



## Mantras (used in the handbooks)

## Vājasaneyisaṃhitā-Mādhyandina (VS)

Text: Titus online edition (modified), translation: Griffith/Arya

1.3

*vasoḥ pavitram asi śatadhāraṃ vasoḥ pavitram asi sahasradhāraṃ, devas tvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā, kāmadhukśaḥ.*

“You are the strainer, hundred-streamed, of *Vasu*. You are the strainer, thousand-streamed, of *Vasu*. May *Savitā* the God with *Vasu*’s strainer, thousand-streamed, rightly cleansing, purify you.”

1.8

*dhūr asi dhūrva dhūrvantaṃ dhūrva taṃ yo ’smān dhūrvati taṃ dhūrva yaṃ vayaṃ dhūrāmaḥ, devānām asi vahnitamaṃ samnitamaṃ<sup>213</sup> papritamaṃ juṣtataṃ devahūtamam.*

“You are the yoke. Injure you him who injures. Harm him who harms us. Harm the man we injure. You are the Gods’ best carrier, bound most firmly, filled fullest, welcome, Gods’ best invoker.”

1.10

*devasya tvā savituh prasave ’śvinor bāhubhyāṃ pūṣṇo hastābhyām, agnaye juṣtaṃ grhṇāmi, agnīśomābhyāṃ juṣtaṃ grhṇāmi.*

“By impulse of God *Savitā* I take you with arms of *Aśvins*, with the hands of *Pūṣan*, You dear to *Agni*, dear to *Agni-Soma*.”

1.12

*pavitre stho vaiṣṇavyau, savitur vaḥ prasava ut punāmy acchidreṇa pavitreṇa sūryasya raśmibhiḥ, devīr āpo agreguvo ’agrepuvo gra imam adya yajñam nayatāgre yajñapatim sudhātuṃ yajñapatim devayuvam.*

“You two are strainers that belong to *Viṣṇu*.

By *Savitā*’s impulse, with this flawless strainer I purify you with the rays of *Sūrya*. Bright Waters, flowing forward, foremost drinkers, leadforward (sic!) now this sacrifice, lead forward the Sacrifice’s Lord, the God-devoted Lord of Sacrifice, the liberal giver.”

1.13

*yuṣmā indro vṛṇīta vṛtratūrye yūyam indram avṛṇīdhvaṃ vṛtratūrye, prokṣitā stha, agnaye tvā juṣtaṃ prokṣāmi, agnīśomābhyāṃ tvā juṣtaṃ prokṣāmi, daivyāya karmaṇe śundhadhvaṃ devayajyāyai yad vo śuddhāḥ parājaghnur idam vas tac chundhāmi.*

“*Indra* elected you in fight with *Vṛtra*: in fight with *Vṛtra* you elected *Indra*. By oversprinkling are you consecrated. I sprinkle you agreeable to *Agni*. I sprinkle you welcome to *Agni-Soma*. Pure for the work divine be you, and holy, pure for the sacrifice to the Gods. Whatever of yours the impure have by their touch polluted, hereby I cleanse for you from all defilement.”

1.15

*agnes tanūr asi vāco visarjanaṃ devavītaye tvā grhṇāmi, brhadgrāvā si vānaspatyaḥ, sa idam devehbyo haviḥ śamīṣva suśami śamīṣva, haviṣkṛd ehi haviṣkṛd ehi haviṣkṛd ehi.*

“Body of *Agni* are you, the releaser of speech. I seize you for the Gods’ enjoyment. A mighty stone are you, formed out of timber. Make ready for the Deities this oblation: with careful preparation make it ready. *Haviṣkṛt*, come! *Haviṣkṛt*, come! *Haviṣkṛt*, come!”

1.31

*savitus tvā prasava ut punāmy acchidreṇa pavitreṇa sūryasya raśmibhiḥ, savitur vaḥ prasava ut punāmy acchidreṇa pavitreṇa<sup>214</sup> sūryasya raśmibhiḥ, tejo si ’śukram asy amṛtam asi, dhāma nāmāsi priyaṃ devānām anādhr̥ṣtaṃ devayajanam asi.*

“By *Savitā*’s impulsion do I cleanse you, with flawless strainer, with the rays of *Sūrya*. By

<sup>213</sup> Griffith: *sasnitamaṃ*.

<sup>214</sup> Griffith: *pavitreṇa vasoḥ*.

*Savitā's* impulsion do I cleanse you, with flawless strainer, with the rays of *Sūrya*. Light are you; you are splendid; you are *Amṛt*. You, truly, are the Gods' beloved station, inviolable means of holy worship."

2.8

*askannam adya devebhya ājyaṁ saṁ bhriyāsm, aṅghrinā viṣṇo mā tvāva kramiṣaṁ, vasumatim agne te chāyām upa stheṣaṁ viṣṇo sthānam asi, ita indro vīryam akṛṇod ūrdhvo 'dhvara āsthāt.*

"May I today offer Gods unsplit butter. Let me not with my foot offend you, *Viṣṇu*. *Agni*, may I approach your shade abounding in store of riches. You are *Viṣṇu's* mansion. Hence *Indra* wrought his deed of manly vigour. The sacrifice stood firmly elevated."

2.13

*mano jūtir juṣatām ājyasya bṛhaspatir yajñam imaṁ tano tu ariṣṭaṁ yajñam sam imaṁ dadhātu viśve devāsa iha mādayantām oṃ pra tiṣṭha.*

"The butter's rapid flow delight his spirit! *Bṛhaspati* extends this act of worship. May he restore the sacrifice uninjured. Here let all Gods rejoice. OM! Step thou forward."

2.21

*vedo si yena tvaṁ deva veda devebhyo vedo bhavas tena mahyaṁ vedo bhūyāḥ, devā gātuvīdo gātuṁ vittvā gātuṁ ita, manasas pata imaṁ deva yajñam svāhā vāte dhāḥ.*

"Veda are you, whereby, O godlike Veda, you have become for Deities their Veda: thereby may you become for me a Veda. O Deities, you knowers of the Pathway, walk on the path-way having known the Pathway. God, Lord of Spirit, hail! bestow upon the Wind this sacrifice."

3.6

*āyaṁ gauḥ pṛṣṇir akramīd asadan mātaram purah, pitaram ca prayant svah.*

"This spotted Bull hath come and sat before the Mother and before the Father, mounting up to heaven."

3.9

*agnir jyotir jyotir agniḥ svāhā, sūryo jyotir jyotiḥ sūryaḥ svāhā, agni varco jyotir varcaḥ svāhā, sūryo varco jyotir varcaḥ svāhā, jyotiḥ ūryaḥ sūryo jyotiḥ svāhā.*

"*Agni* is light, and light is *Agni*. Hail! *Sūrya* is light, and light is *Sūrya*. Hail! *Agni* is splendour, light is splendour. Hail! *Sūrya* is splendour, light is splendour. Hail! Light is *Sūrya*, *Sūrya* is light. Hail!"

3.12

*agnir mūrdhā divaḥ kakut patiḥ pṛthivyā ayam, apāṁ retāṁsi jinvasi. (= RV 8. 44.16)*

"*Agni* is head and height of heaven, the Master of the earth is he: He quicken the waters' seed."

3.56

*vayaṁ soma vrata tava manas tanūṣu bibhrataḥ, prajāvantaḥ sacemahi.*

"O *Soma*, with the spirit still within us, blessed with progeny, May we be busied in your law."

3.57

*eṣa te rudra bhāgaḥ saha svasrāmbikayā taṁ juṣasva svāha, eṣa te rudra bhāga ākhuste paśuḥ.*

"O *Rudra*, this is your allotted portion. With *Ambikā* your sister kindly take it. This, *Rudra*, is your share, the rat your victim."

3.58

*ava rudramad īmahy ava devaṁ tryambakam, yathā no vasyasas karad yad<sup>215</sup> yathā naḥ śreyasas karad yad<sup>216</sup> yathā no vyavasāyayāt.*

"We have contented *Rudra*, yea, put off *Tryambaka* the God, That he may make us wealthier, may make us yet more prosperous, may make us vigorous to act."

<sup>215</sup> Griffith: *yad* missing.

<sup>216</sup> Griffith: *yad* missing.

3.59

*bheṣajam asi bheṣajam gave 'śvāya puruṣāya bheṣajam, sukham meṣāya meṣyai.*

“You are a healing medicine, a balm for cow and horse and man, a happiness to ram and ewe.”

3.60

*tryambakam yajāmahe sugandhim puṣṭi-  
vardhanam, urvārukam iva bandhanān mṛt-  
yor mukṣīya māmṛtāt, tryambakam yajāmahe  
sugandhim<sup>217</sup> pativedanam, urvārukam iva  
bandhanād ito mukṣīya māmutaḥ.*

“Tryambaka we worship, sweet augments of prosperity. As from its stem a cucumber, may I be freed from bonds of death, not reft of immortality. We worship him, Tryambaka, the husband-finder, sweet to smell. As from its stem a cucumber, hence and not thence may I be loosed.”

3.61

*etat te rudrāvasam tena paro mūjavat 'tīhi,  
avatatadhanvā pinākāvasaḥ kattivāsā<sup>218</sup> a-  
hiṃsan naḥ śivo 'tīhi.*

“This, Rudra, is your food: with this depart beyond the Mūjavān. With bow unstrung, with muffled staff, clothed in a garment made of skin, gracious, not harming us, depart.”

3.62

*tryāyuṣam jamadagneḥ kaśyapasya tryāyu-  
ṣam, yad deveṣu tryāyuṣam tan no astu  
tryāyuṣam.*

“May Jamadagni’s triple life, the triple life of Kaśyapa, the triple life of Deities – may that same triple life be ours.”

3.63

*śivo nāmāsi svadhitis te pitā namas te astu  
mā mā hiṃsīḥ, ni vartayāmy<sup>219</sup> uṣe nnādyāya  
prajananāya rāyas poṣāya suprajāstvāya su-  
vīryāya.*

“Gracious, your name; the thunder is your father. Obeisance be to you: forbear to harm

me. I shave you for long life, for food to feed you, for progeny, for riches in abundance, for noble children, for heroic vigour.”

4.1

*edam aganma devayajanaṃ pṛthivyā yatra  
devāso ajuṣanta viśve, ṛk sāmābhyā saṃ-  
taranto yajurbhī rāyas poṣeṇa sam iṣā made-  
ma, imā āpaḥ sam u me santu devīḥ, oṣadhe  
trāyasva, svadhite mainam hiṃsīḥ.*

“We have reached his earth’s place of sacrificing, the place wherein all the Deities delighted. Crossing by Ṛk, by Sāman, and by the Yajus, may we rejoice in food and growth of riches. Gracious to me be these Celestial Waters! Protect me, Plant. O Knife, forbear to harm him.”

4.23

*sam akhye devyā dhiyā saṃ dakṣiṇayorucak-  
ṣasā, mā ma āyuh pra moṣīr mo aham tava,  
vīraṃ videya tava devi sandṛśi.*

“I with my thought have commenced with divine far-sighted Dakṣiṇā. Steal not my life. I will not yours. May I, O Goddess, in your sight find for myself a hero son.”

4.36

*varuṇasyottambhanam asi, varuṇasya skam-  
bhasarjanī sthaḥ, varuṇasya ṛtasaany asi  
varuṇasya ṛtasanam asi, varuṇasya ṛtasa-  
danam ā sīda.*

“You are a prop for Varuṇa to rest on. You are the pins that strengthen Varuṇa’s pillar. You are the lawful seat where Varuṇa sits. Sit on the lawful seat where Varuṇa sits.”

5.14

*yuñjate mana uta yuñjate dhiyo viprā vip-  
rasya bhato vipāścitaḥ, vi hotrā dadhe va-  
yunāvid eka in mahī devasya savituh pariṣtu-  
tiḥ svāhā.*

“The priests of him the lofty Priest well-skilled in hymns harness their spirits, yea harness their holy thoughts. He only knowing

<sup>217</sup> Griffith: *sugandhi*.

<sup>218</sup> Griffith: *kṛtivāsā*.

<sup>219</sup> Griffith: *vartayāmyāyuse*.

works assigns their priestly tasks. Yea, lofty is the praise of *Savitā* the God. All-hail!”

5.15

*idaṃ viṣṇur vicakrame tredhā ni dadhe padam, samūḍham asya pāṃsare svāhā.*

“Forth through This All strode *Viṣṇu*: thrice his foot he planted, and the whole was gathered in his footstep’s dust. All-hail!”

5.16

*urāvati dhenumatī hi bhūtaṃ sūyvasinī manave daśasyā, vy askabhñā rodasī viṣṇav ete dādhartha pṛtivīm abito mayūkhaiḥ svāhā.*

“Rich in sweet food be you, and rich in milch-kine, with fertile pastures, fair to do men service. Both these worlds, *Viṣṇu*, have you stayed asunder, and firmly fixed the earth with pegs around it.”

5.17

*devaśrutau deveṣv ā ghoṣatam, prācī pre-tam adhvaraṃ kalpayanti ūrdhvaṃ yajñaṃ nayataṃ mā jihvaratam, svaṃ goṣṭham ā vadataṃ devī durye āyur mā nir vādiṣṭam prajāṃ mā nir vādiṣṭam, atra ramethaṃ varṣman pṛthivyāḥ.*

“Heard by the God, you twain, to Gods proclaiming it. O eastward, O you twain, proclaiming worship. Swerve you not: bear the sacrifice straight upward. To your own cow-pen speak, you godlike dwellings. Speak not away my life, speak not away my children. On the earth’s summit here may you be joyful.”

5.18

*viṣṇor nu kaṃ vīryāni pra vocaṃ yaḥ pārthivāni vimame rajāṃsi, yo askabhāyad uttaraṃsadhas-thaṃ vicakramāṇas tredhorugāyah, viṣṇave tvā.*

“Now will I tell the mighty deeds of *Viṣṇu*, of him who measured out the earthy regions. Who propped the highest place of congregation, thrice setting down his foot and widely striding. For *Viṣṇu* you.”

5.19

*divo vā viṣṇa uta vā pṛthivyā maho vā viṣṇa uror antarikṣāt, ubhā hi hastā vasunā pṛṇasvā prayaccha dakṣiṇād ota savyāt, viṣṇave tvā.*

“Either from heaven or from the earth, O *Viṣṇu*, or, *Viṣṇu*, from the vast wide air’s region, fill both your hands full with abundant riches, and from the right and from the left bestow them. For *Viṣṇu* you.”

5.20

*pra tad viṣṇu stavate vīryeṇa mṛgo na bhī-maḥ kucaro giriṣṭhāḥ, yasyorūsu triṣu vikramaṇeṣv adhikṣiyanti bhuvanāni viśvā.*

“For this his mighty deed is *Viṣṇu* lauded, like some wild beast, dread, prowling, mountain-roaming, He within whose three wide-extended paces all living creatures have their habitation.”

5.21

*viṣṇo rarātam asi, viṣṇoḥ śnaptre stha, viṣṇoḥ syūr asi, viṣṇor dhruvo ’si, vaiṣṇavam asi viṣṇave tvā.*

“You are the frontlet for the brow of *Viṣṇu*. You are the corners of the mouth of *Viṣṇu*. You are the needle of the work of *Viṣṇu*. You are the firmly-fastened knot of *Viṣṇu*. To *Viṣṇu* you belong. You for *Viṣṇu*.”

5.23

*rakṣohanaṃ valagahanam vaiṣṇavīm, idam ahaṃ taṃ valagam ut kirāmi yaṃ me niṣṭyo yam amātyo nicakhāna, idam ahaṃ taṃ valagam ut kirāmi yaṃ me samāno yam asamāno nicakhāna, idam ahaṃ taṃ valagam ut kirāmi yaṃ me sabandhur yam asabandhur nicakhāna, idam ahaṃ taṃ valagam ut kirāmi yaṃ me sajāto yam asajāto nicakhāna, ut kṛtyāṃ kirāmi.*

“Fiend-killing, charm-destroying voice of *Viṣṇu*. Here I cast out that charm of magic power which stranger or housemate for me hath buried. Here I cast out that charm of

magic power buried for me by equal or non-equal. Here I cast out the charm that hath been buried for me by non-relation or relation. I cast the charm of magic out.”

5.38

*uru viṣṇo vi kramasvoru kṣryāya nas kṛdhi, ghr̥taṃ ghr̥tayone piba pra-pra yajñapatim tira svāhā.*

“O Viṣṇu, stride you widely forth, give ample room for our abode. Drink butter, homed in butter! Still speed on the sacrifice’s lord. All-hail!”

5.43

*dyāṃ mā lekhīr antarikṣaṃ mā himsīḥ pṛthivyā saṃ bhava, ayaṃ hi tvā svadhitis tetijānaḥ praṇināya mahate saubhagāya, atas tvam deva vanaspate śatavalśo vi roha sahasra-valśā vi vayaṃ ruhema.*

“Graze not in the sky. Harm not mid-air. Be in accordance with the earth. For this well sharpened axe hath led you forth to great felicity. Hence, with hundred branches, God, Lord of the Forest, grow you up. May we grow spreading with hundred branches.”

6.4

*viṣṇoḥ karmāni paśyata yato vratāni paspaśe, indrasya yujyaḥ sakhā.*

“Look you on Viṣṇu’s works, whereby the Friend of Indra, close-allied, has led his holy ways be seen.”

6.16

*rakṣasāṃ bhāgo’si, nirastaṃ rakṣaḥ, idam ahaṃ rakṣo’bhi tiṣṭhāmīdam ahaṃ rakṣo’va bādha idam ahaṃ rakṣo’dhamam tamo nayāmi, ghr̥tena dyāvāpṛthivī proruṇvāthām, vāyo ve stokānām, agnir ājyasya vetu svāhā, svāhākṛte ūrdhvanabhasaṃ mārutaṃ gacchatam.*

“You are the demons share. Expelled are demons. Here I tread down; here I repel the demons; here lead the demons into lowest dark-

ness. Invest, you two, the heaven and earth with fatness. O Vāyu, eagerly enjoy the droppings. Let Agni eagerly enjoy the butter. All-hail! Enjoy the butter. All-hail! Go, both of you, by Svāhā consecrated, to ūrdhvanabhas, offspring of the Maruts.”

6.19

*ghr̥taṃ ghr̥tapāvānaḥ pibata vasāṃ vasāpāvānaḥ pibatāntarikṣasya havir asi svāhā, diśaḥ pradiśa ādiśo vidiśa uddiśo digbhyaḥ svāhā.*

“You drinkers-up of fatness, drink the fatness; drink up the gravy, drinkers of the gravy! You are the oblation of the air’s mid-region. All-hail!”

7.24

*mūrdhānaṃ divo’aratiṃ pṛthivyā vaiśvānaram ṛta ā jātam agnim, kaviṃ samrājam atithiṃ janānām āsann ā pātraṃ janayanta devāḥ. (RV 6.7.1)*

“Him, messenger of earth and head of heaven, Agni Vaiśvānara, born in holy Order, the Sage, the King, the Guest of men, a vessel fit for their mouths, the Gods have generated.”

7.41

*ud u tyam jātavedasaṃ devaṃ vahanti keta-vaḥ, dṛṣe viśvāya sūryaṃ svāhā.*

“His bright rays bear him up loft, the God who knows all that lives, Sūrya, that all may look on him. All-hail!”

7.47

*agnaye tvā mahyaṃ varuṇo dadātu so mṛtatvam aśīyayur dātra edhi mayo mahyaṃ pratigrahītre, rudrāya tvā mahyaṃ varuṇo dadātu so mṛtatvam aśīya prāṇo dātra edhi vayo mahyaṃ pratigrahītre, bṛhaspataye tvā mahyaṃ varuṇo dadātu so mṛtatvam aśīya tvag dātra edhi mayo mahyaṃ pratigrahītre, yamāya tvā mahyaṃ varuṇo dadātu so mṛtatvam aśīya hayo dātra edhi vayo mahyaṃ pratigrahītre.*

“To Agni, yea, to me let *Varuṇa* give you. May I gain life that shall endure for ever. Be you strong vital power to him who gives you, and comfort unto me the gift’s receiver. To *Rudra*, yea, to me let *Varuṇa* ... for ever. Be you the breath of life to him who gives you, and vigour unto me the gift’s receiver. To me *Bṛhaspati* let *Varuṇa* ... for ever. Be you covering skin to him who gives you, and comfort unto me the gift’s receiver. To *Yama*, yea, to me let *Varuṇa* ... for ever. Be you a steed to him who gives the guerdon, and vital power to me the gift’s receiver.”

7.48

*ko dāt kasmā adāt kāmo dāt kāmāyādāt, kāmo dātā kāmāḥ pratiḡrahītā kāmaitat te.*

“Who has bestowed it? Upon whom bestowed it? Desire bestowed it, for Desire he gave it, Desire is giver and Desire receiver, This, O Desire, to you is dedicated.”

8.6

*vāmam adya savitar vāmam u śvo dive-dive vāmam asmabhyam sāvīḥ, vāmasya hi kṣayasya deva bhūrer ayā dhiyā vāmabhājah syāma.*

“Fair wealth, O *Savitā*, today, tomorrow fair wealth produce for us each day that passes. May we, through this our song, be happy gainers, God! of a fair and spacious habitation.”

8.42

*ājighra kalaśam mahyā tvā viśantv indavaḥ, punarūrjānivarattasvasānaḥ sahasram dhukṣvorudhārā payasvatī punarmā viśatād rayiḥ.*

“Smell you the vat. Let *Soma* drops pass into you, O Mighty One. Return again with store of sap. Pour for us wealth in thousands you with full broad streams and floods of milk. Let riches come again to me.”

9.6

*apsv antar amṛtam apsu bheṣajam apām uta praśastiṣv aśvā bhavata vājinaḥ, devīr āpo*

*yo va ūrmiḥ pratūrtiḥ kakunmān vājasās tenāyam vājam set.*

“*Amṛta* is in the Waters, in the Waters healing medicine. Yea, Horses! at our praises of the Waters grow you fleet and strong. Whatever wave, O celestial Waters, wealth-giving, towering high, and swifly rushing, is yours, therewith may this man win him riches.”

9.28

*agne acchāvadeha naḥ prati naḥ sumanā bhava, pra no yaccha sahasrajittvaṁ hi dhanadā rsi svāhā.*

“*Agni*, speak kindly to us here, be graciously inclined to us Winner of thousands, grant us boons, for you are he who gives wealth.”

9.29

*pra no yacchatv aryamā pra pūṣā pra bṛhaspatiḥ, pra vāg devī dadātu naḥ svāhā.*

“Let *Aryaman* vouchsafe us wealth, and *Pūṣan*, and *Bṛhaspati*. May *Vāk* the goddess give to us. All-hail.”

10.18 (= 9.40)

*imaṁ devā asapatnam suvadhvaṁ mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānārjyāyendrasyendriyāya, imam amuṣya putram amuṣyai putram asyai viśa eṣa vo’mī rājā somo’smākaṁ brāhmaṇānām rājā. (= VS 9. 40)*

“Gods, quicken him that none may be his rival, for mighty domination, mighty lordship, Him, son of Such-a-man and Such-a-woman, of Such-a-tribe. This is your King, you Tribesmen. *Soma* is Lord and King of us the *Bṛhmaṇas*.”

10.20 (= 23.65)

*prajāpate na tvad etāny anyo viśvā rūpāṇi pari tā babhūva, yatkāmas te juhūmas tan no astu, ayam amuṣya pitāsāv asya pitā, vāyam syāma patayo rayiṇām svāhā, rudra yat te krivi paraṁ nāma tasmin hutam asya-meṣṭam asi svāhā.*

“*Prajāpati*, you only comprehend all these created forms, and none beside you. Give us our heart’s desire when we invoke you. So-and-So’s father is this man. Sire of this man. Sire of this man is So-and So. May we All-hail! be lords of rich possessions. What active highest name you has, O *Rudra*, therein you are an offering, are an offering at home. All-hail!”

10.32

*kuvid aṅga yavamanto yavaṃ cid yathā dānty anupūrvaṃ viyūya, ihehaiṣāṃ kṛṇuhi bhojanāni ye barhiṣo nama ukṛtiṃ yajanti, upayāmagṛhīto ’sy aśvibhyāṃ tvā sarasvatyai tvendrāya tvā sutrāmṇe.*

“What then? As men whose fields are full of barley reap the ripe corn, removing it in order, so bring the food of these men, bring it hither, who pay the Sacred Grass their spoken homage. Taken upon a base are you. You for the *Aśvins*. You for *Sarasvatī*, and you for *Indra*, for the Excellent Protector.”

11.14

*yoge yoge tavastaraṃ vāje-vāje havāmahe, sakhāya indram ūtaye. (= RV 1. 30.7)*

“In every need, in every race we call, as friends, to succour us, *Indra*, the mightiest of all. “

11.83

*annapate ’nnasya no dehy anamīvasya śuṣmiṇaḥ, pra-pra dātāraṃ tāriṣa ūrjaṃ no dhehi dvipade catuṣpade.*

“A share of food, O Lord of Food, vouchsafe us, invigorating food that brings no sickness. Onward, still onward lead the giver. Grant us maintenance both for the quadruped and biped.”

12.55

*tā asya sūdadohasaḥ somaṃ śrīṅanti pṛśna-yaḥ, janman devānāṃ viśas triṣv ā rocane divaḥ.*

“The dappled kine who stream with milk prepare his draught of *Soma* juice. Clans in the birthplace of the Gods, in the three luminous realms of heaven.”

12.57

*samītaṃ saṃ kalpethāṃ saṃpriyau rociṣṇū sumanasyamānau, iṣam ūrjam abhi saṃvasānau.*

“Combine you two and harmonise together, dear to each other, brilliant, friendly-minded, Abiding in one place for food and vigour.”

12.58

*saṃ vāṃ manāṃsi saṃ vratā sam u cittāny ākaram, agne purīṣyādhipā bhava tvam na iṣam ūrjaṃ yajamānāya dhehi.*

“Together have I brought your minds, your ordinances, and your thoughts. Be you our Sovereign Lord, *Agni Purīṣya*; give food and vigour to the Sacrificer.”

12.65

*yaṃ te devī nirṛtir ābabandha pāsāṃ grīvāsv avicṛtyam, taṃ te vi ṣyāmy āyuso na madhyād athaitaṃ pitum addhi prasūtaḥ, namo bhūtyai yedaṃ cakāra.*

“The binding noose which *Nirṛti* the Goddess has fastened on your neck that none may loose it, I loose for you as from the midst of *āyus*. Sped forward now, you eat the food we offer. To Fortune, her who has done this, be homage.”

12.70

*ghṛtena sītā madhunā sam ajiyatāṃ vḥśvair devair anumatā marudbhiḥ, ūrjasvatī payasā pinvamānāsmānt sīte payasābhyā vavṛtsva.*

“Approved by the *Viśvedevas* and by the *Maruts*, balm be the furrow with sweet-flavoured fatness. Succulent, teeming with your milky treasure, turn hitherward to us with milk, O Furrow.”



12.72  
*kāmaṃ kāmadughe dhukṣva mitrāya varuṇā-  
 ya ca, indrāyāśvibhyāṃ pūṣṇe prajābhya  
 oṣadhībhyah.*

“Milk out their wish, O Wishing-Cow, to *Mi-  
 tra* and to *Varuṇa*, to *Indra*, to the *Aśvins*, to  
*Pūṣan*, to people and to plants.”

12.79  
*aśvathe vo niṣadanaṃ parṇe vo vasatiṣ kṛtā,  
 gobhāja it kilāsatha yat sanavatha pūruṣam.  
 “The Holy Fig tree is your home, your man-  
 sion is the *Parṇa* tree: Winners of cattle shall  
 you be if you regain for me this man.”*

12.89  
*yāḥ phalinīr yā aphaḷā apuṣpā yās ca puṣpiṇīḥ,  
 bṛhaspatiprasūtās tā no muñcantv aṃhasaḥ.  
 “Let fruitful plants, and fruitless, those that  
 blossom, and the blossomless, urged onward  
 by *Bṛhaspati*, release us from our pain and  
 grief.”*

12.100  
*dirghāyus ta oṣadhe khanitā yasmai ca tvā  
 khanāmy aham, atho tvam dirghāyur bhūtvā  
 śatavalśā vi rohatāt.  
 “Long-lived be he who digs you, plant, and  
 he for whom I dig you up. So may you also,  
 grown long-lived, rise upward with a hun-  
 dred shoots.”*

13.3  
*brahma jajñānaṃ prathamam purastād vi sī-  
 mataḥ suruco vena āvaḥ, sa budhnyā upamā  
 asya viṣṭhāḥ sataś ca yonim asataś ca vi vaḥ.  
 “Eastwards at first was *Brahma* generated.  
*Vena* overspread the bright Ones from the  
 summit. Disclosed his deepest nearest reve-  
 lations, womb of existent and non-existent.”*

13.4  
*hiranyagarbhaḥ sam avartatāgre<sup>220</sup> bhūtasya  
 jātaḥ patir eka āsīt, sa dādharma pṛthivīm dyam  
 utemam kasmai devāya haviṣā vidhema.*

“In the beginning rose *Hiranyagarbha*, born  
 Only Lord of all created being. He fixed and  
 held up this earth and heaven. Worship we  
*Ka* the God with our oblation.”

13.6  
*namo stu sarpebhyo ye ke ca pṛthivīm anu, ye  
 antakṣe ye divi tebhyaḥ sarpebhyo namaḥ.*

“Homage be paid to Serpents unto all of them  
 that are on earth, to those that dwell in air, to  
 those that dwell in sky be homage paid.”

13.20  
*kāṇḍāt kāṇḍāt prarohantī paruṣaḥ-paruṣas  
 pari, evā no dūrve pra tanu sahasreṇa śatena  
 ca.*

“Upspringing from your every joint, up-  
 springing from each knot of yours, thus with  
 a thousand, *Dūrvā!* with a hundred do you  
 stretch us out.”

13.27  
*madhu vātā ṛtāyate madhu kṣaranti sindha-  
 vah, mādhvīr naḥ santv oṣadhīḥ.*

“The winds waft sweets, the rivers pour  
 sweets for the man who keeps the Law: So  
 may the plants be sweet for us.”

13.32  
*mahī dyauḥ pṛthivī ca na imam yajñam  
 mimikṣatām, pipṛtām no bharimabhiḥ.*

“May the Heaven and Earth, the mighty pair,  
 besprinkle this our sacrifice, and feed us full  
 with nourishments.”

13.52  
*tvam yaviṣṭha dāsuso nṛmḥ pāhi śṛṇudhī gi-  
 raḥ, rakṣā tokam uta tmanā.*

“Do you, Most Youthful God, protect the  
 men who offer, hear their songs, protect his  
 offspring and himself.”

14.20  
*agnir devatā, vāto devatā, sūryo devatā, can-  
 dramā devatā, vasavo devatā, rudrā devatā,*

<sup>220</sup> Griffith: *avarttatāgre.*

*ādityā devatā, maruto devatā, viśve devā devatā, bṛhaspatir devatā, indro devatā, varuṇo devatā.*

“The Deity Agni. The Deity Vāta. The Deity Sūrya. The Deity Moon. The Deity Vasus. The Deity Rudras. The Deity Ādityas. The Deity Maruts. The Deity Viśvedevas. The Deity Bṛhaspati. The Deity Indra. The Deity Varuṇa.”

15.15

*ayaṃ puro harikeśaḥ sūryaraśmis tasya rathagrtsaś ca rathaujās ca senānīgrāmaṇyā<sup>221</sup>, puñjikasthalā ca kratusthalā cāpsarasau dañkṣṇavaḥ paśavo hetih pauruṣeyo vadhaḥ prahetis tebhyo namo astu te no ’vantu te no mṛdayantu te yaṃ dviṣmo yaś ca no dveṣṭi tam eṣāṃ jambhe dadhmaḥ.*

“This one in front, golden-tressed, with sunbeams; the leader of his host and his chieftain are the Rathagrtsa and the Rathaujās, and Puñjikasthalā and Kratusthalā his Apsarasas. Biting animals are his weapon, homicide his missile weapon; to them be homage: may they protect us, may they have mercy upon us. In their jaws we place the man whom we hate and who hates us.”

15.54

*ud budhyasvāgne prati jāgrhi tvam iṣṭāpūrte saṃ srjethām ayaṃ ca, asmint sadhasthe adhy uttarasmin visve devā yajamānās ca sīdata.*

“Wake up, O Agni, you, and keep him watchful. Wish and fruition, meet and he, together. In this and in the loftier habitation be seated, All-Gods! and the Sacrificer.”

16.1

*namas te rudra manyava uto ta iṣave namaḥ, bāhubhyām uta te namaḥ.*

“Homage be paid unto your wrath, O Rudra, homage to your shaft: to your two arms be homage paid.”

16.2 (= 16.49)

*yā te rudra śivā tanūr aghorāpāpakāśinī, tayā nas tanvā śaṃtamayā giriśantābhi cākaśihi.*

“With that auspicious form of yours, mild, Rudra! pleasant to behold, even with that most blessed form, look, Mountain-hunter! here on us.”

16.5

*adhy avocad<sup>222</sup> adhivaktā prathamo daivyo bhiṣak, ahīmś ca sarvān jambhayant sarvās ca yātudhānyo ’dharācīḥ parā suva.*

“The Advocate, the first divine Physician, has defended us. Crushing all serpents, drive away all Yātudhānis down below.”

16.18

*namo babhluśāya vyādhine ’nnānām pataye namo namo bhavasya hetyai jagatām, pataye namo namo rudrāyātātāyine kṣetrānām pataye namo namaḥ sūtāyāhantyaivaivānām pataye namaḥ.*

“Homage to the brown-hued piercer, to the Lord of food be homage. Homage to Bha-va’s weapon, homage to the Lord of moving things! Homage to Rudra whose bow is bent to slay, to the Lord of fields homage, homage to the charioteer who injures none, to the lord of forests be homage.”

16.24

*namaḥ sabhābhyaḥ sabhāpatibhyaś ca vo namo namo ’śvebhyo ’śvapatibhyaś ca vo namo, nama āvyādhinībhyo vividhyantibhyaś ca vo namo nama ugaṇābhyas tṛṃhatibhyaś ca vo namaḥ.*

“Homage to assemblies and to you lords of assemblies, homage to horses and to you, masters of horses, homage to you hosts that wound and pierce, to you destructive armies with excellent bands be homage.”

16.25

*namo gaṇebhyo gaṇapatibhyaś ca vo namo namo vrātebhyo vrātapatibhyaś ca vo namo*

<sup>221</sup> Griffith: *senānīgrāmaṇyau.*

<sup>222</sup> Griffith: *avocado.*

*namgr̥tsebhyo*<sup>223</sup> *gr̥tsapatibhyaś ca vo namo namo virūpebhyo viśvarūpebhyaś ca vo namaḥ.*

“Homage to the troops and to you lords of the troops be homage. Homage to the companies and to you lords of companies, homage. Homage to sharpers and to you lords of sharpers, homage. Homage to you the deformed and to you who wear all forms, homage!”

16.28

*namaḥ śvabhyaḥ śvapatibhyaś ca vo namo namo bhavāya ca rudrāya ca namaḥ śarvāya ca paśupatiaye ca namo nīlagrīvāya ca śitikanṭhāya*<sup>224</sup> *ca.*

“Homage to dogs, and to you masters of dogs, homage. Homage to *Bhava*, and to *Rudra* homage, homage to *Sarva* and to *Paśupati*, and to *Nīlagrīva* and *śitikanṭha*, homage.”

16.33

*namaḥ sobhyāya ca pratisaryāya ca namo yāmyāya ca kṣemyāya ca namaḥ ślokyāya cāvasānyāya ca nama urvaryāya ca khalyāya ca.*

“Homage to *Sobhya* and to the dweller in the magic amulet, homage! Homage to him who is allied to *Yama*, to him who prospers be homage! Homage to the famous and to the endmost, to him of the sown corn-land and to him of the threshing-floor be homage.”

16.41

*namaḥ śambhavāya ca mayobhavāya ca namaḥ śaṃkarāya ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca.*

“Homage to the source of happiness and to the source of delight, homage to the causer of happiness and to the causer of delight, homage to the auspicious, homage to the most auspicious.”

16.46

*namaḥ parṇāya ca parṇasadāya ca nama udguramāṇāya cābhignate ca, nama ākhi-*

*date ca prakhidate ca, nama iṣukṛdbhyo dhanuṣkṛdbhyas ca vo, namo namo vaḥ kirikebhyo devānām hṛdayebhyo, namo vicinvatkebhyo, namo vikṣiṇatkebhyo, nama ānirhatebhyah.*

“Homage to him who is in leaves and to him who is in the falling of the leaves. Homage to him with the threatening voice and to him who slays, homage to him who slays, and homage to him who troubles and to him who afflicts. Homage to you arrow-makers, and to you bow-makers, homage to you sprinklers, to the hearts of the Gods. Homage to the discerners, homage to the destroyers; homage to the indestructible.”

16.48

*imā rudrāya tavase kapardine kṣayadvīrāya pra bharāmahe matīḥ, yathā śam asad divipade catuspade viśvaṃ puṣṭaṃ grame asminn anāturam.* (= RV 1.114.1)

“To the strong *Rudra* bring we these our songs of praise, to him the Lord of Heroes, with the braided hair, that it be well with all our cattle and our men, that in this village all be healthy and well-fed.”

16.54

*asaṃkhyātā sahasrāṇi ye rudrā adhi bhūmyām, teṣāṃ sahasrayojan’ va dhanvāni tanmasi.*

“Innumerable thousands are the *Rudras* on the face of earth: Of all these *Rudras* we unbend the bows a thousand leagues away.”

16.61

*ye tīrthāni pracaranti sṛkāhastā niṣaṅgiṇaḥ, teṣāṃ sahasrayojane va dhanvāni tanmasi.*

“Those who with arrows in their hand, and armed with swords, frequent the fords. Of these, etc.”

17.33

*āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanah kṣobhanaś carṣaṇinām, saṃkrandano ’nimiṣa*

<sup>223</sup> Griffith: *namo gr̥tsebhyo.*

<sup>224</sup> Griffith: *Śitikanṭhāya.*

*ekavīraḥ śataṃ senā ajayat sākam indraḥ.* (= RV 10.103.1)

“Swift, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people, with eyes that close not, bellowing, Sole Hero, *Indra* subdued at once a hundred armies.”

17.43

*asmākam indraḥ samṛteṣu dhvajeṣv asmākam yā iṣavas tā jayantu, asmākam vīrā uttare bhavantv asmāṃ u devā avatā haveṣu.*

“May *Indra* aid us when our flags are gathered: victorious be the arrows of our army. May our brave men of war prevail in battle. You Gods protect us in the shout of onset.”

17.48

*yatra*<sup>225</sup> *vāṇāḥ sampatanti kumārā viśikhā iva, tatra indro*<sup>226</sup> *bṛhaspatiḥ*<sup>227</sup> *aditiḥ śarma yacchatu viśvāḥ śarma yacchatu.* (= RV 6.75.17)

“There where the flights of arrows fall like boys whose locks are yet unshorn, may *Indra*, may *Bṛhaspati*, may *Aditi* protect us well, protect us well through all our days.”

17.52

*yasaya*<sup>228</sup> *kurmo gr̥he havis tam agne vardhaya tvam, tasmai devā adhi bravann*<sup>229</sup> *ayaṃ ca brahmaṇaspatiḥ.*

“The man within whose house we pay oblation, *Indra*, prosper him. May the Gods bless and comfort him, they and this *Brāhmaṇaspati*.”

17.91

*catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya, tridhā baddho vṛṣabho roravīti maho devo martyāṃ ā viveśa.*

“For are his horns, three are the feet that bear him: his heads are two, his hands are seven in number. Bound with a triple bound the Bull roars loudly: the mighty God hath entered into mortals.”

17.97

*kanyā iva vahatum etavā u añjy añjānā abhi cākaśīmi, yatra somaḥ sūyate yatra yajño ghṛtasya dhārā abhi tat pavante.*

“As maidens deck themselves with gay adornment to join the bridal feast, I now behold them. Where *Soma* flows and sacrifice is ready, thither the streams of holy oil are running.”

18.36

*payah pṛthivyām paya oṣadhīṣu payo divy antarikṣe payo dhāḥ, payasvatīḥ pradiśaḥ santu mahyam.*

“Store milk in earth and milk in plants, milk in the sky and milk in air. Teeming with milk for me be all the regions.”

18.49

*tat tvā yāmi brahmaṇā vandamānas tad ā śāste yajamāno havirbhiḥ, aheḍamāno varuṇeha bodhyuruśamśa mā na āyuh pra moṣiḥ.*

“I ask this of you with my prayer, adoring: your worshipper asks this with his oblations. *Varuṇa*, stay you here and be not angry: steal not our life from us, O you Wise-Ruler.”

18.76

*dhāmacchad agnir indro brahmā devo bṛhaspatiḥ, sacetaso viśve devāyajñam prāvantu naḥ śubhe.*

“Home-hider *Agni*, *Indra*, and *Brahmā*, and bright *Bṛhaspati*. May the All Gods, one-minded, guard our sacrifice in happy place.”

19.75

*annāt pariśruto rasam brahmaṇā vy apibat kṣatram payah somaḥ prajāpatiḥ, ṛtena satyam indriyam vipānaṃ śukram andhasa indrasyendriyam idaṃ payo mṛtam madhu.*

“*Prajāpati* by *Brahma* drank the essence from the foaming food, the princely power, milk, *Soma* juice. By Law, etc.”

<sup>225</sup> Griffith: *bāṇāḥ* = RV 6.75.17.

<sup>226</sup> Griffith: *tanna indro*, RV 6.75.17: *tatrā no*.

<sup>227</sup> RV 6.75.17: *brahmaṇaspatir*.

<sup>228</sup> Griffith: *yasya*.

<sup>229</sup> Griffith: *bruvann*.

20.21 (= RV 1.50.10)

*ud vayam tamasas pari svaḥ<sup>230</sup> paśyanta uttaram, devaṃ devatrā sūryam aganma jyotiruttamam.*

“Looking upon the loftier light above the darkness we have come, to *Sūrya*, God among the Gods, the light that is most excellent.”

20.50

*trātāram indram avitāram indraṃ have have suhayaṃ sūram indram, vayāmi śakraṃ puruhūtam indraṃ svasti no maghavā dhātv indrah.*

“*Indra* the Rescuer, *Indra* the Helper, Hero who listens at each invocation. *śakra* I call, *Indra* invoked of many. May *Indra*, Bounteous Lord, prosper and bless us.”

20.53

*ā mandrair indra haribhir yāhi mayūramabhīḥ, mā tvā ke cin ni yaman viṃ nā pāsino ti’ dhanveva tāṃ ihi.* (RV 3.45.1)

“Come hither, *Indra*, with Bay Steeds, joyous, with tails like peacock plumes. Let no men check your course as fowlers stay the bird: pass over them as over desert lands.”

20.80

*aśvinā tejasā cakṣuḥ prāṇena sarasvatī vīryam, vācendro balenendrāya dadhur indriyam.*

“The *Aśvins* gave, with lustre, sight, *Sarasvatī* manly strength with breath. *Indra* with voice and might gave *Indra* vigorous power.”

21.1

*imaṃ me varuṇa śrudhī havam adhyā ca mṛdaya, tvām avasyur ā cake.*

“*Varuṇa*, hear this call of mine: be gracious unto us this day. Longing for help I yearn for you.”

22.1

*tejo ’si śukram amṛtam āyuṣpā āyur me pāhi, devasya tvā savituḥ prasave ’śvinor bāhubhyāṃ pūṣṇo hastābhyām, ā dade.*

“Splendour are you, bright, deathless, life-protector. Protector of my life be you. By impulse of God *Savitā* I take you with arms of *Aśvins*, with the hands of *Pūṣan*.”

22.22

*ā brahman brāhmaṇo brahmavarcaṣī jāyatām ā rāṣṭre rājanyaḥ sūra iṣavyo tivyaḍdhī mahāratho jāyatām dogdhṛī dhenur voḍhānaḍvān āśuḥ saptiḥ puramḍhir yoṣā jīṣṇū ratheṣṭhāḥ sabheyo yuvāsya yajamānasya vīro jāyatām nikāme-nikāme naḥ parjanya varṣatu phalavatyo na oṣadhayaḥ pacyantām yogakṣemo naḥ kalpatām.*

“*Brahman*, let there be born in the kingdom the *Brāhmaṇa* illustrious for religious knowledge; let there be born the *Rājanya*, heroic, skilled archer, piercing with shafts, mighty warrior; the cow giving abundant milk; the ox good at carrying; the swift courser; the industrious woman. May *Parjanya* send rain according to our desire; may our fruit-bearing plants ripen; may acquisition and preservation of property be secured to us.”

22.23

*prāṇāya svāhāpānāya svāhā vyānāya svāhā cakṣuṣe svāhā śrotrāya svāhā vāce svāhā manase svāhā.*

“Hail to vital breath! Hail to out-breathing! Hail to diffusive breath! Hail to eye! Hail to ear! Hail to Speech! Hail to Mind!”

22.28

*nakṣatrebhyaḥ svāhā nakṣatriyebhyaḥ svāhā horātrebhyaḥ svāhārdhamāsebhyaḥ svāhā māsebhyaḥ svāhā ṛtubhyaḥ svāhārtavebhyaḥ svāhā samvatsarāya svāhā dhyāvāpṛthivībhyāṃ svāhā candrāya svāhā sūryāya svāhā raśmibhyaḥ svāhā vasubhyaḥ svāhā rudrebhyaḥ svāhādityebhyaḥ svāhā marudbhayaḥ svāhā viśvebhyo devebhyaḥ svāhā mūlebhyaḥ svāhā śākhābhyaḥ svāhā vanaspatibhyaḥ svāhā puṣpebhyaḥ svāhā phalebhyaḥ svāhauṣadhībhyaḥ svāhā.*

<sup>230</sup> RV 1.50.10: *jyotiṣ* instead of *svaḥ*.

“Hail to the lunar asterisms! Hail to those connected with the lunar asterisms! Hail to Day and Night! Hail to half-months! Hail to the months! Hail to the Seasons! Hail to the Season-groups! Hail to the year! Hail to Heaven and Earth! Hail to the Moon! Hail to the Sun! Hail to his rays! Hail to the *Vasus*! Hail to the *Rudras*! Hail to the *Ādityas*! Hail to the *Maruts*! Hail to the All-Gods! Hail to roots! Hail to branches! Hail to forest trees! Hail to flowers! Hail to fruits! Hail to herbs!”

23.5

*yuñjanti bradhnam aruṣaṃ carantaṃ paritasthuṣaḥ, rocante rocanā divi .*

“They who stand round him as he moves harness the bright, the ruddy Steed: The lights are shining in the sky.”

23.18

*prāṇāy svāhā, apānāya svāhā, vyānāya svāhā ambe ambike ’mbālike na mā nayati kaścana, sasasty aśvakaḥ subhadrikāṃ kāmpīlavāsinīm.*

“To vital breath, Hail! To out-breathing, Hail! To diffusive breath, Hail! *Ambā! Ambikā! Ambālikā!* No one is taking me away. The sorry horse will lie beside another, as Subhadrā the dweller in *Kāmpīla*.”

23.19

*gaṇānāṃ tvā gaṇapatiṃ havāmahe priyāṇāṃ tvā priyapatiṃhavāmahe nidhīnāṃ tvā nidhipatiṃ havāmahe vaso mama, āham ajāni garbhadham ā tvam ajāsi garbhadham.*

“You we invoke, troop-lord of troops. You we invoke, the loved ones’ lord. You, lord of treasures, we invoke. My precious wealth!”

23.32

*dadhikrāvṇo akāriṣaṃ jiṣṇor aśvasya vājinaḥ, surabhī no mukhā karat pra’ṇa āyūṃ śi tāriṣat. (= ṚV 4.39.6)*

“Now have I glorified with praise strong *Dadhikrāvan*, conquering steed. Sweet may

he make our mouths: may he prolong the days we have to live.”

23.41

*ardhamāsāḥ parūṃ śi te māsā ’ā chyantu<sup>231</sup> śamyantaḥ, ahorātrāṇi maruto viliṣṭaṃ sūdayantu te.*

“Let the Half-months and let the Months, while sacrificing, flay your limbs: Let Day and Night and the *Maruts* mend each fault in sacrificing you.”

24.1

*aśva stūparo gomṛgas te prājāpatyāḥ kṛṣṇagrīva āgneyo rarāṭe purastāt sārasvatī meṣyadhastād dhanvor āśvināv adhorāmau bāhvoḥ saumapausṇaḥ<sup>232</sup> śyāmo nābhyaṃsauryayāmau śvetaś ca kṛṣṇaś ca pārśvayos tvāṣṭrau lomaśasakthau sakthyor vāyavyaḥ śvetah puccha indrāya svapasyāya vhadvaiṣṇavo vāmanaḥ.*

“Horse, hornless goat, *Gomṛga*, these belong to *Prajāpati*. A black-necked goat, devoted to *Agni*, (is to be bound) in front to the forehead (of the horse); *Sarasvatī*’s ewe below his jaws; two goats belonging to the *Āśvins*, with marks on the lower parts of the body, to his fore-legs; a dark-coloured goat, *Soma*’s and *Pūṣan*’s, to his navel; a white and a black, sacred to *Soma* and *Yama*, to his sides; *Tvaṣṭā*’s two, with bushy tails, to his hind feet; *Vāyu*’s white goat to his tail; for *Indra* the Good Worker a cow who slips her calf; a dwarf belonging to *Viṣṇu*.”

24.34

*suparṇaḥ pārjanya ātir vāhaso darvidā te vāyave bṛhaspataye vācas pataye, paiṅgarājo ’laja āntarikṣaḥ plavo madgur matsyas te nadīpataye dyāvāprthivīyaḥ kūrmaḥ.*

“The eagle is *Parjanya*’s; the *āti*, the *Vāhasa*, the wood-pecker, these are for *Vāyu*; for *Bṛhaspati* Lord of Speech is the *Paiṅgarāja*; the *Alaja* belongs to Firmament; pelican, cormorant, fish, these belong to the Lord of

<sup>231</sup> Griffith: *chhyantu*.

<sup>232</sup> Griffith: *saumāpausṇaḥ*.

Rivers; the tortoise belongs to Heaven and Earth.”

25.4

*agneḥ pakṣatir vāyor nipakṣatir indrasya ṛtīyā somasya caturthy adityai pañcamīndrānyai Ṣaṣṭhī marutāṃ saptamī bṛhaspater aṣṭamy aryamṇo navamī dhātur daśamīndrasyaikādaśī varuṇasya dvādaśī yamasya trayodaśī.*

“The first rib is *Agni*’s; the second *Vāyus*; the third *Indra*’s; the fourth *Soma*’s; the fifth *Aditi*’s; the sixth *Indrāṇī*’s; the seventh the *Maruts*’; the eighth *Bṛhaspati*’s; the ninth *Aryaman*’s; the tenth *Dhātā*’s; the eleventh *Indra*’s; the twelfth *Varuṇa*’s; the thirteenth *Yama*’s.”

25.5

*indrāgnyoḥ pakṣatiḥ sarasvatyai nipakṣatir mitrasya ṛtīyāpām caturthī nirṛtyai pañcamy agnīṣomayoḥ Ṣaṣṭhī sarpāṇām saptamī viṣṇor aṣṭamī pūṣṇo navamī tvaṣṭur daśamīndrasyaikādaśī varuṇasya dvādaśī yamyai trayodaśī dyāvāpṛthivyor dakṣiṇaṃ pārsvaṃ viśveṣāṃ devānām uttaram.*

“(On the left side) the first rib belongs to *Indra-Agni*; the second to *Sarasvatī*; the third to *Mitra*; the fourth to the Waters; the fifth to *Nirṛti*; the sixth to *Agni-Soma*; the seventh to the Serpents; the eighth to *Viṣṇu*; the ninth to *Pūṣan*; the tenth to *Tvaṣṭā*; the eleventh to *Indra*; the twelfth to *Varuṇa*; the thirteenth to *Yama*. The right flank belongs to Heavens and Earth, the left to the All-Gods.”

25.18

*tam īśānaṃ jagatas tasthuṣas patim dhiyaṃjinvam avase hūmahe vayam, pūṣā no yathā vedasām asad vṛdhe rakṣitā pāyur adabdhaḥ svastaye.*

“Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul. That *Pūṣan* may promote the increase of our wealth, our keeper and our guard infallible for our good.”

25.19

*svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ, svasti nas tārksyo arīṣṭanemiḥ svasti no bṛhaspatir dadhātu.*

“Illustrious far and wide, may *Indra* prosper us: may *Pūṣan* prosper us, the Master of all wealth. May *Tārksya* with uninjured fellies prosper us: *Bṛhaspati* vouchsafe to us prosperity.”

25.21

*bhadraṃ karṇebhiḥ śṛṇuyāma devā bhadraṃ paśyemākṣabhir yajatrāḥ, sthirair aṅgais tuṣṭuvāṃsas tanūbhir vy aśemahi devahitaṃ yad āyuh.*

“Gods, may we with our ears listen to what is good, and with our eyes see what is good, you Holy Ones. With limbs and bodies firm, may we extolling you attain the term of life appointed by the Gods.”

26.3

*bṛhaspate ati yad aryo arhād dyumad vibhāti kratumaj janeṣu, yad dīdayac chavasa ṛtaprajāta tad asmāsu draviṇaṃ dhehi citram, upayāmagṛhīto’si bṛhaspataye tvā, eṣa te yonir bṛhaspataye tvā.*

“Give us, *Bṛhaspati*, that wondrous treasure, that which exceeds the merit of the foeman, which shines among the folk effectual, splendid, that, Son of Law, which is with might refulgent. Taken upon a base are you. You for *Bṛhaspati*. This is your home. You for *Bṛhaspati*.”

26.14

*ṛtavas te yajñam vi tanvantu māsā rakṣantu te haviḥ, saṃvatsaras te yajñam dadhātu naḥ prajāṃ ca pari pātu naḥ.*

“The Seasons spread your sacrifice! The Months protect your offerings! May the year guard our sacrifice for you and keep our children safe.”

26.15

*upahvare girīnām saṅgame ca nadīnām, dhi-  
yā vipro ajāyata.* (see RV 8.6.28)

“There where the mountains downward slope, there by the meeting of the streams the sage was manifest with song.”

27.16

*dvāro devīr anv asya viśve vratā dadante  
agneḥ, uruvyacaso dhāmnā patyamānāḥ.*

“Widely expansive, ruling by foundation, the Doors divine and, after, all – preserve this Agni’s holy works.”

27.34

*tava vāyav ṛtaspace tvaṣṭur jāmātar adbhuta,  
avāṁsy ā vṛṇīmahe.*

“Wonderful Vāyu, Lord of Truth, you who are Tvaṣṭar’s Son-in-law. Your saving succour we elect.”

27.35

*abhi tvā sūra nonumo’ dugdhā iva dhenavaḥ,  
īśānam asya jagataḥ svardṛśam īśānam indra  
tasthuṣaḥ.* (= RV 7.32.22)

“Like kine un milked we call aloud, Hero, to you and sing your praise, Looker on heavenly light, Lord of this moving world, Lord, Indra! of what move not.”

27.39

*kayā naś citra ā bhuvad ūtī sadāvṛdhaḥ  
sakhā, kayā śaciṣṭhaya vṛtā.* (= RV 4.31.1)

“What succour will he bring to us, wonderful, ever-prospering Friend? With what most mighty company?”

27.45

*saṁvatsaro ’si parivatsaro ’sīdāvatsaro ’sīd  
vatsaro ’si vatsaro ’si, uśasas te kalpantām  
ahorātrās te kalpantām ardhamāsās te kal-  
pantām māsās te kalpantām ṛtavaste kalpan-  
tām saṁvatsaras te kalpatām, pretyā etyai  
saṁ cāñca pra ca sāraya, suparṇacid asi  
tayā devatayāṅgirasvad dhruvaḥ sīda.*

“You are Saṁvatsara; you are Parivatsara; you are Idāvatsara; you are Vatsara. Prosper your Dawns! Prosper the Day-and-Nights! Prosper your Half-months, Months, Seasons and Years! Combine them for their going and their coming, and send them forward on their ordered courses. In eagle’s shape you are piled up and layered. With that divinity, Aṅgiras-like, lie steady.”

29.13

*yamena dattaṁ trita enam āyunag indra eṇaṁ  
prathamam adhyatiṣṭhat, gandharvo asya raśa-  
nām agr̥bhṇāt sūrād aśvaṁ vasavo nir ataṣṭa.*

“This Steed, bestowed by Yama, Trita harnessed, and Indra was the first to mount and ride him. His bridle the Gandharva grasped. O Vasus, from out the Sun you fashioned forth the Courser.”

29.21

*īrmāntāsaḥ silikamadhyamāsaḥ saṁsūraṇāso  
divyāso atyāḥ, haṁsā iva śreṇīso yatante yad  
ākṣiṣur divyam ajmam aśvāḥ.*

“Symmetrical in flank, with rounded haunches, mettled like heroes, the celestial Coursers. Put forth their strength like swans in lengthened order when they, the Steeds, have reached the heavenly causeway.”

29.36

*sadyo jāto vy amimīta yajñam agnir devānām  
abhavat purogāḥ, asya hotuḥ pradiśy ṛtasya  
vāci svāhākṛtaṁ havir adantu devāḥ.*

“Agni as soon as he was born made ready the sacrifice and was the God’s preceder. May the Gods eat our offering consecrated according to the true Priest’s voice and guidance.”

29.37

*ketuṁ kṛṇvann aketave peśo maryā apeśase,  
sam uśadbhīr ajāyathāḥ.* (= RV 1.6.3)

“You, making light where no light was, and form, O men! where form was not, was born together with the Dawns.”



29.44

*tīvrān ghoṣān kṛṇvate vṛṣapāṇayo śvā rathe-  
bhiḥ saha vājayantaḥ, avakrāmantaḥ prapa-  
dair amitrān kṣiṇanti śatrūṃr anapavyayan-  
taḥ.*

“Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour. With their forefeet descending on the foemen, they, never flinching, trample and destroy them.”

29.47

*brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no  
dyāvāpṛthivī anehasā, pūṣā naḥ pātu durityā  
ṛtvārdho rakṣā mākir no aghaśamśa īsata.*

“The *Brāhmaṇas*, and the Father meet for *Soma* draughts, and, graciously inclined, unequalled Heaven and Earth. Guard us from evil, *Pūṣan*! Guard us strengtheners of Law! Let not the evil-wishers master us.”

31.1

*sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahas-  
rapāt, sa bhūmiṃ sarvataḥ sprtvāty atīṣṭhad  
daśāṅgulam.*

“*Puruṣa* has a thousand heads, a thousand eyes, a thousand feet. Pervading earth on every side he fills a space ten fingers broad.”

31.10

*yat puruṣaṃ vy adadhuh katidhā vy akalpa-  
yan, mukhaṃ kim asya kau bāhū kā ūrū pādā  
ucyete.*

“When they initiated *Puruṣa* how many portions did they make? What was his mouth? what were his arms? what are the names of thighs and feet?”

31.22

*śrīś ca te lakṣmīś ca patnyāv ahorātre pārśve  
nakṣatrāṇi rūpam aśvinau vyāttām<sup>233</sup>, iṣṇann  
iṣāṇamum ma iṣāṇa sarvalokaṃ ma iṣāṇa.*

“Beauty and Fortune are your wives: each side of you are Day and Night. The constellations are your form: the *Aśvins* are yours

open jaws. Wishing, wish yonder world for me, wish that the Universe be mine.”

33.30

*vibhrād bṛhat pibatu somyaṃ madhv āryur  
dadhad yajñapatāv avihrutam, vātajūto yo  
abhiraḥṣati tmanā prajāḥ pupoṣa purudhā vi  
rājati. (= RV 10.170.1)*

“May the Bright God drink glorious *Soma*-mingled mead, giving the sacrifice’s lord uninjured life; He who, wind-urged, in person guards our offspring well, has nourished them with food and shone over many land.”

33.35

*yad adya kac ca vṛtrahann udagā abhi sūrya,  
sarvaṃ tad indra te vaśe.*

“Whatever, *Vṛtra*-slayer! You *Sūrya* have risen on to day. That, *Indra*, all is in your power.”

33.43 (= 34.31)

*ā kṛṣṇena rajasā vartamāno niveśayann amṛ-  
taṃ martyaṃ ca, hiraṇyayena savitā rathenā  
devo yāti bhuvanāni paśyan. (RV 1.35.2)*

“Throughout the dusky firmament advancing, laying to rest the immortal and the mortal, Borne on his golden chariot he comes, *Savitā*, God, beholding living creatures.”

33.83

*ayaṃ sahasram ṛṣibhiḥ sahaskṛtaḥ samudra  
iva paprathe, satyaḥ so asya mahimā grṇe  
śavo yajñeṣu viprarājye.*

“He, with his might advanced by *Ṛṣis* thousandfold, has like an ocean spread himself. His majesty is praised as true at solemn rites, his power where holy singers rule.”

34.1

*yaj jāgrato dūram udaiti daivaṃ tad u supta-  
sya tathaivaiti, dūraṅgamaṃ jyotiṣāṃ jyotir  
ekaṃ tan me manaḥ śivasamkalpam astu.*

“That which, divine, mounts far when man is waking, that which returns to him when he

<sup>233</sup> Griffith: *vyāttam*.

is sleeping. The lights' one light that goes to a distance, may that, my mind, be moved by the right intention."

34.6

*suṣārathir aśvān iva yan manuṣyān nenīyate bhīsubhir vājina iva, hr̥tpratiṣṭhaṃ yad aji-ram̐ javiṣṭhaṃ tan me manaḥ śivasam̐kalpam astu.*

"Controlling men, as with the reins that guide them, a skilful charioteer drives fleet-foot horses, which dwells within the heart, agile, most rapid, may that, my mind, be moved by right intention."

34.11

*pañca nadyaḥ sarasvatīm api yanti sasrotasah, sarasvatī tu pañcadhā so deśe 'bhavat sarit.*

"Five rivers flowing on their way speed onward to *Sarasvatī*, but then became *Sarasvatī* a fivefold river in the land."

34.43

*trīṇi padā vi cakrame viṣṇur gopā adābhyah, ato dharmāṇi dhārayan.*

"*Viṣṇu* the undecivable Protector strode three steps, thenceforth. Establishing his high decrees."

34.55

*sapta ṛṣayah pratihitāḥ śarīre sapta rakṣanti sadam apramādam, saptāpaḥ svapato lokam īyus tatra jāgrto asvapnajau satradsadau<sup>234</sup> ca devau.*

"Seven Ṛṣis are established in the body: seven guard it evermore with care unceasing. Seven waters seek the world of him who lies asleep: two sleepless Gods are feast-fellows of him who wakes."

34.58

*brahmaṇaspate tvam asya yantā sūktasya bodhi tanayaṃ ca jinva, viśvaṃ tad bhadraṃ yad avanti devā bṛhad vadema vidathe su-*

*vīrāḥ, ya imā viśvā, viśvakarmā, yo naḥ pitā, annapate 'nnasya no dehi.*

"O *Brahmaṇaspati*, be you the controller of this our hymn, and prosper you our children. All that of the Gods regard with love is blessed. Loud may we speak, with brave sons, in assembly. He who sate down. Mighty in mind. Father who made us. A share of good, O Lord of Food."

36.12

*śaṃ no devīr abhiṣṭaya āpo bhavantu pītaye, śaṃ yor abhi sravantu naḥ.*

"May the celestial Waters, our helpers, be sweet for us to drink, and flow with health and strength to us."

36.17

*dyauḥ śāntir antarikṣaṃ śāntiḥ pṛthivī śāntir āpaḥ śāntir ośadhayah śāntiḥ, vanaspatayah śāntir viśve devāḥ śāntir brahma śāntiḥ sarvaṃ śāntiḥ śāntir eva śāntiḥ sā mā śāntir edhi.*

"Sky alleviation, Air alleviation, Earth alleviation, Plants alleviation, Trees alleviation, All-Gods alleviation, *Brahma* alleviation, Universe alleviation, just Alleviation alleviation may that alleviation come to me!"

36.24

*tac cakṣur devahitaṃ purastāc chukram uc carat, paśyema śaradaḥ śataṃ jīvema śaradaḥ śataṃ śṛṇuyāma śaradaḥ śataṃ pra bravāma śaradaḥ śataṃ adīnāḥ syāma śaradaḥ śataṃ bhūyaś ca śaradaḥ śatāt.*

"Through hundred autumns may we see that bright Eye, God-Appointed rise, a hundred autumns may we live. Through hundred autumns may we hear; through hundred autumns clearly speak: through hundred autumns live content; a hundred autumns, yea, beyond a hundred autumns may we see."

**Ṛgveda (RV)**

Text: Titus online edition, translation: Wilson/  
Arya

1.99.1

*jātavedase sunavāma somam arātīyato ni dahāti vedaḥ, sa naḥ parṣad ati durgāṇi viśvā nāveva sindhum durityāty agniḥ.*

“We offer oblations of *Soma* to *Jātavedas*, may he consume the wealth of those who feel enmity against us; may he transport us over all difficulties: may *Agni* convey us, as in a boat over a river, across all wickedness.”

2.42.1

*kanikradaj januṣaṃ prabruvāṇa iyarti vācam ariteva nāvam, sumaṅgalaś ca śakune bhavāsi mā tvā kā cid abhibhā viśvyā vidat.*

“Crying repeatedly, and foretelling what will come to pass, (the *Kapiñjala*) gives (due) direction to its voice, as a helmsman (guides) a boat: be ominous, bird, of good fortune, and may no calamity whatever befall you from any quarter.”

2.42.2

*mā tvā śyena ud vadhīn mā suparṇo mā tvā vidad iṣumān vīro astā, pitryām anu pradiśaṃ kanikradat sumaṅgalo bhadravādī vadeha.*

“May no kite, no eagle, kill you: may no archer armed with arrows, reach you: crying repeatedly, in the region of *Pitā*, be ominous of good fortune: proclaimer of good luck, speak to us on this occasion.”

2.42.3

*ava kranda dakṣiṇato gṛhāṇāṃ sumaṅgalo bhadravādī śakunte, mā na stena īśata māghaśaṃso bṛhad vadema vidathe suvīrāḥ.*

“Bird, who are ominous of good fortune, the proclaimer of good luck, cry from the south of our dwellings: may no thief, no evildoer prevail against us; that blessed with excellent

descendants we may worthily praise you at this sacrifice.”

2.43.1

*pradakṣiṇid abhi gṛṇanti kāravo vayo vadanta ṛtuthā śakuntayaḥ, ubhe vācau vadati sāmaga iva gāyatram ca traiṣṭubhaṃ cānu rājati.*

“Let the birds in quest of their food, according to the season, proclaim their circumambulations like the celebrators (of sacred rites): he utters but notes, as the chanter of the *Sāma* recites the *Gayatrī* and *Trīṣṭubh*, and delights (the hearers).”

2.43.2

*udgāteva śakune sāma gāyasi brahmaputra iva savaneṣu śaṃsasi, vṛṣeva vājī śīsumatīr apītyā sarvato naḥ śakune bhadram ā vada viśvato naḥ śakune puṇyam ā vada.*

*viśvato naḥ śakune puṇyam ā vada.*

“You sing, Bird, like the *Udgatā* chanting *Sāma*: you murmur like the *Brahmāputra* at sacrifices: like a horse (neighing) when approaching a mare do you proclaim (aloud) to us good fortune from every quarter; proclaim aloud prosperity to us from every direction.”

2.43.3

*āvadaṃs tvam śakune bhadram ā vada tūṣṇīm āsīnaḥ sumatiṃ cikiddhi naḥ, yad utpatan vadasi karkarir yathā bṛhad vadema vidathe suvīrāḥ.*

“When uttering your cry, O Bird, proclaim good fortune: when sitting silently cherish kind thoughts towards us: when you cry as you are flying, let the sound be like that of a lute; so that, blessed with excellent descendants, we may worthily praise you at this sacrifice.”

4.10.8

*śivā naḥ sakhyā santu bhrātrāgne deveṣu yuṣme, sā no nābhīḥ sadane sasminn ūdhan.*

“May our friendly and fraternal attentions to

you deities prove fortunate; for such (attentions shown) in every sacrifice (form) our security in the sphere (of the gods).”

## 5.51.11

*svasti no mimitām aśvinā bhagaḥ svasti devy aditir anarvaṇaḥ, svasti pūṣā asuro dadhātu naḥ svasti dyāvāprthivī sucetunā.*

“May the *Aśvins* contribute to our prosperity: may *Bhaga* and the divine *Aditi* (contribute) to (our) prosperity: may the irresistible *Viṣṇu*, the scatterer (of foes), bestow upon us prosperity: may the conscious Heaven and Earth (bestow upon us) prosperity.”

## 5.51.12

*svastaye vāyumaḥ bravāmahai somaḥ svasti bhuvanasya yas patih, bṛhaspatiḥ sarvagaṇaḥ svastaye svastaya ādityāso bhavantu naḥ.*

“We glorify *Vāyu* for prosperity, *Soma* for prosperity, he who is the protector of the world: (we praise) *Bṛhaspati* (attended by) all the companies (of the deities), for prosperity, and for our prosperity may the *Ādityas* be ours.”

## 5.51.13

*viśve devā no adyā svastaye vaiśvānaro va sur agniḥ svastaye, devā avantv ṛbhavaḥ svastaye svasti no rudraḥ pātv am̐hasaḥ.*

“May all the gods be with us today for our prosperity may *Agni*, the benefactor of all men, and giver of dwellings, (be with us) for (our) prosperity: may the divine *Ṛbhus* protect us for (our) prosperity: may *Rudra* preserve us from iniquity for (our) prosperity.”

## 5.51.14

*svasti mitrāvaruṇā svasti pathye revati, svasti na indraś cāgniś ca svasti no adite kṛdhi.*

“*Mitra* and *Varuṇa*, grant us prosperity: Path (of the firmament), and Goddess of riches, (grant us) prosperity: may *Indra* and *Agni* (grant us) prosperity: *Aditi*, bestow prosperity upon us.”

## 5.51.15

*svasti panthām anu carema sūryācandrama-sāv iva, punar dadatāghnatā jānatā saṃ gamemahi.*

“May we ever follow prosperously our path, like the sun and the moon: may we be associated with a requiting, grateful, and recognisant (kinsman).”

## 5.82.4

*adyā no deva savitaḥ prajāvat sāvīḥ sauhbagaḥ, parā duṣvapnyam suva.*

“Grant us today, divine *Savitā* affluence with progeny, and drive away evil dreams.”

## 9.85.5

*kanikradat kalaśe gobhir ayyase vy avyayaḥ samayā vāram arṣasi, marmṛjyamāno atyo na sānasir indrasya soma jaṭhare sam akṣaraḥ.*

“Crying aloud you are blended in the pitcher with yoghurts and milk, you pass through the woollen (sic!) fleece in the midst; being cleansed like a horse, distributing (gifts), you flow, *Soma*, into *Indra*’s belly.”

## 9.97.32

*kanikradat anu panthām ṛtasya śukro vi bhāsy amṛtasya dhāma, sa indrāya pavase matsaravān hinvāno vācam matibhiḥ kavīnām.*

“(The *Soma*) cries repeatedly upon the path of the sacrifice; you shine (being) the abode of immortality; possessing exhilaration you flow for *Indra*, sending forth your voice with praises of the sages.”

## 9.102.1

*krāṇā śīsur mahīnām hinvann ṛtasya dīdhitim, viśvā pari priyā bhuvad adha dvitā.*

“Performing (sacred rites) the child of the great (waters) sending forth the lustre of the sacrifice (*Soma*) produces all acceptable (oblations) and (abides) in the two worlds.”

10.85.38

*tubhyam agre pary avahan sūryāṃ vahatunā saha, punaḥ patibhyo jāyāṃ dā agne prajayā saha.*

“(The Gandharvas) gave Sūrya to you, Agni, with her bridal ornaments; do you, Agni, give (us) husbands our wife back again with male offspring.”

10.85.39

*punaḥ patnīm agnir adād āyusā saha varcasā, dīrghāyur asyā yaḥ patir jīvāti śaradaḥ śatam.*

“Agni gave the wife back again with life and splendour; may he who is her husband enjoying long life a hundred years.”

### Ṛgveda-Khilāni (ṚVKh)

Text: Scheftelowitz, translation: Bhise

2.2.1

*bhadraṃ vvada dakṣiṇato bhadram uttarato vada, bhadraṃ purastān no vada bhadram paścāt kapiñjala.*

“Speak auspiciously from the south, speak auspiciously from the north, O Kapiñjala, speak auspiciously in front of us and auspiciously at the back.”

2.2.2

*bhadraṃ vvada putrair bhadraṃ vvada gr̥heṣu ca, bhadraṃ asmākaṃ vvada bhadraṃ no abhayaṃ vvada.*

“Speak auspiciously together with your sons and speak auspiciously in the nests. Speak auspiciousness and fearlessness for us.”

2.2.3

*bhadram adhastān no vada bhadram upariṣṭān no vada, bhadraṃ bhadraṃ na ā vada bhadraṃ nas sarvato vada.*

“Speak auspiciously below us, speak auspiciously above us. Again and again speak auspiciously for us. Speak auspiciously for us on all sides.”

2.2.4

*asapatnaṃ purastān naś śivan dakṣiṇatas kṛdhi, abhayaṃ satataṃ paścād bhadram uttarato gr̥he.*

“(Grant) us freedom from rivalry in the east, grant us welfare in the south, continuous fearlessness in the west (and) auspiciousness in the north of the house.”

2.2.5

*yauvanāni mahayasi jigyuṣām iva dundubhiḥ, śakuntaka pradakṣiṇaṃ śatapattrābhi no vada.*

“You glorify youthful deeds as the drum does of the conquerors. O bird having a hundred wings, speak gently for us.”

2.4.1

*svastyayanaṃ<sup>235</sup> tār̥kṣyam ariṣṭanemiṃ mahadbhūtaṃ v̄vāyasaṃ<sup>236</sup> devatānām, asuraghnam indrasakhaṃ samatsu bṛhad yaśo nāvam ivā ruhema.*

“Like a boat let me mount upon Tār̥kṣya of unharmed felly, who is the path leading to well-being, the great being who is the bird of gods, killer of demons, friend of Indra in the battles, having great fame to his credit.”

2.4.2

*aṃhomucam āṅgiraṣaṃ gayaṃ ca svasty ātreyaṃ manasā ca tār̥kṣyam, prayatapāṇiś śaraṇaṃ pra padye svasti sambādheṣv abhayan no astu.*

“With outstretched hands I surrender mentally to Tār̥kṣya who delivers one from danger, is the treasure of the Aṅgirasas and well-being of the Atris. May there be well-being and fearlessness during oppressions for us.”

2.6.1

*hiraṇyavarṇāṃ hariṇīm suvarṇarajatasrajām, candrām hiraṇmayīm lakṣmīm jātavedo mamā vaha.*

“O Jātavedas, bring unto me Prosperity which has the colour of gold, is possessed of hari

<sup>235</sup> Usha: *svastyayanaṃ*.

<sup>236</sup> Usha: *v̄vāyasaṃ*.

(soma juice), is wearing a garland of gold and silver, is lovely and full of gold.”

2.6.2

*tām ma ā vaha jātavedo lakṣmīm anapagāminīm, yasyāṁ hiraṇyaṁ vindeyaṁ gām aśvaṁ puruṣān aham.*

“O Jātavedas, bring unto me that prosperity which never slips away, in which I may obtain gold, cow, horse and men i.e. followers.”

2.6.9

*gandhadvārāṁ durādharṣāṁ nityapuṣṭāṁ karīṣiṇīm, īśvarīm sarvabhūtānān tām ihopa hvaye śriyam.*

“I invoke that Prosperity which is ushered in through fragrance, is difficult to overpower, is always possessed of cattle-food, is possessed of dust and is the ruler of all the creatures.”

### Kāṇvasamhitā (KS)

Text: Sātavalekhara

3.9.6 (3.76)

*dīrghāyutvāya balāya varcase. suprajāstvēya cāsā atho jīva śaradaḥ śatam.*

“For the sake of old age, of strength, of splendour. And for the sake of good offspring and the near ones (*ca āsā?*) now live a hundred autumns.”

### Paraskāragṛhyasūtra (PG)

Text: Narain, translation: Oldenberg

1.6.2

*tām juhōti samhatena tiṣṭhati aryamaṇaṁ devaṁ kanyā ’agnimayakṣata, sa no aryamā devaḥ preto muñcantu mā pateḥ svāhā, iyaṁ nāryupabrūte lājānāvapantikā, āyusmānas-tu me patiredhantāṁ jñātayo mama svāhā, imāṁ lājānāvapāmyagnau samṛddhikaraṇaṁ tavaṁ mama tubhya, ca samvananaṁ tadagniranumanyatāmiyaṁ svāheti.*

“This she sacrifices, with firmly joined hands, standing, (while the bridegroom recites the verses,) ‘To the god Aryaman, the girls have made sacrifice, to Agni; may he, god Aryaman, loosen us from here, and not from the husband. Svāhā!’

“This woman, strewing grains, prays thus, may my husband live long! May my relations be prosperous!’ Svāhā!

“These grains I throw into the fire: may this bring prosperity to thee, and may it unite me with thee! May Agni grant us that. N. N.! Svāhā!”

1.8.1

*athaināmudīcī ṁ sapta padāni prakrāmayati – ekamiṣe, dve ūrje, trīṇi rāyaspoṣāya, catvāri māyobhavāya, pañca paśubhyaḥ, ṣaḍ ṛtubhyaḥ, sakhe saptapadā bhava sā māmanuvratā bhava.*

“Then he makes her step forward in a northern direction seven steps (with the words), ‘One for sap, two for juice, three for the prospering of wealth, four for comfort, five for cattle, six for the seasons. Friend! Be with seven steps (united to me). So be thou devoted to me.’”

1.8.2

*viṣṇus tvā nayatviti sarvatrānuṣajati.*

(The words), ‘May Viṣṇu lead thee’ are added to every part (of the formula).

1.8.5

*tata enāṁ mūrdhanyabhiṣiñcati āpaḥ śivāḥ śivatamāḥ śāntāḥ śāntatamāstāste kṛṇvantu bheṣajamiti.*

“From that (pot) he sprinkles her (with water) on her head (with the formula), ‘The blessed, the most blessed waters, the peaceful ones, the most peaceful ones, may they give medicine to thee’- ”

2.1.6

*anvārabdha ājyāhutīrhitvā prāśanānte śītāsvapsūṣṇā āsiñcati uṣṇena vāya udakenehyadite keśān vapeti.*

“The father taking hold (of his wife) sacrifices *ājya* oblations, and after he has partaken of the (sacrificial) food, he pours warm water into cold water with (the words), ‘With warm water come hither, Vāyu! Aditi, cut the hair.’”

2.1.9

*tata ādāya dakṣiṇaṃ godānamundati - savitrā prasūtā daivyā āpa undantu te tanuṃ dīrghāyutvāya varcasa iti.*

“Taking some (water) he moistens the hair near the right ear with (the formula), ‘On the impulse of Sāvitrī may the divine waters moisten thy body in order that long life and splendour may be thine.’”

2.1.11

*śivo nāmeti lohakṣuramādāya nivarttayāmīti pravapati, yenāvapat savitā kṣureṇa somasya rājño varuṇasya vidvān, tena brahmāṇo vapatedamasyāyusyañjaradaṣṭiryathāsad iti.*

“Taking up a copper razor with (the formula), ‘Friendly by name’ (Vāj. Samh. III, 63 a), he cuts (the hair) with (the formula), ‘I cut off’ (ibid. 63 b), (and with the formula,) ‘The razor with which Sāvitrī, the knowing one, has shaven (the beard) of king Soma and Varuṇa, with that, ye Brāhmaṇas, shave his (head), in order that he may be blessed with long life and may reach old age.’”

2.1.16

*athottarato yena bhūriścarā divaṃ jyokca paścāddhi sūrya, tena te vapāmi brahmaṇā jīvātave jīvanāya suślokyāya svastaye iti.*

“Then on the left side with (the verse), ‘With that prayer by which you mayst thou, a mighty one, go to heaven, and long mayst thou see the sun : with that prayer I shave thee for the sake of life, of existence, of glory, of welfare.’”

2.1.19

*yatkṣureṇa majjayathā supeśasā vap-tvā vāvapati keśāñchindhi śīro mā ‘syāyuh pramoṣiḥ* (cp. AśvGS 1.17.15).

“(He recites the verse,) ‘When the shaver shaves his hair with the razor, the wounding, the well-shaped, purify his head, but do not take away his life.’”

2.2.7

*athainaṃ vāsaḥ paridhāpayati-yenendrāya bṛhaspatirvāsaḥ paryadadhādamṛtaṃ tena tvā paridadhābhyāyuṣe dhīrghāyutvāya balāya varcasa iti.*

“He then makes him put on a garment with (the verse), ‘In the way in which Bṛhaspati put the garment of immortality on Indra, thus I put (this garment) on thee, for the sake of long life, of old age, of strength, of splendour.’”

## Atharvaveda

Text: Titus online edition

1.9.3

*yenendrāya samabharah payāmsy uttamena brahmaṇā jātavedaḥ, tena tvam agna iha vardhayemaṃ sajātānāṃ śraiṣṭhya ā dhehy enam.*

“With what highest worship, O Jātavedas, you did bring together draughts for Indra, therewith, O Agni, do you increase this man here. Set him in supremacy over his fellows.”

Newar Rituals of Passage<sup>237</sup>

	<b>Rite</b>	<b>Nevārī (Sanskrit)</b>	<b>Time</b> <sup>238</sup>	
Prenatal rites	Procreation, insemination	( <i>garbhādhāna</i> )		
	Producing a male child	( <i>pumsavana</i> )		
	Parting the hair of the pregnant woman	( <i>simāntonnayana</i> )		
	Offering yoghurt and flattened rice along with <i>yaḥmhāri</i> , sweets etc. to the pregnant woman	<i>dhaubaji nākegu</i>	Any time before delivery	
Rites of birth	Delivery including the ritual help of the midwife	<i>macā buigu</i>		
	Writing a mantra on the tongue	( <i>jihvāsodhana</i> )	After delivery, before the child is breast-fed	
	Touching the tongue with gold	( <i>vācpūjā</i> )		
	Cutting the umbilical cord	<i>pī dhenegu</i>		
	Birth purification	<i>macābu byekegu</i> ( <i>jātakarma</i> )	4 <sup>th</sup> , 6 <sup>th</sup> or 10 <sup>th</sup> day after birth	
	Ear piercing	<i>nhyāyapā khanegu</i>	4-5 years, sometimes with <i>cūḍākarāṇa</i>	
	Various affinal gift exchange <sup>239</sup>			
	Name giving	<i>nā chuyegu</i> ( <i>nāma-karaṇa</i> )	4 <sup>th</sup> , 6 <sup>th</sup> 10 <sup>th</sup> or 12 <sup>th</sup> day	
	Father's sister ( <i>nini</i> ) worships Siṭhī-dyaḥ or Ṣaṣṭhī goddess	<i>chaithī</i>	6 <sup>th</sup> day	
	Sending food from mother's maternal home to the husband's house	<i>baji nakaḥ vanegu</i> , <i>macābu svaḥvane-gu</i>	after 1 month	
First outing, sometimes to the maternal house	<i>pājuyā thāy vanegu</i> , <i>macābū la-hika vanegu</i> , <i>sūrya jope</i> ( <i>niṣkramaṇa</i> )	after 1 month		
First feeding of (cooked) rice	<i>macā jākva</i> , <i>jā nakegu</i> , <i>cipā tiyegu</i> ; <i>Nep. pāsni</i> ( <i>anna-prāśana</i> )	6 <sup>th</sup> or 8 <sup>th</sup> month (boy), 5 <sup>th</sup> or 7 <sup>th</sup> month (girl)		
The second and fourth birthday	<i>nidabunhi and pedabunhi</i>			
Tonsure (first head shaving)	<i>busā khāyegu</i> , <i>busākhā</i> ( <i>cūḍākarāṇa</i> )	5-7 years, often with <i>kaytāpūjā</i>		
Piercing of the ear	<i>nhyāyapā khanegu</i> ( <i>karnavedha</i> )	Often together with <i>cūḍākarāṇa</i> , sometimes earlier (Jyāpu)		

<sup>237</sup> Cp. Pradhan 1986: 59, Levy 1990: 658 ff., Gellner 1992: 199 (Table 7.2), Michaels 2004: 74 (Table 5), Ishii 1999, P. Śreṣṭha N.S. 1126: 79-85.

<sup>238</sup> y = years, m = months, d = days. Times may vary from caste to caste.

<sup>239</sup> See Ishii 1995.



Puberty and adolescence	Beginning of learning	( <i>vidyārambha</i> )	
	Initiation with loincloth	<i>kaytāpūjā</i> ( <i>mekhalā-bandhana</i> )	5, 7, 9, 11 years
	Initiation with holy thread	( <i>Nep.</i> ) <i>bartamān</i> ( <i>vratibandhana</i> , <i>upanayana</i> )	dto.
	Buddhist monastic Initiation	<i>bāre chuyegu</i>	dto.
	Removing of the monk's robe	<i>cīvara kvakāyegu</i>	dto.
	Consecration of Vajrācāryas	<i>ācā luyegū</i> ( <i>vajrā-bhiṣeka</i> )	Few years after <i>bāre chuyegu</i>
	Beginning of study	( <i>vedārambha</i> )	
	First shave	( <i>keśānta</i> )	
	End of study	( <i>samāvartana</i> )	
	Ritual friendship among girls and boys; exchange of <i>kisli</i> and offering it to the gods ( <i>kalaśa</i> )	<i>tvāy cinegu</i> ( <i>mitra-bandhana</i> )	at the time of <i>vratā-bandha</i> or <i>ihī</i>
Marriage of girls with the <i>bel</i> fruit	<i>ihī</i>	2-11 years, before menarche	
Marriage Rites	Ritual seclusion of a girl before the onset of menstruation	<i>bārhā chuyegu</i> , <i>bārhā tayegu</i>	
	Presentation of betel nuts, ornaments, fruits, sweets etc. to the girl by the bridegroom's family	<i>gvay biyegu</i> ( <i>vāg-dāna</i> )	before marriage
	Maternal uncle and priest invite the girl for cooked rice in their houses (approval of the engagement or marriage)	<i>paynā jā nakegu</i> and <i>paynā jā nayegu</i>	shortly before marriage
	Marriage	( <i>paynā</i> ) <i>biyā chvayegu</i> , <i>hvākegu</i> , <i>ihīpā</i> ( <i>vivāha</i> , <i>pāṇi-grahaṇa</i> )	
	Dressing of the hair	<i>sā pyāke</i> ( <i>keśavan-dhana</i> , <i>caturthīkarma</i> )	4 <sup>th</sup> day
	Seeing the bride's face	<i>khvaḥ svaḥvanegu</i>	4 <sup>th</sup> day after marriage
	Father-in-law invites the bridegroom	<i>jilājā dukāyegu</i>	after 5 <sup>th</sup> day
	Tantric initiation	<i>dekhā kāyegu dikṣā</i> ( <i>Nev. dekhā</i> )	Optional, after marriage
	Worship of the aged	<i>jyaḥ jākva</i> , <i>burā-burī jākva</i>	
	Old age rituals		( <i>bhīmaratharohaṇa</i> )
		( <i>bhadraratharohaṇa</i> )	83+4+4 y/m/d
		( <i>devaratharohaṇa</i> )	88+8+8 y/m/d
		( <i>divyaratharohaṇa</i> )	99+9+9 y/m/d
		( <i>mahādivyaratharohaṇa</i> )	108+8+8 y/m/d

	Burning the corpse	<i>sī uyegu, murdā utayagu (antyeṣṭi)</i>	
Death rites <sup>240</sup>	The “ten” works	<i>(daśakriyā)</i>	
	Ritual wailing	<i>lakca</i>	4 <sup>th</sup> day after death
	Feeding of the deceased	<i>nhenumhā</i>	7 <sup>th</sup> day after death
	Removal of death pollution	<i>du byēkegu</i>	10 <sup>th</sup> day after death
	The trap for the deceased	<i>svanecā taye byēkegu</i>	dto.

<sup>240</sup> See Gutschow & Michaels  
2005: 88-121.