

# KANDA VII

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## KANDA VII

### THE EXPLANATION OF THE SOMA. SACRIFICE (continued)

#### PRAPATHAKA I

##### The One Day Sacrifices

vii. 1. 1.

Production of offspring is light.

Agni is the light of the gods; the Viraj is the light of the metres.

The Viraj of speech ends in Agni; it is produced according to the Viraj.

Therefore it is called light.

Two Stomas bear the morning pressing, like expiration and inspiration; two the midday pressing, like eye and ear; two the third pressing, like speech and support.

This sacrifice is commensurate with man, and is perfect [1].

Whatever desire a man has, he wins by it, for one wins all by that which is perfect.

By means of the Agnistoma Prajapati created offspring; by means of the Agnistoma he grasped them.

When he grasped them the mule escaped.

Following it he took its seed, and placed it in the ass.

Therefore the ass has double seed.

They also say, 'He placed it in the mare.' Therefore the mare has double seed.

They also say, 'In the plants [2] he placed it.' Therefore plants, though not anointed, glisten.' They also say, 'He placed it in offspring.' Therefore twins are born.

Therefore the mule has no offspring, for his seed has been taken from him.

Therefore he is not suitable for the sacrifice, but is suitable if there is a sacrifice when one gives (to the priests) all one's goods or a thousand, for he escaped.

He who knowing thus sacrifices with the Agnistoma begets unborn offspring and grasps those that are born.

Therefore they say, 'It is the best of sacrifices [3].' Prajapati indeed is the best, for he sacrificed with it first.

Prajapati desired, 'May I have offspring.' He meted out the Trivrt from his mouth.

After it the god Agni was created, the Gayatri metre, the Rathantara Saman, of men the Brahman, of cattle the goat; therefore are they the chief, for they were produced from the mouth.

From the breast and arms he meted out the PaòcadaÁa Stoma.

After it the god Indra was created, the Tristubh metre, the Brhat [4] Saman, of men the Rajanya, of cattle the sheep.

Therefore they are strong, for they were created from strength.

From the middle he meted out the SaptadaÁa Stoma.

After it the All-gods as deities were created, the Jagati metre, the Vairupa Saman, of men the VaiÁya, of cattle cows.

Therefore are they to be eaten, for they were created from the receptacle of food.

Therefore are they more numerous than others, for they were created after the most numerous of the gods.

From his feet he meted out the EkavinÁa Stoma.

After it the Anustubh metre [5] was created, the Vairaja Saman, of men the «udra, of cattle the horse.

Therefore the two, the horse and the «udra, are dependent on others.

Therefore the «udra is not fit for the sacrifice, for he was not created after any gods.

Therefore they depend on their feet, for they were created from the feet.

The Trivrt is the breaths; the PaòcadaÁa the half-months; the SaptadaÁa Prajapati; these worlds are three; the EkavinÁa is the sun yonder.

In this they rest, in this they find support.

He who knows thus rests on this, finds, support in this.

vii. 1. 2.

At the morning pressing he keeps glorifying the Trivrt Stoma by the Gayatri metre; the PaòcadaÁa Stoma by the Trivrt, which is splendour; the SaptadaÁa by the PaòcadaÁa which is force and strength; the EkavinÁa by the SaptadaÁa which is connected with Prajapati and causes begetting. Verily thus Stoma glorifies Stoma; verily also Stoma leads Stoma forth. As many as are the Stomas, so many are desires, so many the worlds, so many the lights; verily so many Stomas, so many desires, so many worlds, so many lights does he win.

vii. 1. 3.

The theologians say, 'He indeed would really sacrifice, who having sacrificed with the Agnistoma should also sacrifice with the Sarvastoma.' If they omit the Trivrt Stoma, then his vital airs are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my vital airs. If they omit the

PaÒcadaÁa Stoma, his strength is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my strength.' If they omit the SaptadaÁa Stoma [1], his offspring is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my offspring.' If they omit the EkavinÁa Stoma, his support is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my support.' If they omit the Trinava Stoma, his seasons and the strength of the Naksatras are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my seasons and the strength of the Naksatras' [2]. If they omit the TrayastrinÁa Stoma, his deities are omitted, and he who offers the sacrifice does so with the wish, 'May it be in my deities.' He who knows the lowest of the Stomas attaining the first place, obtains him self the first place. The Trivrt is the lowest of Stomas, the Trivrt occupies the first place. He who know thus obtains the first place.

## THE EXPOSITION OF THE SATTRAS

### The Ahina Sacrifices

vii. 1. 4.

The Angirases performed a sacrificial session.

They went to the world of heaven.

Of them Havismant and Haviskrt were left behind.

They desired, 'May we two go to the world of heaven.' They two saw this two-night rite, they grasped it, and sacrificed with it.

Then they went to the world of heaven.

He, who knowing thus offers the two-night sacrifice, goes to the world of heaven.

They went with the first day and arrived with the second [1].

The first day is the Abhiplava, the second the complete (gati).

The first day is the Jyotistoma form of the Agnistoma; with it he wins splendour.

The second day is an Atiratra with all the Stomas, that he may obtain all and win all.

On the first day the Saman is in the Gayatri (metre).

The Gayatri is brilliance and splendour; verily he bestows brilliance and splendour on himself.

On the second day (the Saman) is in the Tristubh metre.

The Tristubh is force and strength; verily he bestows force and strength on himself.

The Saman on the first day [2] is the Rathantara.

The Rathantara is this (earth); verily he stands firm on this (earth). (The

Saman) on the second is the Brhat.

The Brhat is yonder (sky); verily he stands firm on yonder (sky).

They say, 'Where are the Jagati and the Anustubh?' On the first day the Saman is that of Vikhanas; verily he does not leave the Jagati.

On the second it is the SodaÁin; verily he does not leave the Anustubh.

Then they say, 'If the days fall in the same half month, then the strength of one day only will belong to the rite.' The first day takes place on the night of new moon; the second on the next day, verily the days fall on separate half-months, and have the several strengths.

The first day has Havismant, the second Haviskrt in the finale, for support.

vii. 1. 5.

This was in the beginning the waters, the ocean.

In it Prajapati becoming the wind moved.

He saw her, and becoming a boar he seized her.

Her, becoming ViÁvakarma, he wiped.

She extended, she became the earth, and hence the earth is called the earth (lit. 'the extended').

In her Prajapati made effort.

He produced the gods, Vasus, Rudras, and Adityas.

The gods said to Prajapati, 'Let us have offspring.' He said [1], 'As I have created you by penance, so seek ye offspring in penance.' He gave to them Agni as a support, saying, 'Strive with that support.' They strove with Agni as a support.

After a year they produced one cow.

They gave it to the Vasus, Rudras, and Adityas, saying 'Guard it.' The Vasus, Rudras, and Adityas guarded it.

It produced for the Vasus, Rudras, and Adityas (each) three hundred and thirty-three [2].

Thus she became the thousandth.

The gods said to Prajapati, 'Cause sacrifice to be made to us with a thousand.' He caused sacrifice to be made by the Vasus with the Agnistoma.

They won this world and gave (the thousandth).

He caused sacrifice to be made by the Rudras with the Ukthya.

They won the atmosphere and gave (the thousand).

He caused sacrifice to be made by the Adityas with the Atiratra.

They won yonder world, and gave (the thousand).

Now the atmosphere [3] was broken.

Therefore the Rudras are murderous, for they have no support.

Therefore they say, 'The midmost day of the three-day night is not fixed; for it was moved.' The Ajya («astra) of the midmost day is in the Tristubh metre.

He recites the Samyana hymns, then recites the SodaÁin, that the day may be made firm and be not loose.

Therefore in the three-night rite, the first day should be an Agnistoma, then an Ukthya, then an Atiratra, for the separation of these worlds.

On each day in succession he gives three hundred continuously [4], for the continuance of these worlds.

He should not break the decades lest he should thus destroy the Viraj.

Now for the thousandth Indra and Visnu strove.

Indra reflects, 'By this Visnu will appropriate all the thousand.' They made arrangement as to it, Indra got two-thirds, Visnu the remaining third; verily the fact is recorded in the verse, 'Ye twain have conquered.' It is the Achavaka [5] who recites this verse.

Now (some say), 'The thousandth is to be given to the Hotr'; what is left over, is left over for the Hotr; the Hotr is the receiver of what has not been taken.

Then others say, 'It is to be given to the Unnetr.' This is left over of the thousand, and the Unnetr is the one of the priests who is left over.

Then some say, 'It is to be given to all those who have a place in the Sadas.'

Then some say, 'It should be driven away and allowed to wander at will.' Then

some say, 'It is to be given to the Brahman and the Agnidh [6], two shares to the Brahman and the third to the Agnidh.

For the Brahman is connected with Indra, the Agnidh with Visnu; (verily the division is) just as they two agreed upon.

Then some say, 'The one which is beautiful and of varied colour is the one to be given.' Then others say, 'The one which has two colours and on either side is spotted is the one to be given', for the gaining of a thousand.

That indeed is the march of the thousand (sah·srazy·yana).

There are a thousand Stotriyas, a thousand gifts (to the priests); the world of heaven is measured by a thousand; (verily it serves) for the winning of the heavenly world.

vii. 1. 6.

Soma found a thousand; Indra discovered it after him.

Yama approached them and said to them, 'May I have a share too in it.' They said to him, 'Be it so.' Yama saw in one of the (cows) strength.

He said to them, 'This one has the strength of the thousand, this be mine, the rest yours.' They said, 'We all see that in this one is strength [1].

Let us each have a portion.' So they took shares in the one.

They put her into the waters, saying, 'Come out for Soma.' She came out in the shape of a red brown cow of one year old, together with three hundred and thirty three.

Therefore let one buy the Soma with a red brown cow one year old.

He, who knowing thus buys the Soma with a red brown cow one year old, buys the Soma with three hundred and thirty-three [2] and sacrifices with Soma for which he has paid a good price.

They put her into the waters, saying, 'Come out for Indra.' She came out in the shape of a red draught animal with good characteristics, destroying foes, together with three hundred and thirty-three.

Therefore one should give a red draught animal with good characteristics, destroying foes.

He who knowing thus gives a red draught animal with good characteristics, destroying foes, gives her as three hundred and thirty-three [3].

They put her into the waters' saying, 'Come out for Yama.' She came out in the shape of an aged, stupid, utterly bad animal, together with three hundred and thirty-three.

Therefore one should offer as the funeral cow one that is aged, stupid, utterly bad.

If a man knowing thus offers a cow that is aged, stupid, utterly bad, as the funeral cow, she becomes for him in yonder world three hundred and thirty-three.

Speech is the thousandth.

Therefore [4] a boon must be given; for she is a boon, and when she is given she is a thousand.

Therefore one must not accept a boon; for she is a boon; verily he would be accepting a thousand.

Let him say, 'She is a boon', and of another, 'Let this be mine'; verily he avoids accepting a thousand.

She should be spotted on either side.

They say, 'Let her be spotted on one side only; spotted is the thousand on the other side.' The one for a boon [5] should be beautiful, perfect in form; for she is a boon; (verily it serves for) prosperity.

Leading her round to the north of the Agnidh's place he makes her smell the wooden tub near the Ahavaniya fire, saying,

'Smell the tub, O great one, with broad stream rich in milk;  
Let the drops enter thee as the streams the ocean;  
Give me a share in a thousand, with offspring, with cattle;  
Let wealth again visit me.'

Verily he unites him with offspring, with cattle, with wealth [6]. He becomes rich in offspring, in cattle, in wealth, who knows thus. Having gone round the Agnidh's place with her, he should offer in front, while the cow stands facing (him), Saying,

Ye twain have conquered; ye are not conquered;  
Neither of the two of them hath been defeated;  
Indra and Visnu when ye contended,  
Ye did divide the thousand into three.'

The thousand is divided into three parts at the three-night festival; verily he makes her possessed of a thousand, he makes her the measure of a thousand [7]. He offers to her forms; verily he unites her with her forms. Rising up he mutters in her ear,

'O Ida, Ranti, Aditi, Sarasvati, Priya, Preyasi, Mahi, ViÁruti,  
These, O inviolable one, are thy names;  
Proclaim me among the gods as a doer of good deeds.'

Verily she proclaims him among the gods, and the gods take note of him.

vii. 1. 7.

By the thousandth the sacrifice goes to the world of heaven.

She makes him go to the world of heaven. 'Do thou make me go to the world of heaven', he says; verily she makes him go to the world of heaven. 'Do thou make me go to the world of light', he says; verily she makes him go to the world of light. 'Do thou make me go to all holy worlds', he says; verily she makes him go to all holy worlds [1]. 'Do thou make me go to a secure place, with offspring and cattle, let wealth again visit me', (he says); verily she establishes him with offspring and cattle in wealth.

Rich in offspring, cattle, and wealth he becomes who knows thus.

He should give her to the Agnidh, or the Brahman, or the Hotr or the Udgatr, or the Adhvaryu.

In giving her, he gives a thousand.

A thousand he accepts who not knowing [2] accepts her.

He should accept her, (saying), 'Thou art one, not a thousand.

Thee as one I accept, not a thousand; come to me as one, not as a thousand'; verily he who knows thus accepts her as one, not as a thousand. 'Thou art gentle, resting well, auspicious; come to me as gentle, well resting, auspicious,' [3] he says; verily she becoming gentle, well resting, auspicious, comes to him, and harms him not.

The theologians say, 'Does the thousandth follow the thousand? or the thousand follow the thousandth?' If he were to let her go to the east, the thousandth would follow the thousand; now the thousand has no understanding, and would not recognize the world of heaven.

He lets her go to the west; the thousand follow after her.

She knowing goes to the world of heaven.

He lets her go towards the sacrificer.

Quickly a thousand springs up.

The (thousandth) is the last to be taken, but the first to go to the gods.

vii. 1. 8.

Atri gave offspring to Aurva who was desirous of children. She deemed herself empty, without strength, weak, worn out. He saw the four night rite; he grasped it, and sacrificed with it. Then indeed were four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. He, who knowing thus offers the four-night rite, has four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. The Pavamana (Stomas) which are twenty-fourfold are splendour [1]; the increasing Stomas are prosperity. Atri who had faith as his deity and offered sacrifices was not visited by the four strengths, brilliance, power, splendour, food. He saw these four Soma libations with the four Stomas; he grasped them and sacrificed with them. He won brilliance with the first, power with the second, splendour with the third, food with the fourth. He, who knowing thus, grasps the four Soma libations with the four Stomas and sacrifices with them, wins brilliance with the first, power with the second, splendour with the third, food with the fourth. With the success which Atri had, the sacrificer prospers.

vii. 1. 9.

Jamadagni desiring prosperity, sacrificed with the four-night rite. He prospered therein, and accordingly the two descendants of Jamadagni are not seen as grey-haired. That prosperity is his who knowing thus offers the four-night rite. On the Upasads offerings of the sacrificial cake are made. The sacrificial cake is cattle; verily he wins cattle. The sacrificial cake is food; verily he wins food. An eater of food and owner of cattle he becomes who knowing thus offers the four-day rite.

vii. 1. 10.

The year was alone in the world.

He desired, 'May I create the seasons.' He saw this five-night rite; he grasped it and sacrificed with it.

Then indeed he created the seasons.

He who- knowing thus offers the five-night rite gains offspring.

The seasons being created were not distinguished.

They saw this five-night rite.

They grasped it and sacrificed with it.

Then they were distinguished [1].

He who knowing thus offers the five-night rite is distinguished from the enemy that hates him.

Sarvaseni «auceya desired, 'May I be rich in cattle.' He grasped this five-night rite and sacrificed with it.

Then indeed he obtained a thousand cattle.

He who knowing thus offers the five-night rite obtains a thousand cattle.

Babara Pravahani desired, 'May I be a speaker of speech.' He grasped the five-night rite [2] and sacrificed with it.

Then indeed he became a speaker of speech.

He, who knowing thus offers the five-night rite, becomes a speaker of speech, and men call him 'lord of speech'.

The four-night rite is incomplete; the six-night rite is redundant, the correct sacrifice is the five-night rite.

He who knowing thus sacrifices with the five-night rite sacrifices with the correct sacrifice.

The (sacrifices) last five nights; the year consists of five seasons [3]; verily he stands firm in the year with its five seasons.

Again the Pankti has five elements, the sacrifice is fivefold; verily he wins the sacrifice.

There is an Agnistoma characterized by the Trivrt (Stoma); verily he wins brilliance.

There is a PaÒcadaÁa (Stoma); verily he wins power.

There is a SaptadaÁa (Stoma), for the obtainment of food; verily also he gains offspring by reason of it.

There is an Agnistoma with the PaÒcadaÁa (Stoma), for the gaining of Prajapati; (it has) the characteristics of the Mahavrata, for the gaining of food.

There is a ViÁvajit Atiratra, with all the Prstha (Stotras), for the winning of all.

The Horse Sacrifice (continued)

vii. i. 11.

a On the instigation of god Savitr, I take thee with the arms of the AÁvins, with the hands of Pusan.

b This bond of order they grasped

At their assemblies in ages gone by, the sages;  
Therewith the gods mastered the pressed (juice),  
In the Saman of order declaring the stream.

c Thou art surrounding; thou art the world; thou art the restrainer; thou art the supporter; do thou go, with the cry of 'Hail!' to Agni VaiÁvanara, the extending.

d Thou art the restrainer, the ruler on earth; thou art the restrainer who dost restrain; thou art the supporter who dost support.

c For ploughing thee! For comfort thee! For wealth thee! For increase thee!

f For earth thee! For the atmosphere thee! For sky thee!

g For being thee! For not being thee! For the waters thee! For the plants thee!  
For all creatures thee!

vii. 1. 12.

a Many through thy dam, powerful through thy sire, thou art a horse, thou art a steed, thou art a runner, thou art a male, thou art a strong horse, thou art a racer, thou art powerful, thou art a stallion, thou art heroic hearted; 'goer' is thy name; do thou follow the course of the Adityas.

b To Agni hail! Hail to Indra and Agni! Hail to Prajapati! Hail to the All-gods! Hail to all the deities!

c Here is support, hail! Here is keeping apart, hail! Here is joy, hail! Here is delight, hail!

d Thou art becoming; to being thee, to what is becoming thee, to what shall be thee! To all beings thee!

e O gods that guard the quarters, do ye guard for the gods for sacrifice this horse duly besprinkled.

vii. 1. 13.

To the going hail!

To the advancing hail!

To the running hail!

To him after he hath run hail!

To the crying of 'shoo' hail!

To him over whom is cried 'shoo' hail!

To him who hath moved hail!

To him who hath moved forward hail!

To him springing forward hail!

To him jumping away hail!

To him who advanceth hail!

To him who advanceth forward hail!

To all hail!

vii. 1. 14.

To Agni hail!

To Soma hail!

To Vayu hail!

To the joy of the waters hail!

To Savitr hail!

To Sarasvati hail!  
To Indra hail!  
To Brhaspati hail!  
To Mitra hail!  
To Varuna hail!  
To all hail!

vii. 1. 15.

To earth hail!  
To atmosphere hail!  
To sky hail!  
To the sun hail!  
To the moon hail!  
To the Naksatras hail!  
To the eastern quarter hail!  
To the southern quarter hail!  
To the western quarter hail!  
To the northern quarter hail!  
To the zenith hail!  
To the quarters hail!  
To the intermediate quarters hail!  
To the half-years hail!  
To the autumns hail!  
To the days and nights hail!  
To the half-months hail!  
To the months hail!  
To the seasons hail!  
To the year hail!  
To all hail!

vii. 1. 16.

To Agni hail!  
To Soma hail!  
To Savitr hail!  
To Sarasvati hail!  
To Pusan hail!  
To Brhaspati hail!  
To the joy of the waters hail!  
To Vayu hail!  
To Mitra hail!  
To Varuna hail!  
To all hail!

vii. 1. 17.

To earth hail!  
To atmosphere hail!  
To sky hail!  
To Agni hail!

To Soma hail!  
To the sun hail!  
To the moon hail!  
To the day hail!  
To the night hail!  
To the straight hail!  
To the good hail!  
To fair dwelling hail!  
To hunger hail!  
To satisfaction hail!  
To disease hail!  
To snow hail!  
To ice hail!  
To heat hail!  
To the wild hail!  
To heaven hail!  
To the world hail!  
To all hail!

vii. 1. 18.

a Thou hast come into being by the toil; the work of the gods thou art the way of holy order. With the Vasus, the gods, as deity, with the Gayatri metre I yoke thee, with the spring season as oblation I consecrate thee.

b With the Rudras, the gods, as deity, with the Tristubh metro, I yoke thee; with the summer season as oblation I consecrate thee.

c With the Adityas, the gods, as deity, with the Jagati metre, I yoke thee; with the rainy season as oblation I consecrate thee.

d With the All-gods as deity, with the Anustubh metro, I yoke thee [1]; with the autumn season as oblation I consecrate thee.

e With the Angirases, the gods, as deity, with the Pankti metre, I yoke thee; with the winter and cool seasons as oblation I consecrate thee.

f I have mounted upon consecration, the wife of holy order, with the Gayatri metro and holy power; holy order have I placed upon truth; truth have I placed upon holy order.

g The great.

h The protecting.

i-m Here is support, hail! Here is keeping apart, hail Here is joy, hail! Here is delight, hail!

vii. 1. 19.

To the sounding of 'Im' hail!

To him over whom 'Im' is sounded hail!

To him neighing hail!

To him neighing down hail!

To him snorting hail!

To him snorting forth hail!

To the smell hail!

To what is smelt hail!

To expiration hail!  
To cross-breathing hail!  
To inspiration hail!  
To him being bound hail!  
To him after being bound hail!  
To him being untied hail!  
To him untied hail!  
To him about to run hail!  
To him having run hail!  
To him about to rest hail!  
To him having rested hail!  
To him about to go to rest hail!  
To him going to rest hail!  
To him having gone to rest hail!  
To him about to sit down hail!  
To him sitting down hail!  
To him having sat down hail! [1]  
To him about to stand hail!  
To him who is standing hail!  
To him who hath stood hail!  
To him about to go down hail!  
To him going down hail!  
To him having gone down hail!  
To him about to lie hail!  
To him lying hail!  
To him who hath lain hail!  
To him about to close the eyes hail!  
To him closing the eyes hail!  
To him having closed the eyes hail!  
To him about to sleep hail!  
To him who hath slept hail!  
To him about to wake hail!  
To him awakening hail!  
To him who hath awakened hail!  
To him about to become awake hail!  
To him becoming awake hail!  
To him who hath become awake hail!  
To him about to hear hail!  
To him hearing hail!  
To him who hath heard hail!  
To him about to look hail! [2]  
To him who is looking hail!  
To him who hath looked hail!  
To him who is about to go out hail!  
To him going out hail!  
To him who hath gone out hail!  
To him about to roll about hail!

To him rolling about hail!  
To him who hath rolled about hail!  
To him about to get up hail!  
To him getting up hail!  
To him who hath got up hail!  
To him about to shake himself hail!  
To him shaking himself hail!  
To him who hath shaken himself hail!  
To him about to step out hail!  
To him stepping out hail!  
To him who hath stopped out hail!  
To him who is about to rush hail!  
To him who is rushing hail!  
To him who hath rushed hail!  
To him about to scratch hail!  
To him scratching hail!  
To him having scratched hail!  
To him about to rub hail!  
To him rubbing hail!  
To him who hath rubbed hail!  
What he eateth, to that hail!  
What he drinketh, to that hail!  
To what he evacuateth, to that hail!  
To the dung he maketh hail!  
To seed hail!  
To offspring hail!  
To begetting hail!  
To all hail!

vii. 1. 20.

a To Agni hail! To Vayu hail! To Surya hail!

b Thou art holy order, thou art the holy order of holy order; thou art truth,  
thou art the truth of truth!

c Thou art the path of holy order, the shadow of the gods, the name of  
immortality; thou art truth, thou art Prajapati.

d When on him as on a steed in swift movements,  
The folk of the sky vie with the sun;  
Choosing the waters the sage becometh pure,  
Like a beast the busy guardian that goeth around.

## PRAPATHAKA II

The Ahina Sacrifices (continued)

vii. 2. 1.

The Sadhya gods, desirous of heaven, saw this (rite) of six nights.

They grasped it, and sacrificed with it.

Then indeed did they go to the world of heaven.

Those, who knowing thus perform (the rite) of six nights, go to the world of heaven. (The rite) of six nights is a Sattrā of the gods, for these Prsthas are obvious.

Those, who knowing thus perform (the rite) of six nights, mount evidently upon the gods. (The rite) is of six nights; the seasons are six, the Prsthas are six [1]; verily by the Prsthas they mount the seasons, by the seasons the year; verily in the year they find support.

They proceed with the Brhat and the Rathantara, (Samans).

The Rathantara, is this (earth), the Brhat is yonder (sky); verily with them do they proceed; verily also in them do they find support.

These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven.

There is an Agnistoma with the Trivrt (Stoma); verily they win brilliance.

There is a Pañcadaśā (Stoma); verily they win power.

There is a Saptadaśā (Stoma) [2], for the winning of food; verily also by it they are propagated.

There is an Ekavināśā (Stoma), for support; verily also they place radiance in themselves.

There is a Trinava (Stoma), for conquest.

There is a Trayastrināśā (Stoma), for support.

They should sacrifice with this (rite) of six nights with both Sadas and oblation-holder.

The oblation-holder and the Agnidh's seat should be of Aśvattha wood, for that is heavenly.

They should have wheels, for gaining the world of heaven.

The sacrificial post is mortar-based, for support.

They go forward, for forward as it were is the world of heaven [3].

They go with the Sarasvati.

This is the path that goes to the gods; verily they mount upon it.

They go calling aloud; verily fastening misfortune on another they attain support.

When ten (cows) make a hundred, then is one time to stop.

Man is of a hundred (years of) life and of a hundred powers; verily in life and power do they find support.

When a hundred make a thousand, then is one time to stop.

Yonder world is measured by a thousand; verily they conquer yonder world.

If one of them perish or they be oppressed, then is one time to stop, for that is a suitable opportunity.

vii. 2. 2.

Kusurubinda Auddalaki desired, 'May I be rich in cattle.' He grasped this (rite) of seven nights, and sacrificed with it.

Then indeed did he win all the domestic animals.

He, who knowing thus sacrifices with (the rite) of seven nights, wins all domestic animals. (The rite) is of seven nights; the domesticated animals are seven, the wild seven, the metres seven, for winning both.

There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance [1].

There is a PaÒcadaÁa (Stoma); verily he wins power.

There is a SaptadaÁa (Stoma), for the winning of food; verily also by it he is propagated.

There is an EkavinÁa (Stoma), for support; verily he places radiance in himself.

There is a Trinava (Stoma), for conquest.

There is an Agnistoma with the PaÒcadaÁa (Stoma) to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food.

There is a ViÁvajit Atiratra with all the Prsthas, to conquer all.

If they were in the preceding days to perform the Prsthas in the obvious way, and similarly in the ViÁvajit [2], the last day would be as when one sits down to a cow which has already been milked; it would not be good enough for even a single night (rite).

In the preceding days they perform the Brhat and the Rathantara.

The Rathantara is this (earth), the Brhat yonder (sky); verily they depart not from them; verily also in them do they find support.

In that they perform the Prsthas in the ViÁvajit in the obvious manner, it is as when one milks a cow which is ready to give.

vii. 2. 3.

Brhaspati desired, 'May I be resplendent.' He saw this rite of eight nights, he grasped it, and sacrificed with it. Then indeed did he become resplendent. He, who knowing thus sacrifices with (the rite) of eight nights, becomes resplendent. (The rite) is of eight nights; the quarters are four, the intermediate quarters four; verily from the quarters he wins splendour [1].

There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance. There is a PaÒcadaÁa (Stoma); verily he wins power. There is a SaptadaÁa (Stoma), for the winning of food; verily also by it he is propagated. There is an EkavinÁa (Stoma), for support verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is a TrayastrinÁa (Stoma), for support.

There is an Agnistoma with the PaÒcadaÁa (Stoma), to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a ViÁvajit Atiratra with all the Prsthas, to conquer all.

vii. 2. 4.

Prajapati created offspring. They being created were ahungered. He saw this (rite) of nine nights, he grasped it, and sacrificed with it. Then indeed was he able to help offspring, When offspring are ahungered, one should sacrifice with (the rite) of nine nights, for these worlds are not fitted for them, and thus they are ahungered; verily he makes these worlds fitted for them, and as they become fitted he becomes fit for offspring along with them; these worlds become fit for him [1], and strength he places in offspring. By means of three nights he makes fit this world, by means of three nights the atmosphere, by means of three nights yonder world. As a man casts thread on thread, so he casts world on world, for firmness, and to avoid looseness. The Stomas are known as Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they find support in these worlds, and he becomes famous among people [2]. (The rite) is of nine nights; verily in order he places brilliance on him. If a man be a long time ill, he should sacrifice with (the rite) of nine nights; for his breaths are loosened, and thus is he ill long; verily he supports his breaths in him, and even if his life be gone, yet he lives.

vii. 2. 5.

Prajapati desired, 'May I be propagated.' He saw this DaÁahotr, and offered it.

By this he created (the rite) of ten nights, and by this (rite) often nights he was propagated.

If one is about to consecrate oneself for (the rite) of ten nights one should offer the DaÁahotr; verily he creates by the DaÁahotr (the rite) of ten nights, and by (the rite) of ten nights he is propagated.

The sacrifice of ten nights is connected with the Viraj.

He, who knowing thus sacrifices with (the rite) of ten nights, attains the Viraj.

The sacrifice of ten nights is connected with Prajapati [1].

He, who knowing thus sacrifices with (the rite) of ten nights, is propagated.

Indra was on a level with the gods, he was not separated from them.

He ran up to Prajapati; he gave him this (rite) of ten nights.

He grasped it, and sacrificed with it.

Then indeed he became separated from the other gods.

He, who knowing thus sacrifices with (the rite) of ten nights, attains separation from the evil enemy.

The sacrifice of ten nights has three eminences [2]; the PaÒcadaÁa (Stoma) is one eminence; the EkavinÁa one eminence, the TrayastrinÁa one eminence.

He, who knowing thus sacrifices with (the rite) of ten nights, becomes thrice eminent among his peers.

The sacrificer is the PaÒcadaÁa; the sacrificer the EkavimÁa, the sacrificer the TrayastrinÁa, and the others are the citadels.

If a man have witchcraft practised against him, he should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever can befall him, the practiser of witchcraft overcomes him not.

The gods and the Asuras were in conflict.

The gods [3] saw in (the rite) of ten nights the divine citadels.

They surrounded themselves with them; no harm whatever befell them; then the gods prospered, the Asuras were defeated.

He who has enemies should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever befalls him; he prospers and his enemy is defeated.

Stoma serves Stoma; verily he makes his enemy his servant.

In that they perform the lesser Stoma after performing the greater there is uniformity [4]; to break the uniformity the Agnistoma Samans are before and after (the greater Stoma).

There is an Agnistoma, with the Trivrt (Stoma), in praise of Agni, with verses addressed to Agni; verily he wins brilliance.

There is an Ukthya, with the PaÒcadaÁa (Stoma), and verses addressed to Indra; verily he wins power.

There is an Agnistoma, with the Trivrt (Stoma), and verses addressed to the All-gods; verily he wins prosperity.

There is an Agni stoma, with the SaptadaÁa (Stoma), and verses addressed to Prajapati, in which the Soma offering is bitter, to win food; verily also by it he is propagated [5].

There is an Ukthya with the EkavinÁa (Stoma), and verses addressed to the sun, for support; verily he places radiance in himself.

There is an Agnistoma, with the SaptadaÁa (Stoma), and verses addressed to Prajapati, (called) the added oblation; verily he is invited by all.

There are two Agnistomas, with the Trinava (Stoma) on either side (of the Ukthya), with verses addressed to Indra, for conquest.

There is an Ukthya, with the TrayastrinÁa (Stoma) with verses addressed to the All-gods, for rest.

There is an Atiratna ViÁvajit with all the Prsthas, for supremacy.

vii. 2. 6.

The seasons, desirous of offspring, could not procure offspring.

They desired, 'May we create offspring, may we win offspring, may we procure offspring, may we possess offspring.' They saw this (rite) of eleven nights; they grasped it, and sacrificed with it.

Then indeed did they create offspring, win offspring, procure offspring, and possess offspring.

They became the seasons, and that is why the seasonal periods are seasonal periods.

They are the children of the seasons, and therefore [1] they are said to be connected with the seasons.

Those, who knowing thus perform (the rite) of eleven nights, create offspring, win offspring, procure offspring, and possess offspring.

There is an Atiratra with the form of light; verily they place light before them, to reveal the world of heaven.

There is a Prsthva Sadaha; the seasons are six, the Prsthas are six; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support.

There is a CaturvinÁa; the Gayatri has twenty-four syllables [2], splendour is connected with the Gayatri; verily in the Gayatri and in splendour they find support.

There is a CatucÁatvarinÁa; the Tristubh has forty-four syllables, the Tristubh is power; verily in the Tristubh and in power they find support.

There is an AstacatvarinÁa; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily in the Jagati and in cattle they find support. (The rite) is of eleven nights, the seasons are five, the seasonal periods are five; verily in the seasons, in the seasonal periods, and in the year they find support and win offspring.

There are Atiratras on either side, to secure offspring.

vii. 2. 7.

He should draw the cup for Indra and Vayu first if he desire, 'May my offspring accord in order of seniority.' Offspring are in accord according to the arrangement of the sacrifice, and if the sacrifice is disarranged, they are at discord.

Verily he makes his offspring in accord in order of seniority; the younger does not overstep the older.

He should draw the cup for Indra and Vayu first for one who is ill.

For he who is ill is separated from breath, the cup for Indra and Vayu is breath; verily he unites him with breath.

They should draw the cup for Mitra and Varuna first if when they are consecrated one die [1].

From expiration and inspiration are they separated of whom when consecrated one dies, Mitra and Varuna are expiration and inspiration; verily at the commencement they grasp expiration and inspiration.

He should draw the AÁvina cup first who is infirm.

The AÁvins are of the gods those who are infirm, late as it were came they to the front.

The AÁvins are the gods of him who is infirm; they lead him to the front.

He who desires support having attained prosperity should draw the «ukra Cup first.

The «ukra is yonder sun, this is the end; a man when he has reached the end [2] of prosperity stops; verily from the end he grasps the end, and becomes not worse.

He who practises witchcraft should draw the Manthin cup first.

The Manthin vessel is a vessel of misfortune; verily he causes death to seize on him; swiftly does he reach misfortune.

He should draw the Agrayana cup first whose father and grandfather are holy, and who yet does not possess holiness.

From speech and power is he separated whose father and grandfather are holy [3], and who yet does not possess holiness.

The Agrayana (cup) is the breast as it were and the speech as it were of the sacrifice; verily with speech and with power he unites him, then he becomes not worse.

He against whom witchcraft is practised should draw the Ukthya cup first.

The Ukthya vessel is the power of all vessels; verily he yokes him with all power.

He should take as Puroruc (the verse) 'O Sarasvati, lead us to prosperity.' Sarasvati is speech [4]; verily with speech he yokes him. 'May we go not through thee to joyless fields', he says.

The joyless fields are those of death; verily he goes not to the fields of death.

He should draw full cups for one who is ill.

Pain afflicts the breaths of him who is ill, the cups are breaths; verily he frees his breaths from pain, and even if his life is gone, yet he lives.

He should draw full cups if rain does not fall.

Pain afflicts the breaths of the people if rain does not fall, the cups are

breaths; verily he frees the breaths of the people from pain, and rain soon falls.

vii. 2. 8.

(The cup) for Indra and Vayu is connected with the Gayatri, the opening day is connected with the Gayatri, and therefore on the opening day (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode.

The «ukra is connected with the Tristubh, the second day is connected with the Tristubh, and therefore on the second day the «ukra is drawn; verily he draws it in its own abode.

The Agrayana is connected with the Jagati, the third day is connected with the Jagati, and therefore on the third day the Agrayana is drawn; verily he draws it in its own abode.

In that it completes the metres, it completes the sacrifice [1]; in that the Agrayana is drawn on the next day, where they have seen the sacrifice, thence does he again employ it.

The second three nights begin with the Jagati, the Agrayana is connected with the Jagati; in that the Agrayana is drawn on the fourth day, he draws it in its own abode; verily also they revolve round their own metre. (The cup) for Indra and Vayu is connected with the Rathantara (Saman), the fifth day is connected with the Rathantara, and therefore on the fifth day [2] (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode.

The «ukra is connected with the Brhati, the sixth day is connected with the Brhati, and therefore on the sixth day the «ukra is drawn; verily he draws it in its own abode.

In that it completes the metres, it completes for the second time the sacrifice; in that the «ukra is drawn on the next day, where they have seen the sacrifice, thence does he again employ it.

The third three nights begin with the Tristubh, the «ukra is connected with the Tristubh [3]; in that the «ukra is drawn on its seventh day, he draws it in its own abode, and they revolve round their own metre.

The Agrayana, is speech, the eighth day is speech, and therefore on the eighth day the Agrayana is drawn; verily he draws it in its own abode. (The cup) for Indra and Vayu is breath, the ninth day is breath, and therefore on the ninth day (the cup) for Indra and Vayu. is drawn; verily he draws it in its own abode.

In that [4] it completes the metres, it completes for the third time the sacrifice; in that (the cup) for Indra and Vayu is drawn on the next day, where they have seen the sacrifice, thence does he again employ it, and they revolve round their own metre.

They go by a trackless way leaving the path who start with anything except (the cup) for Indra and Vayu.

The tenth day is the end of the sacrifice, (the cup) for Indra and Vayu is drawn on the tenth day; verily having reached the end of the sacrifice [5], they proceed from the trackless way to the path, and it is as when men go pushing on with a strong (team).

The metres set their wishes on one another's world, and the gods then interchanged them.

The fourth day is the abode of (the cup) for Indra and Vayu, the Agrayana is drawn on this (day); therefore (the cup) for Indra and Vayu is drawn on the ninth day, the abode of the Agrayana.

The fifth day is the abode of the «ukra [6], (the cup) for Indra and Vayu is drawn on this (day); therefore the «ukra is drawn on the seventh day, the abode of (the cup) for Indra and Vayu.

The sixth day is the abode of the Agrayana, the «ukra is drawn on this (day); therefore the Agrayana is drawn on the eighth day, the abode of the «ukra.

Verily thus does he exchange the metres, and he who knows thus obtains interchange with the richer; verily also he causes concord in the sacrifice for the gods.

Therefore one gives this to another.

vii. 2. 9.

Prajapati desired, 'May I be propagated.' He saw this (rite) of twelve nights; he grasped it, and sacrificed with it. Then indeed was he propagated. He who desires, 'May I be propagated', should sacrifice with (the rite) of twelve nights; verily he is propagated. The theologians say, 'The sacrifices have Agnistomas at the beginning; why then is Atiratras first employed?' The two Atiratras are the eyes of the sacrifice, the two Agnistomas the pupils; if [1] they were to employ the Agnistoma first, they would put the pupils outside; therefore the Atiratras is employed first; verily having inserted the eyes of the sacrifice they put the pupils in them. He, who knows the Gayatri to have sides of light, goes to the world of heaven with light and radiance. The sides are the Agnistomas, the eight Ukthiyas in between are the body; verily the Gayatri has sides of light. He who knows thus goes to the world of heaven with light and radiance [2]. The twelve nights' (rite) is Prajapati in twelve divisions. The two sides are the Atiratras, the eight Ukthiyas within are the body; Prajapati in such guise touches truth with the Sattras, truth is the breaths; verily he touches the breaths. Those who perform the Sattras perform it with the breath of all people, and therefore they ask, 'Are these performers of a Sattras?' Dear to people and noble is he who knows thus.

vii. 2. 10.

This (rite) with a VaiÁvanara on one side (only) was not able to win the world of heaven; it was stretched upwards and the gods piled round this VaiÁvanara, to overcome the world of heaven.

The seasons made Prajapati sacrifice with it, and in them because of it he

prospered.

He prospers among the priests who knowing thus sacrifices with (the rite) of twelve days.

They were desirous of obtaining (their desires) from him.

He gave to the spring the sap [1], to the hot season barley, to the rains plants, to autumn rice, beans and sesamum to winter and the cool season.

Prajapati made Indra sacrifice with it.

Then indeed did Indra become Indra; therefore they say, 'It is the sacrifice of the inferior', for he by it first sacrificed.

He eats a corpse who accepts a present at a Sattra; a human corpse or the corpse of a horse.

Food is the cow; in that he does not purify the vessel in which they carry food, filth is produced from it [2].

One should sacrifice by oneself, for Prajapati prospered by himself.

One should be consecrated for twelve nights; the year consists of twelve months, Prajapati is the year, he is Prajapati, he is born indeed who is born from fervour.

The twelve Upasads are these four sets of three nights; with the first three he prepares the sacrifice, with the second three he grasps the sacrifice [3], with the third three he cleanses the vessels, and with the fourth three he purifies himself within.

He who eats his victim, eats his flesh, who eats his sacrificial cake, eats his brains, who eats his fried grain, eats his excrement, who eats his ghee, eats his marrow, who eats his Soma, eats his sweat, and also he eats the excrements from his head, who accepts (a present) at the twelve-day (rite).

Therefore one should not cause one to sacrifice with the twelve-day (rite), to avert evil.

The Horse Sacrifice (continued)

vii. 2. 11.

To one hail!

To two hail!

To three hail!

To four hail!

To five hail!

To six hail!

To seven hail!

To eight hail!

To nine hail!

To ten hail!

To eleven hail!

To twelve hail!  
To thirteen hail!  
To fourteen hail!  
To fifteen hail!  
To sixteen hail!  
To seventeen hail!  
To eighteen hail!  
To nineteen hail!  
To twenty-nine hail!  
To thirty-nine hail!  
To forty-nine hail!  
To fifty-nine hail!  
To sixty-nine hail!  
To seventy-nine hail!  
To eighty-nine hail!  
To ninety-nine hail!  
To a hundred hail!  
To two hundred hail!  
To all hail!

vii. 2. 12.

To one hail!  
To three hail!  
To five hail!  
To seven hail!  
To nine hail!  
To eleven hail!  
To thirteen hail!  
To fifteen hail!  
To seventeen hail!  
To nineteen hail!  
To twenty-nine hail!  
To thirty-nine hail!  
To forty-nine hail!  
To fifty-nine hail!  
To sixty-nine hail!  
To seventy-nine hail!  
To eighty-nine hail!  
To ninety-nine hail!  
To a hundred hail!  
To all hail!

vii. 2. 13.

To two hail!  
To four hail!  
To six hail!  
To eight hail!  
To ten hail!

To twelve hail!  
To fourteen hail!  
To sixteen hail!  
To eighteen hail!  
To twenty hail!  
To ninety-eight hail!  
To a hundred hail!  
To all hail!

vii. 2. 14.

To three hail!  
To five hail!  
To seven hail!  
(Then as in 12 down to) To all hail!

vii. 2. 15.

To four hail!  
To eight hail!  
To twelve hail!  
To sixteen hail!  
To twenty hail!  
To ninety-six hail!  
To a hundred hail!  
To all hail!

vii. 2. 16.

To five hail!  
To ten hail!  
To fifteen hail!  
To twenty hail!  
To ninety-five hail!  
To a hundred hail!  
To all hail!

vii. 2. 17.

To ten hail!  
To twenty hail!  
To thirty hail!  
To forty hail!  
To fifty hail!  
To sixty hail!  
To seventy hail!  
To eighty hail!  
To ninety hail!  
To a hundred hail!  
To all hail!

vii. 2. 18.

To twenty hail!

To forty hail!  
To sixty hail!  
To eighty hail!  
To a hundred hail!  
To all hail!

vii. 2. 19.

To fifty hail!  
To a hundred hail!  
To two hundred hail!  
To three hundred hail!  
To four hundred hail!  
To five hundred hail!  
To six hundred hail!  
To seven hundred hail!  
To eight hundred hail!  
To nine hundred hail!  
To a thousand hail!  
To all hail!

vii. 2. 20.

To a hundred hail!  
To a thousand hail!  
To ten thousand hail!  
To a hundred thousand hail!  
To ten hundred thousand hail!  
To ten million hail!  
To a hundred million hail!  
To a thousand million hail!  
To ten thousand million hail!  
To a hundred thousand million hail!  
To ten hundred thousand million hail!  
To dawn hail!  
To the dawning hail!  
To him that will rise hail!  
To the rising hail!  
To the risen hail!  
To heaven hail!  
To the world hail!  
To all hail!

PRAPATHAKA III

The Sattras

vii. 3. 1.

They go swiftly in that it is the tenth day.

In that it is the tenth day they loosen their sins.

He who among men going swiftly falls in with a trackless way, he who strikes a post, and he who stumbles, are left out.

So he, who on this tenth day, the Avivakya, comes to grief, is left out.

If one points out (an error) to one who comes to grief, he seizes hold of him and comes out successfully, and then the one who pointed out (his error) is left out [1].

Therefore on the tenth day, the Avivakya, one should not point out (errors) to one who comes to grief.

Or rather they say, 'By that which was successful in the sacrifice the gods went to the world of heaven, and overcame the Asuras by what was unsuccessful.' What is successful in the sacrifice belongs to the sacrificer, what is unsuccessful to his enemy.

Now he, who comes to grief on the tenth day, the Avivakya, produces overmuch.

Those who are outside as spectators [2] should point out (his error).

If there be none there, then (the error) should be pointed out from within the Sadas.

If there be none there, then it should be pointed out by the Grhapati.

At any rate it should be pointed out.

They sing the verses of the serpent queen on that day.

The queen of what creeps is this (earth).

Whatever on this (earth) they praise, whatever they have praised, through that is this (earth) the serpent queen.

Now whatever they have praised with speech and what they will praise thereafter, (it is done thinking), 'Having won both and obtained them, let us stop.' They sing these (verses) with the mind.

Neither a horse chariot nor a mule chariot can in one moment encompass this (earth), but mind can in one moment encompass it, mind can overcome it.

Then they repeat the Brahman.

The Rc verses are limited, the Samans are limited, and the Yajuses are limited, but of the Brahman there is no end, and that he should declare to the one who responds.

That is the response.

vii. 3. 2.

The theologians say, 'By the first day of the twelve-day rite what is it that the sacrificer takes from the priests?' 'Brilliance and power' is (the answer). 'What by the second?' 'The breaths and food.' 'What by the third?' 'These three worlds.' 'What by the fourth?' 'Four-footed cattle.' 'What by the fifth?' 'The Pankti with its elements.' 'What by the sixth?' 'The six seasons.' 'What by the

seventh?' 'The <akvari with its seven feet.' 'What by the eighth?' 'The Gayatri with its eight syllables.' 'What by the ninth?' 'The Trivrt Stoma.' 'What by the tenth?' 'The Viraj with its ten syllables.' 'What by the eleventh?' 'The Tristubh with its eleven syllables.' 'What by the twelfth?' 'The Jagati with its twelve syllables.' So much is there as that. So much as that he takes from them.

vii. 3. 3.

(The rite) of thirteen nights is a complete (rite of) twelve days, for the opening and concluding days are the same. There are three Atiratras, three are these worlds, for the obtaining of these worlds. The first Atiratra is the expiration, the second cross-breathing, the third inspiration; verily they find support in expiration, inspiration, out-breathing, and food, and reach their full life, who knowing thus perform (the rite) of thirteen nights. They say, '(The rite) of twelve days is the sequence of speech. They would cleave it if they put an Atiratra in the middle, and the speech of the householder would be liable to fail.' They perform the Mahavrata after the Chandomas; verily they maintain the sequence of speech, and the speech of the householder is not likely to fail. The Chandomas are cattle, the Mahavrata food; in that they perform the Mahavrata after the Chandomas, they find support in cattle and in food.

vii. 3. 4.

The Adityas desired, 'May we be prosperous in both worlds.' They saw this (rite) of fourteen nights; they grasped it, and sacrificed with it. Then indeed they prospered in both worlds, this and yonder. Those, who knowing thus perform (the rite) of fourteen nights, prosper in both worlds, this and yonder. (The rite) is of fourteen nights, there are seven domesticated plants and seven wild; (verily it serves) to win both. In that the Prsthas are performed in succession [1], they conquer by them yonder world. In that the Prsthas are reversed, they conquer by them this world. There are two TrayastrinÁa Stomas in the middle; verily they attain sovereignty. (These two) are overlords; verily they become overlords of their peers. There are Atiratras on either side, for security.

vii. 3. 5.

Prajapati went to the world of heaven.

The gods followed him, and the Adityas and the cattle followed them.

The gods said, 'The cattle on which we have lived have followed us.' They arranged this (rite) of fourteen nights away for them.

The Adityas mounted the world of heaven with the Prsthas; they arranged the cattle in this world with the two Tryahas.

By means of the Prsthas the Adityas prospered in yonder world, the cattle in this world by the Tryahas [1].

Those who, knowing thus, perform (the rite of) fourteen nights, prosper in both worlds, in this and in yonder; by the Prsthas they prosper in yonder world and

by the Tryahas in this world.

The three days are the Jyotis, Go, and Ayus.

The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds.

If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance [2].

The Prsthas are force and strength; verily they place force and strength in the middle.

They proceed with the Brhat and the Rathantara (Samans).

The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support.

These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven.

They mount the world of heaven turning away (from earth), who perform the Prsthas in succession.

The Tryaha is reversed, for the return (from heaven), and for support.

Having prospered in either world they cease (the rite).

The (nights) are fourteen.

As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food.

As for four, the quarters are four; verily they find support in the quarters.

There are Atiratras on either side, for security.

vii. 3. 6.

Indra was on a level with the gods, he was not distinguished from them. He ran up to Prajapati; he gave him this (rite) of fifteen nights. He grasped it, and sacrificed with it. Then indeed he became distinguished from the other gods. Those who knowing thus perform (the rite) of fifteen nights attain distinction from the evil enemy. The three days are Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere [1], the Ayus yonder (sky); verily they find support in these worlds. There can be no Sattras where there is no Chandomas; in that there are Chandomas, there is the Sattras. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the strength, and in cattle, they Chandomas cattle; verily in force and find support. (The rite) is of fifteen nights; the bolt is fifteenfold; verily they hurl the bolt at their enemies. There are Atiratras on either side, for securing power.

vii. 3. 7.

Indra was as it were loose and unfixd.

He was afraid of the Asuras.

He ran up to Prajapati; he gave him this (rite) of fifteen nights as a bolt.

With it he overcame and conquered the Asuras and attained prosperity.

By the Agnistut he burned away the evil, by (the rite) of fifteen nights he placed force, might, power, and strength in himself.

Those, who knowing thus perform (the rite) of fifteen nights overcome and conquer their enemies and attain prosperity.

By the Agnistut they burn away the evil [1], by (the rite) of fifteen nights they place force, might, power, and strength in themselves.

These (nights) are full of cattle.

Fifteen indeed are the nights of the half-month, the year is made up of half-months, cattle are born throughout the year; therefore (these nights) are full of cattle.

These (nights) are heavenly.

Fifteen indeed are the nights of the half-month, the year is made up of half-months, the world of heaven is the year; verily (these nights) are heavenly.

There are the three days, Jyotis, Ayus, and Go.

The Jyotis is this (earth), the Go the atmosphere [2], the Ayus yonder (sky); verily they mount upon these worlds.

If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance.

The Prsthas are force and strength; verily they place force and strength in the middle.

They proceed with the Brhat and the Rathantara (Samans).

The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support.

These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven [3].

They mount the world of heaven turning away (from earth), who perform the Prsthas in succession.

The Tryaha is reversed, for the return (from heaven), and for support.

Having prospered in either world they cease (the rite).

These (nights) are fifteen.

As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food.

As for five, the quarters are five; verily they find support in the quarters.

There are Atiratras on either side, for securing power, strength, offspring, and cattle.

vii. 3. 8.

Prajapati desired, 'May I be an eater of food.' He saw this (rite of) seventeen nights; he grasped it, and sacrificed with it. Then indeed he became an eater of food. Those, who knowing thus perform (the rite) of seventeen nights, become eaters of food. There is a period of five days; the seasons are five in the year; verily in the seasons and the year they find support. Again the Pankti is of five elements, the sacrifice is fivefold; verily they win the sacrifice. There can be no Sattras where there is no Chandomas; in that there are Chandomas, there is the sacrifice. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle, they find support. (The rite is) of seventeen nights; Prajapati is seventeenfold; (verily it serves) to obtain Prajapati. There are Atiratras on either side, for securing food.

vii. 3. 9.

The Viraj dividing itself stayed among the gods with the holy power (Brahman), among the Asuras with food.

The gods desired, 'May we acquire both the holy power (Brahman) and food!

They saw (the rite of) these twenty nights.

Then indeed they acquired both the holy power (Brahman) and food, and became resplendent and eaters of food.

Those, who knowing thus perform (the rite of) these nights, acquire both the holy power (Brahman) and food [1], and become resplendent and eaters of food.

They (make up) two Virajs; verily separately in them they find support.

Man is twentyfold, ten fingers and ten toes; verily obtaining the greatness of man they cease (the rite).

There are Tryahas consisting of Jyotis, Go, and Ayus.

The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds.

The Tryahas go in order; verily in order they mount the world of heaven [2].

If the Prsthas were on one side there would be a lack of balance; the Prsthas are in the middle, for balance.

The Prsthas are force and strength; verily they place force and strength in the middle.

They proceed with the Brhat and the Rathantara (Samans).

The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed, verily also in them they find support.

These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven.

They mount the world of heaven turning away (from earth), who perform the Prsthas in succession.

The Tryaha is re versed, for the return (from heaven), and for support.

Having prospered in either world they cease (the rite).

There are Atiratras on either side, for securing splendour and food.

vii. 3. 10.

Yonder sun was in this world.

The gods surrounded it with the Prsthas and removed it to the world of heaven.

They surrounded it from below with the Para (Samans), and placed it with the Divakirtya (Saman) in the world of heaven.

They surrounded it from above with the Para (Samans), and with the Prsthas they descended (from heaven).

Yonder sun indeed in yonder world is surrounded by the Para (Samans) on both sides.

In that there are Prsthas the sacrificers go by them to the world of heaven; they surround it from below with the Para (Samans), and by the Divakirtya (Saman) find support [1] in the world of heaven.

They surround it from above with the Para (Samans), and descend with the Prsthas.

If there were not Paras above, they would depart away from the world of heaven; if there were none below, they would. burn creatures.

There are Parahsamans on both sides of the Divakirtya; verily they surround them on both sides in the world of heaven.

The Divakirtya is the sacrificers, the Parahsamans the year; the Parahsamans are on both sides of the Divakirtya; verily on both sides [2] they find support in the year.

The Divakirtya is the back, the Parahsamans the two sides; the Parahsamans are on both sides of the Divakirtya; therefore the sides are on both sides of the back. (In the rite) the greatest number of libations are made, the greatest number of «astras recited; verily in the middle of the sacrifice they tie a knot not to slip.

There are seven libations; seven are the breaths in the head; verily they place breaths in the sacrificers.

In that the Prsthas are in succession, they mount upon yonder world with them.

If they were not to descend to this world [3], the sacrificers would either go mad or perish.

In that the Prsthas are reversed they descend to this world with them; verily also they find support in this world, for sanity.

Indra was unsettled.

He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it.

Then indeed he became settled.

Those, who sacrifice much and are unsettled [41, should perform (the rite) of twenty-one nights.

There are twelve months, five seasons, three worlds here, and yonder sun as the twenty-first.

So many are the worlds of the gods; verily in them in order they find support.

Yonder sun did not shine.

He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it.

Then in deed did he shine.

Those, who knowing thus perform (the rite) of twenty one nights, shine also. (The rite) is of twenty-one nights, the EkavinÁa (Stoma) is radiance; verily they attain radiance, and support also, for the EkavinÁa is support.

There are Atiratras on either side, for securing splendour.

The Horse Sacrifice (continued)

vii. 3. 11.

a Let the sacrifice come forward

From yonder over to me,

The sacrifice which the Rsis have brought forward.

b May the fault in the sacrifice settle on him who hateth us,

Making his body godless, strengthless,

Distorted and inert;

May it rest with him who hateth us.

c O sacrifice, come to me

With the brilliance of the sacrifice.

I summon the Brahmans, the priests, the gods,

With the brilliance of thee, the sacrifice, O offering.

d With the sacrifice I summon the cooked food [1] to thee, O offering.

I gather for thee good deeds, offspring, and cattle.

e The Praisas, the kindling-(verses), the butter sprinklings, the shares of the ghee,

The call, the reply, I prepare for thee,

The fore- and after-sacrifices, the Svisakrt, the Ida.

The prayers, I win, the light.

f By Agni, by Indra, by Soma,

By Sarasvati, by Visnu, by the gods,  
By the Yajya and the Anuvakya, I summon for thee, O offering.  
I take for thee the sacrifice with the Vasat cry.  
g The chant, the «astra, the response,  
The libation, the Ida, the prayers, I win, the light.  
I summon for thee the sacrifices of the wives, O offering,  
I take thy I offering and sacrificial utterance.  
h Cattle, the pressed (Soma), the sacrificial cakes,  
The pressings, the sacrifice,  
The gods with Indra, I summon for thee, O offering,  
Lead by Agni, with Soma, and them all.

vii. 3. 12.

The past, the present, the future, Vasat, hail, reverence!  
The Rc, the Saman, the Yajus, Vasat, hail, reverence!  
The Gayatri, the Tristubh, the Jagati, Vasat, hail, reverence!  
The earth, the atmosphere, the sky, Vasat, hail, reverence!  
Agni, Vayu, Surya, Vasat, hail, reverence!  
Expiration, cross-breathing, inspiration, Vasat, hail, reverence!  
Food, ploughing, rain, Vasat, hail, reverence!  
Father, son, grandson, Vasat, hail, reverence!  
Bhuh, Bhuvah, Suvar, Vasat, hail, reverence!

vii. 3. 13.

a May a house be mine, may offspring be mine;  
May the strong sacrifice come to me.  
May the divine and holy waters come to me;  
May the abundance of a thousandfold (wealth) fail me not.  
b May the cup be mine; may the Puroruc be mine;  
May the chant and the «astra come to me in union.  
May the Adityas, the Rudras, the Vasus, be present at the rite;  
May the abundance of a thousandfold (wealth) fail me not.  
c May the Agnistoma, come to me, and the Ukthya;  
May the nocturnal Atiratra come to me.  
May the (draughts) which have stood over night, well offered, come to me;  
May the abundance of a thousandfold (wealth) fail me not.

vii. 3. 14.

By fire he surmounted fervour, by speech holy power, by a gem forms, by Indra  
the gods, by the wind the breaths, by the sun the sky, by the moon the  
Naksatras, by Yama the Pitrs, by the king men, by fruit the flavours, by the  
boa constrictor serpents, by the tiger wild beasts, by the eagle birds, by the  
stallion horses, by the bull kine, by the he-goat goats, by the ram sheep, by  
rice food, by barley plants, by the banyan trees, by the Udumbara strength, by  
the Gayatri the metres, by the Trivrt the Stomas, by the Brahmana speech.

vii. 3. 15.

Hail! (To) meditation (I offer).  
To that meditated upon hail!

Hail! (To) that which we meditate on (I offer).

To mind hail! Hail! (To) mind (I offer).

To Prajapati hail! To Ka hail! To Who hail!' To Whoever (katam-smai) hail!

To Aditi hail! To Aditi the great hail! To Aditi the gentle hail!

To Sarasvati hail! To Sarasvati the mighty hail! To Sarasvati, the purifying hail!

To Pusan hail! To Pusan guardian of travellers hail! To Pusan watcher of men hail!

To Tvastr hail! To Tvastr the seminal hail! To Tvastr the multiform hail!

To Visnu hail! To Visnu the Nikhuryapa hail! To Visnu the Nibhuyapa hail!

vii. 3. 16.

To the teeth hail!

To the jaws hail!

To the lips hail!

To the mouth hail!

To the nostrils hail!

To the eyes hail!

To the ears hail!

The eyelashes above the lower eyelashes-(to them) hail!

The eyelashes below the upper eyelashes-(to them) hail!,

To the head hail!

To the brows hail!

To the forehead hail!

To the (upper part of the) head hail!

To the brain hail!

To the hairs hail!

To the part that bears (the yoke) hail!

To the cervical vertebrae hail!

To the neck bones hail!

To the spinal column hail!

To the vertical column hail!

To the flank hail!

To the sides hail! [1]

To the shoulders hail!

To the upper forefeet hail!

To the lower forefeet hail!

To the legs hail!

To the hips hail!

To the thighs hail!

To the knees hail!

To the legs hail!

To the buttocks hail!

To the mane hail!

To the tail hail!

To the testicles hail

To the member hail!

To the seed hail!  
To offspring hail!  
To begetting hail!  
To the feet hail!  
To the hoofs hail!  
To the hairs (of the body) hail!  
To the skin hail!  
To the blood hail!  
To the flesh hail!  
To the sinews hail!  
To the bones hail!  
To the marrow hail!  
To the limbs hail!  
To the trunk hail!  
To all hail!

vii. 3. 17.

To the glossy and variegated one hail!  
To the glossy-thighed one hail!  
To the white-footed hail!  
To the white-humped one hail!  
To the one with white openings hail!  
To the white-backed one hail!  
To the white-shouldered one hail!  
To the flower-cared one hail!  
To the white-lipped one hail!  
To the white-browed one hail!  
To the one with white buttocks hail!  
To the white shining one hail!  
To the glossy hail!  
To the marked one hail!  
To the black-kneed hail!  
To the black-speckled hail!  
To the red-speckled hail!  
To the ruddy-speckled hail!  
To such hail!  
To what sort hail!  
To one like this hail!  
To a like one hail!  
To a different one hail!  
To a fair-like one hail!  
To form hail!  
To all hail!

vii. 3. 18.

To the black hail!  
To the white hail!  
To the tawny hail!

To the spotted hail!  
To the ruddy hail!  
To the yellow hail!  
To the brown hail!  
To the ichneumon(-coloured) hail!  
To the red hail!  
To the purple hail!  
To the dark brown hail!  
To the dark blue hail;  
To the dead black hail!  
To the fair-shaped hail!  
To the one of like form hail!  
To the one of different form hail!  
To the one of the same form hail!  
To the one of matching form hail!  
To the tawny hail!  
To the pale red hail!  
To the speckled hail!  
To the speckled-thighed hail!  
To all hail!

vii. 3. 19.

To the plants hail!  
To the roots hail!  
To the panicles hail!  
To the joints hail!  
To the twigs hail!  
To the flowers hail!  
To the fruits hail!  
To those that are used hail!  
To those that are not used hail!  
To those that have fallen off hail!  
To those that are lying (on the ground) hail!  
To all hail!

vii. 3. 20.

To the trees hail!  
To the roots hail!  
To the panicles hail!  
To the corona hail!  
To the branches hail!  
To the leaves hail!  
To the flowers hail!  
To the fruits hail!  
To those that are used hail!  
To those that are not used hail!  
To those that have fallen off hail!  
To those that are lying (on the ground) hail!

To' the one that is left hail!  
To the one that is left over hail!  
To the one that is left around hail!  
To the one that is left along hail!  
To the one left out hail!  
To the one deprived (of leaves) hail!  
To the one not deprived hail!  
To the one deprived around hail!  
To the one deprived along hail!  
To the one deprived altogether hail  
To all hail!

#### PRAPATHAKA IV

The Sattras (continued)

vii. 4. 1.

Brhaspati desired, 'May the gods have faith in me, and may I become their Purohita.' He saw this (rite) of twenty-four nights; he grasped it, and sacrificed with it.

Then the gods had faith in him, and he became their Purohita.

In those who knowing thus perform the twenty four night (rite) men have faith, and they become their Purohitas.

There are the three days Jyotis, Go, and Ayus.

The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky) [1]; verily they mount upon these worlds.

The three days occur in order; verily in order do they mount upon the world of heaven.

There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra.

The gods they win by the Prsthas, the cattle by the Chandomas.

The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle they find support.

They proceed with the Brhat and the Rathantara (Samans).

The Rathantara, is this (earth), the Brhat yonder (sky); verily with them do they [2] proceed; verily also in them they find support.

These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. (The rite is one) of twenty-four nights.

Twenty four half-months make up the year; the year is the world of heaven; verily they find support in the year, the world of heaven.

Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour.

There are Atiratras on either side, to secure splendour.

vii. 4. 2.

As are men, so were the gods in the beginning.

They desired, 'Let us strike off the misfortune, the evil of death, and reach the conclave of the gods.' They saw this twenty-four night (rite); they grasped it, and sacrificed with it.

Then they struck off the misfortune, the evil of death, and reached the conclave of the gods.

Those who knowing thus perform the twenty-four night (rite) strike off the misfortune, the evil, and win prosperity, for the conclave of the gods is in the case of man [1] prosperity.

The Atiratras are light, for the lighting up of the world of heaven.

There is a Prsthva Sadaha.

The year consists of six seasons, and, entering it, the months, the half-months and the seasons reached the conclave of the gods.

Those who knowing thus perform the twenty-four night rite, entering the year, reach a better station.

There are three TrayastrinÁas before, and three TrayastrinÁas behind; verily with TrayastrinÁas on either hand they strike off the evil of misfortune and in the middle reach the conclave of the gods [2], for the conclave of the gods is the Prsthas.

There is uniformity in that there are three TrayastrinÁas in succession, and a break in the uniformity in that there is in the middle one which is not defined.

The Prsthas go onwards, the Chandomas go onwards; with both forms they go to the world of heaven.

There can be no Sattras where there is no Chandomas; in that there are Chandomas, there is the Sattras.

The gods they win by the Prsthas, the cattle by the Chandomas.

The Prsthas are force and strength, the Chandomas cattle [3]; verily in force and strength and in cattle they find support.

There are three TrayastrinÁas before, and three TrayastrinÁas behind; in the middle there are the Prsthas.

The TrayastrinÁas are the breast, the Prsthas the breath; verily thus the sacrificers don a protection for the breath, to avoid injury.

They proceed with the Brhat and the Rathantara.

The Rathantara is this (world), the Brhat yonder (world); verily they proceed with them; verily also in them they find support.

These indeed are the quick paths of the sacrifice; verily by them do they [4] proceed to the world of heaven.

They mount the world of heaven turning away (from earth) who perform the Prsthas in succession.

The six-day (rite) is reversed for the return (from the heaven), and for support.

Having prospered in either world they cease (the rite).

They go from a Trivrt to a Trivrt, for the attainment of the Stomas, for pre eminence.

There is an Agnistoma in the Jyotis form.

This dwelling is this (world); verily by reason thereof they depart not from this dwelling. (The rite is one) of twenty-four nights.

Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven.

Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour.

There are Atiratras on either side, to secure splendour.

vii. 4. 3.

This (earth) was bare and hairless.

It desired, 'Let me be propagated with plants and trees.' It saw these thirty nights.

Then indeed it was propagated with plants and trees.

Those who desire offspring and cattle should perform (the rite of) these (nights); they are propagated with offspring and cattle.

This (earth) was hungry.

It saw this Viraj, and placing it within itself it won food, plants [1], trees, offspring, cattle.

Thereby it grew, it attained victoriousness and greatness.

Those, who knowing thus perform (the rite of) these (nights), placing the Viraj in themselves, win food, grow great with offspring and cattle, and attain victoriousness and might.

There is a Jyotistoma Atiratra, for the revealing of the world of heaven.

There is a Prsthya Sadaha.

The seasons are six, the Prsthas are six; verily by the Prsthas they reach the seasons, with the seasons the year; verily; the year [2] they find support.

From the TrayastrinÁas they go to the TrayastrinÁa, for the continuity of the

sacrifice.

Now the TrayastrinÁa is Prajapati; verily they seize hold of Prajapati, for support.

There is a Trinava, for victory.

There is an EkavinÁa, for support; verily they place radiance in themselves.

There is a praise of Agni with the Trivrt; verily they bum away evil with it.

Now the Trivrt is brilliance; verily they place brilliance in themselves.

There is a praise of Indra with the PaÒcadaÁa; verily they win power (indriy·) [3].

There is a SaptadaÁa, for the winning of food; verily by it they are propagated.

There is an EkavinÁa, for support; verily they place radiance in themselves.

There is a CaturvinÁa.

Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven.

Now there is the chief (day), and those who knowing thus perform (the rite of) these (nights) become the chief.

From the CaturvinÁa they go to the Prsthas.

Verily having found support in the year [4] they attain the gods.

From the TrayastrinÁa they go to the TrayastrinÁa.

The gods are three and thirty; verily in the gods they find support.

There is a Trinava.

The Trinava is these worlds; verily in these worlds they find support.

There are two EkavinÁas, for support; verily they place radiance in themselves.

There are many SodaÁins, and therefore there are many males among offspring.

In that these Stomas are intermingled, therefore this (earth) is covered with mingled plants and trees [5].

Those who knowing thus perform (the rite of) these (nights) have both offspring and cattle.

These go imperfect to the world of heaven, for they resort to various Stomas; in that the Stomas are arranged in order, they go in order to the world of heaven, and there is order in both these worlds.

These (nights) are thirty in number, the Viraj has thirty syllables; verily by the Viraj they win food.

There are Atiratras on either hand, to secure food.

vii. 4. 4.

Prajapati went to the world of heaven.

But with whatever metre the gods yoked him, they achieved not him.

They saw (the rite of) these thirty-two nights.

The Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh; verily having gained Prajapati by his own metre they mounted on him and went to the world of heaven.

Those who knowing thus perform (the rite of) these thirty-two (nights)--the Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh--gaining Prajapati by his own metre, go to prosperity [1], for the world of heaven for man is prosperity.

These (nights) are thirty-two, the Anustubh has thirty-two syllables, the Anustubh is speech; verily they gain all speech; all become speakers of speech, for all attain prosperity.

There are the three days, Jyotis, Go, and Ayus.

The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky); verily they mount upon these worlds.

The three days occur in order; verily in order do they mount upon the world of heaven.

They proceed with the Brhat and Rathantara (Samans) [2].

The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support.

These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven.

Those who perform the three days in succession mount upon the world of heaven turning away (from earth).

There is a three day period reversed, for returning (from heaven), and also for support.

Having prospered in both worlds they cease (the rite).

These (nights) are thirty-two.

As for thirty of them, the Viraj has thirty syllables, the Viraj is food; verily by the Viraj they win food.

As for the (remaining) two, they are days and nights, and by both forms they go to the world of heaven.

There are Atiratras on either side, for security.

vii. 4. 5.

There are two Sattras of the gods, that of twelve days and that of thirty-three days.

Those, who knowing thus perform (the rite of) thirty-three days, mount openly upon the deities.

As a great man who has reached (the goal) seeks (more), so he does.

If he fail he becomes worse; if he fail not, he remains the same.

Those, who knowing thus perform (the rite of) thirty-three days, are distinguished from the evil enemy.

The gods in the beginning seized these (nights), sharing the days [1].

One took one day, one another, and with them all equally prospered.

Those, who knowing thus perform (the rite) of thirty-three days, all equally prosper, all gain the rank of village chief.

There are five day periods; the year has five seasons; verily they rest on the seasons, the year.

Again the Pankti has five syllables, the sacrifice is fivefold; verily they win the sacrifice.

There are three (days with the) AÁvina («astra»); three are these worlds; verily in these [2] worlds they find support.

Again three are the powers of the sacrifice; verily they win them.

There is a ViÁvajit (day), for the winning of food.

It has all the Prsthas, for the conquest of all.

The twelve-day (rite) is speech.

If they were to perform the twelve-day (rite) before (what has already gone), they would perform speech imperfectly, and their speech would be likely to fail.

They perform the twelve-day (rite) afterwards; verily they perform speech perfectly, and therefore we utter speech from above.

Intermediately indeed [3] by means of a ten-nights' (rite) did Prajapati create offspring.

In that there is a ten-nights' (rite), the sacrificers create offspring.

Udanka «aulbayana» has declared the ten-night rite to be the prosperity of the Sattras.

In that there is a ten-nights' rite, (it serves) for the prosperity of the Sattras.

Verily also whatever is wrongly done in the former days, it serves to atone.

These nights form two rows, the sacrificers are the ViÁvajit, the first are

sixteen with the Atiratra, the second are sixteen with the Atiratra.

To those, who knowing thus perform (the rite) of thirty-three days, are born children in two rows.

There are Atiratras on either side, for security.

vii. 4. 6.

The Adityas desired, 'Let us go to the world of heaven.' They discerned not the world of heaven, they went not to the world of heaven. They saw this (rite) of thirty-six nights; they grasped it, and sacrificed with it. Then indeed did they discern the world of heaven, and went to the world of heaven. Those, who knowing thus perform (the rite) of thirty six nights, discern the world of heaven, and go to the world of heaven. The Atiratra is light [1]; verily they put light before them, to reveal the world of heaven. There are Sadahas; six are the seasons; verily in the seasons they find support. There are four (Sadahas); four are the quarters; verily in the quarters they find support. There can be no Sattrra where there is no Chandoma; in that there are Chandomas, there is the Sattrra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force [2] and strength they find support. (The rite has) thirty-six nights; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati they win cattle. The Brhati obtained the sovereignty over the metres. They obtain sovereignty who knowing thus perform (the rite) of thirty-six nights; verily they go to the world of heaven. There are Atiratras on either side, for the securing of the world of heaven.

vii. 4. 7.

Vasistha, his sons slain, desired, 'May I win offspring, and defeat the Sauddsas.' He saw this (rite) of forty-nine nights; he grasped it, and sacrificed with it.

Then indeed did he win offspring and defeated the Sauddsas.

Those, who knowing thus perform (the rite) of forty-nine nights, win offspring and defeat their enemies.

There are three Agnistomas with the Trivrt; verily they sharpen the point of the bolt.

There are ten PaÒcadaÁas; the bolt is fifteenfold [1]; verily they take away the bolt from their rivals.

The tenth day has a SodaÁin; verily they place strength in the bolt.

There axe twelve SaptadaÁas, to win food; verily also they are propagated by them.

There is a Prsthya Sadaha.

Six are the seasons, six the Prsthas; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support.

There are twelve EkavinÁas, for support; verily they place radiance in themselves [2].

There are many SodaÁins, for conquest.

There are six (days) with the AÁvina («astra), six are the seasons; verily they rest on the seasons.

These nights are deficient and redundant.

They are deficient in that they are fifty less one, redundant in that they are (one) more than forty-eight.

Both from the deficient, indeed, and from the redundant Prajapati was propagated.

Those who desire offspring and cattle should perform (the rite of) these nights; verily are they propagated with offspring and cattle.

This sacrifice is connected with the Viraj because it is one of forty-nine (nights).

Those, who knowing thus perform (the rite) of forty-nine nights, attain the Viraj, and become eaters of food.

There are Atiratras on either side, for the securing of food.

vii. 4. 8.

Those who are about to consecrate themselves for the year (rite) should consecrate themselves on the Ekastaka.

The Ekastaka is the wife of the year; on that night he dwells with her; verily they consecrate themselves grasping openly the year.

Those who consecrate themselves on the Ekastaka consecrate themselves in the troubled part of the year, for then are the two months called the end.

Those who consecrate themselves on the Ekastaka consecrate themselves on the torn part of the year, for them are the two seasons called the end.

They should consecrate themselves on the full moon in Phalguni.

The full moon in Phalguni is the beginning of the year [1]; verily they consecrate them selves grasping the year at its beginning.

To that there is this one objection that the Visuvant day falls in the cloudy season.

They should consecrate themselves on the full moon in Citra.

The full moon in Citra, is the beginning of the year; verily they consecrate themselves grasping the year at the beginning.

In that there is no objection at all.

They should consecrate themselves on the fourth day before the full moon.

Then the buying (of the Soma) falls for them on the Ekastaka; verily they do not waste the Ekastaka.

In their case [2] the pressing-(day) falls on the first half (of the month), the months end in the first half, they complete (the rite) in the first half, and when they complete the rite the plants and trees come out after them.

And after them follows the fair report, 'These sacrificers have succeeded', and therefore all succeed.

vii. 4. 9.

They go to the world of heaven who perform the Sattrā. They kindle themselves with the Diksas, and cook themselves with the Upasads. With two they cut off their hair, with two their skin, with two their blood, with two their flesh, with two their bones, with two their marrow. In the Sattrā the self is the sacrificial gift; verily taking the self as the gift they go to the world of heaven. They cut off the top-knot, for prosperity, (thinking), 'More swiftly may we attain the world of heaven.'

vii. 4. 10.

The theologians say, 'The Atiratra is the highest of the forms of sacrifice. Why do they perform it first?' Now in doing so they really perform in order first the Agnistoma, then the Ukthya, then the SodaÁin, then the Atiratra, all the forms of sacrifice, and seizing and holding them, they keep drinking the Soma. They perform the Jyotistoma first; the Jyotistoma is the beginning of the Stomas; verily they commence the Stomas from the beginning [1]. The Stomas being sung together make up the Viraj, and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily by it they go to the world of heaven. 'The Rathantara is used in the day, the Rathantara at night', say the theologians, 'what is used to avoid repetition?' The great Saman of Sobhari is used as the Brahmasaman at the third pressing; it they place in the middle, to separate them; verily there is no repetition.

vii. 4. 11.

They first perform the Jyotistoma; verily by it they find support in this world.

They perform secondly the Gostoma; verily by it they find support in the atmosphere.

They perform thirdly the Ayustoma; verily by it they find support in yonder world.

The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky).

In that they perform these Stomas, the performers of the Sattrā keep finding support in these worlds.

These, (Stomas) being sung together make up the Viraj [1], and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few.

The Jyotistoma is the world of heaven, the Viraj is strength; verily they win strength.

They experience not misery through hunger, and are not hungry, for the performers of Sattras are as it were afflicted with hunger.

The two Agnistomas on either side are the rims, the Ukthyas in the middle the nave, and that is the circling wheel of the gods.

In that they go [2] by that Sadaha, they mount the wheel of the gods, for safety.

They obtain prosperity.

They go with the Sadaha; there are six seasons; verily in the seasons they find support.

They go with a Jyotistoma on either hand; verily on either hand they find support in the world of heaven.

There are two Sadahas, they make up twelve days.

Man is of twelve parts, two thighs, two arms, the trunk and the head, four members, and the breasts as the eleventh and twelfth [3].

Therefore (the days) follow man.

There are three Sadahas, they make up eighteen days, nine and nine.

Nine are the breaths in man; verily they follow the breaths.

There are four Sadahas, they make up twenty-four days.

The year consists of twenty-four half-months; verily they follow the year. 'The year is not fixed', they say. 'It is greater than a support.' The Brahmana of the month is that of the year also verily they go finding support in each month.

The Horse Sacrifice (continued)

vii. 4. 12.

a Let the ram aid thee with cooked food, the dark-necked with goats, the cotton-tree with increase, the Parna-tree with the holy power (Brahman), the fig-tree with the sacrifice, the banyan with the beakers, the Udumbara with strength, the Gayatri with the metres, the Trivrt with the Stomas. b Ye are helpers; let the helpers help thee. Deal among dear things, best among things to be sought, treasure lord of treasures, thee we hail, O my radiant one.

vii. 4. 13.

To (the waters of) wells hail!

To those of the pools hail!

To those of the clefts hail!

To those of holes hail!

To those which are dug for hail!

To those of lakes hail!

To those of morasses hail!  
To those of ponds hail!  
To those of tanks hail!  
To those of marshes hail!  
To those of rain hail!  
To those without rain hail!  
To those of hail hail!  
To those of rime hail!  
To those which glide hail!  
To those which are stagnant hail!  
To those of the streams hail!  
To those of the rivers hail!  
To those of the ocean hail!  
To all hail!

vii. 4. 14.

To waters hail!  
To those that flow hail!  
To those that flow around hail  
To those that flow all about hail!  
To those that flow swiftly hail!  
To those that flow quickly hail!  
To those that flow wildly hail!  
To those that flow terribly hail!  
To the waters of earth hail!  
To those of the atmosphere hail!  
To those of the sky hail!  
To all hail!

vii. 4. 15.

a Him who is fain to injure the steed  
Varuna punisheth.

Away the man, away the dog!

b I and thou, Vrtra-slayer,

Have been united to win spoils;

Even the foe, O hero with the bolt,

Must think of us;

Good are Indra's gifts.

c Thou hast surpassed in might, O Indra, on the earth

The regions comprehend not thy greatness;

For with thine own strength thou didst slay Vrtra;

No foe hath found the end of thee in fight.

vii. 4. 16.

Homage to the king!

Homage to Varuna!

Homage to the horse!

Homage to Prajapati!

Homage to the overlord!

Thou art an overlord; make me an overlord; may I be overlord of creatures.

Place me, place in me.

To him that is driven near hail!

To him that is taken hold of hail!

To him that is sacrificed hail!

vii. 4. 17.

a Let the healing wind blow upon our cows,

Let them feed on strengthening herbs;

Let them drink waters full of life and fatness;

Rudra, be gracious to the food that hath feet.

b Those which are of one, of various hues, or of like hue

Those whose names Agni knoweth by sacrifice;

Those which the Angirases made here by devotion,

To those, O Parjanya, grant abundant protection.

c Those who offered to the gods their bodies;

Those whose every form Soma knoweth;

O Indra [1], place them in our pastures,

Swelling with milk and rich in offspring.

d Prajapati, bestowing these on me,

In harmony with all the gods and Pitrs,

Hath brought them, auspicious, to our pastures.

May we possess their offspring.

e Here is support, hail!

f Here is keeping apart, hail!

y Here is joy, hail!

h Here is delight, hail!

i The great.

k The protecting.

vii. 4. 18.

a What was the first conception?

What was the great age?

What was the tawny one?

What was the smooth one?

b The sky was the first conception.

The horse was the great age.

The night was the tawny one.

The sheep was the smooth one.

c Who moveth alone?

Who too is born again?

What is a remedy for the cold?

What is the great enveloper?

d The sun moveth alone [1].

The moon is born again.

Fire is the remedy for the cold.

Earth is the great enveloper.

e I ask thee of the furthest end of the earth.  
I ask thee of the navel of the world.  
I ask thee of the seed of the strong horse.  
I ask thee of speech's highest realm.  
f They call the altar-ground the furthest end of the earth.  
They call the sacrifice the navel of the world.  
They call Soma the seed of the strong horse.  
(They call) the Brahman the highest realm of speech.

vii. 4.19.

a O Amba! O Ambali! O Ambika!

b No one leadest me.

The wicked horse is sleeping.

c O fair one, clad in fair raiment in the world of heaven be ye two covered....

{...several verses omitted from original translation...}

1 When the deer eateth grain,

He deemeth not his flock fat.

When the «adra woman is the loved of the Aryan,

She seeketh not wealth for prosperity....

{...several verses omitted from original translation...}

q Dadhikravan have I sung,

The swift strong horse.

May he make our mouths fragrant;

May he lengthen our days.

r Ye waters are healing;

Further us to strength,

To see great joy.

s The most auspicious flavour that is yours

Accord to us here

Like eager mothers.

t To him may we come with satisfaction,

To whose dwelling ye quicken us,

O waters, and propagate us.

vii. 4. 20.

a Bhuh! Bhuvah! Svar!

b Let the Vasus anoint thee with the Gayatri metre. Let the Rudras anoint thee with the Tristubh metre. Let the Adityas anoint thee with the Jagati metre.

c As the wind hath gone to the waters,

Indra's dear body,

By that path, O praiser,

Bring back to us the horse.

d O thou that hast barley, that hast grain, (bring) renown for me;

e For barley, for milk, this food eat, O ye gods; this food eat, O Prajapati.

f They yoke the tawny ruddy one,

Which goeth round them that stand;

The lights shine in the sky.

g They yoke his dear steeds

On either side of the chariot,  
Dark, strong, bearing heroes.  
A Making a banner for that which hath none,  
Form for the formless, O ye men,  
Thou wert born with the dawns.

vii. 4. 21.

To expiration hail!  
To cross-breathing hail!  
To inspiration hail!  
To sinews hail!  
To ligatures hail!  
To surrounding ligatures hail!  
To joints hail!  
To joinings hail!  
To bodies hail!  
To the sacrifice hail!  
To the sacrificial gifts hail!  
To heaven hail!  
To the world hail!  
To all hail!

vii. 4. 22.

To the bound hail!  
To the unbound hail!  
To the fastened hail!  
To the unfastened hail!  
To the yoked hail!  
To the unyoked hail!  
To the well-yoked hail!  
To the unyoked hail!  
To the one set free hail!  
To the one lot go hail!  
To that which moveth crookedly hail!  
To that which moveth around hail!  
To that which moveth together hail!  
To that which moveth along hail!  
To that which goeth hail!  
To that which riseth hail!  
To that which standeth hail!  
To all hail!

PRAPATHAKA V

The Gavam Ayana

vii. 5. 1.

The cows performed that Sattrā, being hornless, with the desire, 'May horns be born to us.' For ten months they performed it, and then horns were born, and they ceased (the rite), (saying), 'We have obtained (our desire).' Then those

whose horns were not born ceased (the rite) after making up the year, (saying), 'We have obtained (our desire).' Both those which obtained horns and those which did not ceased, (saying), 'We have obtained (our desire).' The year is the cows' Sattra [1], and those who knowing thus perform the year (sacrifice) are prosperous.

Therefore a hornless cow has pleasure during the two months of the rainy season, for that is won for it by the Sattra.

Therefore whatever is done in the house of one who performs for a year (a Sattra), that is done completely, successfully, and adequately.

Those who perform the year (Sattra) are swimming on the ocean.

He who does not see the further bank of the ocean cannot get out from it.

The ocean is the year [2].

Its further banks are the two Atiratras.

Those who knowing thus perform the year (Sattra) reach the end without injury.

The former Atiratra is this (earth), the latter is yonder (sky); the former is mind, the latter speech; the former expiration, the latter inspiration; the former the commencement, the latter the end.

The Atiratra is a Jyotistoma, of VaiÁvanara; verily they put light before them, to reveal the world of heaven.

There is a fore offering, accompanied by the CaturvinÁa Stoma.

The year has twenty-four half-months [3]; verily as they go on they find support in the year.

There are three hundred and sixty Stotriyas; so many are the nights of the year; verily they attain both forms of the year.

They perform (the rites of) the next days for rest, for safety.

There are six-day periods.

The year has six seasons; verily they find support in the seasons, the year.

The Go and the Ayus (Stomas) are the Stomas in the middle; verily they place a pair in the middle of the year [4] for procreation.

On either side there is the Jyotistoma.

It is the releasing; verily the metres are released; verily also they go to the world of heaven with the six-day (rite) which has a Jyotistoma on either side.

The theologians say, 'They sit; by what path do they go?' One should reply, 'By the path that leads to the gods.'

The path that leads to the gods is the metres, the Gayatri, Tristubh, and Jagati.

The Gayatri is the Jyotistoma, the Tristubh, the Gostoma, the Jagati the

Ayustoma.

In that there are these Stomas, so do they go by the path that leads to the gods [5].

There is used the same Saman.

The Saman is the world of the gods; verily they leave not the world of the gods.

There are used various verses.

The verses are the world of man; verily they keep mounting one world of gods after another from the world of men.

There is the Brahman's Saman as the Abhivarta to win the world of heaven.

There is the Abhijit (day) for the gaining of the world of heaven.

There is the ViÁvajit (day) for the gaining of all.

Month by month they perform the Prsthas, month by month the Atigrahyas are drawn; verily in each month they place strength, for the support of the months.

They perform the Prsthas in the latter part of the month.

Therefore it is on the top that the plants bear fruit.

vii. 5. 2.

The cows performed that Sattrā, being hornless and desiring to obtain horns. For ten months they performed it, and then horns appeared. They said, 'We have gained (them), let us cease (the rite), for we have attained the desire for the sake of which we began (the rite).' But others said, either half of them or as many as might be the case, 'Let us perform (the rite) for these months, the eleventh and the twelfth, and when we have made up the year, let us cease' [1]. In their case their horns grew in the twelfth month. Whether by faith, or by lack of faith-that is, those which have no horns-both indeed were prosperous, those which gained horns and those which won strength. He who ceases after ten months is prosperous, and he who ceases after twelve also, if he knows thus. They go by their feet, and he who goes by his foot attains (what he seeks). The Ayana is successful, and therefore is it productive of cows.

vii. 5. 3.

They perform the Prahās in the first month, they perform them in the middle month, they perform them in the last month. They say, 'In the case of a cow which they milk thrice a day, she yields sparingly at the latter two milkings; how then can she be milked who is twelve times milked?' Having made up the year, they should perform the Prsthas once in the last month; verily the sacrificers win the sacrifice and cattle. It is an ocean [1] without a near or a further shore that they enter upon who perform the year (rite). If they employ the Brhat and the Rathantara Samans, it would be as if they were to provide a boat in the middle of the ocean. Going continuously with the Brhat and the Rathantara they obtain support. The union is milked for all desires;

thus the sacrificers obtain all desires.

vii. 5. 4.

The Rcs are the same. The Rcs are the world of men; verily they leave not the world of man. There are different Samans; the Saman is the world of the gods; verily they descend from the world of the gods to one world after another of men. They first use the Jagati, and the metres descend from the Jagati, the cups from the Agrayana, the Prsthas from the Brhat, the Stomas from the TrayastrinÁa. Therefore the younger descends before an elder. The ViÁvakarman cup is drawn; verily by it the sacrificers win all rites. The cup for Aditi [1] is drawn. Aditi is this (earth); verily they rest on this (earth). The one and the other are drawn, for pairing, for propagation. Of old Prajapati created offspring by means of the ten-night (rite); in that the ten-night rite is performed, the sacrificers create offspring. Udanka «aulbayana has declared the ten-night rite to be the prosperity of the Sattra, and the ten-night rite serves for the prosperity of the Sattra. Verily also whatever is done wrongly in the earlier days, this serves to atone for it.

vii. 5. 5.

If two libations are offered simultaneously, then one should perform the early litany in the advanced part of the night. He who does it first wins the speech, the gods, and the metres (of the others). The strophe should contain the word 'strong (vrsan)'; verily he takes Indra away from their morning pressing. Or rather they say, 'The strophe at the beginning of each pressing should be of this kind'; verily he takes Indra away from each of their pressings.

For entry, for rest, for the overcoming, of the Gayatri, of the Tristubh, of the Jagati, of the Anustubh, of the Pankti, hail!

Entry and rest are the metres; verily by the metres [1], he takes away their metres. One should recite the Sajaniya hymn; one should recite the Vihavya hymn; one should recite the KayaÁubhiya hymn of Agastya. This indeed is so much as that, verily he takes away so much as is theirs. If at the early pressing the bowl is broken, they should sing verses addressed to Visnu and containing the epithet «ipivista. Whatever in the sacrifice is redundant, is redundant with regard to Visnu «ipivista; verily Visnu «ipivista places the redundant in the redundant. Verily having obtained the redundant by the redundant, they win it. If it is broken at the midday pressing, they should make the Saman have the Vasatkara as its finale. The support of the sacrifice is the Vasatkara; verily they make the Saman obtain support. If it breaks at the third pressing, the same thing (should be done).

vii. 5. 6.

Having made up the month with the six-day periods they leave out a day, for they behold the months by the six-day periods.

Having made up the months with the half-months, they leave out a day, for they behold the months by the half-months.

Having made up the months by the new moon night, they leave out a day, for they behold the months by the new moon night.

Having made up the months by the full moon night, they leave out a day, for they behold the month by the full moon night.

He who pours (liquid) into a full (vessel) wastes the liquid; he who pours out from a full (vessel) [1] places breath in it.

In that, having made up the months with the full moon night, they leave out a day, they place breath in the year, and the performers of the Sattrā breathe along it.

If they did not leave out a day, then the year would fall asunder, as falls asunder a skin bag tied tight, and they would be ruined.

In that, having made up the months with the full moon night, they leave out a day, they place out-breathing in the year, and the performers of the Sattrā breathe out along it [2], and are not ruined.

At the full moon (the Soma) of the gods is pressed.

In that, having made up the months with the full moon night, they leave out a day, with the sacrifice to the gods they go to another sacrifice.

They cleave asunder the sacrifice, in that (after performing it) as a series of six-day rites they leave out a day.

They offer an animal for Prajapati.

Prajapati is all the gods; verily with the gods do they offer the sacrifice.

They leave the pressing [3], who leave out the day.

The Samnayya is the fourth pressing.

Because there is the Samnayya, they do not leave the pressing.

They partake of it after uttering the invocation, for they have this then as their Soma drink.

The deities who share in the pressings of those who leave out the day go to their places; they offer the sacrificial cakes in each of the pressings; verily they win the deities who share in the pressing from their several places. (They offer the cakes) on eight potsherds at the early pressing, on eleven potsherds at the midday pressing, and on twelve potsherds at the third pressing; verily they obtain and win the metres.

They offer an oblation to the All-gods at the third pressing.

The third pressing belongs to the All-gods; verily they leave not the third pressing.

vii. 5. 7.

The theologians consider, 'Should (a day) be left out, or should it not be left out?' They say, 'It should be left out.' They say, 'It should be left out at the new moon and at the full moon, for these two guide the sacrifice.' 'These two must not be left out,' they say, 'for these two determine the dependent

sacrifice.' '(The day) should be left out on the first Vyastaka,' they say, 'for this is what rends the month.' They should not leave out a day which is appointed [1].

If they should leave out one which is appointed, they should leave it out on the seventh day after making up the months with six-day periods, whatever be the recurrent position which it occupies in the course of the six-day period.

They should then offer to Agni, with the Vasus, a cake on eight potsherds, to Indra curds, to Indra with the Maruts a cake on eleven potsherds, to the All-gods a cake on twelve potsherds.

The early pressing belongs to Agni with the Vasus; in that they offer to Agni with the Vasus a cake on eight potsherds, they make the god share in it [2], and they approach the pressing with eight.

In that the curds belong to Indra, they do not shut out Indra from a share.

The midday pressing belongs to Indra with the Maruts.

In that they offer to Indra with the Maruts a cake on eleven potsherds, they make the god share in it, and they approach the pressing with eleven [3].

The third pressing belongs to the All-gods with the Rbhus.

In that they offer to the All-gods a cake on twelve potsherds, they make the gods share in it, and they approach the pressing with twelve.

They offer a beast to Prajapati-Prajapati is the sacrifice that the sacrifice may not be abandoned.

For six months (as they go) hence the Brahman's Saman should be the 'victorious'.

The 'victorious' is the holy power (Brahman); verily they go winning the world of heaven by the holy power (Brahman); for the world of heaven is as it were opposite from hence.

When they come thence the Brahman's Saman for six months should be 'O Indra, bear us strength, as a father to his sons.

Guide us, O thou that art much invoked, on our path.

Living, may we attain the light.' The light is this world, the light is offspring; verily they come, gazing on this world by repeating the verse.

vii. 5. 8.

When the gods had come to the end, their power and strength departed.

They won them again by the KroÁa (Saman), and that is why the KroÁa has the name.

In that they sing the KroÁa at the end of the pit, they win power and strength at the end of the sacrifice.

They sing the Sattras syarddhi (Saman) at the end of the Ahavaniya; verily,

making Agni a witness, they advance to prosperity.

They sing the Prajapater Hrdaya within the shed; verily they win his favour.

They sing the «loka (Saman) in front of the Sadas [1], the AnuÁloka (Saman) behind; verily fame is their portion at the end of the sacrifice.

The Adhvaryu sings nine (verses).

Nine are the breaths in man; verily he places breaths in the sacrificers.

All of them are addressed to Indra; verily he places power (indriya) in the breaths.

He sings without the Pratihara.

Therefore a man can contract all the other members (of the body) except the head, but the head not.

The Rathantara (Saman) has the PaÒcadaÁa (Stoma); verily they win power.

The Brhat has the SaptadaÁa [2], for the winning of food; verily also they are propagated by it.

The Bhadra (Saman) has the EkavinÁa (Stoma) with Dvipada verses, for support.

The wives (of the sacrificers) sing, for offspring, for propagation.

Prajapati created offspring; he desired, 'May I gain the kingship over them.'  
He obtained the kingship over them by the Rajana (Saman), and that is why the Rajana has the name.

In that there is the Rajana, the sacrificers obtain the kingship over offspring.

It has the PaÒcavinÁa (Stoma), to win Prajapati [3].

They sing five (verses) standing; verily they win the world of the gods; five sitting; verily they win the world of men.

These come to ten; the Viraj is of ten syllables, the Viraj is food; verily they win food by the Viraj.

In five places they sing sitting down; there are five quarters; verily they rest on the quarters.

They come up each before one verse has been sung; verily they bear food from the quarters.

The Udgatr sings these (verses); verily having borne food from the quarters [4] they place glory in themselves.

Therefore one breath protects all the limbs.

Therefore, just as a bird about to fly upwards raises its head aloft, so the sacrificers are highest among people.

The Udgatr mounts a throne; verily they attain rule.

The Hotr (mounts) a swing; verily they mount the back of the firmament.

The Adhvaryu (mounts) two mats; verily they reach the surface of the ruddy one.

So many indeed are the worlds, and in them in order they find support.

Then the sacrificers make thus a bridge to mount, for the gaining of the world of heaven.

vii. 5. 9.

By means of the Arkya (Saman) Prajapati created offspring in thousands.

From them by means of the Ilamda (Saman) he took away the food they had gathered.

In that there is the Arkya, the sacrificers create offspring; in that there is the Ilamda, they take away from the offspring which has been created the food they have gathered.

Therefore, in whatever year the Sattrra is performed, the offspring are hungry in that year, for they take their food and strength; in whatever year the Sattrra is imperfect, the offspring are not hungry in that year [1]; for they take not their food and strength.

They raise a loud noise.

As men being freed from bonds cry aloud, so the sacrificers freed from the bonds of the gods cry aloud, placing food and strength in themselves.

The lute has a hundred strings.

Man is of a hundred (years) of age, and of a hundredfold strength; verily they find support in age and strength.

They run a race, to win what has not yet been won.

They beat drums; the voice of the drum is the highest (form of) speech; verily they win the highest (form of) speech.

They beat the earth-drum; verily they win that speech which has entered this (earth); verily also they conquer the earth.

All (forms of) speech they utter, to gain all (forms of speech).

Two strive on a dry hide, to gain strength.

One reviles, another extols.

He who reviles purifies them, he who extols places food in them after they are purified.

They win by the first months what is done by the Rsis and by the gods; in that the Bhutechad Samans are used, both are gained.

Those who perform the year rite lose their virility.

There are a pair united within the sacrificial ground; verily they lose not

virility.

vii. 5. 10.

They pierce the hide; verily they remove the sin of the (sacrificers). 'Do not miss, do not pierce through', he says; verily they now remove their sin. Slave girls dance round the Marjaliya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the chiefest food of the gods; verily they win the chiefest food. They beat the ground with their feet; verily they endow the (sacrificers) with might.

The Horse Sacrifice (continued)

vii. 5. 11.

To earth hail!

To the atmosphere hail!

To the sky hail!

To that which will stream together hail!

To that which is streaming together hail!

To that which hath streamed together hail!

To that which will cloud hail!

To that which cloudeth hail!

To that which hath been clouded hail!

To cloud hail!

To mist hail!

To storm hail!

To freezing hail!

To springing hail!

To that which will lighten hail!

To that which lighteneth hail!

To that which lighteneth together hail!

To that which will thunder hail!

To that which thundereth hail!

To that which thundereth terribly hail!

To that which will rain hail!

To that which raineth hail!

To that which raineth around hail!

To that which raineth about hail!

To that which raineth together hail! [1]

To that which raineth along hail!

To that which will sprinkle hail!

To that which sprinkleth hail!

To that which is sprinkled hail!

To that which will warm hail!

To that which warmeth hail!

To that which warmeth around hail!

To that which will cease hail!

To that which ceaseth hail!

To that which hath ceased hail!

To that which will stream away hail!  
To that which streameth away hail!  
To that which hath streamed away hail!  
To that which will burn hail!  
To that which burneth hail!  
To that which burneth terribly hail!  
To the Rc verses hail!  
To the Yajus verses hail!  
To the Samans hail!  
To the Angirases hail!  
To the Vedas hail!  
To the Gathas hail!  
To the NaraÁansis hail!  
To the Raibhis hail!  
To all hail!

vii. 5. 12.

To the toothed hail!  
To the toothless hail!  
To the breathing hail!  
To that which hath not breath hail!  
To that which hath a face hail!  
To the faceless hail!  
To that which hath a nose hail!  
To the noseless hail!  
To that which hath eyes hail!  
To the eyeless hail!  
To that which hath ears hail!  
To the earless hail!  
To that which hath a head hail!  
To the headless hail!  
To that which hath feet hail!  
To the footless hail!  
To that which breatheth hail!  
To that which breatheth not hail!  
To that which speaketh hail!  
To the speechless hail!  
To that which seeth hail!  
To that which seeth not hail!  
To that which heareth hail!  
To that which heareth not hail!  
To that which hath a mind hail! [1]  
To the mindless hail!  
To that which hath seed hail!  
To the seedless hail!  
To offspring hail!  
To begetting hail!

To that which hath hair hail!  
To the hairless hail!  
To skin hail!  
To the skinless hail!  
To that which hath a hide hail!  
To the hideless hail!  
To that which hath blood hail!  
To the bloodless hail!  
To that which hath flesh hail!  
To the fleshless hail!  
To sinews hail!  
To that which hath no sinews hail!  
To that which hath bones hail  
To the boneless hail!  
To that which hath marrow hail!  
To the marrowless hail!  
To that which hath limbs hail!  
To the limbless hail!  
To the trunk hail!  
To the trunkless hail!

vii. 5. 13.

Who yoketh thee? Let him yoke thee. Let Visnu yoke thee, for the prosperity of this sacrifice, for my pre-eminence, for N.N.'s pleasure; for life thee, for expiration thee, for inspiration thee, for cross-breathing thee, for dawning thee, for wealth thee, for prosperity thee, for sound thee, for nourishing thee, for calling from afar thee, for falling thee (I yoke).

vii. 5. 14.

To Agni, of the Gayatri (metre), the Trivrt (Stoma), the Rathantara (Saman), the spring (season), (offering is made) on eight potsherds. To Indra, of the Tristubh (metre), the Pañcadaśa (Stoma), the Brhat (Saman), the summer (season), (offering is made) on eleven potsherds. To the All-gods of the Jagati (metre), the Saptadaśa (Stoma), the Vairupa (Saman), the rainy (season), (offering is made) on twelve potsherds. To Mitra and Varuna, of the Anustubh (metre), the Ekavindaśa (Stoma), the Vairaja (Saman), the autumn (season), curds. To Brhaspati, of the Pankti (metre), the Trinava (Stoma), the «akvara (Saman), the winter (season), an oblation (is made). To Savitr, of the Atichandas (metre), the Trayastrindaśa (Stoma), the Raivata (Saman), the cool (season), (offering is made) on twelve potsherds. To Aditi, as Visnu's consort, an oblation (is made). To Agni Vaināvara (offering is made) on twelve potsherds. To Anumati an oblation (is made). To Ka (offering is made) on one potsherd.

vii. 5. 15.

Now for the fire which is produced on the fire-altar and for Soma, the king, the beast for Agni and Soma is the guest-offering. Again the fire which is piled up is cruel, and if one were not to cast upon the fire which has been

piled up these oblations, the cruel fire would spring up in wrath, and injure the offspring and cattle of the sacrificer. In that he casts the oblations on the fire which has been piled up, he appeases it with its own portion, and the cruel fire [1] does not spring up in wrath and injure his offspring and cattle. There are ten oblations. Nine are the breaths in man, and the navel is the tenth; verily he places breaths in the sacrificer. Again the Viraj is of ten syllables; the Viraj is food; verily he finds support in the Viraj as food. 'It must be piled with the seasons, the metres, the Stomas, and the Prsthas', they say. In that he casts these oblations, he piles it with the seasons, the metres, the Stomas, and the Prsthas. 'The quarters can be won by one who has pressed the Soma' they say [2]. In that he casts these oblations, (it is) for the winning of the quarters. The gods made Indra sacrifice with it, and therefore is it Indra's pressing; men made Manu sacrifice with it, and therefore is it Manu's pressing. As Indra among the gods, as Manu among men, becomes he who knowing thus sacrifices with this sacrifice. The Purohityas contain the word 'quarter', for the conquest of the quarters.

vii. 6. 16.

a Who is the sole lord of the world,  
Which breatheth and winketh, through his greatness,  
Who is the lord of biped and of quadruped here,  
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the sky is the greatness, the Naksatras the form, the sun the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 17.

a He who is the giver of soul, the giver of strength,  
On whose instruction all, on whose (instruction) the gods depend.  
Whose shadow is immortality, whose shadow is death;  
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the earth is the greatness, the plants and trees the form, the fire the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 18.

In the priesthood may a Brahmana be born of spiritual glory. In this kingdom may a prince be born, an archer, a hero, and a great car fighter; a milk cow; a draught ox; a swift racer; a prolific woman; a victorious warrior; a youth fit for the assembly. To this sacrificer be a hero born. May Parjanya rain for us whensoever we desire. May our plants ripen with fruit. May union and peace be ours.

vii. 5. 19.

a The steed hath come to the earth; the strong steed hath made Agni his yoke-fellow.

The steed hath come to the atmosphere; the strong steed hath made Vayu his yoke-fellow.

The steed hath come to the sky; the strong steed hath made Surya his

yoke-fellow.

b Agni is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.

Vayu is thy yoke-fellow, O steed; I grasp thee; bear me prosperously [1].

The Aditya is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.

Thou art the supporter of expiration; support my expiration.

Thou art the supporter of cross-breathing; support my cross-breathing.

Thou art the supporter of inspiration; support my inspiration.

Thou art the eye; place the eye in me.

Thou art the ear; place the ear in me.

Thou art life; place life in me.

vii. 5. 20.

May the seed be living, Parjanya rain, the corn be ripened, the plants rich in leaves, this (earth) easy to walk on, the fire easy of approach, the atmosphere easy to see through, the wind purifying, the sky easy of access, he that burns yonder kindly, the day and night as of old, the half months of fifteen days, the months of thirty days, the seasons in due order, and the year auspicious.

vii. 5. 21.

To) Agni (offering is made) on eight potsherds; to Soma an oblation; to Savitr (offering) on eight potsherds; to Pusan an oblation; to Rudra an oblation; to Agni VaiÁvanara (offering) on eight potsherds; if he should not go to the wild beast's lair; to Agni, saviour from distress, (offering is made) on eight potsherds; to Surya milk (is offered); Vayu receives a share in the butter offering.

vii. 5. 22.

To Agni, saviour from distress, (offering is made) on eight potsherds; to Indra, saviour from distress, on eleven potsherds; to Mitra and Varuna, saviours from sin, a milk offering; to Vayu and Savitr saviours from sin, an oblation; to the AÁvins, saviours from sin, grain; to the Maruts, saviours from evil, on seven potsherds; to the All-gods, saviours from evil, on twelve potsherds; to Anumati an oblation; to Agni, VaiÁvanara on twelve potsherds; to heaven and earth, saviours from evil, on two potsherds.

vii. 5. 23.

To Agni he made obeisance; to the earth he made obeisance; as Agni with the earth made harmony, so for me may favourable harmonies be made.

To Vayu he made obeisance, to the atmosphere he made obeisance; as Vayu with the atmosphere (made harmony, so &c.).

To Surya he made obeisance, to the sky he made obeisance; as Surya with the sky (made harmony, so &c.).

To the moon he made obeisance, to the Naksatras he made obeisance; as the moon with the Naksatras (made harmony, so &c.).

To Varuna he made obeisance, to the waters he made obeisance [1]; as Varuna with the waters (made harmony, so &c.).

To the Saman he made obeisance, to the Rc he made obeisance; as the Saman with the Rc (made harmony, so &c.).

To the Brahman (caste) he made obeisance, to the Ksatriya (caste) he made

obeisance; as the Brahman with the Ksatriya (made harmony, so &c.).

To the king he made obeisance, to the people he made obeisance; as the king with the people (made harmony, so &c.).

To the chariot he made obeisance, to the horses he made obeisance; as the chariot with the horses (made harmony, so &c.).

To Prajapati he made obeisance, to creatures he made obeisance; as Prajapati with creatures made harmony, so for me may favourable harmonies be made.

vii. 5. 24.

a Thine ancient paths, O Savitr,

That are extended dustless through the atmosphere,

With these to-day, with thy paths easy to travel,

Guard us, and, O God, speak for us.

b Reverence to Agni, dweller on earth, maker of room; grant room to this thy sacrificer. Reverence to Vayu, dweller in the atmosphere, maker of room; grant room to this thy sacrificer. Reverence to Surya, dweller in the sky, maker of room; grant room to this thy sacrificer.

vii. 5. 25.

He who knows the head of the sacrificial horse becomes possessed of a head and fit for sacrifice. The head of the sacrificial horse is the dawn, the eye the sun, the breath the wind, the ear the moon, the feet the quarters, the ribs the intermediate quarters, the winking the day and night, the joints the half-months, the joinings the months, the limbs the seasons, the trunk the year, the hair the rays (of the gun), the form the Naksatras, the bones the stars, the flesh the mist, the hair the plants, the tail hairs the trees, the mouth Agni, the open (mouth) VaiÁvanara [1], the belly the sea, the anus the atmosphere, the testicles the sky and the earth, the membrum virile, the pressing-stone, the seed the Soma. When it chews, there is lightning; when it moves about, there is thundering; when it makes water, there is rain; its speech is speech. The Mahiman (cup) indeed is born before the birth of the horse as the day. The Mahiman (cup) is born after it as the night. These two Mahiman (cups) surround on either side the horse. As Haya (steed) it carried the gods, as Arvan (courser) the Asuras, as Vajin (racer) the Gandharvas, as AÁva (horse) men. The birthplace of the horse, indeed, is the sea, its kindred is the sea