old are for the Adityas; three of three years old are for the Angirases; the yellow spotted hornless ones are for Indra and Visnu.

v. 6.17.

To Indra, the king, are (to be offered) three white-backed; to Indra, the overlord, three with white humps; to Indra, the self-ruler, three with white buttocks; three four-year-old (cows) are for the Sadhyas; three draught cows are for the All-gods; the black-spotted hornless ones are for Agni and Indra.

v. 6. 18.

To Aditi are (to be offered) three ruddy-spotted; to Indrani three black-spotted; to Kuhu three red-spotted; three calves to Raka; three heifers to Sinivali; the red-spotted hornless ones are for Agni and Visnu.

v. 6. 19.

Three reddish-brown ones are for Soma; to Soma, the king, are (to be offered) three dappled ones; the cloud-formed are for Parjanya; three goats with dewlaps are (to be offered) to Indrani; three ewes are for Aditi; those of auspicious mark and hornless are for sky and earth.

v. 6. 20.

There are three black-spotted for Varuna; to Varuna, the king, are (to be offered) three red-spotted; to Varuna, destroyer of foes, three ruddy-spotted; three of varied colours are for the All-gods; three dappled for all the deities; the white-spotted hornless ones are for Indra and Surya.

v. 6. 21.

To Soma, self-ruler, there are (to be offered) two oxen which drag the cart; to

Indra and Agni, the givers of force, two camels; to Indra and Agni, givers of might, two sheep that drag the plough; two heifers are for earth; to the quarters are (to be offered) two mares; two heifers are for earth; two females are for the Viraj two heifers are for earth; two oxen that drag the carriage are (to be offered) to Vayu; two black, barren cows are for Varuna; two bulls with high horns, destructive, are for the sky.

v. 6. 22.

In the morning eleven beasts of the ox kind are offered; the goat with spots, the blue jay, the Vidigaya, these are for Tvastr. For Surya there are nine white barren cows to be offered; those for Agni, Indra and Agni, and the Aṣvins are offered at the great stake.

v. 6. 23.

There are three reddish-brown ones for spring; three dappled ones for summer; three piebald (deer) for the rains; three dappled for autumn; three with dappled thighs for winter; three smeared over for the cool season; to the year are (offered) those with hanging bellies.

## PRAPATHAKA VII

The Piling of the Fire Altar (continued)

v. 7. 1.

a 'He who piles the fire without regard to the deity falls a victim to the deities; he becomes poorer; he who (piles it) according to the deity does not fall a victim to the deities; he becomes richer. With a Gayatri (verse) addressed to Agni should he stroke the first layer; with a Tristubh the second; with a Jagati the third; with an Anustubh the fourth; with a Pankti the fifth; verily he piles the fire according to the deity. He falls not a victim to the deities; he becomes richer. This is the dividing of the sacrificial food; the food is cattle, and he piles it with cattle [1].

b He who piles the fire after announcing to Prajapati does not go to ruin. The horses should stand on either side, on the left the black, on the right the white; having offered them he should put down the bricks; that is the form of Prajapati, the horse is connected with Prajapati; verily having announced to Prajapati in real presence he piles the fire, he does not go to ruin; the white horse is the form of day, the black of night; the bricks are the form of day [2], the mortar of night; when about to put down the bricks he should stroke the white horse, when about to put down the mortar he should stroke the black; verily with the days and nights he piles it.

c A golden vessel full of honey he gives, (saying), 'May I be possessed of honey'; with (a verse) addressed to Surya, containing the word 'brilliant', he should gaze (on it); verily it becomes brilliant in the midday; he causes the horse to sniff it; Indra is yonder sun, Prajapati is he; the horse is connected with Prajapati; verily he wins him straightway.

v. 7. 2.

a To thee, O Agni, the bull, the wise,  
I have come, generating thee ever new;

Be our household rites not halting;  
With thy keen holy power sharpen us.

The bricks are cattle, in each layer he puts down a bull (brick); verily in his sacrifice he makes a pairing for propagation; therefore in every herd there is a bull.

b The image of the year  
Which men revere in thee, O night,  
Making his offspring rich in heroes,  
May he obtain all life.

He puts down this Prajapati (brick) [1]; the sole eighth day is this (earth); in that food is made on the sole eighth day, he wins it thereby; this is the wish cow of Prajapati; verily by it the sacrificer in yonder world milks the fire.

c With the light wherewith the gods went upward,  
Wherewith the Adityas, the Vasus, the Rudras,  
Wherewith the Angirases attained greatness,  
With that let the sacrificer go in prosperity.

The fire is piled for the world of heaven [2]; (with the words) 'With the light wherewith the gods went upwards', he lights the fire in the pan; verily he puts down the bricks connected with the trees, to win the world of heaven.

d (Homage) to the hundred-weaponed, him of a hundred powers,  
Him of a hundred aids, the overcomer of hostility,  
To Indra who shall lead us over all obstacles  
Through autumns without fail.

e The four paths going to the gods  
Which stretch between sky and earth,  
To him, O gods, do ye all accord us  
Who brought to them unfailing power and untirelessness [3].

f Summer, winter, and spring for us,  
Autumn, the rains be favourable for us;  
May we enjoy the favour and protection  
Of these seasons through a hundred autumns.

g To the Idu year, the complete year, the year  
Pay ye honour great;  
In their lovingkindness that are worthy of sacrifice  
May we long be unfailing, unsmitten.

h Better than good have the gods brought together;  
With thee as aid may we win thee;  
Do thou, wonder-working, O drop [4], enter us,  
Be propitious and kindly to our children, our descendants.

i He puts down these unfailing (bricks), they are the gods unconquered; verily he enters them; he is not conquered.

k The theologians say, 'Since the months, the half-months, the seasons, the

years cook the plants, then why is the offering of first-fruits made to other deities?' The gods conquered these (plants); if he were to offer to the seasons, he would cause strife with the gods; having offered the offering of first-fruits, he offers these libations; verily he delights the half-months, the months, the seasons, the year; he does not cause strife with the gods. 'Better than good have the gods brought together', he says, for the eating of the offering, to prevent the defeat of the sacrificer.

v. 7. 3.

a Thou art the thunderbolt of Indra, slaying foes;  
Guarding our bodies, lying in wait;  
He who in east, south, west,  
In the north, as a foe plots against us,  
May he strike on this rock.

The gods and the Asuras were in conflict; the Asuras sought to force them from the quarters; the gods repelled them with arrow and thunder bolt; in that he puts down the thunderbolt (bricks), he repels his foes with arrow and thunderbolt; in the quarters [1] he puts down; verily he puts round him those citadels of the gods, which guard the body.

b O Agni and Visnu,  
May these songs gladden you in unison;  
Come ye with radiance and strength.

The theologians say, 'Since they do not offer to any deity, then what deity has the stream of wealth?' Wealth is Agni, this stream is his; wealth is Visnu, this stream is his; with a verse addressed to Agni and Visnu he offers the stream of wealth; verily he unites them with their proper portions; verily also [2] he makes this libation to have an abode; he wins that for desire of which he makes this offering. The fire is Rudra; now two are his bodies, the dread the one, the auspicious the other; in that he offers the Çatarudriya, he soothes with it his dread form; in that he offers the stream of wealth, he delights with it his auspicious form. He, who knows the support of the stream of wealth [3], finds support. If there is any butter left over, in it he should cook a mess for the Brahmans, four Brahmans should eat it; the Brahman is Agni Vaiçvanara, Vaiçvanara, is the form dear to Agni; verily he establishes it in his dear form. He should give four cows; verily with them the sacrificer in yonder world milks the fire.

v. 7. 4.

a 'To thought I offer with mind, with ghee', he says; the oblation to Viçvakarman is called the undeceivable; the foe cannot deceive him who has piled; verily also he wins the gods.

b 'O Agni, to-day', (with these words) he offers with a Pankti verse, and by the Pankti and the libation he grasps the beginning of the sacrifice.

c 'Seven are thy kindling-sticks, O Agni; seven thy tongues', he says; verily he wins the Hotr's offices. Agni went away from the gods, desiring a portion [1]; to him they assigned this as a portion; that is the Agnihotra, of Agni;

then is he born indeed when he is completely piled. Verily to him on birth he gives food; he delighted delights him, he becomes richer.

d The theologians say, 'Since it is as the Garhapatya that (the fire) is piled, then where is its Ahavaniya?' 'Yonder sun', he should reply, for in it they offer to all the gods [2]. He who knowing thus piles the fire straightway makes pleased the gods.

e O Agni, the glorious, lead him to glory;  
Bring hither the fame that is Indra's;  
May he be head, overlord, resplendent,  
Most famed of his equals.  
With look auspicious first they underwent  
Fervour and consecration, the seers who found the heavenly light;  
Thence was born the kingly power, might and force;  
May the gods in unison accord that to us.  
Disposer, ordainer, and highest [3] onlooker,  
Prajapati, supreme lord, the ruler;  
The Stomas, the metres, the Nivids, mine they call;  
To him may we secure the kingdom.  
Turn towards me, come to me;  
May he be your ruler, your overlord;  
On his discernment do ye depend;  
Upon him henceforth do ye all serve.

He puts down these supporters of the realm; this is the realm supporting piling of the fire; verily with it he bestows on him the kingly power, he becomes the kingly power, the kingly power does not fall away from him.

v. 7. 5.

a Just as a son born dies, so dies he whose fire in the pan is extinguished. If he were to make it by friction, he would divide (the fire), he would produce a foe for him. It must again be kindled (with wood) around; verily he produces it from its own birthplace, he does not produce a foe for him. Darkness seizes on him whose fire in the pan is extinguished, darkness is death; a black garment, a black heifer are the sacrificial fees; verily with darkness [1] he smites away the darkness which is death. Gold he gives, gold is light; verily with the light he smites away the darkness; moreover gold is brilliance; verily he confers brilliance upon himself.

b Like heavenly light, the heat; hail! Like heavenly light, the Arka hail! Like heavenly light, the bright; hail! Like heavenly light, the light; hail! Like heavenly light, the sun; hail!

The fire is Arka, the horse sacrifice is yonder sun [2]; in that he offers these libations he unites the lights of the Arka and the horse sacrifice; he indeed is an offerer of the Arka and the horse sacrifice, for whom this is done in the fire.

c The waters were first this world, the moving; Prajapati saw this first layer, it he put down, it became this (earth). To him Viçvakarman said, 'Let me come

to thee'; 'There is no space here', he answered [3]. He saw this second layer, he put it down, it became the atmosphere. The sacrifice said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the regional (bricks)', he replied. He came with the regional (bricks), he put them down, they became the regions [4]. The supreme lord said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He saw this third layer, he put it down, it became yonder (world). Aditya said to Prajapati, 'Let me come to thee' [5]; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He said to the supreme lord, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the space-filler', he replied. He came to him by the space filler; therefore the space-filler is unexhausted, for yonder Aditya is unexhausted [6]. To them the seers said, 'Let us come to you.' 'In what way will ye come?' 'By greatness', they replied. To them they came with two (more) layers; (the fire) became one of five layers. He who knowing thus piles the fire becomes greater, he conquers these worlds, the gods know him; moreover he attains community with these deities.

v. 7. 6.

a The fire is a bird; if the piler of the fire were to eat of a bird, he would be eating the fire, he would go to ruin. For a year should he observe the vow, for a vow goes not beyond a year.

b The fire is an animal; now an animal destroys him who moves up to it face to face; therefore he should go up to it from behind while it is looking towards the front, to prevent injury to himself.

c 'Brilliance art thou, grant me brilliance, restrain earth [1], guard me from the earth. Light art thou, grant me light, restrain the atmosphere, guard me from the atmosphere. Heavenly light art thou, grant me heavenly light, restrain the heavenly light, guard me from the sky', he says; by these are these worlds supported; in that he puts them down, (it is) for the support of these worlds. Having put down the naturally perforated (bricks) he puts down the gold bricks; the naturally perforated are these worlds, gold is light; in that having put down the naturally perforated [2] he puts down the gold bricks; verily he makes these worlds full of light by means of them; verily also by them these worlds shine forth for him.

d Those flames of thine, O Agni, which rising in the sun,  
 With rays envelop the sky,  
 With all of them bring us to brilliance, to man.  
 Those flames of yours in the sun, O gods,  
 Those flames in cattle, in horses,  
 O Indra and Agni, with all of these  
 Grant us brilliance, O Brhaspati.  
 Grant us brilliance [3] in our Brahmins,  
 Place brilliance in our princes,

Brilliance in Viçyas and Çudras;  
With thy flame grant me brilliance.

The glory and power of him who has piled the fire go apart twofold, or to the fire which he has piled or to the man who has sacrificed. In that he offers these libations, he places in himself power and fame.

e He who having piled the fire steps on it is liable to go to ruin. 'To thee I come praising with holy power'; with this verse addressed to Varuna [4] should he offer; that is the soothing of the fire and the protection of himself.

f He who piles the fire is made into an offering; just as an offering spills, so he spills who having piled the fire approaches a woman; with clotted curds for Mitra and Varuna he should sacrifice; verily he approaches unity with Mitra and Varuna, to avoid his spilling.

g He who knows the fire to rest on the seasons, for him the seasons go in order; he finds support. The fire resting on the seasons is the year [5]; the head is the spring, the right side summer, the tail the rains, the left side autumn, the middle winter, the layers the first half-months, the mortar the second half-months, the bricks the days and nights; this is the fire resting on the seasons; he who knows thus, for him the seasons go in order; he finds support.

h Prajapati, desirous of supremacy, put down the fire; then did he attain supremacy; he who knowing thus piles the fire attains thus supremacy.

v. 7. 7.

a What has flowed from purpose, or heart,  
Or what is gathered from mind or sight,  
Follow to the world of good deed,  
Where are the seers, the first-born, the ancient ones.

b This I place around thee, O abode, the treasure  
Whom the all-knower hath brought here;  
After you the lord of the sacrifice will follow;  
Know ye him in the highest firmament.

c Know ye him in the highest firmament,  
O gods associates, ye know his form;  
When he shall come [1] by the paths, god-travelled,  
Do ye reveal to him what is sacrificed and bestowed.

d Move ye forward; go ye along together,  
Make ye the paths, god-travelled, O Agni  
In this highest abode,

O All-gods, sit ye with the sacrificer.

e With the strew, the encircling- stick,  
The offering-ladle, the altar, the grass (barhis),  
With the Rc, bear this sacrifice for us  
To go to the heaven to the gods.

f What is offered, what is handed over,  
What is given, the sacrificial fee,  
That [2] may Agni Vaiçvanara  
Place in the sky among the gods for us.

g That by which thou bearest a thousand,  
Thou, O Agni, all wealth,  
By that (path) do thou bear the sacrifice of ours,  
To go to the gods in heaven.  
h By that (path) by which, O Agni, the priests, busy,  
Bear the fees, the sacrifice,  
By that do thou bear this sacrifice of ours,  
To go to the gods in heaven.  
i By that (path) by which, O Agni, the doers of good deeds,  
Obtain the streams of honey,  
By that do thou bear this sacrifice of ours,  
To go to the gods in heaven.  
k Where are the streams that fail not  
Of honey and of ghee,  
May Agni Vaiçvanara place us  
In heaven among the gods.

v. 7. 8.

a Thy kindling-sticks, O Agni, thine abodes,  
Thy tongues, O all-knower, thy light,  
Thy cracklings, thy drops,  
With these pile thyself, well knowing.

The fire is an extended sacrifice; what of it is performed, what not? What the Adhvaryu in piling the fire omits, that of himself he omits. 'Thy kindling-sticks, O Agni, thine [1] abodes', he says; this is the self piling of the fire; verily the fire piles the fire, the Adhvaryu omits nothing from himself.

b To the four quarters let the fires advance;  
May he bear this sacrifice for us, well knowing;  
Making rich the ghee, immortal, full of heroes,  
The holy power is the kindling-stick of the libations.

The tortoise is put down for the world of heaven; 'To the four quarters let the fires advance', he says [2]; verily by it he recognizes the quarters; 'May he bear this sacrifice for us, well knowing', he says, for guidance to the world of heaven; 'The holy power is the kindling-stick of the libations', he says. By means of the holy power the gods went to the world of heaven; in that he puts down (the tortoise) with (a verse) containing the word 'holy power', by the holy power the sacrificer goes to the world of heaven.

c The fire is Prajapati here; cattle are the offspring; the form the metres; all colours of bricks should he make; verily by the form he wins offspring, cattle, the metres; verily also he piles it winning it for offspring, cattle, the metres.

v. 7. 9.

a In me I take first Agni,  
For increase of wealth, for good offspring with noble heroes;

In me offspring, in me radiance I place;  
May we be unharmed in our body with good heroes.  
b The immortal Agni who hath entered  
Into us mortals within the heart, O fathers,  
May we enclose him in ourselves;  
May he not abandon us and go afar.

If the Adhvaryu without taking the fire in himself were to pile it, he would pile his own fire also [1] for the sacrificer. Now cattle depend upon the fire; cattle would be likely to depart from him. 'In me I take first Agni', he says; verily in himself he supports his own fire, cattle depart not from him.

b The theologians say, 'Since clay and water are not food for Agni, then why is he piled with clay and water?' In that he joins with water [2] and all the deities are the waters, verily he unites him with the waters. In that he piles with clay and Agni Vaiçvanara is this earth, verily he piles Agni with Agni.  
c The theologians say, 'Since the fire is piled with clay and water, then why is it called the fire?' In that he piles with the metres and the metres are fires, therefore is it called fire. Moreover Agni Vaiçvanara is this (earth); in that [3] he piles with clay, therefore is it called the fire.

d He puts down golden bricks; gold is light; verily he confers light upon him; again gold is brilliance; verily he confers radiance upon himself. He, who piles (the fire) with faces on all sides, eats food in all his offspring, conquers all the quarters. In the east he puts down a Gayatri, a Tristubh on the south, a Jagati on the west, an Anustubh on the north, a Pankti in the middle; this is the fire with faces on all sides: he, who knowing thus piles it, eats food in all his offspring, conquers all the quarters; verily also he weaves quarter in quarter; therefore quarter is woven in quarter.

v. 7. 10.

Prajapati created the fire; it created ran away east from him; he cast the horse at it, it turned to the south; he cast the ram at it, it turned to the west; he cast the bull at it, it turned to the north; he cast the goat at it, it ran upwards. He cast the man at it. In that he puts down the heads of animals, he piles it [1], winning it on every side. The heads of animals are bricks, breath supporting, full of sight; in that he puts down the heads of animals, the sacrificer breathes with them in yonder world; verily also these worlds shine forth for him by them. He puts them down after smearing with mud, for purity. The fire is an animal, animals are food, the heads of animals are this fire; if he desire of a man, 'May his food be less' [2], he should put down for him the heads of animals more closely together; his food becomes less; if he desire of a man, 'May his food be similar (to what he has now)', he should put them down for him at a mean distance; verily his food becomes the same; if he desire of a man, 'May his food become more', he should put them down separating them at the ends of the pile; verily at the ends also he wins food for him; his food becomes more.

The Horse Sacrifice (continued)

v. 7. 11.

Flies with the teeth, frogs with the grinders; the cater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the gums; Avaka grass with pieces of gravel; with the Avakas gravel; with the hump the tongue; with the shouter the palate, Sarasvati with the tongue tip.

v. 7. 12.

Strength with the jaws; the waters with the mouth; the Adityas with the hair; support with the lower lip; the existent with the upper; the clearness with what is between; by the gloss the external (radiance); by the knob the thundering; by the eyes Surya and Agni; by the two pupils the two lightnings; the lightning-stroke by the brain; might by the marrow parts.

v. 7. 13.

Tortoises with the hooves; with the flesh of the hooves francolin partridges; the Saman with the dewclaws; speed with the legs; health with the two knees; strength with the two Kuhas; fear with the two movers; the secret with the two sides; the Açvins with the two shoulders Aditi with the head; Nirrti with the bald head.

v. 7. 14.

The yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; with the gloss skin; with the Parakaça the interior; with hair the flies; Indra with the hard-working bearing part; Brhaspati with the seat of the birds; the chariot with the cervical vertebrae.

v. 7. 15.

Indra and Varuna with the two buttocks; Indra and Agni with the flesh below the buttocks; Indra and Brhaspati with the two thighs; Indra and Visnu with the knees; Savitr with the tail; the Gandharvas with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras; the going with the two Sthuras; the going to with the two centres of the loins.

v. 7. 16.

For Indra the breast, for Aditi the flanks, for the quarters the cervical cartilages; the clouds with the heart and its covering; atmosphere with the pericardium; the mist with the flesh of the stomach; Indrani with the lungs; ants with the liver, the hills with the intestines; the ocean with the stomach; Vaiçvanara with the fundament.

v. 7. 17.

For Pusan the rectum; for the blind serpent the large entrails; serpents with the entrails; seasons with the transverse processes; sky with the back; for the Vasus the first vertebra; for the Rudras the second; for the Adityas the third; for the Angirases the fourth; for the Sadhyas the fifth; for the All-gods the sixth.

v. 7. 18.

Force with the neck; Nirrti with the bones; Indra with the hard-working bearing part; for Rudra the moving shoulder; for day and night the second (part); for

the half-months the third; for the months the fourth; for the seasons the fifth; for the year the sixth.

v. 7. 19.

Joy with the delighter; love with the two Pratyasas; fear with the two Çitimans; command with the two Praçasas; sun and moon with the two kidney parts; the dark and the light with the two kidneys; the dawning with the form; the setting with the formless.

v. 7. 20.

Day with the flesh; night with the fat; the waters with the juice; ghee with the sap; ice with the fat (vása); hail with the rheum of the eyes; with tears hoar-frost; sky with the form; the Naksatras with the shadow; earth with the hide; the skin with the skin; to it brought up hail! To it slaughtered hail! To it offered hail!

v. 7. 21.

For Agni the first rib; for Sarasvati the second; for Soma the third; for the waters the fourth; for the plants the fifth; for the year the sixth; for the Maruts the seventh; for Brhaspati the eighth; for Mitra the ninth; for Varuna the tenth; for Indra the eleventh for the All-gods the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 22.

For Vayu the first rib; for Sarasvati the second; for the moon the third; for the Naksatras the fourth; for Savitr the fifth; for Rudra the sixth for the serpents the seventh; for Aryaman the eighth; for Tvastr the ninth for Dhatri the tenth; for Indrani the eleventh; for Aditi the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 23.

The path with the two parts near the kidneys; continuance with the two sinew parts; parrots with bile; jaundice with the liver; the Haliksnas with the evil wind; Kuçmas with dung; the worms with the contents of the intestines; dogs with the cutting up; serpents with the smell of the blood, birds with the smell of the cooking; ants with the fragments.

v. 7. 24.

With strides the courser hath strode out,  
In unison with the All-gods worthy of sacrifice;.  
Do thou bear us to the world of good deeds;  
May we rejoice in thy strength.

v. 7. 25.

a Thy back is the sky; thy place earth; thy breath the atmosphere; thy birthplace the ocean.

b Thine eye the sun; thy breath the wind; thine ear the moon; thy joints the months and the half-months; thy limbs the seasons; thy greatness the year.

v. 7. 26.

Agni was the animal; with it they sacrificed; it won this world where Agni is;

this is thy world, thou wilt win it, and so snuff (it).

Vayu was the animal; with it they sacrificed; it won this world where Vayu is;  
this is thy world, therefrom will I obstruct thee if thou dost not snuff (it).

Aditya was the animal; with it they sacrificed; it won this world where Aditya  
is; this is thy world, thou wilt win it if thou dost snuff it.

— Yajur Veda - Kanda V