

I. Mantras

N.B. This is only a selection of mantras as quoted in the texts. For other mantras see *Growing up*, pp. 266-287.

Bṛhadāraṇyaka-Upaniṣad (BĀU)

Text: GRETEL

2.4.11 (ŚB 14.5.4.11)

sa yathā sarvāsām apāṃ samudra ekāyanam evaṃ sarveṣāṃ sparśānāṃ tvag ekāyanam evaṃ sarveṣāṃ gandhānāṃ nāsike ekāyanam evaṃ sarveṣāṃ rasānāṃ jihvaikāyanam evaṃ sarveṣāṃ rūpānāṃ cakṣur ekāyanam evaṃ sarveṣāṃ śabdānāṃ śrotam ekāyanam evaṃ sarveṣāṃ saṃkalpānāṃ mana ekāyanam evaṃ sarveṣāṃ vedānāṃ hṛdayam ekāyanam evaṃ sarveṣāṃ karmanāṃ hastāv ekāyanam evaṃ sarveṣāṃ adhvanāṃ pādāv ekāyanam evaṃ sarveṣāṃ ānandānandānāṃ upastha ekāyanam evaṃ sarveṣāṃ visargānāṃ pāyur ekāyanam evaṃ sarvāsāṃ vidyānāṃ vāg ekāyanam.

It is like this. As the ocean is the point of convergence of all the waters, so the skin is the point of convergence of all sensations of touch; the nostrils, of all odours; the tongue, of all tastes; sight, of all visible appearances; hearing, of all sounds; the mind, of all thoughts; the heart, of all sciences; the hands, of all activities; the sexual organ, of all pleasures; the anus, of all excretions; the feet, of all travels; and the speech, of all the Vedas.

6.2.4 (ŚB 14.9.1.7)

sa ājaḡāma gautamo yatra pravāhaṇasya jaivaler āsa tasmā āsanam āhāryodakam āhārayāṃ cakārātha hāsmā arghaṃ cakāra.

Gautama then came to Pravāhaṇa Jaivali's place. Jaivali gave him a seat and had some water brought for him. Then he presented him with the refreshments due to an honoured guest [...].

6.4.1 (ŚB 14.9.4.1)

eṣāṃ vai bhūtānām pṛthivī rasah pṛthivyā āpo 'pām oṣadhaya oṣadhīnām puṣpāni puṣpānām phalāni phalānām puruṣah puruṣasya retaḥ.

Of these beings here, the essence is clearly the earth; of the earth, the waters; of the waters, the plants; of the plants, the flowers; of the flowers, the fruits; of the fruits, man; of man, semen.

6.4.4~5 (ŚB 14.9.4.5)

bahu vā idam suptasya vā jāgrato vā reta skandati, tad abhimṛśed anu vā mantrayeta yan me 'dya retaḥ pṛthivīm askāntsīd yad oṣadhīr apy asarad yad apah idam aham tad reta ādade punar mā maitv indriyam punas teja punar bhagaḥ punar agnayo dhiṣṇyā yathāsthānam kalpantām ity anāmikāṅguṣṭhābhyām ādāyāntareṇa stanau vā bhruvau. vā ni mṛñjyāt

If one discharges semen, whether it is a little or a lot, in sleep or while awake, one should touch it and also address it with this formula: I retrieve this semen that fell on earth today; into water or plants though it may have seeped. May I regain my virility, my ardour, my passion; let the fire and the fire-mounds each return to its place. As he recites this he should take the semen with his thumb and ring finger and rub it between his breasts or brows.

Buddhist Mantras and Dhāraṇīs

If not otherwise mentioned, the following mantras, *dhāraṇīs* and verses, arranged in alphabetical order, are from VPS pt. 2. Some mantras have been translated in the text (ch. IV, no. 5)

abhiṣekaṃ mahāvajraṃ traidhātukanamaskṛtam, dadāmi sarvabuddhānāṃ triguhyālayasambhavaṃ. (VPS Pt 1 p. 11, cp. Vv p. 191)

*ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne
kalyāṇaṃ, svārthaṃ suvyañjanaṃ kevalaṃ
paripūrṇaṃ pariśuddhaṃ paryavadātaṃ brahma-
caryasaṃprakāśayati' sma. (VPS Pt 1 p. 10)*

*gurubuddhaḥ gurudharmaḥ gurusaṅghaś tathai-
va ca, guruvajradharaś ca iva tasmin śrīgurave
namaḥ (VPS Pt 1 p. 10)*

*iyam tathagatī mudra jñānalokaprabhakarī,
gr̥h̥itvā pañinā pañim buddhakṛtyaṃ pravṛtyatam.
(VPS Pt 1 p. 50, cp. KSP p. 197)*

maṅgalāṣṭaka (also known as maṅgalagāthā)

*mañjuśrīr lokanātho jinaṅvaramakuṭo jambhalo
vajrasattvaḥ maitreyo vajrapāṇiḥ sukhabalaya-
karo rāhulo bhadrāpālaḥ,*

*buddhoḥ vairocānādis tribhuvanānamitaṃ
kṣīṇaṇiśeṣadoṣas tuṣṭā sarvārthasiddhir vimala-
sumanasumaṅgalaṃ vodiśantu, 1,*

*hr̥ṣṭo hūṃkāravajraḥ paśupatidamako vajra-
ghaṇṭābja hasta pīto hālāhalāsyo ripugaṇa-
mathano ṭakkirājo mahātmā,*

*akṣobhyo ratnaketuḥ pratidinamacalo gaṇḍa-
hastir yamāris tuṣṭā sarvārthasiddhir vimala-
sumanasumaṅgalaṃ vodiśantu, 2,*

*saṅghas trailokyavandhur guṇagaṇanilayo
bodhicittaḥ sucittaḥ buddhaḥ sāraṅgarājo vi-
gatakalimalo heruko nīladaṇḍaḥ,*

*buddhaḥ prāvṛttasiddho vijitajinaḅuṇo
sarvastvōnukampī tuṣṭā sarvārthasiddhir
vimalasumanasumaṅgalaṃ vodiśantu, 3,*

*prajñācūḍāvatārā tadanujabhṛkuṭīr jñānasam-
bhārabhārā māṛīci māramārā sakalabhayaharā
pītavarṇā trivaktrā,*

*māyūrī māmakī ca kṣapitaripugaṇā pāṇḍa-
rā locanādyās tuṣṭā sarvārthasiddhir vimala-
sumanasumaṅgalaṃ vodiśantu, 4,*

*gāndhāri jāṅguli ca bhujagahitakarā khadga-
pāśāṅkuśogrā vārāhī vajrahastā asiparaśudharā
dhardhātviśvarī ca,*

*keyūrī jñānaketudhvaṅjanihitakarā khadgapāśā-
vali ca tuṣṭā sarvārthasiddhir vimalasumana-
sumaṅgalaṃ vodiśantu, 5,*

*vīṇā mālyā sugītā prathitajinaṅvare sābari
dhūpavajrā vetāli gandhavajrā prahasitavadanā
saugati āryatārā,*

*raśmir buddhasya bodhiḥ sakala bhayaharā
sārathī dīpavajrā tuṣṭā sarvārthasiddhir
vimalasumanasumaṅgalaṃ vodiśantu, 6,*

*vaiśālyāṃ dharmacakre prathitajinaṅvare parvate
gr̥dhrakūṭe śrāvastyāṃ lumbinī ca kṣīṇinihitakarā
koṃkaṇe bodhiṅkṣā,*

*śrīmad devāvātārā suranaranamitaṃ śrīphalaṃ
śāṅkhacakraṃ tuṣṭā sarvārthasiddhir vimala-
sumanasumaṅgalaṃ vodiśantu, 7,*

*chatraṃ durvā ca padmaṃ dhavajam api nihitaṃ
locanā matsyayugmaṃ vārāhī pūrṇakumbhaṃ
munivaravacanaṃ vajraghaṇṭānidhānaṃ,*

*buddhānāṃ prātihāryaṃ suravarānamitaṃ
hāsyalāsyē vilāsyai tuṣṭā sarvārthasiddhir
vimalasumanasumaṅgalaṃ vodiśantu, 8,*

*śrīvatsapuṇḍarīkadhvaṅjavarakalāśacāmara-
matsyayugmaṃ taṃ chatrahemaḍaṇḍaraviśāśi
ubhayo dakṣiṇāvartaśāṅkhaṃ,*

*gokanyā śāṅkhaverī dadhiphalakusumapāvako
dīpamālā tuṣṭā sarvārthasiddhir vimalasumana-
sumaṅgalaṃ vodiśantu, 9, (ANG pp. 51-52)*

natoā śrīvajravārāhī sarvopāpa pramocanī, māra vidhvamsanī devī buddhatvaphaladāyanī. (VPS Pt 1 p. 71)

om a āḥ ṣoḍśasvara dvātrimśatānuvyañjana graṇṭhimālā viniskandhe svāhā. (p. 50)

om āḥ hūm vaṃ vajrodake udaka amṛtaṃ bhavan-
tu hūm svāhā. (p. 10)

om āḥ jvala jvala jvālaya jvālaya hūm phaṭ svāhā.
(p. 55)

om āḥ sarvopāpavighnamārāṃ bhasmi kuru hūm
phaṭ svāhā. (p. 55)

om āḥ vajrapuṇyājñānasambhārān ghoṣaya
ghoṣaya hūm phaṭ svāhā. (p. 55)

om āḥ vajrarakṣa sarvōvaraṇa mallāpanaya
svāhā. (p. 55)

om āḥ vajrasarvakarmakleśopakleśa śānti kuru
hūm phaṭ svāhā. (p. 56)

om namaḥ śrīcakrasaṃvarāya, sarvajñājñāna
saṃdeha jagadartha praśādhakaṃ, cintāmaṇir iva
udbhūtaṃ śrīsaṃvaraṃ namāmy aham. (VPS pt.
1 p. 71)

om namo bhagavate vairocanaprabhaketurājāya
tathāgatāya arhate samyaksambuddhāya tad
yathā om sūkṣme sūkṣme same same śānte śānte
dānte dānte apasmāraṃve taraṇive anāraṃve
yaśovatīmahāteje nirālambē nirākāre nirvāṇe sar
vatathāgatādhiṣṭhānādhiṣṭhite svāhā. (VPS pt. 1
p. 12)

pratibimbamā dharmā acchāḥ śuddhā
hy anāvīlāḥ, agrāhyā anabhilāpyās ca
hetukarmasamudbhavāḥ. (VPS pt. 1 p. 11; cp.
Vv p. 204)

raktavandhukasamkāsāṃ ekamukha catur-
bhujā, navayauvana lāvāṇyā hāḍābharāṇa

bhūṣitā, bhujābhyāṃḥ vīndu pātraṃ ca surā
amṛta dhāriṇī apara bhujābhyāṃ ca śakti
kartidharā, mayuropari samāsīna śira sindūra
dhāriṇaṃ, rattāṃvara dharā devī patākā karṇa
śobhitā, prabhāte bāla kaumārī madhyāne tāruṇī
prabhā, saṃdhyāyāṃ vṛddhi rupī ca bhāvayet
parameśvarī. (p. 60)

svasti vaḥ kurutāṃ buddhāḥ svasti devā
saśakrakāḥ, svasti sarvāṇi bhūtāni sarvakālaṃ
diśantu vaḥ. buddhapuṇyānubhāvena devatānāṃ
matena ca, yo yo 'rthaḥ samabhipretaḥ sarvortho
'dya samṛddhyatām. svasti vo dvīpade bhontu sv-
asti vo 'stu catuspade, svasti vo vrajatāṃ mārgē
svasti pratyāgateṣu ca. svasti rātrau svasti divā
svasti madhye dine sthite, sarvatra svasti vo bhon-
tu mā caisaṃ pāpamāgamat. sarve sattvā sarve
prāṇāḥ sarve bhūtās ca kevalāḥ, sarve vai sukhīnaḥ
santu sarve santu nirāmayāḥ. sarve bhadrāṇi
paśyantu mā kaścit pāpamāgamat, yānti bhūtāni
samāgatāni sthitāni bhūmāvathavā antarīkṣe.
kurvantu maitrī satataṃ prajāsu divā ca rātrau
ca carantu dharmam. (VPS pt. 1 p. 14)

udyātā talacakrato 'niladhutā vidyucchatā
bhāsvarā dagdhāri tritayā trilokamahitā
pṛyūśadhārāplutā, buddhajñānaraśvirā vikaluṣā
sānanda sandohadā bhāvābhāvavicāraṇā virahitā
vārāhikā pātuvāḥ. (p. 29)

vande śrīvajrasattvaṃ bhuvanavaraguruṃ
sarvabuddhaṃ bhavantaṃ nānārūpeṇa yena
timirabhayaharaṃ nirmitaṃ merusaṃsthaṃ,
dharmādhāraṃ munīndraṃ jīnavarasubhagaṃ
maṇḍalaṃ vajradhātuṃ sarvānandaikarupaṃ
sahasasukhamayadehināṃ mokṣahetuṃ. (VPS pt.
1 p. 10)

yat maṅgalaṃ sakalasattvahrīdisthitasya sarvāt-
makasya varadharmakulādhīpasya, niḥśeṣado-
śarahitasya mahāsukhasya tat maṅgalaṃ bhavatu
te paramābhiṣekaḥ. (VPS pt. 1 p. 11)

ye dharmāḥ hetuprabhavā hetus teṣāṃ tathāgato hy avadat, teṣāṃ ca yo nirodha evaṃvādi mahāśramaṇaḥ. (VPS Pt 1 p. 16)

Jyotiribandha (JN)

Text: Dharmakośa, *Samskarakāṇḍam*, ṛtīyo bhāgam (1984: p. 1894)

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yadi tvaṃ patito na syā daśadoṣavivarjitaḥ, tubhyaṃ kanyāṃ pradāsyāmi dvija devāgnisaṃnidhau.

If you may not be fallen and free of ten faults, I give to you (this) girl in the presence of the god and the fire.

Pāraskaraghyasūtra (PG)

Text: Oldenberg, translation (from the German): Narain (modified)

1.3.4

āsanam āhāryāha sādhu bhavān āstām arcayiṣyāmo bhavantam iti.

Having ordered a seat to be got (for the guest), he says, Well, sir! Sit down! We will do honour to you, sir!

1.3.6

anyas tris triḥ prāha viṣṭarādīni.

Another person three times announces (to the guest) the couch and the other things (when they are offered to him).

1.3.8

varṣmo 'smi samānānām udyatām iva sūryaḥ, imaṃ tam abhi tiṣṭhāmi yo mākaś cābhi dāsatiṭy enam abhy upaviśati.

He sits down thereon with (the verse), "I am the highest one among my people, as the sun among the thunder-bolts. Here I tread on whosoever infests me."

1.3.12

virājo doho 'si virājo doham aśīya mayi pādyāyai virājo doha iti.

(He does so) with (the formula), "The milk of Virāj are you. The milk of Virāj may I obtain. (May) the milk of Pādyā Virāj (dwell) in me."

1.3.13

arghaṃ prati grhṇāty āpaḥ stha yuṣmābhīḥ sarvān kāmān avāpnāvānīti.

He accepts the *arghya* water with (the words), "Waters are you. May I obtain through you all my wishes."

1.3.14

ninayann abhi mantrayate samudraṃ vaḥ pra hiṇomi svāṃ yonim abhi gacchata, ariṣṭā asmākaṃ vīrā mā parā seci matpaya iti.

Pouring it out he recites over (the waters formula), "To the ocean I send you; go back to your source. Unhurt be our men. May my sap not be shed."

1.3.15

ā cāmaty ā māgan yaśasā saṃ sṛja varcasā, taṃ mā kuru priyaṃ prajānām adhipatiṃ paśūnām ariṣṭiṃ tanūnām iti.

He sips water with (the formula), "You came to me with glory. Unite me with luster. Make me beloved by all creatures, the Lord of cattle, unhurtful for the bodies."

1.3.18

savye pāṇau kṛtvā dakṣiṇasyānamekayā triḥ pra yauti namaḥ śyāvāsyāyānnaśane yat ta āviddham tatte niṣ kṛntāmīti.

Taking it into his left hand he stirs it about three times with the fourth finger of his right hand with (the formula), "Adoration to the brown-faced one. What has been damaged in you, when the food was eaten, that I cut off from you."

1.3.20

tasya triḥ prāśnāti yan madhuno madhavyaṃ paramaṃ rūpam annādyam, tenāhaṃ madhuno madhavyena paramena rūpeṇānnādyena paramo madhavyo 'nnādo 'sāniti.

He partakes of it three times with (the formula), "What is the honied, highest form of honey, and the enjoyment of food, by that honied, highest form of honey, and by that enjoyment of food may I become highest, honied, and an enjoyer of food."

1.3.25

ācāmya prāṇān saṃ mṛṣati vān ma āsye nasoḥ praṇo 'kṣṇoś cakṣuḥ karṇayoḥ śrotraṃ bāhvor balam ūrvor ojo 'riṣṭāni me 'ṅgāni tanūs tanvā me saheti.

Having sipped water, he touches his bodily organs with (the formula), "May speech dwell in my mouth, breath in my nose, sight in my eyes, hearing in my ears, strength in my arms, vigour in my thighs. May my limbs be unhurt, may my body be united with my body!"

1.3.26

ācāntodakāya śāsam ādāya gaur iti triḥ prāha.

When (the guest) has sipped water, (the host), holding a butcher's knife, says to him three times, "A cow!"

1.3.27

pratyāha, mātā rudrāṇāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhiḥ, pra nu vocaṃ cikitūṣe janāya mā gām anāgām aditiṃ vadhiṣṭa, mama cāmuṣya ca pāpmānaṃ hanomīti yady ā labheta.

He replies, "The mother of the Rudras, the daughter of the Vasus, the sister of the Ādityas, the navel of immortality. To the People who understand me, I say, 'Do not kill the guiltless cow, which is Aditi.' I kill my sin and N.N.'s sin," – thus, if he chooses to have it killed.

1.3.28

atha yady ut sisrṁksen mama cāmuṣya ca pāpmā hata om ut sṛjata tṛṇāny atto iti brūyāt.

But if he chooses to let it loose, he should say, "My sin and N.N.'s sin has been killed. Om! Let it loose! Let it eat grass!"

1.3.29

na tv evāmāṃso 'rghaḥ syāt.

But let the *arghya* not be without flesh.

1.3.30

adhiyajñam adhivivāhaṃ kurutety eva brūyāt.

On the occasion of a sacrifice and of a wedding let (the guest) say, "Make it (ready)."

1.3.31

yady apy asakṛt saṃvatsarasya somena yajeta kṛtārghyā evainaṃ yājayeyur nākṛtārghyā iti śruteḥ.

Even if he performs more than one Soma sacrifice during one year, let only priests who have received (from him) the *arghya* reception, officiate for him, not such who have not received it; for this has been prescribed in the Śruti.

1.4.12

athainām vāsaḥ pari dhāpayati jarāṃ gaccha pari dhatsva vāso bhavā kṛṣṭīnām abhi śastipāvā, śataṃ ca jīva śaradaḥ suvarcā rayiṃ ca putrān anusamvayayasvāyusmatīdam pari dhatsva vāsa iti.

He then makes her put on the (under) garment with (the verse), "Live to old age; put on the garment! Be a protectress of the human tribes against imprecation. Live a hundred years full of vigour; clothe yourself in wealth and children. Blessed with life put on this garment!"

1.4.13

athottarīyam, yā akṛntann avayaṃ yā atanvata, yāś ca devīs tantūn abhito tatantha, tās tvā devīr jarase samvayayasvāyusmatīdam pari dhatsva vāsa iti.

Then the upper garment with (the verse), "The goddesses who spun, who wove, who

spread out, and who drew out threads on both sides, may those goddesses clothe you for the sake of long life. Blessed with life put on this garment!"

1.4.14

*athainau sam añjayati, sam añjantu viśve devāḥ
sam āpo hṛdayāni nau, saṃ mātariśvā saṃ dhātā
sam u deṣṭrī dadhātu nāv iti.*

(The bride's father?) anoints the two, (while the bridegroom recites the verse,) "May the Viśve devās, may the waters unite our hearts. May Mātariśvan, may Dhātṛi, may Deṣṭri (the 'showing' goddess) join us."

1.4.15

*pitṛā prattām ādāya grhītvā niṣ krāmati, yad
aiṣi manasā dūraṃ diśo 'nu pavamāno vā,
hiraṇyaparṇo vaikarṇaḥ sa tvā manmanasām
karotv ity asāv iti.*

(The bridegroom), having accepted her who is given away by her father, takes her and goes away (from that place) with (the verse), "When you wander far away with your heart to the regions of the world like the wind, may the golden-winged Vaikarṇa (i.e. the wind?) grant that your heart may dwell with me! N.N.!"

1.4.16

*athainau sam īkṣayati, aghoracakṣur apatiḥny
edhi śivā paśubhyaḥ sumanāḥ suvarccāḥ, vīrasūr
devakāmā syonā śan no bhava dvipade śaṃ
catuspade, somaḥ prathamo vivide gandharvo
vivida uttaraḥ, tṛtīyo 'gniṣ ṭe patis turīyas te
manuṣyajāḥ, somo 'dadad gandharvāya gandhar-
vo 'dad agnaye, rayiṃ ca putrās cādād agnir ma-
hyam atho imām, sā naḥ pūṣā śivatamām airaya sā
na ūrū uśatī vihara, yasyām uśantaḥ praharāma
śepaṃ yasyām u kāmā bahavo nivīṣṭyā iti.*

He then makes them look at each other (while the bridegroom repeats the verses), "With no evil eye, not bringing death to your husband, bring luck to the cattle, be full of joy and vigour. Give birth to heroes; be godly and

friendly. Bring us luck, to men and animals." "Soma has acquired (you) first (as his wife); after him the Gandharva has acquired (you). Your third husband is Agni; the fourth is your human husband." "Soma has given you to the Gandharva; the Gandharva has given you to Agni. Wealth and children Agni has given to me, and besides this wife." "Pūṣan! Lead her to us, the highly blessed one. *Sā na ūrū uśatī vihara, yasyāmuśantaḥ praharāma śepaṃ yasyāmu kāmā bahavo nivīṣṭyā (nivīṣṭā ?) iti.*"

1.5.9

*cittaṃ ca cittiś cākūtaṃ cākūtiś ca vijñātaṃ
ca vijñātiś ca manaś ca śakvarīś ca darśaś ca
paurṇamāsaṃ ca br̥hat ca rathantaraṃ ca,
prajāpatir jayānindrāya vṛṣṇe prāyacchad ugraḥ
pṛtanā jayeṣu, tasmai viśaḥ sam anamanta sarvāḥ
sa ugraḥ sa ihaṃyo babhūva svāheti.*

(The Jaya formulas run thus): "Thought and thinking. Intention and intending. The understood and understanding. The mind and Sakvarī (Verses). The new moon and the full moon. Br̥hat and Rathantara." "Prajāpati, the powerful one in victorious battles, has given victories (or, the Jaya formulas) to manly Indra. To him all subjects bowed down; he has become powerful and worthy of sacrifice. Svāhā!"

1.5.10

*agnir bhūtānām adhipatiḥ sa māvatv indro
jyēsthānām yamaḥ pṛthivyā vāyur antarikṣasya
sūryo divaś candramā nakṣatrānām br̥haspatir
brahmaṇo mitraḥ satyānām varuṇo 'pāṃ
samudraḥ srotānām annaṃ sāmṛājyānām
adhipati tan māvatv soma ośadhīnām savitā
prasavānām rudraḥ paśūnām tvastā rūpānām
viṣṇuḥ parvatānām maruto gaṇānām adhipa-
tayaste māvantv pitarāḥ pitāmahāḥ pare vare
tatās tatāmahāḥ, iha māvantv asmin brahmaṇy
asmin kṣatre 'syām āśiṣy asyām purodhāyām
asmin karmaṇy asyām devahūtyām svāheti
sarvatrānuṣajati.*

(The Abhyātāna formulas run thus): “May Agni, the Lord of beings, protect me. May Indra, (the Lord) of the noblest, Yama, of the earth, Vāyu, of the air, the Sun, of heaven, the Moon, of the Nakṣatras, Bṛhaspati, of the Brahman, Mitra, of truth, Prajāpati Varuṇa, of the waters, the sea, of the rivers, food, the Lord of royalty, protect me. May Soma, (the Lord) of herbs, Savitr, of impulses, Rudra, of cattle, Tvaṣṭr, of forms, Viṣṇu, of mountains, the Maruts, the Lords of hosts, protect me. May the fathers, the grandfathers, the former, the latter, the fathers, the grandfathers protect me here in this power of holiness, in this worldly power, in this prayer, in this, Purohitaship, in this sacrifice, in this invocation of the gods. Svāhā!” this is added each time.

1.5.11

agnir aitu prathamo devatānām so 'syai prajāṃ muñcatu mṛtyupāśāt, tad ayaṃrājā varuṇo 'nu manyatām yatheyaṃ strī pautram aghan na rodāt svāhā, imām agnis trāyatān gārhapatyah prajāṃ asyai nayatu dirgham āyuh, aśūnyopasthā jīvātām astu mātā pautram ānandam abhi vi budhyatām iyaṃ svāhā, svasti no agne diva ā pṛthivyā viśvāni dhehy ayathā yajatra yad asyāṃ mahi divi jātaṃ praśastaṃ tad asmāsu draviṇaṃ dhehi citraṃ svāhā, sugan nu panthāṃ pradiśan na ehi jyotiṣmad hyehy ajarah na āyuh, apaitu mṛtyur amṛtan na āgād vaivasvato no abhayaṃ kṛnotu svāheti.

(He then makes other oblations with the following texts:)

“May Agni come hither, the first of gods. May he release the offspring of this wife from the fetter of death. That may this king Varuṇa grant, that, this wife may not weep over distress (falling to her lot) through her sons. Svāhā!”

“May Agni Gārhapatyā protect this woman. May he lead her offspring to old age. With fertile womb may she be the mother of living children. May she experience delight in her sons. Svāhā!”

“Make, Agni, all ways of heaven and earth blissful to us, O you who are worthy of sacrifices. What is great, born on this (earth); and praised, (born) in heaven, that bestow on us, rich treasures. Svāhā!”

“Come hither, showing us an easy path. Give us bright, undecaying life. May death go away; may immortality come to us. May Vivasvat’s son make us safe from danger. Svāhā!”

1.6.2

tāñ juhōti saṃhatena tiṣṭhatī aryamaṇaṃ devaṃ kanyā 'gnim ayakṣata, sa no aryamā devah preto muñcatu mā pateḥ svāhā, iyaṃ nāry upabrūte lājān āvapantikā, āyusmān astu me patir edhantāṃ jñātayo mama svāhā, imāñ lājān āvapāmy agnau samyddhikaraṇaṃ tava, mama tubhya ca saṃvananaṃ tad agnir anumanyatām iyaṃ 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 you, and may it unite me with you! May Agni grant us that. N.N.! Svāhā!”

1.6.3

athāsyai dakṣiṇaṃ hastam grhṇāti sāṅguṣṭhaṃ grbhṇāmi te saubhagatvāya hastam mayā patyā jaradaṣṭir yathā sah, bhago 'ryamā savitā purandhir mahyaṃ tvā 'dur gārhapatyāya devāḥ, amo 'ham asmi sā tvam sā tvam asy amo 'ham, sāmāham asmi ṛk tvam dyaur ahaṃ pṛthivī tvam tāv ehi vivahāvahai saha reto dadhāvahai prajāṃ prajanayāvahai putrān vindyāvahai bahūn te santu jaradaṣṭayaḥ saṃpriyau rocīṣṇū sumanasyamānau paśyema śaradaḥ śataṃ jīvema śaradaḥ śataṃ śṛṇuyāma śaradaḥ śatam iti.

He then seizes her right hand together with the thumb, with (the verses), "I seize your hand for the sake of happiness, that you may live to old age with me, your husband! Bhaga, Aryaman, Savitr, Purandhi, the gods have given you to me that we may rule our house." "This am I, that are you; that are you, this am I. The Sāman am I, the Ṛk you; the heaven I, the earth you." "Come! Let us marry. Let us unite our sperm. Let us beget offspring. Let us acquire many sons, and may they reach old age." "Loving, bright, with genial minds may we see a hundred autumns, may we live a hundred autumns, may we hear a hundred autumns!"

1.7.1

athainām aśmānam ā rohayaty uttārato 'gner dakṣiṇapādena ārohemam aśmānam aśmeva tvam sthīrā bhava, abhi tiṣṭha pṛtanyato <va bādhasva pṛtanāyata iti.

He then makes her tread on a stone, to the north of the fire, with her right foot, (repeating the verse,) "Tread on this stone; like a stone be firm. Tread the foes down; turn away the enemies."

1.7.2

atha gāthāṃ gāyati sarasvati predam ava subhage vājīnīvatī, yāṃ tvā viśvasya bhūtasya prajāyāṃ asyāgrataḥ, yasyāṃ bhūtaṃ samabhavad yasyāṃ viśvam idaṃ jagat, tām adya gāthāṃ gāsyāmi yā strīṇām uttamam yaśa iti.

He then sings a song: "Sarasvatī! Promote this (our undertaking), O gracious one, bountiful one, you whom we sing first of all that is, in whom what is, has been born, in whom this whole world dwells that song I will sing today which will be the highest glory of women."

1.7.3

atha parikrāmataḥ tubhyam agre paryavahan sūryāṃ vahatunā saha, punaḥ patibhyo jāyāṃ dāgne prajāyā saheti.

They then go round (the fire) with (the verse, which the bridegroom repeats,) "To you they have in the beginning carried round Sūryā (the Sun-bride) with the bridal procession. May you give back, Agni, to the husbands the wife together with offspring!"

1.7.5

caturthaṃ śūrpakuṣṭhayā sarvāṃl lājān ā vapati bhagāya svāheti.

The fourth time she pours the whole fried grain by the neb of a basket (into the fire) with (the words), "To Bhaga Svāhā!"

1.8.1

athainām udīcīm sapta-padāni pra krāmayati ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri māyobhavāya pañca paśubhyaḥ ṣaḍ ṛtubhyaḥ sakhe sapta-padā bhava sā mām anuvratā 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 prosperig of wealth, four for comfort, five for cattle, six for the seasons. Friend! Be with seven steps (united to me). So be you devoted to me."

1.8.2

viṣṇus tvā nayato iti sarvatrānu śajati.

(The words), "May Viṣṇu lead you" are added to every part (of the formula).

1.8.5

tata enāṃ mūrddhany abhiṣiñcati āpaḥ śivāḥ śivatamāḥ śāntāḥ śāntatamās tās te kṛṇvantu bheṣajam iti.

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 you" –

1.8.8

athāsyai dakṣiṇāṃsam adhi hṛdayam ā labhate mama vrate te hṛdayaṃ dadhāmi mama cittam

anu cittam te astu mama vācam ekamanā juṣasva prajāpatiḥ tvā ni yunaktu mahyam iti.

He then touches her heart, (reaching) over her right shoulder, with (the words), "Into my will I take your heart; your mind shall follow my mind; in my word you shall rejoice with all your heart; may Prajāpati join you to me!"

1.8.9

athainām abhi mantrayate sumāṅgalīr iyam vadhūr imāṃ sameta paśyata saubhāgyam asyai datvā yāthāstaṃ vi paretaneti.

He then recites over her (the verse), "Auspicious ornaments does this woman wear. Come up to her and behold her. Having brought luck to her, go away back to your houses."

1.8.10

tām dṛḍhapuruṣa unmathya prāg vodag vā 'nugupta āgāra ānaḍuhe rohite carmany upa veśayati iha gāvo ni śīdantv ihāśvā iha pūruṣāḥ, iho sahasradakṣiṇo yajña iha pūṣā ni śīdantv iti.

A strong man snatches her up from the ground, and sets her down in an eastern or northern direction in an out-of-the-way house, on a red bull's hide, with (the words), "Here may the cows sit down, here the horses, here the men. Here may sacrifice with a thousand gifts, here may Pūṣan sit down."

1.8.19

astamite dhruvaṃ darśayati, dhruvam asi dhruvaṃ tvā paśyāmi dhruvaidhi poṣye mayi mahyaṃ tv ādād bṛhaspatir mayā patyā prajāvatī samjīva śaradaḥ śatam iti.

After sunset he shows her firm star (i.e. the polar-star) with (the words), "Firm are you; I see you, the firm one. Firm be you with me, O thriving one!" "To me Bṛhaspati has given you; obtaining offspring through me, your husband, live with me a hundred autumns."

1.11.2

agne prāyaścitte tvam devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi yā 'syai patighnī tanūs tām asyai nāśaya svāhā, vāyo prāyaścitte tvam devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi yā 'syai prajāghnī tanūs tām asyai nāśaya svāhā, sūryaprāyaścitte tvam devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi yā 'syai paśughnī tanūs tām asyai nāśaya svāhā, candra prāyaścitte tvam devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi yā 'syai gṛhaghñī tanūs tām asyai nāśaya svāhā, gandharva prāyaścitte tvam devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi yā 'syai yaśoghñī tanūs tām asyai nāśaya svāheti.

"Agni! Expiation! You are the expiation of the gods. I the Brāhmaṇa, entreat you, desirous of protection. The substance which dwells in her that brings death to her husband, that extirpate in her, Svāhā!"

"Vāyu! Expiation! You are the expiation of the gods. I, the Brāhmaṇa entreat you, desirous of protection. The substance which dwells in her that brings death to her children, that extirpate in her. Svāhā!"

"Sūrya! Expiation! You are the expiation of the gods. I, the Brāhmaṇa, entreat you, desirous of protection. The substance which dwells in her that brings death to cattle, that extirpate in her. Svāhā!"

"Candra! Expiation! You are the expiation of the gods. I, Brāhmaṇa, entreat you, desirous of protection. The substance which dwells in her that brings destruction to the house, that extirpate in her. Svāhā!"

"Gandharva! Expiation! You are the expiation of the gods. I, the Brāhmaṇa, entreat you, desirous of protection. The substance which dwells in her that brings destruction to fame, that extirpate in her. Svāhā!"

1.11.4

hutoā hutvaitāsām āhutīmām udapātre saṃsṛavān samavanīya tata enāṃ mūrddhany abhiṣiñcati,

*yā te patighnī prajāghnī paśughnī grhaghnī
yaśoghñī ninditā tanūr jāraghnīm tata enām
karomi sā jīrya tvam mayā sahāsāv iti.*

Each time after he has sacrificed, he pours the remainder of the oblations into the water-pot, and out of that (pot) he besprinkles her on her head with (the words), "The evil substance which dwells in you that brings death to your husband, death to your children, death to cattle, destruction to the house, destruction to fame, that I change into one that brings death to your paramour. Thus live with me old age, N.N.!"

1.11.5

*athainām sthālīpākaṃ prāśayati prāñais te
prāñānt saṃ dadhāmy asthibhir asthīni māñsair
māñsāni tvacā tvacam iti.*

He then makes her eat the mess of cooked food with (the words), "I add breath to your breath, bones to your bones, flesh to the flesh, skin to your skin."

1.11.9

*athāsyai dakṣiṇāmsam adhi hrdayam ā labhate,
yatte susīme hrdayam divi candramasi śritam,
vedāhaṃ tan māñ tad vidyāt paśyema śaradaḥ
śataṃ jīvema śaradaḥ śataṃ śṛṇuyāma śaradaḥ
śataṃ iti.*

He then touches her heart, (reaching) over her right shoulder, with (the verse), "O you whose air is well parted! Your heart that dwells in heaven, in the moon, that I know; may it know me. May we see a hundred autumns; may we live a hundred autumns; may we hear a hundred autumns."

1.15.6

*trivṛtam ā badhnāti, ayam ūrjāvato vṛkṣa urjīva
phalinī bhaveti.*

He ties (the Udumbara fruits, etc.) to a string of three twisted threads with (the words), "Rich in sap is this tree; like the tree, rich in sap, be you fruitful."

2.2.7

*athainam vāsaḥ pari dhāpayati yenendrāya
bṛhaspatir vāsaḥ pary adadhād amṛtaṃ tena tvā
pari dadhāmy āyuse dīrghāyutvāya balāya var-
casa iti.*

He then makes him put on a garment with (the verse), "In the way in which Bṛhaspati put the garment of immortality in Indra, thus I put (this garment) on you, for the sake of long life, of old age, of strength, of splendor."

2.2.9

*yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati
jāyamānaḥ, taṃ dhīrāsaḥ kavaya unnayanti
svādhyo manasā devayanta iti vā.*

Or, "A youth, well attired, dressed, came hither. He, being born, becomes glorious. Wise sages extol him, devout ones, turning their minds to the gods."

2.2.11

*yajñopavitam paramam pavitram prajāpater
yat sa hajam purastāt, āyusyam agryam
prati muñca śubhram yajñopavitam balam
astu tejah, yajñopavitam asi yajñasya tvā
yajñopavitenopanahyāmīty athājinaṃ pra yac-
chati mitrasya cakṣur ddharuṇam balīyas tejo
yasaḥsvi sthaviram samiddham anāhanasyam
vasanam jariṣṇuḥ parīdam vājy ajinaṃ dadhe
'ham iti danḍam prayacchati.*

"The Sacred Thread is the highest means of purification which was created before Prajāpati. Put on the best, radiant Sacred Thread, which gives longevity. It should (bestow) strength and splendour. You are the Sacred Thread. With the Sacred Thread of the sacrifice I gird you." He gives (him) the skin of the black antelope. The firm, powerful eye of Mitra, glorious splendour, strong and prosperous, a chaste, flowing vesture, this skin I put on, a valiant (man). He gives him the staff.

2.4.8

medhām me devaḥ savitā ā dadhātu medhām me devī sarasvatī ā dadhātu medhām aśvinau devāv ādhattām puṣkarasrajāv iti.

May the god Savitṛ bestow insight on me, may the goddess Sarasvatī, may the two Aśvins, wreathed with lotus, (bestow) insight (on me).

2.4.9

aṅgāny ālabhya japaty aṅgāni ca ma āpy āyantām vāk prāṇas cakṣuḥ śrotram yaśo balam iti tryāyusaṅi karoti bhasmanā lalāṭe grīvāyām dakṣiṇemse hr̥di ca tryāyusam iti pratimantram.

Touching his limbs he recites: "My limbs, speech, breath, eye, ear, glory and power should thrive." He performs the threefold vital powers with ashes on the forehead, the neck, the right shoulder and the heart, one vital power for each mantra.

2.6.20

ahataṃ vāso dhautam vā 'mautrenācchādayīta, paridhāsyai yaśo dhāsyai dīrghāyutoāya jaradaṣṭir asmi, śataṃ ca jīvāmi śaradaḥ purūcīrāyaspoṣam abhi sam vyayīṣya iti.

He then should put on a garment which has not yet been washed, or not been soaked in lie, with (the formula), "For the sake of putting on, of bringing fame, of long life I shall reach old age. I live a hundred autumns. For the sake of the increase of wealth I will clothe myself."

2.6.21

athottarīyam, yaśasā mā dyāvāpṛthivī yaśasendrābṛhaspatī, yaśo bhagaś ca mā vindat yaśo mā prati padyatām iti.

Then the upper garment with (the verse), "With glory (come) to me, Heaven and Earth. With glory, Indra and Bṛhaspati! May glory and fortune come to me! May glory be my lot!"

2.6.23

sumanasah prati grhṇāti, yā āharaj jamadagniḥ śraddhāyai medhāyai kāmāyendriyāya, tā aham pratigrhṇāmi yaśasā ca bhagena ceti.

He takes flowers with (the formula), "(The flowers) which Jamadani has brought for the sake of faith (has brought to Śraddhā), of love, of the senses, than I take with glory and with fortune."

2.6.26

alaṅkaraṇam asi bhūyo 'laṅkaraṇam bhūyād iti karṇaveṣṭakau.

(He puts on) the two ear-rings with (the words), "An ornament are you; may more ornaments be mine."

3.15.21

lakṣaṇyaṃ vṛkṣam abhi mantrayate mā tvā 'śanir mā paraśur mā vāto mā rājapreṣito danḍaḥ, aṅkurās te prarohantu nivāte tvā 'bhi varṣatu, agniḥ te mūlaṃ mā hiṃsīt svasti te 'stu vanaspate svasti me 'stu vanaspata iti.

A tree that serves as a mark (of a boundary, etc.), he addresses: "May neither the flash of lightning (destroy you), nor axe nor wind nor punishment which the king sends. May your shoots grow up; may rain fall on you, in safety from the wind. May fire not destroy your root. Blessing on you, O lord of the forest! Blessing on me, O lord of the forest!"

3.15.21

sa yadi kiṃ cil labheta tat prati grhṇāti dyaus tvā dadātu pṛthivī tvā prati grhṇātīti sā 'sya na dadataḥ kṣīyate bhūyasī ca pratigrhītā bhavati.

If he receives something (given to him), he accepts it with (the formula), "May Heaven give you; may the Earth accept you." Thus (the thing given) does not decrease to him who gives it, and what he receives increases.

R̥gveda (RV)

Text: Titus; translation: H.H. Wilson (modified)

1.1.1

agnim īde purohitaṃ yajñasya devaṃ ṛtoṣjam, hotāraṃ ratnadhātamaṃ.

I glorify Agni, the high priest of the sacrifice, the divine, the ministrant, who presents the oblation (to the gods), and is the possessor of great wealth.

1.40.1

ut tiṣṭha brahmaṇaspati devayantas tvemahe, upa pra yantu marutaḥ sudānava indra praśūr bhavā sacā.

Rise up, Brahmaṇaspati. Devoted to the gods, we solicit you. Bounteous Maruts, be near at hand: Indra, be a partaker of the libation.

3.8.4

yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ, taṃ dhīrāsāḥ kavaya un nayanti svādhyo manasā devayantaḥ.

Well clad and hung with wreaths comes the youthful (pillar): most excellent it is as soon as generated; steadfast and wise venerators of the gods, meditating piously in their minds, raise it up.

4.58.9

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

I contemplate these streams of ghee as they flow from where the Soma is effused, where the sacrifice (is solemnized), as maidens decorating themselves with unguents to go to the bridegroom.

4.58.10

abhy arṣata suṣṭutiṃ gavayam ājim asmāsu bhadrā draviṇāni dhatta, imaṃ yajñaṃ nayata devatā no ghṛtasya dhārā madhumat pavante.

(Priests) address the pious praise, (the source) of herds of cattle: bestow upon us auspicious rices; convey this our sacrifice to the gods, (whereat) the streams of ghee with sweetness descend.

5.51.11

svasti no mimītām aśvinā bhagaḥ svasti devy aditir anarvaṇaḥ, svasti pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī 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.

6.16.10

agna ā yāhi vītaye grṇāno havyadātaye, ni hotā satsi barhiṣi.

Come, Agni, to the (sacrificial) food: being lauded, (come) to convey the oblation (to the gods): sit down as the ministrant priest upon the sacred grass.

6.46.1

tvām id dhi havāmahe sātā vājasya kāravaḥ, tvām vṛtreṣv indra satpatiṃ naras tvām kāṣṭhāsv arvataḥ.

We worshipper invoke you for the acquirement of food; you, Indra, the protector of good, (do) men (invoke for aid) against enemies, and in places where horses (encounter).

9.102.1

krāṇā śísūr 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.

10.9.1

āpo hi śṭhā mayobhuvās tā na ūrje dadhātana, ma her anāya cakṣase.

Since, Waters, you are the sources of happiness, grant to us to enjoy abundance, and great and delightful perception.

10.9.2

yo vaḥ śivatamo rasas tasya bhajayateha naḥ, uśatīr iva mātaraḥ.

Give us to partake in this world of your most auspicious juice, like affectionate mothers.

10.9.3

tasmā araṃ gamāma vo yasya kṣayāya jinvatha, āpo janayathā ca naḥ.

Let us quickly have recourse to you, for that your (faculty) of removing (sin) by which you gladden us: waters, bestow upon us progeny.

10.18.1

paraṃ mṛtyo anu parehi panthāṃ yas te sva itaro devayānāt, cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṃ rīriṣo mota vīrān.

Depart, Mṛtyu, by a different path: by that which is thine own, and distinct from the path of the gods: I speak to you who has eyes, who has ears: do no harm to our offspring, nor to our male progeny.

10.75.5

imaṃ me gaṅge yamune sarasvati śutudri stomaṃ sacatā paruṣṇy ā, asiknyā marudvṛdhe vitastayārjīkiye śṛṇuhy ā suṣomayā.

Accept this my praise, Gaṅgā, Yamunā, Sarasvatī, Śutudrī, Paruṣṇī, Marudvṛdhā with Asiknī and Vitastā; listen, Ārjīkiyā with Suṣoma.

10.85.44

aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ, vīrasūr devakāmā syonā śaṃ no bhava dvīpade śaṃ catuṣpade.

(Look upon your husband) with no angry eye, be not hostile to your lord, be tender to animals, be amiable, be very glorious; be the mother of males, be devoted to the gods, be

the bestower of happiness, be the bringer of prosperity to our bipeds and quadrupeds.

10.141.1

agne achā vadeha naḥ pratyam naḥ sumanā bhava, pra no yacha viśas pate dhanadā asi nas tvam.

Agni, speak out to us here, be favourably disposed towards us; bestow upon us (riches), lord of men, for you are the giver of wealth to us.

10.141.2

pra no yachatv aryamā pra bhagaḥ pra bṛhaspatih, pradevāḥ prota sūnṛtā rāyo devī dadātu naḥ.

May Aryaman, may Bhaga, may Bṛhaspati, may the gods give liberally to us; may the truth speaking goddess (Sarasvatī) bestow riches upon us.

Ṛgveda-Khilāni (Additions) (ṚVKhKh)

Text: Scheftelowitz, translation: Scheftelowitz (transl. from the German).

The numbers do not refer to the *adhyāyas* but to the additions: „Die nachträglichen in die Khilasammlung aufgenommenen Verse“, i.e. Scheftelowitz, pp. 169-173.

5.1

sitāsīte sarite yatra saṃgate tatrāplutāso divam ut patanti, ye vai tanvān vi srjanti dhirās te janāso amṛtatvaṃ bhajante.

Where the flowing Gaṅges and Yamuna conjoin, there rise the bathed to the heaven. Those wise people which abandon there bodies, enjoy immortality.

7.1

himasya tvā jarāyunā śāle pari vyayāmasi, uta hrado hi no bhuvō 'gnir dadātu bheṣajam, śīthrado hi no bhuvō 'gnir dadātu bheṣajam.

We wrap you, o hut, with the after-birth of frost. May you become a lake for us. Agni shall give us the remedy. May you be cool like a lake for us. Agni shall give us the remedy.

7.2

*antikām agnim ajanayad durvārah śīśur āgamat,
ajātaputra pakṣāyā hṛdayam mama dūyate.*

He assigned the hearth to the fire, the irresistible Śīśu came. Since no son is born to me, my heart is burning of grief.

7.3

*vipulam vanaṃ bahvākāśam cara jātavedaḥ
kāṃyā, mām ca rakṣa putrāṃś ca śaraṇam abhūt
tava.*

Go into the extensive forest and the wide ether at will, o Jātavedas. Protect me and my sons. A shelter fell into your share.

7.4

*piṅgākṣa lohitaḥkrīva kṣṇavarṇa namo 'stu te,
asmān ni barha rasyonaṃ sāgarasyormayo yathā.*

Obeisance to you with brown eyes, red neck and black hair. Drive away the insentient from him like a wave in the ocean.

7.5

*indraḥ kṣatram dadātu varuṇam abhi śiñcatu,
śatravo nidhanam yāntu jayas tvam brahmatejasā.*

Indra shall give dominion, he shall consecrate Varuṇa, the enemies shall go into destruction. By the splendor of Brahmā you are victorious.

7.6

*kapilajaṭṭh sarvabhakṣam cāgnim
pratyakṣadaivatam, varuṇam ca vasamy agre mama
putrāṃś ca rakṣatu mama putrāṃś ca rakṣatu oṃ
namaḥ.*

I implore Kapilajaṭi, the all-consuming Agni, the perceptible deity and Varuṇa: first of all shall he protect my children, my children shall he protect. Oṃ, obeisance.

7.7

*sāgram varṣāsatam jīva piba khāda ca moda ca,
duhkhitaṃś ca doijāṃś caiva prajāṃ ca paśu pālaya.*

Life full one hundred year, drink, eat and be happy. Protect the grieving, the brahmins and the offspring and the cattle.

7.8

*yāvad ādityas tapati yāvad bhrājati candramāḥ,
yāvad vāyuh plavāyati tāvaj jīva jayā jaya.*

As often as the sun heats, the moon shines, and the wind blows, so often life, win, win!

7.9

*yena kena prakāreṇa ko vīnām anu jīvati,
pareṣām upakārārtham yaj jīvati sa jīvati, etām
vaiśvānarīm sarvadeva namo 'stu te.*

How one of the birds spend its life living for the embellishment of the utmost frontiers, in that way lives he. He shall come to Vaiśvānarī, o All-God, obeisance to you.

Śatapathabrāhmaṇa (ŚB)

Text: GRETIL (Book 12 Titus), translation: Julius Eggeling (modified)

3.3.4.31

*atra haikē udapātram upa ni nayanti yathā rājña
āgatāyodakam āhared evam etad iti vadantas tad*

*u tathā na kuryān mānuṣam ha te yajñe kurvanti
vyṛddham vai tad yajñasya yan mānuṣam ned
vyṛddham yajñe karavāṇīti tasmān nopa ni nayet.*

Some now pour out a vessel of water beside him, saying that this would be as one would bring water for a king that has come to him. But let him not do this, for they (who do this)

do at the sacrifice what is human, and inauspicious for the sacrifice truth is that which is human: let him therefore not pour out water, he should not do at the sacrifice what is inauspicious.

do at the sacrifice what is human, and inauspicious for the sacrifice truth is that which is human: let him therefore not pour out water, he should not do at the sacrifice what is inauspicious.

3.6.1.20

*athaivam abhipadya vācayati dhruvāsi dhruvo
'yam yajamāno 'sminn āyatane prajāyā bhūyād
iti paśubhir iti vaivaṃ yam kāmam kāmāyate so*

'smai kāmam sam ṛdhyate.

He then makes (the sacrificer) say, while touching it thus, *dhruvāsi dhruvo ...* (VS 5.28) thus whatever wish he entertains that wish is accomplished unto him.

4.3.4.28

sa hiraṇyam praty eti agnaye tvā mahyaṃ varuṇo dadātvo ity agnaye hy etad varuṇo 'dadhātso 'mṛtatvam aśīyāyur dātra edhi mayo mahyam pratigrahītra iti.

The (proffered) gold he (the Adhvaryu) goes to meet (accepts) with, *agnaye tvā* ... (VS 7.47a)

4.3.4.29

atha gām praty eti rudrāya tvā mahyaṃ varuṇo dadātvo iti rudrāya hy etāṃ varuṇo 'dadātso 'mṛtatvam aśīya prāṇo dātra edhi vayo mahyam pratigrahītra iti.

And the cow he accepts with, *rudrāya tvā mahyaṃ* ... (VS 7.47b)

4.3.4.30

atha vāsaḥ praty eti bṛhaspataye tvā mahyaṃ varuṇo dadātvo iti bṛhaspataye hy etad varuṇo 'dadātso 'mṛtatvam aśīya tvagdātra edhi mayo mahyam pratigrahītra iti.

And the cloth he accepts with, *bṛhaspataye tvā mahyaṃ* ... (VS 4.47c)

4.3.4.31

athāśvoam praty eti yamāya tvā mahyaṃ varuṇo dadāt viti yamāya hy etaṃ varuṇo 'dadātso 'mṛtatvam aśīya hayo dātra edhi vayo mahyam pratigrahītra iti.

And the horse he accepts with, *yamāya tvā mahyaṃ* ... (VS 4.47d)

4.3.4.32

atha yad anyad dadāti kāmenaiiva tad dadātīdam me 'py amutrāsāditi tat pratyeti ko 'dātkasmā adāt kāmo 'dāt kāmāyādāt kāmo dātā kāmaḥ pratigrahītā kāmaitat ta iti tad devatāyā ati diśati.

And whatever other gift he gives that he gives with the hope, "May I also have this in yonder world!" That he accepts with, *ko 'dāt kasmā* ... (VS 7.48). Thus he assigns it to a deity.

4.3.4.33

tad āhuḥ na devatāyā ati diśed idaṃ vai yām devatām sam inddhe sā dīpyamānā śvaḥ-śvaḥ śreyasī bhavatīdam vai yasminn agnāv abhy ā dadhati sa dīpyamāna eva śvaḥ-śvaḥ śreyān bhavati śvaḥ-śvo ha vai śreyān bhavati ya evaṃ vidvān prati gṛhṇāti tad yathā sam inddhe juhuyād evam etāṃ juhoti yām adhīyate dadāti tasmād adhīyan nāti diśet.

Here they say, – Let him not assign it to any deity; for whatsoever deity he here kindles, that deity, being kindled, becomes ever more glorious from one day to the next day; and to whatever fire he here adds fuel, that fire, being kindled, becomes ever more glorious from one day to the next day; and ever more glorious does he become, whosoever, knowing this, accepts (a gift): even as one offers in kindled fire, so does he offer that (gift) which he gives to one learned in the scriptures. Therefore he who is learned in the scriptures need not assign (the gift to a deity).

5.2.1.8

atha neṣṭā patnīm udāneṣyan kauṣaṃ vāsaḥ pari dhāpayati kauṣaṃ vā caṇḍātakam antaram dīkṣitavasanāj jaghanārdho vā eṣa yajñasya yat patnī tām etat prācīm yajñam prasādayiṣyan bhavaty asti vai patnyā amedhyaṃ yad avācīnaṃ nābher medhyā vai darbhās tad yad evāsyā amedhyaṃ tad evāsyā etad darbhair medhyaṃ kṛtoāthainām prācīm yajñam pra sādayati tasmān neṣṭā patnīm udānesyan kauṣaṃ vāsaḥ paridhāpayati kauṣaṃ vā caṇḍātakam antaram dīkṣitavasanāt.

Thereupon the Neṣṭṛ, being about to lead up the (Sacrificer's) wife, makes her wrap round herself, over the garment of consecration, a cloth, or skirt, made of *kuśa* grass; for she, the wife, is the hind part of the sacrifice; and he wishes her, thus coming forward, to propitiate the sacrifice. But impure is that part of woman which is below the navel, and pure are the plants of (*kuśa*) grass: thus having, by means of those plants of (*kuśa*) grass,

made pure whatever part of her is impure, he causes her to propitiate the sacrifice, while coming forward. This is why the Neṣṭṛ, being about to lead up the wife, makes her wrap round herself, over the garment of consecration, a cloth, or skirt, made of *kuśa*grass.

5.3.3.12

imaṃ devāḥ asapatnaṃ suvadhvam itīmaṃ devā abhrātroyaṃ suvadhvam ity evaitad āha mahate kṣatrāya mahate jyaiṣṭhyāyeti nātra tirohitam ivāsti mahate jānarājyāyeti mahate janānāṃ rājyāyety evaitad āhendrasyendriyāyeti vīryāyety evaitad āha yad āhendrasyendriyāyetīmam amuṣyai putram amuṣyai putram iti tad yad evāsyā janma tata evaitad āhāsyai viśa iti yasyai viśo rājā bhavaty eṣa vo 'mī rājā somo 'smākam brāhmaṇānāṃ rājeti tad asmā idam sarvam ādyaṃ karoti brāhmaṇam evāpoddharati tasmād brāhmaṇo 'nādyah somarājā hi bhavati.

imaṃ devā asapatna suvadhvam he thereby says, *imaṃ devā abhrātroyaṃ suvadhvam mahate kṣatrāya mahate jyaiṣṭhyāya* in this there is nothing obscure; – *mahate jānarājyāyetimahate janānāṃ* he thereby says; – *indrasyendriyāya vīryāya* he means to say when he says, *indrasyendriyāyetīmam amuṣyai putram amuṣyai putram* – whatever be his parentage, with reference to that he says this; – “of such and such a people,” that is to say, of the people whose king he is; – *yasyai viśo rājā ...* (VS 9.40, 10.18). He thereby causes everything here to be food for him (the king); the Brāhmaṇ alone he excepts: therefore the Brāhmaṇ is not to be fed upon, for he has Soma for his king.

5.3.5.8

sa juhōti yāni purastād abhiṣekasya juhōty agnaye svāheti tejo vā agnis tejasāivainam etad abhiṣiṅcati somāya svāheti kṣatram vai somaḥ kṣatreṇaivainam etad abhi ṣiṅcati savitre svāheti savitā vai devānāṃ prasavitā savitṛprasūta evainam etad abhi ṣiṅcati sarasvatyai svāheti vāḡvai sarasvatī vācaivainam etad abhiṣiṅcati

pūṣṇe svāheti paśavo vai pūṣā paśubhir evainam etad abhiṣiṅcati brhaspataye svāheti brahma vai brhaspatir brahmaṇaivainam etad abhiṣiṅcati etāni purastād abhiṣekasya juhōti tāny etāny agnināmānīty ācakṣate

Those which he offers before the consecration, he offers (resp.) with, “To Agni hail!” – Agni is brightness (*tejas*): with brightness he thus sprinkles (endows) him; – “To Soma hail!” – Soma is princely power (*kṣetra*): with princely power he thus sprinkles him; – “To Savitṛ hail!” – Savitṛ is the impeller of the gods: impelled by Savitṛ he thus consecrates him; – “To Sarasvatī hail!” – Sarasvatī is Speech: he thus sprinkles him with Speech; – “To Pūṣan hail!” – Pūṣan is cattle: with cattle he thus sprinkles him; – “To Brhaspati hail!” – Brhaspati is priestly dignity: with priestly dignity he thus sprinkles him. These he offers before the consecration: these are called the Agni-named ones.

5.3.5.11

pālāsam bhavati tena brāhmaṇo 'bhi ṣiṅcati brahma vai palāśo brahmaṇaivainam etad abhi ṣiṅcati. There is a *palāśa* (butea frondosa) one: with (the water of) that (vessel) a Brāhmaṇ sprinkles; – the *Palāśa* tree is priestly dignity (*brahman*): it is with priestly dignity that he sprinkles (endows) him.

7.2.2.12

atha pūrvārdhena dakṣiṇām kāmam kāmāduḡhe dhukṣva mitrāya varuṇāya ca indrāyāśvibhyām pūṣṇe prajābhya ośadhībhyā iti sarvadevatyā vai kṣīr etābhyo devatābhyah sarvān kāmān dhukṣvety etad ity agre kṣat yatheti athety atheti tad dakṣiṇāvṛt tad dhi devatrā.

Then on the forepart he ploughs a furrow southwards, with *kāmam kāmāduḡhe ...* (VS 12.72) husbanddry is (beneficial) to all deities: thus, “Milk out for these deities all their desires!” – He first ploughs thus (south-west to southeast), then thus (south-west to north-west), then thus (north-west to north-east),

then thus (north-east to south-east): that is (sunwise), for thus it is with the gods.

7.5.2.39

tvam yaviṣṭha dāśuṣa iti yajamāno vai dāśvān nr̥ḥ pāhīti manuṣyā vai naraḥ śr̥ṇudhī gira iti śr̥ṇu na imāṃ stutim ity etad rakṣā tokam uta tmaneti prajā vai tokam rakṣa prajāṃ cātmanāṃ cety etat. tvam yaviṣṭha dāśuṣa dāśvān nr̥ḥ pāhi the liberal worshipper is the sacrificer, and the men are the people; – *śr̥ṇudhī gira* that is, hear this hymn of praise! – *rakṣā tokam uta tman* (VS 13.52) the kin (race) means offspring: thus, “protect both (the sacrificer’s) offspring and himself.”

8.4.4.11

dakṣiṇata u haika upa dadhati tad etāḥ puṇyā lakṣmīr dakṣiṇato dadhmaha iti tasmād yasya dakṣiṇato lakṣma bhavati tam puṇyalakṣmīka ity ā cakṣata uttarata striyā uttarata āyatanā hi strī tat tat kṛtam eva purastāt tv evainū upadadhyādy atrāhaiva śiras tad eva hanū taj jihvāthaitāḥ puṇyā lakṣmīr mukhato dhatte tasmād yasya mukhe lakṣma bhavati tam puṇyalakṣmīka ity ā cakṣate. Some, again, lay them down on the right (south) side, saying, “We thus place these signs of good fortune (*puṇyā lakṣmī*) on the right side: “whence he who has a mark (*lakṣman*) on his right side is said to have good luck (*puṇya-lakṣmīka*), and on the left side in the case of a woman; for the woman has her position on the left side (of the man): therefore it is done thus. But let him place them in front; for where the head is there are also the jaws and the tongue: and thus he places the signs of good fortune at the head (or, in the mouth, *mukhataḥ*), whence they say that he who has a (peculiar) mark in his mouth has good luck.

9.1.2.18

ṛtava stheti ṛtavo hy etā ṛtāvṛdha iti satyāvṛdha ity etad ṛtuṣvā stha ṛtāvṛdha ityahorātrāṇi vā iṣṭakā ṛtuṣu vā ahorātrāṇi tiṣṭhanti ghr̥tāś cuto madhuś

cuta iti tad enā ghr̥tāścutaś ca madhuścutaśca kurute

ṛtava stha – for these (bricks) are indeed the seasons; – *ṛtāvṛdha*, that is, “truth-sustaining;” – *ṛtuṣṭhā stha ṛtāvṛdhaḥ* – for the bricks are the days and nights, and the days and nights indeed abide in the seasons; – *ghr̥tāścyuto madhuścyuto* (VS 17.3), – he thereby makes them fat-showering and honey-showering for himself.

9.1.2.19

virājo nāmeti etad vai devā etā iṣṭakā nāmabhir upāhvayanti yathā-yathainā etad ā cakṣate tā enān abhyupāvartan tātha lokampṛṇā eva parācyas tasthur ahitanāmnyo nimemihatyas tā virājo nāmākurvata tā enān abhy upāvartanta tasmād daśa-daśeṣṭakā upadhāya lokampṛṇayābhimantrayate tad enā virāvah kurute daśākṣarā hi virāḥ kāmādudhā akṣṭyamāṇā ity tad enāḥ kāmādudhā akṣṭyamāṇāḥ kurute.

Virājo nāma, – for the gods then called those bricks to them by their names, and in the same way in which they called them, they turned unto them; but the “space-fillers” alone stood with averted faces discharging water, having no names applied to them. They called them by the name “the widely-shining,” and they turned unto them. Hence, each time he has laid down ten bricks, he addresses them with the “space-filling (verse)”: he thereby makes them widely-shining (*virāḥ*), for the *Virāḥ* (metre) consists of ten syllables: – *kāmādughā akṣṭyamāṇāḥ* (VS 17.3d), – he thereby makes them wish-milking and never-failing.

9.2.3.6

āśuḥ śiśāno vṛṣabho na bhīma iti aindryo ‘bhirūpā dvādaśa bhavanti dvādaśa māsāḥ saṃvatsaraḥ saṃvatsaro <gnir yāvān agnir yāvatyasya mātrā tāvataivaitad dakṣiṇato <surān rakṣāṃsi nāṣṭrā apahanti triṣṭubbhīr vajro vai triṣṭub vajrenaivaitad dakṣiṇato <surān rakṣāṃsi nāṣṭrā apahanti tā dvāvīṃsatir gāyatryaḥ sam padyante tad āgneyyo bhavanty agnikarma hi.

āśuḥ śiśāno vṛṣabho na bhīma (VS 17.33), – these are twelve suitable (verses) relating to Indra, – a year consists of twelve months, and Agni (the fire-altar) is the year: as great as Agni is, as great as is his measure, by so much he drives off the Asuras, the mischievous fiends, in the south. With *trishṭubh* (verses he does so), – the *Trishṭubh* is the thunderbolt: by the thunderbolt he thus drives off the Asuras, the mischievous fiends, in the south. They amount to twenty-two *Gāyatrīs*, and thus they relate to Agni, for this is Agni’s performance.

9.3.2.1

athāto vasor dhārām juhōti atraiṣa sarvo ‘gñiḥ saṃskṛtaḥ sa eṣo ‘tra vasus tasmai devā etām dhārām prāgrhṇaṃs tayainam aprṇaṃs tad yad etasmai vasava etām dhārām prāgrhṇaṃs tasmād enām vasor dhārety ā cakṣate tathaiṅvāsmā ayam etām dhārām pra grhṇāti tayainam prṇāti.

Thereupon he (the Sacrificer) offers the Vasor *dhārā*. That whole Agni has now been completed, and he is here the Vasu (good one): to that Vasu the gods offered this shower (*dhārā*), whence it is called “Vasor *dhārā*”; and in like manner this (Sacrificer) offers to him this shower, and gratifies him thereby.

9.3.3.13

dvādaśa kalpān juhōti dvādaśa māsāḥ saṃvatsaraḥ saṃvatsaro ‘gnir yāvān agnir yāvoty asya mātṛā tāvataivāsmīn netatklptān prāṇān dadhāti yad v eva kalpān juhōti prāṇā vai kalpā amṛtam u vai prāṇā amṛtenaivainam etad abhi śiñcati.

Twelve prospering (libations) he offers, – a year consists of twelve months, and Agni is the year: as great as Agni is, as great as is his measure, by so much he thus puts proper vital airs into him. And as to why he offers the prospering (libations), – the prospering (libations) are vital airs, and the vital airs are the immortal element: with the immortal element he thus consecrates him.

10.3.2.13

kiṃ candaḥ kā devatonātiriktānti nyūnākṣarā canda āpo devatonātiriktāni saiṣātmavidyāivaitan mayo haivaitā devatā etam ātmānam abhi sambhavati na hātrānyālokyatāyā āśir asti.

“What metre and what deity are the defective and redundant parts?” The metre (of the verse) wanting a syllable (or syllables) and that deity, the waters, are the defective and redundant parts. This, then, is the knowledge of the body (of the altar), and suchlike is the deity that enters into this body; and, indeed, there is in this (sacrificial performance) no other prayer for the obtainment of heavenly bliss.

11.1.6.20

tā vā etāḥ pañca devatā etena kāmāpreṇa yajñenāyajanta tā yat kāmā ayajanta sa ābhyaḥ kāmāḥ sam ārdhyata yat kāmō ha vā etena yajñena yajate so ‘smai kāmāḥ sam ṛdhyate.

These five deities, then, performed that wish-fulfilling sacrifice; and for whatever wish they sacrificed, that wish of theirs was fulfilled; and, verily, for whatever wish one performs that sacrifice, that wish of his is fulfilled.

12.8.1.22 (from Titus edition)

sa bhakṣayati, idaṃ haviḥ prajānanaṃ me astu iti prajānanaṃ hi yadi payo yadi somo daśavīram iti prāṇā vai daśavīrāḥ prāṇān eva ātman dhatte sarvagaṇam ity aṅgāni vai sarve gaṇā aṅgāny eva ātman dhatte svastaya ātmanasīty ātmānam eva sanoti prajāsanīti prajāṃ eva sanoti paśusanīti paśūn eva sanoti lokasanīti lokāya vai yajate nam eva jayaty abhayasanīti svargo vai loko ‘bhayaṃ svarga eva loke ‘ntataḥ pratitiṣṭhaty agñiḥ prajāṃ bahulāṃ me karotv annaṃ payo reto ‘smāsu dhatteti tad ya evainam ete yājayanti tān etad āhaitan mayi sarvaṃ dhatteti hiraṇyena mārjayante ‘mṛtam vai hiraṇyam amṛta evān tataḥ prat itīṣṭhanti.

He drinks it, with, *ida haviḥ prajānanaṃ me astu*, – for productive indeed it is, whether it be milk or Soma; – *daśavīra* – the ten heroes,

doubtless, are the vital airs: vital airs he thus takes to himself; – *sarvagaṇa* – all the troops, doubtless, are the limbs: it is limbs he thus takes to himself; – *svastaye ātmasani* – the breath of life he thus wins; – *prajāṣani* – a race (offspring) he thus wins; – *paśusani* – cattle he thus wins; – *lokasany* – for it is for a place (in heaven) that he sacrifices: it is that he gains; – *abhayasani* – the (place of) safety, doubtless, is the heavenly world: in the heavenly world he thus finally establishes himself; – *agniḥ prajāṃ bahulāṃ ...* (VS 19.48) it is to those (priests) who offer for him that he thus says, “Bestow you all this upon me!” By means of gold they cleanse themselves; for gold is immortal life: in immortal life they thus finally establish themselves.

14.1.2.7

tām ādatte devasya tvā savituh prasave 'śvinor bāhubhyām pūṣṇo hastābhyām ādade nārīr asīty asāv eva bandhuh

He takes it up, with, *devasya tvā savituh ...* (VS 37.1) – the import (of this formula) is the same as before.

14.1.3.18

athāsyām āśīṣa āśāsta iyam vai yajño 'syām evaitad āśīṣa ā śāste tā asmā iyam sarvāḥ samardhaya-ti.

He (the Sacrificer) then invokes blessings on this (earth), for the sacrifice is this (earth): it is thus (whilst being) on her that he invokes blessings, and she fulfils them all for him.

14.1.3.21

suṣadā paścād iti nātra tirohitam ivāsti devasya savitur ādhipatya iti devam evāsyaisavitāram adhipatiṃ karoti nāṣṭrāṇāṃ rakṣasām apahatyai cakṣur me dā iti cakṣur evātmandhatte tatho ha cakṣuṣmān bhavati.

suṣadā paścād – in this there is nothing hidden, so to speak; – *devasya savitur ādhipatye* – the god Savitṛ he thus makes her over-lord for the warding off of the fiends, the Rakshas; – *cakṣur*

me dāḥ (VS 37.12c) – he thus secures eyesight for himself, and accordingly he becomes possessed of eyesight.

14.1.3.30

atha dhavitṛair ā dhūnoti madhu madho iti triḥ prāṇo vai madhu prāṇam evāsminn etad dadhāti trīṇi bhavanti trayo vai prāṇāḥ prāṇa udāno vyānas tān evāsminn etad dadhāti.

He (the Adhvaryu) then fans (the fire) thrice by means of (three) fans, whilst muttering, “Honey!” each time; for honey means breath: he thus lays breath into it. Three (fans) there are, for there are three breathings, the out (and in)-breathing, the up-breathing and the through-breathing: it is these he thus lays into it.

14.1.4.13

madhu mādhoṭibhyām madhu mādhuṭibhyām iti dadhyaṅ ha vā ābhyām ātharvaṇo madhu nāma brāhmaṇam uvāca tad enayoḥ priyaṃ dhāma tad evainayor etenopa gacchati tasmād āha madhu mādhoṭibhyām madhu mādhuṭibhyām iti.

madhu mādhoṭibhyām madhu mādhuṭibhyām – for Dadhyaṅc the Ātharvana indeed told them (the Asvins) the Brāhmaṇa called Madhu (honey), and this is their dear resource: it is by means of that (dear resource) of theirs that he approaches them, and therefore he says, *madhu mādhoṭibhyām madhu mādhuṭibhyām* (VS 37.18d).

14.1.4.14

hr̥de tvā manase tvā dive tvā sūryāya tvā ūrdhvo adhvaraṃ divi deveṣu dhehīti nātra tirohitam ivāsti.

hr̥de tvā manase ... (VS 37.19) in this there is nothing hidden, so to speak.

14.2.1.7

atha gām āhvayati jaghanena gārhapatyam yann iḍa ehy adita ehi sarasvaty ehitīdā hi gaur aditir hi gauḥ sarasvatī hi gaur atho tair āhvayati nāmnāsāv ehy asāv ehīti triḥ.

He then calls the cow, whilst stepping behind the Gārhapatyā “Iḍā, come hither! Aditi, come hither! Sarasvatī, come hither!” for the cow is Iḍā, and the cow is Aditi, and the cow is Sarasvatī. And he also calls her by her (real) name, with these (formulas), “N.N., come hither!” thus thrice.

14.2.1.21

svāhā sūryasya raśmaye vṛṣṭivanaya iti sūryasya ha vā eko raśmir vṛṣṭivanir nāma yenemāḥ sarvāḥ prajā bibharti tam evaitat prīṇāti tasmād āha svāhā sūryasya raśmaye vṛṣṭivanaya ity avaram svāhākāraṃ karoti parāṃ devatām asāv eva bandhuh.

svāhā sūryasya raśmaye vṛṣṭivanaya (VS 38.6g) – for one of the sun’s rays is called “rain-winner,” whereby he supports all these creatures: it is that one he thus pleases, and therefore he says, “Hail to Sūrya’s ray, the rain-winner!” The call of hail he places first, and the deity last: the significance of this is the same as before.

14.2.2.2

samudrāya tvā vātāya svāheti ayam vai samudro yo ’yam pavata etasmād vai samudrāt sarve devāḥ sarvāṇi bhūtāni sam ud dravanti tasmā evainam juhōti tasmād āha samudrāya tvā vātāya svāhā.

samudrāya tvā vātāya svāhā (VS 38.7a) – the (aerial) ocean (*samudra*) indeed is he who blows here, for from out of that ocean all the gods and all the beings issue forth (*samudru*): it is to him (Vāyu, the wind) he thus offers it, and therefore he says, “To the wind Ocean (I consecrate) you, hail!”

14.2.2.38

svāhā rudrāya rudrahūtaya iti ahutvaiva dakṣiṇekṣamāṇaḥ pratiprasthātre pra yacati taṃ sa uttarataḥ śālāyā udañcam nir asyaty eṣā hy etasya devasya dik ṣvāyām evainam etad diśi prīṇāty atha yan na prekṣate nen mā rudro hinsad iti.

Svāhā rudrāya rudrahūtaye (VS 38.16a) – even without offering (with this, the seventh stick), he, looking southwards, hands it to the Pratiprasthātr, and the latter throws it outside (the offering-ground) northwards to the north of the hall, for this is the region of that god: he thus gratifies him in his own region. And as to why he does not look at it, he does so thinking, “Lest Rudra should do me harm.”

14.3.1.22

athaitad rajjusandānam upayamanyām ādhāya paścāt prācīm āsādayaty udaram evāsminn etad dadhāti tad abhitaḥ pinvane āṇḍāv evāsminn etad dadhāty āṇḍābhyām hi vṛṣā pinvate paścāt sthūṇām ayūkhamūrū evāsminn etad dadhāti paścād rauhinakapāle jānunī evāsminn etad dadhāti te yad ekakapāle bhavata ekakapāle iva hīme jānunī paścād dhrṣṭi pādāv evāsminn etad dadhāti pādābhyām hi dhrṣṭam praharaty uttarataḥ kharau pracaraṇīyau tad dhi tayor āyatanaṃ dakṣiṇato mārjālīyaṃ tad dhi tasyāyatanam.

He then puts the cords and halter on the supporting-tray, and places (the latter) behind (the navel) with its point towards the east: a belly he thus gives to it. On the two sides thereof the two milking-bowls (*pinvana*): two testicles he thereby gives to it, for by means of his testicles the male overflows (*pinv*). Behind (them he places) the post and peg: whereby he gives two thighs to it; behind (them) the two Rauhina-plates, whereby he gives two knees to it; and as to their being single plates, it is because these knees consist, as it were, of single plates (bones). Behind (them) the two poking-sticks (*dhrṣṭi*), whereby he gives two feet to it, for with the feet one strikes out boldly (*dhrṣṭam*). On the left side the two mounds used in the performance, for there is their place of rest; on the right side the Mārjālīya, for there is its place of rest.

14.3.1.24

sa vai na sarvaṃ ivā nayet ned yajamānāt parāg annam asad ity ardhm vā bhūyo vā pari śinaṣṭi tasminn aparāhṇe yajamānāya vratam abhyutsicya pra yacati tad yajamāna evaitad annādyam dadhāti tatho ha yajamānān na parāg annam bhavati.

Let him not pour in all (the milk), nor should the food turn away from the Sacrificer. – He leaves over half of it or more; and on that same afternoon he pours it to the fast-milk, and hands it to the Sacrificer: thereby he bestows food upon the Sacrificer, and thus, indeed, food does not turn away from the Sacrificer,

14.3.1.32

athāto dakṣiṇānām suvarṇam hiraṇyam śatamānam brahmaṇe dadāty āsīno vai brahmā yaśaḥ śayānam hiraṇyam tasmāt suvarṇam hiraṇyam śatamānam brahmaṇe dadāti.

Now, then, as to the sacrificial gifts. The gold plate he gives to the Brahman; for the Brahman is seated, and gold is settled glory: therefore he gives the gold plate to the Brahman.

14.3.2.13

adbhyaḥ svāheti āpo vai sarveṣāṃ devānām āyatanam tat sarvābhir evaitad devatābhir bhiṣajyati yat kiṃ ca tvorḍham yajñasya.

adbhyaḥ svāhā (VS 39.2d) – the waters, doubtless, are a place of abode for all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

14.9.4.25 (Our translation)

athāsyaāyusyaṃ karoti dakṣiṇam karṇam abhinidhāya vāg vāg iti trir athāsya nāmadheyaṃ karoti vedo 'siti tad asyaitad guhyam eva nāma syād atha dadhi madhu ghr̥tam saṃsṛjyān antarhitena jātarūpeṇa prāśayati bhūḥ tvayi dadhāmi bhuvāḥ tvayi dadhāmi bhūr bhuvāḥ svāḥ sarvaṃ tvayi dadhāmi.

Then he (i. e. the father) performs the āyusya ceremony for him. He touches his right ear

(saying) “Speech, speech”. Then he performs the name-giving ceremony (saying) “You are the Veda.” This should be his secret name. Then he mixes coagulated milk, honey and clarified butter and feeds him with a (a vessel made from) unbroken gold, (reciting): Earth I place in you, sky I place in you, heaven I place in you, earth, sky, heaven and everything I place in you.”

Taittirīya-Āraṇyaka (TA)

Text: 2.12.1~4: translation: Malamoud (from the French); 10.1.7 and 10.6.1: Vimalānanda (1.30-35; 6.1), translation: Vimalānanda (N.B. The 10th *prapāṭhaka* is identical with the Yajñiki- or Mahānārāyaṇopaniṣad)

2.12.1~4

grāme manasā svādhyāyam adhyīta divā naktam veti ha smāha śauca āhneya utāraṇye 'bala uta vācota tiṣṭhann uta vrajann utāsīna uta śayāno 'dhīyītaiva svādhyāyam tapasvī puṇyo bhavati ya evaṃ vidvānt svādhyāyam adhite namo brahmaṇe namo astv agnaye namaḥ pṛthivyai nama ośadhībhyah, namo vāce namo vācaspataye namo viṣṇave br̥hate karomi.

In the village one has to recite the personal recitation in the mind, either by day or by night, says Śauca Āhneya. Or, if one has no vigour (for the recitation in the village), he shall recite the personal recitation in the forest, or loud or standing or walking or sitting or lying. He who knowing this recites the personal recitation, is abundant in ascetic fervor. Obeisance to *brahman*, obeisance to Agni, obeisance to the earth, obeisance to the plants, obeisance to speech, obeisance to the master of speech! I worship the great Viṣṇu.

10.1.7

tan no nārasihah pra codayāt, bhāskarāya vidmahe mahadyutikarāya dhīmahi, tan no ādityah pra codayāt, vaiśvānarāya vidmahe lālīlāya dhīmahi, tan no agnih pracodayāt, kātyāyanāya vidmahe

kanyakumāri dhīmahi, tan no durgīḥ pra codayāt, sahasraparamā devī śatamūlā śatāṅkurā, sarvaṃ haratu me pāpaṃ dūrvā duḥsvapnanāśanī, kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaḥ pari.

May Nārasimha impel us towards it. May we know Bhāskara. For that may we meditate upon the great-light producer. May Āditya impel us towards it. May we know Vaiśvānara. For that, may we meditate upon Lālīla. May Agni impel us towards it. May we know Kātyāyana. For that, may we meditate upon Kanyakumāri. May Durgi impel us towards it. May *dūrvā* (the panic grass), who represents the divine spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities. [...] [J]ust as you grow farther and farther multiplying at every node putting forth roots and fresh stalks [...]

10.6.1

pāhi no agna enase svāhā, pāhi no viśvavedase svāhā, yajñam pāhi vibhāvāso svāhā, sarvaṃ pāhi śatakrato svāhā.

O Fire, preserve us from sin. Hail! Preserve us so that we may attain full knowledge. Hail! O Resplendent One, preserve our sacrificial acts. Hail! O Śatakratu, preserve everything (that belongs to us). Hail!

Vājasaneyi-Saṃhitā, Kānva recension (VSK)

Text: Titus, our translation.

2.3.4

mitrasya tvā cakṣuṣā pratīkṣe, devasya tvā savituh prasave 'śvinor bahubhyāṃ pūṣṇo hastābhyāṃ, pratigrhṇāmi pṛthivyās tvā nābhau sādāyāmy adityā upasthe, devasya tvā savituh prasave 'śvinor bahubhyāṃ pūṣṇo hastābhyāṃ.

I gaze on you with the eye of Mitra, on the impulse of the God Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I take you and place you on the navel of the earth,

in the lap of Aditi, on the impulse of the God Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan.

3.9.6

dīrghāyutvāya balāya varcase, suprajāstvāya cāsā atho jīva śaradaḥ śataṃ.

(I shave you) for longevity, power, vigour and fine offspring. Then this life will last a hundred of years.

Vājasaneyisaṃhitā-Mādhyandina (VS)

Text: Titus, Translation: Griffith (modified)

1.1

iṣe tvā, ūrje tvā, vāyava stha, devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇa ā pyāyadhvam aghnyā indrāya bhāgam prajāvatīr anamtvā ayakṣmā mā va stena īsata māghaśarīso dhruvā asmin gopatau syāta bahvīḥ, yajamānasya paśūn pāhi.

You for food. You for vigour. You are breezes. To noblest work God Savitṛ impel you. Inviolable! Swell his share for Indra. No thief, no evil-minded man shall master you rich in offspring, free from pain and sickness. Be constant, numerous to this lord of cattle. Guard the cattle of the Sacrificer.

1.14

śarmāsi, avadhūtaṃ rakṣo 'vadhūtā arātayaḥ, adityās tvag asi prati tvāditir vettu, adrir asi vānaspatyaḥ, grāvāsi pṛthubudhnaḥ prati tvādityaḥ tvag vettu.

Giver of happiness are you. Rejected are fiends, rejected are malignant beings. Aditi's akin are you. May Aditi receive you. A wooden stone are you. You are a broad-based stone. May the skin of Aditi receive you.

1.16

kukkuṭo 'si madhujihva iṣam ūrjam ā vada tvayā vayam saṃdhātāṃ-saṃdhātam jeṣma, varṣavṛddham asi, prati tvā varṣavṛddham vettu,

parāpūtañ rakṣaḥ parāpūtā arātayaḥ, apahatañ rakṣaḥ, vāyur vo vivinaktu, devo vaḥ savitā hiranyapāṇiḥ prati grbhnātv acchidreṇa pāṇinā.
You are a cock whose tongue is sweet with honey. Call to us hither sap and manly vigour. May we with you in every fight be victors. Rain-grown are you. May the rain-grown receive you. Cleared off are fiends, cleared off are evil beings. Expelled are fiends. May Vāyu separate you. May Savitṛ, the God, the gold-en-handed, with flawless hand unto himself receive you.

1.20
dhānyam asi dhinuhi devān, prāṇāya tvā, udānāya tvā, vyānāya tvā, dūrghām anu prasitim āyuse dhām devo vaḥ savitā hiranyapāṇiḥ prati grbhnātv acchidreṇa pāṇinā, cakṣuṣe tvā, mahīnām payo 'si.
Grain are you. Please the Gods. You for in-breathing. For out-breath you. You for diffusive breathing. May I impart to life a long extension. May Savitṛ, the God, the golden-handed, with flawless hand unto himself receive you. You for the eye. Juice of the Great Ones are you.

1.29
pratyusṭaṁ rakṣaḥ pratyusṭā arātayaḥ, niṣṭaptañ rakṣo niṣṭaptā arātayaḥ, anīśito 'si sapatnakṣid vājinaṁ tvā vājedhyā yai saṁ mārjmi, pratyusṭaṁ rakṣaḥ pratyusṭā arātayaḥ, niṣṭaptañ rakṣo niṣṭaptā arātayaḥ, anīśitāsi sapatnakṣid vājiniṁ tvā vājedhyā yai saṁ mārjmi.
Scorched are the demons, scorched the evil beings. Burnt are friends, burnt out malignant creatures. Unsharpened, you are slayer of the foeman. You, rich in food, I cleanse the food's kindling. Scorched are the demons, scorched the evil beings. Burnt are friends, burnt out malignant creatures. You rich in food, I cleanse for the food's kindling.

1.30
adityai rāsnāsi, viṣṇor veṣyo 'si, ūrje tvā, adabdheṇa tvā cakṣuṣāva paśyāmi, agner jihvāsi suhūr de-

vebhyo dhāmne-dhāmne me bhava yajuse-yajuse.
A zone for Aditi are you. Pervader of Viṣṇu are you. For great strength I take you. I look upon you with an eye uninjured. You are the tongue of Agni. Good invoker of Gods be you at every holy station, at every sacrificial text I utter.

2.1
kṛṣṇo 'sy ākhareṣṭho 'gnaye tvā juṣṭaṁ prokṣāmi, vedir asi barhiṣe tvā juṣṭaṁ prokṣāmi, barhir asi srugbhyas tvā juṣṭaṁ prokṣāmi.

You are a black-buck dwelling in the covert. I sprinkle on you agreeable to Agni. You are the altar. You welcome to the sacred grass sprinkle. You are the sacred covering-grass. I sprinkle you grateful to the sacrificial ladles.

2.2
adityai vyundanam asi, viṣṇo stupo 'si, ūrnamradasaṁ tvā strṇāmi svāsthām devebhyah, bhuvapataye svāhā, bhuvanapataye svāhā, bhūtānām pataye svāhā.

You are what gives Aditi her moisture. You are hair-tuft on the head of Viṣṇu. I spread you, wool-soft, good for Gods to sit on. Hail to the Earth's Lord! To the world's lord Hail! Hail to the Lord of Beings!

2.9
agne ver hotraṁ ver dūtyam, avatām tvām dyāvāprthivī, ava tvam dyāvāprthivī sviṣṭakṛddevebhyo indra ājyena haviṣā bhūt svāhā, saṁ jyotiṣā jyotiḥ.

O Agni, undertake the Hotṛ's office, take on yourself the duty of an envoy. Heaven and Earth guard you! Guard you Earth and Heaven. May Indra be, by this presented butter, maker to Gods of fair oblation. Svāhā! Let light combine with light.

2.22
saṁ barhir anktāñ haviṣā ghr̥tena saṁ ādityair vasubhiḥ saṁ marudbhiḥ, saṁ indro viśvadevebhir anktāñ divyaṁ nabho gacchatu yat svāhā.

Blest be the Grass with sacred food and butter. Let Indra be united with the Ādityas, the Vasus, Maruts, and the Viśve devāh. Let Svāhā-offerings rise to heavenly ether.

2.23

kas tvā vi muñcati sa tvā vi muñcati kasmai tvā vi muñcati tasmai tvā vi muñcati, poṣāya, rakṣasāṃ bhāgo 'si.

Who liberates you from the yoke? He frees you. For whom? For him he looses you. For plenty. You are the Rākṣasas' allotted portion.

2.29

agnaye kavayavā hanāya svā hā, somāya pitṛmate svāhā, apahatā asurā rakṣāṃsi vediśadaḥ.

To Agni Hail! Who bears gifts due to Sages. To Soma Hail! Accompanied by Fathers. Expelled are Asuras and fiends who sate upon the covering grass.

2.30

ye rūpāṇi pratimuñcamānā asurāḥ santah svadhayā caranti, parāpuro nīpuro ye bharanty agniḥ tān lokāt pra ṇudāty asmāt.

The Asuras, attracted by oblation, who roam at will assuming varied figures, from this our world may Agni drive them, whether they clothe themselves in large or little bodies.

2.33

ā dhatta pitaro garbhaṃ kumāraṃ puṣkarasrajam, yatheha puruṣo 'sat.

Fathers, bestow on me a babe, a boy enwreathed with lotuses, so that there may be here a man.

2.34

ūrjaṃ vahantr amṛtaṃ ghr̥taṃ payaḥ kilālaṃ parisrutam, svadhā stha tarpayata pitṛn.

Bearers of vigour and immortal fatness, milk and sweet beverage and foaming liquor, you are a freshening draught. Delight my Fathers.

3.1

samidhāgniṃ duvasyata ghr̥tair bodhayatātithim, āsmin havyā juhotana.

Serve Agni with the kindling-brand, with drops of butter wake the Guest. In him pay offerings to the Gods.

3.17

tanūpā agne 'si tanvaṃ me pāhi, āyurdā agne 'sy āyur me dehi, varcodā agne 'si varco me dehi, agne yan me tanvā tnaṃ tan me ā pṛṇa.

You, Agni, are our bodies' guard. Guard you my body. Giver of life are you, O Agni. Give me life. Giver of splendour are you, o Agni. Give me splendour. All that is wanting in my body, Agni, supply for me.

3.18

indhānās tvā śataṃ himā dyumantaṃ sam idhīmahi, vayasvanto vayaskṛtaṃ sahasvantaḥ sahaskṛtam, agne sapatnadambhanam adabdhāso adābhyam, citrāvaso svasti te pāram aśtya.

Enkindled we enkindle you through hundred winters, you the bright; We healthy, you who give health; we strong, you author of our strength; We, never injured, Agni, you uninjured injurer of foes. O rich in shining lights, may I in safety rich the end of you.

3.37

bhūr bhuvah svaḥ suprajāḥ prajābhiḥ syāṃ suvīro vīraiḥsupoṣaḥpoṣaiḥ, naryaprajāṃmepāhi, śaṃsya paśūn me pāhi, atharya pituṃ me pāhi.

Earth! Ether! Sky! May I be rich in offspring, well-manned with men and opulent with riches. Friendly to men! Do protect my offspring. Worthy of praise! Do protect my cattle.

3.51

akṣann amīmadanta hy ava priyā adhūṣata, astoṣata svabhānavo viprā nivīṣṭhayā matī yoḥā nv indra te harī.

Well have they eaten and regaled: the friends have risen and passed away. The sages, luminous in themselves, have praised you with

their latest hymn. Now, Indra, yoke your two Bay Steeds.

4.3

mahīnāṃ payo 'si varcodā asi varco me dehi, vṛtrasyāsi kanīnakaś cakṣurdā asi cakṣur me dehi.
The Great Ones' milk are you. The giver of splendour are you: bestow on me the gift of splendour. A pupil of Vṛtra's eye are you. The giver of eyes are you. Give me the gift of vision.

4.23

samakhye devyā dhiyā saṃ dakṣiṇayor ucakṣasā, mā ma āyuh pra moṣīr mo ahaṃ tava, vīraṃ videya tava devī samdṛśi.

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

5.28

dhruvāsi dhruvo 'yaṃ yajamāno 'sminn āyatane prajāyā paśubhir bhūyāt, ghṛtena dyāvāpṛthivī pūryethām, indrasya chadir asi viśvajanasya chāyā.

Firm-set are you. Firm be this Sacrificer within this home with offspring and with cattle. O Heaven and Earth, be you filled full of fatness. Indra's mat are you, shelter of all people.

6.12

māhir bhūr mā pṛdākuḥ, namas ta ātānānarvā prehi, ghṛtasya kulyā upa ṛtasya pathyā anu.

Become no serpent, you, become no viper. To you, O widely-spread, be adoration. Advance, unhindered, on your way. To rivers of butter move along the paths of order.

6.25

hṛde tvā manase tvā dive tvā sūryāya tvā, ūrdhvam imam adhvaṃ divi deveṣu hotrā yaccha.

You for the heart, you for the mind, you for the heaven, you for the Sun. Bear up erect to heaven to Gods, this rite these sacrificial calls.

7.19

ye devāso divy ekādaśa stha pṛthivyām adhy ekādaśa stha, apsu kṣito mahinaikādaśa stha te devāso yajñam imam juṣadhvam.

O eleven Gods whose home is heaven, O you eleven who make earth your dwelling. You who with might, eleven, live in waters, accept this sacrifice, you Gods, with pleasure.

7.33

omāsaś carṣaṇīdhr̥to viśve devāsa ā gata, dāśvāṃ so dāśuṣaḥ sutam, upayāmagr̥hīto 'si viśvebhyas tvā devebhyah, eṣa te yonir viśvebhyas tvā devebhyah.

You Viśve devāḥ who protect, reward, and cherish men, approach your worshipper's drink-offering. Taken upon a base are you. You for the Universal Gods. This is your home. You for the Viśve devāḥ.

7.46

brāhmaṇam adya videyaṃ pitṛmantam pitṛmatyam ṛṣim āṛṣeyaṃ sudhātudakṣiṇam, asmadrātā devatrā gacchata pradātāram ā viśata.

This day may it be mine to find a Brāhmaṇa sprung from a lauded father and grandfather, Offspring of Ṛṣis and himself a Ṛṣi, the fit recipient of priestly guerdon. Go to the Gods, bestowed by me, and enter into him who gives.

8.13

devakṛtasyainaso 'vayajanam asi, manuṣyakṛtasyainaso 'vayajanam asi, pitṛkṛtasyainaso 'vayajanam asi, ātmakṛtasyainaso 'vayajanam asi, enasa-enaso 'vayajanam asi, yac cāham eno vidvāṃś cakāra yac cā vidvāṃś tasya sarvasyainaso 'vayajanam asi.

Of sin against the Gods you are atonement. Of sin against mankind you are atonement. For sin against the Fathers you atone. Of sin against oneself you are atonement. Of every sort of sin you are atonement. The sin that I have knowingly committed, the sin that unawares I have committed, of all that wickedness you are the atonement.

8.21

devā gātuvīdo gātum vittvā gātum ita, manasapata imam deva yajñam svāhā vāte dhāh.

Do you, O Gods, discoverers of the Pathway, go forward on the path when you have found it. O God, you Lord and Master of the spirit, bestow. All-hail! this sacrifice, to the sacrifice: seek you the sacrifice's lord, seek yours own home. All-hail! this sacrifice on Vāta.

8.22

yajña yajñam gaccha yajñapatim gaccha svām yonim gaccha svāhā, eṣa te yajño yajñapate sahasūktavākah sarvavīras taj juṣasva svāhā.

Go, Sacrifice, to the sacrifice: seek you the sacrifice's lord, seek yours own home. All-hail! Lord of the sacrifice, this is your sacrifice, followed by many heroes, loud with hymns of praise. Accept it you. All-hail!

8.32

mahī dyauh pṛthivī ca na imam yajñam mimikṣatām, pipṛtām no bharīmabhih.

May heaven and Earth, the Mighty Pair, besprinkle this our sacrifice, and feed us full with nourishments.

9.1

deva savitah pra suva yajñam pra suva yajñapatim bhagāya, divyo gandharvah ketupūh ketam nah punātu vācaspatir vājam nah soadatu svāhā.

Our sacrifice, God Savitṛ, speed onward: speed to his share the sacrifice's patron. May the celestial Gandharva, cleanser of thought and will make clean our thought and purpose: the Lord of Speech sweeten the food we offer.

9.5

indrasya vajro 'si vājasās tvayāyam set, vājasya nu prasave mātaram mahīm aditiṁ nāma vacasā karāmahe, yasyām idam viśvam bhuvanam āviveśa tasyām no devah savitā dharmam sāviṣat.

You are the thunderbolt of Indra, winner of wealth: with you may this man win him

riches. In gain of wealth we celebrate with praises her, Aditi by name, the Mighty Mother, on whom this Universe of life has settled. Thereon God Savitṛ promote our dwelling!

9.30

devasya tvā savituh prasave 'śvinor bāhubhyām pūṣṇo hastābhyām, sarasvatyai vāco yantur yantriye dadhāmi bṛhaspateṣ tvā sāmrajyenābhi śiñcāmy asau.

You be the radiant Savitṛ's impulsion, with arms of Aśvins with the hands of Pūṣan. To Vāk Sarasvatī's controlling guidance hers the controlling leader, I consign you. I with Bṛhaspati's supreme dominion endow you by the balm of consecration.

9.40

imam devā asapatnam suvadhvam mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya, imam amuṣya putram amuṣyai putram asyai viśa eṣa vo 'mī rājā somo 'smākam brāhmaṇānām rājā.

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 Brāhmaṇs.

11.2

yuktena manasā vayam devasya savituh save, svargyāya śaktyā.

By impulse of God Savitṛ we with our spirit harnessed strive with might to win the heavenly.

11.17

anv agnir uśasām agram akhyad anv ahāni prathamō jātavedāh, anu sūryasya purutrā ca raśmīn anu dyāvāpṛthivī ā tatantha.

Agni has looked along the van of Mornings, looked on the days, the earliest Jātavedas, and many a time along the beams of Sūrya! Along the heaven and earth has you extended.

12.12

ud uttamaṃ varuṇa pāśam asmad avādhamaṃ vi madhyamaṃ śrathāya, athā vayam āditya vrate tavā nāgaso aditaye syāma.

Varuṇa from the upmost bond release us, let down the lowest and remove the midmost. So in your holy law may we made sinless belong to Aditi, O you Āditya.

12.37

garbho asy ośadhīnām garbho vanaspatīnām, garbho viśvasya bhūtasyaḥ agne garbho apām asi.

You are the offsprings of the plants, you are the offspring of the trees: The offspring you of all that is, you, Agni, are the Waters' Child.

12.44

punas tvādityā rudrā vasavaḥ sam indhatām punar brahmāṇo vasunītha yajñāiḥ, ghr̥tena tvam tanvaṃ vardhayasva satyāḥ santu yajamānasya kāmāḥ.

Again let the Ādityas, Rudras, Vasus, and Brāhmaṇas with their rites light you, Wealth-bringer! Increase your body with presented butter: effectual be the Sacrificer's wishes.

12.112

ā pyāyasva sam etu te viśvataḥ soma vṛṣṇyam, bhavā vā jasya saṃgathe.

Soma, wax great. From every side may vigorous powers unite in you. Be in the gathering-place of strength.

12.113

saṃ te payāṃsi sam u yantu vājāḥ saṃ vṛṣṇyāny abhimātiśāhaḥ, āpyāyamāno amṛtāya soma divi śravāṃsy uttamāni dhiśva.

In you be juicy nutriments united, and power and mighty foe-subduing vigour. Waxing to immortality, O Soma, win highest glory for yourself in heaven.

12.114

ā pyāyasva madintama soma viśvebhir aṃśubhiḥ, bhavā naḥ suśravastamaḥ sakhā vṛdhe.

Wax, O most gladdening Soma, great through all your filaments, and be a friend of most illustrious fame to prosper us.

12.115

ā te vatso mano yamat paramāc cit sadhasthāt, agne tvām kāmāyā girā.

May Vatsa draw your mind sway, even from your loftiest dwelling-place, Agni, with song that yearns for you.

12.116

tubhyaṃ tā aṅgirastama viśvāḥ sukṣitayaḥ pṛthak, agne kāmāya yemire.

Agni, best Aṅgiras, to you all people who have pleasant homes apart have turned to gain their wish.

12.117

agnih priyeṣu dhāmasu kāmo bhūtasya bhavyasya, samrād eko vi rājati.

In dear homes, Agni, the desire of all that is and is to be, Shines forth the One Imperial Lord.

13.1

mayi grhṇāmy agre agniṃ rāyas poṣāya suprajāstvāya suvṛyāya, mām u devatāḥ sacantām.

I take within me Agni first, for increase of my wealth, good offspring, manly strength: So may the Deities wait on me.

13.6

namo 'stu sarpebhyo ye ke ca pṛthivīm anu, ye antarikṣe 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.

13.7

yā iṣavo yātudhānānām ye vā vanaspatīm tu, ye vāvateṣu śerate tebhyaḥ sarpebhyo namaḥ.

To those that are demons' darts, to those that live upon the trees, to all the Serpents that lie low in holes be adoration paid.

16.16

mā nas toke tanaye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ, mā no vīrān rudra bhāmīno vadhīr haviṣmantaḥ sadam it tvā havāmahe.

Harm us not in our seed or in our progeny, harm us not in our life or in our cows or steeds. Slay not our heroes in the fury of their wrath. We with oblations ever call on only you.

17.3

ṛtavaḥ stha ṛtāvṛdha ṛtuṣṭhāḥ stha ṛtāvṛdhaḥ, ghṛtaś cyuto madhuś cyuto vīrājo nāma kāmādughā akṣīyamāṇāḥ.

You are the Seasons, strengthening Law, fixed in due season, strengthening Law, called splendid, dropping butter down and honey, yielders of every wish, imperishable.

17.49

marmāṇi te varmaṇā chādayāmi somas tvā rājāmṛtenānu vastām, uror varīyo varuṇas te kṛṇotu jayantaṁ tvānu devā madantu.

Your vital parts I cover with yours armour: with immortality King Soma clothe you. Varuṇa give you what is more than ample, and in your triumph may the Gods be joyful.

17.79

sapta te agne samidhaḥ sapta jihvāḥ sapta ṛṣayah sapta dhāma priyāṇi, sapta hotrāḥ saptadhā tvā yajanti sapta yonīr ā pṛṇasva ghṛtena svāhā.

Seven fuel logs have you, seven tongues, O Agni, seven Ṛṣis have you, seven beloved mansions. Seven-priests in sevenfold manner pay you worship. Fill full. All-hail to you! Seven wombs with butter.

17.89

samudrād ūrmir madhumāṁ ud ārad upāṁ śunā sam amṛtatvam ānaṭ, ghṛtasya nāma guhyaṁ yad asti jihvā devānām amṛtasya nābhīḥ.

Forth from the ocean sprang the wave of sweetness: together with the stalk it turned to Amṛt, that which is holy oil's mysterious title: but the Gods tongue is truly Amṛt's center.

18.11

vitaṁ ca me vedyaṁ ca me bhūtaṁ ca me bhaviṣya ca me sugaṁ ca me supathyaṁ ca ma ṛddhaṁ ca ma 'ṛddhiś ca me klptaṁ ca me klptiś ca me matiś ca me sumatiś ca me yajñena kalpantām.

May my gain and my future gain, and what I have and what I shall have, and my good road and my good path, and my sesame, and my kidney-beans and my vetches, and my millet and my Panicum Milliaceum, and my Panicum Frumentaceum and my wild rice, and my wheat and my lentils prosper by sacrifice.

18.37

devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām, sarasvatyai vāco yantur yantrenāgneḥ sāmṛājyenābhi śiñcāmi.

You by the radiant Savitṛ's impulsion, with arms of Aśvins, with the hands of Pūṣan, controlled by Vāk Sarasvatī's Controller, with Agni's sole dominion I besprinkle.

18.38

ṛtāśāḍ ṛtadhām āgnir gandharvas tasyauśadhayo 'psaraso mudo nāma, sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

Maintainer of Law, true by nature, Agni is the Gandharva. The plants are his Apsaras, namely Delights. May he protect this our priesthood and nobility. To him All-hail! Ave! To those All-hail!

18.39

saṁhito viśvasāmā sūryo gandharvas tasya marīcayopsarasa āyuvō nāma, sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

The conjoined, Viśvasāman, Sūrya is the Gandharva. His motes are his Apsaras, swift-

moving, may he protect this our priesthood and nobility. To him All-hail! Ave! To those All-hail!

18.40

suṣumṇaḥ sūryaraśmiś candramā gandharvas tasya nakṣatrāṅy apsaraso, bhekurayo nāma, sa na idaṃ brahma kṣatram pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

The Highly-Blessed, the Moon whose rays are like the Sun's, is the Gandharva. The Asterisms are his Apsaras, luminous. May he protect this our priesthood and nobility. To him All-hail! Ave! To those All-hail!

18.41

iṣiro viśvavyacā vāto gandharvas tasyāpo apsarasa ūrjo nāma, sa na idaṃ brahma kṣatram pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

The quick, all-reaching, wind is the Gandharva. The waters are his Apsaras, name energies. May he protect this our priesthood and nobility. To him All-hail! Ave! To those All-hail!

18.42

bhujyuḥ suparṇo yajñto gandharvas tasya dakṣiṇā apsarasa stāvā nāma, sa na idaṃ brahma kṣatram pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

The protection, strong-winged, sacrifice is the Gandharva. Guerdons are his Apsaras, called praisers. May he protect our priesthood and nobility. To him All-hail! Ave! To those All-hail!

18.43

prajāpatir viśvakarmā mano gandharvas tasya ṛksāmāny apsarasa eṣṭayo nāma, sa na idaṃ brahma kṣatram pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

The Lord of Creatures, omnific, mind is the Gandharva. Ṛcās and Sāmans are his Apsaras, called Wishings. May he protect our priesthood and nobility. To him All-hail! Ave! To those All-hail!

18.73

prṣto divi prṣto agniḥ pṛthivyāṃ prṣto viśvā ośadhīr ā viveśa, vaiśvānaraḥ sahasā prṣto agniḥ sa no divā sa riṣas pātu naktam.

Sought in the sky, sought on the earth, sought after, all plants that grow on ground has Agni entered. May Agni, may Vaiśvānara with vigour, sought for, by day and night from harm preserve us.

19.48

idaṃ havīḥ prajānanam me astu daśavtraṃ sarvagaṇam svastaye, ātmasani prajānsani paśusani lokasany abhayasani, agniḥ prajāṃ bahulāṃ me karoto annam payo reto asmāsu dhatta.

May this my sacrifice bring store of children, with ten brave sons, full-companied, for welfare. Life-winning, winning offspring, winning cattle, winning this world of ours and peace and safety. May Agni make my progeny abundant. Do you confer food, milk, and manly vigour.

20.1

kṣatrasya yonir asi kṣatrasya nābhir asi, mā tvā hiṃsīn mā mā hiṃsīḥ.

Birth place of princely power at you: centre are you of princely power harm not yourself: do me no harm.

20.3

devasya tvā savituh prasave 'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ, aśvinor bhaiṣajyena te jase brahmavarcasāyābhi ṣiñcāmi, sarasvatyai bhaiṣajyena vīryāyānnādyāyābhi ṣiñcāmi, indrasyendriyena balāya śriyai yaśase 'bhi ṣiñcāmi

You, by the radiant Savitr's impulsion, with arms of Aśvins, with the hands of Pūṣan. With leech-craft of the Aśvins, I besprinkle for splendor, for the luster of a Brāhmaṇa; with leech-craft of Sarasvatī, besprinkle for manly vigour and for food to feed you; besprinkle you, by special power of Indra, for strength of body and for fame and glory.

20.12
*prathamā dvitīyair dvitīyās tṛtīyais tṛtīyāḥ sa-
 tyena satyaṃ yajñena yajño, yajurbhir yajūṃṣi
 sāmabhiḥ sā māny rgbhir ṛcaḥ puro 'nuvākyābhiḥ
 puro 'nuvākyā yājyābhir, yājyā vaṣaṭkārair
 vaṣaṭkāra āhutibhir ahutayo me kāmānt sam ar-
 dhayantu bhūḥ svāhā.*

May the first Gods with the second, the second with the third, the third with Truth. Truth with Sacrifice, Sacrifice with sacrificial texts, sacrificial texts with Sāmans, Sāmans with praise-verses, praise-verses with fore and after-sentences. Fore sentences with inviting-texts, inviting-texts with Vaṣaṭ-calls, Vaṣaṭ-calls with oblations and oblations, fulfil my desires, Earth! All-hail!

20.14
*yad devā devaheḍanaṃ devāsaś cakṛmā vayam,
 agnir mā tasmād enaso viśvān muñcatv aṃhasaḥ.*

God, deities, whatever fault of ours have stirred the wrath of Gods, may Agni set me free from that iniquity and all distress.

20.19
*samudre te hṛdayam apsv antaḥ saṃ tvā viśantv
 ośadhīr utāpaḥ, sumitriyā na āpa ośadhayaḥ san-
 tu durmitriyās tasmai santu yo 'smān dveṣṭi yaṃ
 ca vayam dviṣmaḥ.*

Your heart is in the flood, within the waters. With you let the plants and waters be commingled. To us let waters and plants be friendly; to him who hates us, whom we hate, unfriendly.

20.20
*drupadād iva mumucānaḥ svinnaḥ snāto malād
 iva, pūtaṃ pavitrenevājyam āpaḥ śundhantu
 mainasaḥ.*

As one unfastened from a stake, or cleansed by bathing after toil, as butter which the

sieve has purged, let water clean me from my sin.

20.22
*apo adyānv acāriṣaṃ rasena sam asṛkṣmahi,
 payasvān agna āgamaṃ taṃ mā saṃ sṛja varcasā
 prajayā ca dhanena ca.*

The waters I this day have sought, and to their essences have we come. Agni, come hither rich in milk splendor and brilliancy bestow on me, and progeny and wealth.

20.64
*aśvinā bheṣajaṃ madhu bheṣajaṃ naḥ sarasvatī,
 indre tvaṣṭā yaśaḥ śriya rūpaṃ rūpam adhuḥ sute.
 The Aśvins, our Sarasvatī, and Tvaṣṭṛ, when
 the juice was shed, gave Indra balm, glory
 and fame and many a shape.*

21.3
*tvam no agne varuṇasya vidvān devasya heḍo ava
 yāsisṭṣṭhāḥ, yajisṭho vahnitamaḥ śośucāno viśvā
 dveṣāṃsi pra mumugdhy asmat.*

Do you who know Varuṇa, O Agni, put far away from us the God's displeasure. Best Sacrificer, brightest One, refulgent, you remove far from us all those who hate us.

21.4
*sa tvam no agne 'vamo bhavotī nediṣṭho asyā
 uśaso vyuṣṭau, ava yakṣva no varuṇaṃ rarāṇo
 vīhi mṛḍikaṃ suhavo na edhi.*

Be you the nearest unto us, O Agni, our closest friend while now this Morn is breaking. Reconcile Varuṇa to us, be bounteous: show your compassion and be swift to hear us.

22.20
*kāya svāhā kasmai svāhā katamasmai svāhā
 svāhādhim ādhītāya svāhā manaḥ, prajāpataye
 svāhā cittaṃ vijñātāyādityai svāhādityai ma-
 hyai svāhādityai sumṛḍikāyai svāhā, sarasvatyai
 svāhā sarasvatyai pāvakāyai svāhā sarasvatyai
 brhatyai svāhā pūṣṇe svāhā pūṣṇe, prapathyāya
 svāhā pūṣṇe naramdhiṣāya svāhā tvaṣṭre svāhā*

tvaṣṭre turīpāya svāhā tvaṣṭre, pururūpāya svāhā viṣṇave svāhā viṣṇave nibhūyapāya svāhā viṣṇave śipiviṣṭāya svāhā.

Hail to ka! Hail to who?! Hail to which? Hail to him who has experienced pain! Hail to Prajāpati who knows the mind! Hail to him who discerns the thought! Hail to Aditi! Hail to good Aditi! Hail to gracious Aditi! Hail to Sarasvatī! Hail to purifying Sarasvatī! Hail to great Sarasvatī! Hail to Pūṣan! Hail to Pūṣan of the highways! Hail to Pūṣan observer of men! Hail to Tvaṣṭṛ! Hail to swift Tvaṣṭṛ! Hail to Tvaṣṭṛ of many forms! Hail to Viṣṇu! Hail to Viṣṇu Nibhūyapa! Hail to Viṣṇu Śipiviṣṭa!

25.14

ā no bhadrāḥ kratavo yantu viśvato 'dabdhāso aparītāsa udbhidaḥ, devā no yathā sadam id vṛdhe asann aprāyuvvo rakṣitāro dive-dive.

May powers auspicious come to us from every side, never deceived unhindered and victorious, that the gods ever may be with us for our gain, our guardians day by day, unceasing in their care.

26.2

yathemāṃ vācaṃ kalyāṇīm āvadāni janebhyah, brahmarājanyābhyāñ śūdrāya cāryāya ca svāya cāraṇāya, priyo devānāṃ dakṣiṇāyai dātur iha bhūyāsam ayaṃ me kāmah sam ṛdhyatām upamādo namatu.

That I to all the people say address this salutary speech, to priest and noblemen, Śūdra and Arya, to one of our own kin and to the stranger.

26.3

bṛhaspate ati yad aryo arhād dyumad vibhāti kratumaj jāneṣu, yad dīdayac chavasa ṛtaprajāta tad asmāsu draviṇaṃ dhehi citram, upayāmagrhitō '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.

26.9

agnir ṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ, tam īmahe mahāgayam, upayāmagrhitō 'sy agnaye tvā varcase, eṣa te yonir agnaye tvā varcase. Agni is Pavamāna, Sage, the tribe-priest of the races five: To him of mighty wealth we pray. Taken upon a base are you. You for lustre. This is the home. You for lustre.

26.10

mahāñ indro vajrahastaḥ ṣoḍaśī śarma yacchatu, hantu pāpmānaṃ yo 'smān dveṣṭi, upayāmagrhitō si mahendrāya tvā, eṣa te yonir mahendrāya tvā. May mighty Indra thunder-armed, may Ṣoḍaśī protect us well, and slay the wicked man who hate us. Taken upon a base are you. You for Mahendra. This is your home. You for Mahendra.

26.11

taṃ vo dasmam ṛtīśahaṃ vasor mandānam andhasaḥ, abhi vatsaṃ na svasareṣu dhenava indraṃ gīrbhir navāmahe.

As cows low their calves in stalls so with our songs we glorify this Indra, even our wondrous God who checks assault, who joys in the delicious juice.

27.34

tava vāyav ṛtaspace tvaṣṭur jāmātar adbhuta, avāñsy ā vṛṇīmahe.

Wonderful Vāyu, Lord of Truth, you are Tvaṣṭṛ's Son in-law, your saving succor we elect.

27.35

abhi tvā śūra nonumo 'dugdha iva dhenavaḥ, īśānam asya jagataḥ swardṛśam īśānam indra tasthuṣaḥ.

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.

32.1

*tad evāgnis tad ādityas tad vāyus tad u candramāḥ,
tad eva śukraṃ tad brahma tā āpaḥ sa prajāpatiḥ.*
Agni, is That; the Sun is That; Vāyu and Can-
dramas are That. The Bright is That; Brahma
is That, those Waters, that Prajāpati.

32.2

*sarve nimeśā jajñire vidyutaḥ puruṣād adhi, nai-
nam ūrdhvaṃ na tiryāñcaṃ na madhye pari jag-
rabhat.*

All twinklings of the eyelid sprang from
Puruṣa, resplendent One. No one has com-
prehended him above, across, or in the midst.

32.3

*na tasya pratimā asti yasya nāma mahad yaśaḥ,
hiraṇyagarbha ity eśaḥ, mā mā hiṃsīd ity eśā,
yasmān na jāta ity eśa.*

There is no counterpart of him whose glo-
ry verily is great. In the beginning rose
Hiraṇyagarbha, etc. Let not him harm me,
etc. Than whom there is no other born, etc.

32.4

*eṣo ha devaḥ pradiśo 'nu sarvāḥ pūrvo ha jātaḥ
sa u garbhe antaḥ, sa eva jātaḥ sa janiṣyamāṇaḥ
pratyañ janās tiṣṭhati sarvatomukhaḥ.*

This very God pervads all the regions; yea,
born aforetime, in the womb he dwell. He
verily born and to be born hereafter meets his
offspring, facing all directions.

32.13

*sadasas patim adbhutaṃ priyam indrasya
kāmyam, saniṇ medhām ayāsiṣam svāhā.*

To the assembly's wondrous Lord, to In-
dra's lovely friend who gives wisdom, have I
drawn near in prayer.

33.36

*taraṇir viśvadarśato jyotiṣkrd asi sūrya, viśvam ā
bhāsi rocanam.*

Swift, visible to all are you, O Sūrya, maker of
the light, illuming all the radiant realm.

34.56

*ut tiṣṭha brahmaṇaspate devayantas tvemahe, upa
pra yantu marutaḥ sudānava indra prāśūr bhavā
sacā.*

O Brahmaṇaspati, arise. God-fearing men,
we pray to you. May they who give good
gifts, the Maruts, come to us. Indra, be you
most swift with them.

35.19

*kravyādādam agniṃ pra hiṇomi dūraṃ yamarājyaṃ
gacchatu ripravāhaḥ, ihaivāyam itaro jātavedā de-
vebhyo havyaṃ vahatu prajānan.*

I drive corpse-eating Agni to a distance: sin-
laden let him go to Yama's kingdom. Here let
this other, Jātavedas, carry oblations to the
Deities foreknowing.

36.1

*raṃ vācaṃ pra padye mano yajuḥ pra padye
sāma prāṇaṃ pra padye cakṣuḥśrotraṃ pra padye,
vāg ojaḥ sahaujo mayi prāñāpānau.*

Refuge! I take in speech as Ṛcā: refuge in
Mind as Yajuṣ-text; refuge in Breath as Sāma-
chant; refuge in hearing and in sight. Speech-
energy endowed with strength, inbreath, and
outbreath are in me.

36.2

*yan me chidraṃ cakṣuṣo hṛdayasya manaso
vātityṇṇaṃ bṛhaspatir me tad dadhātu, śaṃ no
bhavatu bhuvanasya yas patiḥ.*

Whatever deeply-sunk defect I have of eye,
or mind, or heart, that may Bṛhaspati amend!
Gracious to us be he, protector of the world.

36.3

*bhūr bhuvāḥ svaḥ, tat savitur vareṇyaṃ bhargo
devasya dhīmahi, dhiyo yo naḥ pracodayat.*

Earth! Ether! Heaven! May we attain that excellent glory of Savitr the God: So may he stimulate our prayers.

36.4

kayā naś citra ā bhuvad ūtī sadāvṛdhaḥ sakhā, kayā śaciṣṭhayā vṛtā.

With what help will he come to us, wonderful, ever-prospering friend? With what most mighty company?

36.5

kas tvā satyo madānām mañhiṣṭho matsad andhasaḥ, dṛḍhā cid āruje vasu.

What genuine and most liberal draught will spirit you with juice to burst open even strongly-guarded wealth?

36.6

abhī śu naḥ sakhīnām avitā jaritṛṇām, śataṃ bhavāsy ūtaye.

Do you who are protector of us your friends who praise you with hundred aids approach us.

36.7

kayā tvam na ūtyābhi pra mandase vṛṣan, kayā stotrḥbhya ā bhara.

O hero, with what aid do you delight us, with what succor bring Ṛcas to those who worship you?

36.8

indro viśvasya rājati, śaṃ no astu dvipade śaṃ catuṣpade.

Indra is the king of all that is: may we attend our bipeds and our quadrupeds.

36.9

śaṃ no mitraḥ śaṃ varuṇaḥ śaṃ no bhavatu aryamā, śaṃ na indro bṛhaspatiḥ śaṃ no viṣṇur urukramaḥ.

Gracious be Mitra unto us, and Varuṇa and Aryaman; Indra, Bṛhaspati be kind, and Viṣṇu of the mighty stride.

36.10

śaṃ no vātaḥ pavatām śaṃ nas tapatu sūryaḥ, śaṃ naḥ kanikradad devaḥ parjanya abhi varṣatu. Pleasantly blow the wind for us, may Sūrya warm us pleasantly. Pleasantly, with a roar, the God Parjanya send rain on us.

36.11

ahāni śaṃ bhavantu naḥ śaṃ rātrīḥ prati dhīyatām, śaṃ na indrāgnī bhavatām avobhiḥ śaṃ na indrāvaruṇā rātahavyā, śaṃ na indrapūṣaṇā vājasātau śaṃ indrāsomā suvitāya śaṃ yoh.

May days pass pleasantly for us, may nights draw near delightfully. Befriend us with their aids Indra and Agni, Indra and Varuṇa who taste oblations. Indra and Pūṣan be our help in battle, Indra and Soma give health, strength, and comfort.

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.

36.13

syonā pṛthivi no bhavānṛkṣarā niveśanī, yacchā naḥ śarma saprathāḥ.

Pleasant be you to us, o Earth, without a thorn, our resting place. Vouchsafe us shelter reaching far. May your light drive mishap from us.

36.14

āpo hi śṭhā mayobhuvas tā na ūrje dadhātana, mahe raṇāya cakṣase.

You, waters, are beneficent, so help you us to energy that we may look on great delight.

36.15

yo vaḥ śivatamo rasis tasya bhājayateha naḥ, uśatīr iva mātaraḥ.

Give us a portion of the sap, the most propitious that you have. Like mothers in their longing love.

36.16

tasmā aram gamāma vo yasya kṣayāya jivatha, āpo janayathā ca naḥ.

To you we gladly come for him to whose abode you lead us on: and, waters, give us procereant strength.

36.17

dyauḥ śāntir antarikṣam śāntiḥ pṛthivī śāntir āpaḥ śāntir ośadhayaḥ śāntiḥ, vanaspatayaḥ śāntir viśve devāḥ śāntir brahma śāntiḥ sarvaṁ śāntiḥ śāntir eva śāntiḥ sāmā 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!

36.18

ḍṛte ḍṛmha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni sam iḥsantām, mitrasyāham cakṣuṣā sarvāṇi bhūtāni samīkṣe, mitrasya cakṣuṣā sam iḥsāmahe.

Caldron, strengthen me. May all beings regard me with the eye of a friend. May I regard all beings with the eye of a friend. With the eye of a friend do we regard one another.

36.19

ḍṛte ḍṛmha mā, jyok te samḍṛśi jīvyāsam jyok te samḍṛśi jīvyāsam.

Do you, O Caldron, strengthen me. Long may I live to look on you. Long may I live to look on you.

36.20

namas te harase śociṣe namas te astv arcīṣe, anyāṁś te asmat tapantu hetayaḥ pāvako asmabhyaṁ śivo bhava.

Obeisance to your wrath and glow! Obeisance to your fiery flame! Let your shot missiles burn others than us: be you cleanser, propitious unto us.

36.21

namas te astu vidyute namas te stanayitnave, namas te bhagavann astu yataḥ soaḥ samīhase.

Homage to you the lightning flash, homage to you the thunder's road! Homage, o Bounteous Lord, to you whereas you fain would win to heaven!

36.22

yato-yataḥ samīhase tato no abhayaṁ kuru, śam naḥ kuru prajābhyo bhayaṁ naḥ paśubhyaḥ.

From whatsoever trouble you desire, give us safety thence. Give to our children happiness and to our beasts security.

36.23

sumitriyā na āpa ośadhayaḥ santu durmitriyāś tasmai santu yo 'smān dveṣṭiyam ca vayan dviṣmaḥ.

To us let waters and let plants be friendly; to him who hates us, whom we hate, unfriendly.

36.24

tac cakṣur devahitaṁ purastāc chukram uc carat, paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ śataṁ adīnāḥ syāma śaradaḥ śataṁ 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 live content; a hundred autumns, yea, beyond a hundred autumns may we see.

37.12

anādhrṣṭā purastād agner ādhipatyā āyur me dāḥ, putravatī dakṣiṇata indrasyādhipatyē prajāṁ me dāḥ, suśadā paścād devasya savitur ādhipatyē cakṣur me dāḥ, āsrutir uttarato dhātur ādhipatyē rāyaspoṣaṁ me dāḥ, vidhṛtir upariṣṭād bṛhaspater ādhipatyē ojo me dāḥ, viśvābhyo mā nāṣṭrābhyas pāhi, manor aśvāsi.

Unconquerable, eastward, in Agni's overlordship, give me life. Rich in sons, southward,

in Indra's overlordship give me offspring. Fair-seated, westward, in God. Savitr's overlordship, give me sight. Range of hearing, northward, in Dhātṛ's overlordship, give me increase of wealth. Arrangement, upward, in Brhaspati's overlordship, give me energy. From all destructive spirits guard us. You are Manu's mare.

37.18

viśvāsāṃ bhuvāṃ pate viśvasya manasas pate viśvasya vacasas pate sarvasya vacasas pate, devaśrut toaṃ deva gharma devo devān pāhi, atra prāvīṛ anuvāṃ devavītaye, madhu mādhwībhyāṃ madhu mādhwūcībhyāṃ.

Lord of all earths, Lord of all mind, Lord of all speech, you Lord of speech entire. Heard by the Gods, Caldron divine, do you, a God, protect the Gods. Here, after, let it speed you twain on to the banquet of the Gods. Sweetness for both the sweetness-lovers! Sweetness for those the twain who take delight in sweetness!

37.19

hṛde tvā manase tvā dive tvā sūryāya tvā, ūrdhvo adhvaram divi deveṣu dhehi.

You for the heart, you for the mind, you for the sky, for Sūrya you. Standing erect lay you the sacrifice in heaven among the Gods.

38.6

gāyatraṃ chandosi, triṣṭubhaṃ chandosi, dyāvāprthivībhyāṃ tvā pari grhṇāmi, antarikṣeṇopa yacchāmi, indraśvīnā, madhunah sārghasya gharman pāta vasavo yajata vāḥ, svāhā sūryasya rāsmaye vṛṣṭivanaye.

You are Gāyatra metre. You are Triṣṭubh metre. With Heaven and Earth I grasp you. With the Firmament I raise you up. Indra and Aśvins, drink you the hot draught of sweet honey: sacrifice, you Vasus. Vāt! All-hail to the rain-winning beam of the Sun!

38.7

samudrāya tvā vātāya svāhā, sarirāya tvā vātāya svāhā, anādhr̥ṣyāya tvā vātāya svāhā, apratidhr̥ṣyāya tvā vātāya svāhā, avasyave tvā vātāya svāhā, aśimidāya tvā vātāya svāhā.

You with Svāhā to Vāta the sea. You with Svāhā to Vāta the flood. You with Svāhā to Vāta the unconquerable. You with Svāhā to Vāta the irresistible. You with Svāhā to Vāta the protection-seeker. You with Svāhā to Vāta the non-destructive.

38.16

svāhā rudrāya rudrahūtaye, svāhā saṃ jyotiṣā jyotiḥ, ahaḥ ketunā juṣatāṃ sujyotir jyotiṣā svāhā, rātriḥ ketunā juṣatāṃ sujyotir jyotiṣā svāhā, madhu hutam indratame agnāv aśyāma te devagharma namas te astu mā mā hiṃsīḥ.

All-hail to Rudra invoked by worshippers! All-hail! Let light combine with light. May Day together with his sheen, fair-lighted with his light, accept. All-hail! May Night together with her sheen, fair-lighted with her light, accept. All-hail! May we enjoy the mead offered in most Indra-like Agni. Homage to you, divine Gharma! Do not you injure me.

39.2

digbhyaḥ svāhā, candrāya svāhā, nakṣatrebhyah svāhā, adbhyaḥ svāhā, varuṇāya svāhā, nābhyaḥ svāhā, pūtāya svāhā.

To the Quarters Svāhā! To the Moon Svāhā! To the Stars Svāhā! To the Waters Svāhā! To Varuṇa Svāhā! To the Navel Svāhā! To the Purified Svāhā!

Viṣṇusmṛti (ViDh)

Text and translation: Dutt (modified)

73.28

*dātāro no abhi vardhantām vedāḥ samtatir eva ca,
śraddhā ca no mā vy agamad bahu deyam ca no
astv iti.*

Let there be more makers of gifts in our family, let, our knowledge of the Vedas grow from more to more, may our progeny increase. May not reverence for the good depart from our family, and may we have plenty to give.

73.29

*annaṃ ca no bahu bhaved atithīṃś ca labhemahi,
yācitāras ca naḥ santu mā ca yāciṣma kaṃ cana.*

May our food grains be ample in quantity and may we get Atithis. May many solicit our favour, may we not be obliged to seek any man's bounty.

II. Elements of Newar Rituals

abhiṣeka (Skt.), “sprinkling with water”: The ritual bathing or sprinkling with water is made for deities, persons and ritual objects. It is often followed by applying sandalwood paste (*candanādi*) etc., e.g. Dkv₃ 27^r, 59^r, 62^r, 69^r; Dkv₄ 39^r. Mantra: PG 1.11.4 (Dkv₃ 67^v). In *kalaśābhiṣeka* (Dkv₃ 28^r, 71^r; VPS p. 50, 63) and *pūrṇapātrābhiṣeka* the water for sprinkling is taken from the vessels. Another special form is the *dhurṭjala-abhiṣekha* (Nep., Skt.): “sprinkling water from the roof (Nep. *dhurṭ*)”, when at the end of Ihi the Brahmin priest pours water from the roof of a house or a temple. *Abhiṣeka* is also a term for tantric initiation.

abṭir (Nep./Skt.), deep red powder, used with yoghurt and rice grains to mark the forehead (*svagā*), or scattered or smeared as powder on auspicious occasions.

ācamana → *nasalā*.

akṣata (Skt., Nev. *ake*; Nep. *akṣatā*), “unbroken (rice)”: Husked rice from which all defective grains have been removed used in different rituals, mostly for worshipping deities, but also for burning (e.g. in the → *homa* fire). It is favourable if the rice is husked by hand. As a substitute watered husked rice can be taken. In the texts, *akṣata* often comes together with the offering of flowers. Mantras: VS 2.8 or KS 3.9.6. Cp. Levy 1990: 641f. *Kiḡaḡ tine* (SVP p. 51, 63) is the scattering of rice grains (to mark dismissal of the deities). *Jaki* (SVP p. 47, 50, 56) are husked rice grains without having removed defective grains.

ala (var. *alalḡ*) *taygu*, “to colour the feet”: Colouring of toes with red colour, mostly performed by the barber’s wife. This together with the cutting of toenails (→ *lusi dheneḡu*) is always part of the preliminary rites. It is a part of a purification ritual and never comes with a mantra. It is not mentioned in the texts although it matters during the rituals.

Alīdhyapūjā – a lump of clay worshipped as Śiva or Agni (during Ihi).

annasamkalpa (Skt.), “ritual decision (→ *samkalpa*) for food”: A ritual decision for a plate (or, in rare cases, big amounts) of grains, especially rice, given to the priest(s) at the end (Dkv₁ 10^v; Dkv₃ 28^r) or beginning (Dkv₄ 2^v, 4^r) of a ritual. *Annasamkalpa* often precedes → *dakṣiṇā* (or *brāhṃmaṇadakṣiṇā*: Dkv₄ 2^v) and *vācana* (Dkv₁ 10^v, Dkv₃ 6^v-7^v).

arghya or **argha** (Skt.), “water” (lit. “worth, respect, respectful reception”): Pouring of sacred water (occasionally with milk or → *pañcāmṛta*) by both hands on a deity or person, for example the bridegroom (Dkv₄ 11^r). The water is mostly kept in a copper pot (*argha-* or *arghyapātra*), sometimes in a conch shell, placed on a tripod and decorated with flowers. It is offered to a deity, but also sprinkled with blades of → *dubu*

to the participants of the ritual; then it is sometimes called → *abhiṣeka*. Mantras: ŚB 3.3.4.3 (Dkv₃ 32^v) or 3.3.4.31 (Dkv₄ 11^r), and VS 1.10 (Dkv₁ 1^v, 7^r) or 33.43 (Dkv₄ 2^r, 8^r); in PG 1.3.29-30 which is quoted in Dkv₃ 41^r and Dkv₄ 12^v *arghya* is offered with flesh. Since in many contexts *arghya* means sprinkling from the *arghyapātra* (Dkv₁ 1^v, 2^r, 7^r, 8^v; cp. *abhiṣeka*), it must be considered that in other contexts too *arghya* is an abbreviation for this ritual act. *Hastārghya* (Dkv₄ 8^r) is water for the hands, *pādārghya* (Dkv₄ 6^v) is water for the feet; *pratyarghya* (Dkv₄ 4^r) is water for repeated washing.

āsana (Skt.), “seat”: Offering of a seat for deities as well as for ritual participants (priest, *yajamāna*, *nāyali* and others); the seat is mostly prepared with a drawn diagram (*yantra*), preferably a → *svastika* (*svastikāsana*: Dkv₁ 1^v, Ipv 9, Skv 6^r *et passim*), or lotus (*kamala*), or built up as a special seat or throne; it is often worshipped with flowers (*puṣpa*) or vermilion; a standard formula is *idam āsanaḡ namaḡ, puṣpaḡ namaḡ* (Dkv₁ 13^v). There is no special mantra for offering a seat, but in Dkv₃ 32^r the text of PG 1.3.4 is quoted. Another frequently used term for the ritual seat is *viṣṭara* (e.g. Dkv₃ 32^r, 38^r; Dkv₄ 10^v).

āśīrvāda (Skt.), “blessings”: Recitation of auspicious mantras or words at the end of a ritual, just before → *visarjana*, sometimes presented with flowers and → *tika*. At times, *āśīrvāda* follow *svagā* (Dkv₂ 7^r, Dkv₃ 59^r) or *candanādi* (Dkv₄ 5^v), or goes together with → *abhiṣeka* (Dkv₄ 6^r), *siphārati* (Dkv₄ 6^r, 7^r) and → *pratiṣṭhā* (Dkv₃ 61^v); cp. *svastivācana*.

āśmārohaṇa (Skt.), “the ascension of a stone”: a traditional subritual in the marriage ritual (Dkv₃ 57^r; Dkv₄ 33^v); it sometimes goes together with → *lāsālāva yane*, “grinding lentils on a stone”.

balī(pūjā) (Skt.), “worship with offerings of food (*balī*)”, i.e. cooked rice or beaten rice (*baḡi*) and/or cooked food (meat, fish, alcohol) to the Aṣṭamātrkā and other mother goddesses, Kṣetrapālas, spirits, ancestors, and supplementary gods. *Mahābali*, the main *balī*, is generally dedicated to the Nine Mothers (Pgv 3) or identified with Bhairava, often discarded on an absorbing stone (→ *chvāsah*, *pikhālakhhu*: Dkv₁ 7^v; Dkv₃ 50^v) to pacify the ghosts (*piśāca*). The term is also used for the main offering to a tantric deity if it includes animal sacrifices; it then practically means “animal sacrifice”. *Pañcabalīpūjā* (Dkv₁ 16^v; SvVI:4; SvVII:2). Mantras: VS 16.5 (Dkv₁ 21^v; Dkv₂ 2^r; Dkv₃ 23^v, 25^r, 27^v, 60^v; Skv 1^r, 14^r), VS 23.19 (Dkv₃ 25^v, 64^v) or VS 20.21 (Dkv₄ 35^v).

balī piye, “warding off evil spirits”, implies that the *nakhū* touches the right shoulder of the bridegroom and the left shoulder of the bride with pieces of *gvajā* (VPS p. 50).

barā chukayegu, var. *bādhāna chucake*, “offering of unhusked rice” (Dkv₃ 28^r, 60^v, 61^v; Pgv 14; Skv 15^v); in *bare chuyegu* it also means almsgiving.

bhuṣinḥa chāygu or **tikegu**, “to make a mark with vermilion” onto the forehead and the parting the hair on the occasion of Bāhrā, Ihi and marriage (Ipv 13); cp. *tikā*. The act of marking the parting is also called Skt. *sindūrārohaṇa* (Pgv p. 49; VPS p. 57, 59). Mantra: VS 13.52 (Skv 1^r).

cakraphañi (Skt./Nev.), “round crown (?)”, also called *phalīdyah*, *phalini* or *phañiñī*: A representation of a god (*phalīdyah*) in a round cup made of paper painted by the Citrakāras, mostly used in Kaytāpujā and Ihi. For Buddhists, the deity is mostly considered as Tārā. (Nev.) *phalini* (var. *phalina*) *chāye* also means offering fruits and vegetarian saltless food (Dkv₃ 22^v, 23^v, 24^v, 27^r, 28^v; Dkv₄ 8^r; Ipv 15; Skv 15v). Mantra: VS 20.50 (Dkv₂ 6^r; Dkv₃ 27^v; Skv 14r). Cp. Rospatt 2010: 241-2.

chvāsah vāygu, “to throw, abandon at the *chvāsah*”, e.g. Dkv₁ 8^r; Dkv₂ 2^v. The *chvāsah* is a stone at cross-roads where impure material is discarded and absorbed (*kalā* or *kalah vāygu*), e.g. impure food, leftovers, the umbilical cord, the dresses and beds of a dead person later collected by ritual specialists, e.g. the Jugīs. However, it remains often uncertain which deity resides in the *chvāsah*. It is frequently regarded as a mother or grandmother deity (*aji*, *ajimā*), often also called Chvāsah Ajimā, but it is also believed that the unpacified ancestors (*pitri*) and ghosts (*piśāca*) reside there (Toffin 1984: 486, Gellner 1988:107).

coaki hvalegu, “to scatter rice”: →*pratiṣṭhā*.

dakṣiṇā (Skt., Nev. *dachinā*, *desnā*), ritual “payment” given by a client (*yajamāna*) to the priest and other ritual specialists mostly with coins and bank notes. In Newar rituals *dakṣiṇā* is also offered to gods and texts as well as the bridegroom or helpers, e.g. Dkv₁ 20^r; Dkv₂ 8^r; Dkv₃ 24^r. *Dakṣiṇā* is often preceded by →*annasamkalpa* and followed by recitation (*vācana*), e.g. VS 1.10 (Skv 16r).

dhaubaji nākegu, “to feed yoghurt mixed with flattened rice”; it generally comes *before* the ritual and is offered by relatives of the main person for whom the *saṃskāra* is performed, e.g. Dkv₂ 6^r; Ipv 42

dhaupati, dhau svagā →*svagā*.

dusala kā →*kumahkā*.

dyah chāye, “to offer to a deity”, to offer a small portion of food to the *deities* before eating, generally followed by encircling with water drops (Svp p. 59, 63).

gogrās(a) (Nep., Skt.; Nev. *golāybvā*), “cow’s mouthful”: Flattened rice, ginger and pieces of salt placed on a leaf (*jēlāapte*). *Gogrās* is sometimes believed to represent the cow, for instance in the *gaṇa* (=Gaṇeśa) *gogrāsakaumārīpājā* (Dkv₁ 17^r; Dkv₃ 65^r, 69^v; Skv 4^r; VPS p. 49) that often follows *gogrāsa*. In the Buddhist context *gogrās* is sent to the *caitya*.

gurumaṇḍalapūjā (Skt.), “Worship of the *maṇḍala* of the Guru (Vajrasattva)”: the beginning subritual in Buddhist rituals (KbM p. 2; VPS p. 49, 50): see Locke 1980: 81-95, Gellner 1991b and 1992: 149ff., M. Bajracharya 2005.

gvē (var. *gvāy*, Nep. *supārī*, Skt. *pūgīphala*) *sāye* (var. *lava lāye*), “to exchange *betel* nuts, i.e. the fruit of areca palm (*Areca catechu* L.)” between the bride and the family members in marriage (KbM p. 4; SvV p. 5, 6; VPS p. 58); or *gvē chāyegu*, to offer betel nut to a deity (VPS p. 52). Though a central ritual act in Hindu and Buddhist marriages, the exchange of betel nuts is not mentioned in the texts. *Gvē biyegu*, “to give betel nuts (to the bride)”, is a confirmation ritual of the marriage. The giving of a betel nut together with a coin (*gvay dā biyegu*) is a formal invitation. *putugvē* (var. *putugvay*) are ten betel nuts and a coin wrapped in a colorful cloth to form a pouch that offered by the bride to her family members.

homa (Skt.), “burnt oblation, fire ritual”, also *havana* or *yajña*: Burning of fire wood in a pit ritually prepared with ghee and a drawn *svastika*. The Brahmin or Bajrācārya priest and the sacrificer (*yajamāna*) pour ghee and throw grains and other ingredients (fruits, lentils etc.) into the flames – all accompanied by Vedic or Buddhist *mantras*. According to Marāsinī’s *Vivāhapaddhati* (*Karmakāṇḍabhāskara*) the sequence of *homas* in the marriage ritual is as follows: Preparing the ground (*homaprīṣṭhabhūmisampādana*), ritual intention for the *homa* (*homasamkalpa*), *āghārājyahoma*, *mahāvyaḥṛīthoma*, *pañcavārūṇīthoma*, *rāṣṭrabhyāddhoma*, *jayāhoma*, *abhyātānahoma*, *guptāhuti*, and *lājahoma*. The terms depend on the ingredients that are thrown into the fire or on the deities to whom it is offered. The Dkv_{3,4} only know the last five. In the concluding *pūrṇāhuti* all ritual specialists join in the last offering to the fire. In the marriage rituals, the *homa* is not performed any more at Ihi. Cp. Gray 1979, Gellner 1992: 157-159, Kropf 2005: 384ff.

hvākegu (var. *homkegu*), “to join, unite”, the subritual of the marriage ceremony in the groom’s house in which the heads of the bride and groom are joined. In the Buddhist context the eldest male of the clan pours over the joined heads (DkvGv 8; VPS p. 57).

janta vanegu (var. *lā sva vanegu*, Nep. *janti*), lit. “to go seeing the road (*lā*)”, marriage.

kalaśābhīṣeka →*abhīṣeka*.

kalaśapūjā or *–arcana* (Skt.), “worship of the vase or flask”: The worship of a sacred vase is a very common part of almost every Newar ritual. The deity is mentally and ritually invoked and summoned into the sacred vase and then worshipped (see for instance Dkv₃ 21^v). Often several *kalaśas* or a group of eight auspicious *kalaśas* (*aṣṭakalaśa*: Dkv₃ 21^v, 48^r; Dkv₄ 6^v, 22^r; Skv 14^r, 16^v; SvV p. 1) are used; the main vase (Skt. *mūlakalaśa* or *pūrṇakalaśa*) is mostly placed in the middle of the sacrificial space. At the end of the ritual the *kalaśas* are often released (*kalaśavisarjana*: Dkv₁ 10^v; Dkv₂ 7^r). The Brahmā, and Gaṇeśa or Ināya Kalaśa are especially important for the fulfilment and auspiciousness of the ritual. Cp. Locke 1980: 95-103, Gellner 1992: 151-157.

kāyabhaḥpūjā, “worship of the *kāyabhaḥ* plate (containing both yellow and red vermilion)”. The worship of *kāyabhaḥ* as Vajravārahī usually accompanied by the worship of *mvaḥni* (→*tikā*) as Cakrasaṃvara *kāybhā* plate (VPS p. 49, 60).

kḥau kāyegu, “to take mustard oil (paste)”, also *sarvakhau* (Ipv 6), “everything with oil-cake”: Applying pulverised oil-cake, mixed with sesame paste and water used for purification, e.g. on the first or tenth day after death, after shaving the boy’s head (Dkv₂ 8^r) and after paring the girls toenails. Sometimes used together with →*sarvośadhi* (Dkv₂ 6^r, 8^r).

kīgaḥ, rice grains; cp. *aḥsata*

kisli (var. *kisalī*), from *ki*, “rice” and *salī*, “clay saucer”: Offering of a small clay saucer with rice, a betel nut and a small coin, often placed on the →*kalaśa* or hanging from the ceiling or offered to a deity, making mother earth (represented by the clay pot), Dhānya-Lakṣmī (grains), a minister (nut) and the king or the population (coin) witnesses of the rituals. *Kisli* is an essential part of →*mimicā*. Though of essential importance, the term is not found in the texts.

kumāḥkā (var. *kumārīkā*), “the thread (*kā*, Skt. *sūtra*) of the Kumārī”, or (Skt.) *śatabṛndikā* (Dkv₃ 27^v; Dkv₄ 17^v), lit. “pure thread”: A yellow or white cotton thread sometimes spun by a virgin (*kumārī*) and used for connecting deities and other purposes. During Ihi rituals the body length of the girls is measured by the thread 108 times and then worn as a garland with 12 offerings knotted to it, and during Kaytāpūjā the height of the boy is sometimes measured two by hundred-and-eight times, or the thread is bound around the head of the boy (Dkv₁ 2^r; Dkv₂ 6^v). For this purpose, sticks are placed on the head and below the feet around which the thread is 108 times bound. In the Buddhist marriage the *kumārī-kā* is used binding knots in the hair of the bride (VPS p. 62).

lasakusa (var. *laśakuśa*, *laśaḥ kusaḥ*, *lā/lā svaye*): “Welcome” ritual at the threshold of a house or a courtyard, often performed by an elderly woman before or during a ritual (Dkv₃ 21^r; Pgv 1, 3). The received person gets the hands sprinkled with water and powder of beaten rice with husks (*cvakā bajī*). Although a commonly performed welcome ritual, *lasakusa* is mentioned only in Skv 43.

lāsālāva yane, “taking somewhere by pulling hands”: The reception of somebody by the eldest male or female of the clan by taking one’s hand and leading to a ritual seat or place (Dkv₁ 7^r; Dkv₂ 1b; Dkv₃ 21^v; Skv 14^r), sometimes assisted by somebody who drips water in the front.

lusi (var. *rlusi*) *dhenegu* or *pācake*, “paring of the nails”: The ritual or symbolic paring of the nails of the feet by a barber’s wife (explicitly: Dkv₁ 20^v) as part of the body purification prior to several life-cycle ritual. In

the case of Kaytāpūjā, the father’s sister (*nini*) has to collect the toenails (Dkv₁ 20^v; Dkv₂ 8^r). It goes often along with colouring the feet with red colour (→*alataygu*). Since no priest is present during this sub-ritual, no mantra is recited; however, even the priest has to get his toenails pared (Dkv₃ 21^r). *Lusi thikeyu* is a symbolic paring of the toenails which are just touched with a special knife or tool.

māsa gheḍe yāygu (var. *māy ghiri-ghiri yāygu*, *māy nyeygu*), “grinding of (black) lentils”: Purification ritual for warding off the evil; see Pgv 9: *om sarvavāpā mardaya* (read: *sarvavāpā mardanaḥya*) 2 *hum svāhā* (“Om, salutation to the grinder of all evil, hail!”). Performed by Ihi girls (Ipv 45; Pgv 9; Skv 16^r), bride (Dkv₃ 21^v, 61^r, 68^v), or groom (Dkv₃ 28^r; Dkv₄ 6^v, 7^r, 39^r). Mantra: VS 34.6 (quoted in most references given above).

matā-phā-tācā-pūjā, “worship with lamp, measuring vessel and iron key(s)”: Purifying worship with lamp (*matā*, often *sukūdā*), a measuring vessel (*phā*) and iron key(s) (*tācā*) over the head, often held together with two hands. Mantras for *matā-phā-tācā-pūjā*: VS 3.12 (Dkv₃ 22^r, 23^v, 25^r, 27^v, 60^v, 67^v, 70^v; Dkv₃ 27^r; VPS p. 50 *et passim*), or RVKh 2.4.1b (Dkv₁ 8^v, 21^r; Dkv₂ 4^v, 6^v; Dkv₄ 5^v, 7^r; Ipv 3; Skv 14^r) – occasionally together with VS 20.50 (Dkv₁ 1^r, 4^v, 7^r) or VS 13.52 (Dkv₃ 22^r, 25^r, 27^v, 60^v, 71^r). If there is differentiation of worship and waving, the latter sometimes goes with RV 5.51.11 (Dkv₃ 22^r, 24^r, 27^v, 67^v, 71^r) or VS 3.63 (Dkv₃ 61^v).

matā, “light, lamp” (Skt. *dīpa*), is lighting and waving (*tvaye*) of a lamp performed with the →*sukūdā*, a simple clay saucer with oil and a wick (*pālā*), or just a lit wick; the mantra for *matā* is sometimes VS 22.1 (Dkv₁ 1^v; Dkv₃ 22^r; Skv 21^r). Cp. *siphārati*.

tācā, “key”: In the Buddhist VPS (p. 56) the head, shoulder and elbow of the bride are to be touched with the key three times. The newly married wife is taken into her husband’s house by holding the iron keys hold by her mother-in-law or *nakhī* (ibid.).

phā, “the measuring vessel”, can be seen as a variation of the ancient *pūrṇapātra* prescribed, for instance in marriage rituals (Winternitz 1892: 82). It is declared as (measuring) vessel (GobhGS 1.9.6), which is according to commentaries filled with *inter alia* (100 or 128) handfuls (Skt. *muṣṭi*) of cereals.

mīmīcā (Nev.), “small tray or flat plate” made out of bamboo with →*kisli* as well as mustard oil in a clay saucer, flour, *svahā* (flower rice), a coin and meat, given to the barber (Ipv 5).

mvaḥni →*tikā*.

nāmaḥ or *nāmaskāra* (Skt.), “greetings, salutation”: Very frequent ritual salutation (mostly with flowers

and invocations) of deities placed on a special seat (→*āsana*) prepared by a diagram (*maṇḍala*, *yantra*), often with →*svastika*.

nasalā (var. *nusalā*, Skt. *ācamana*) – purification by sprinkling water to the mouth (VPS p. 47, 55, 58; SvV p. 1); in differentiation to *ācamana* it is not mouth rinsing.

nhāykā kenegu, “to show the mirror”: A ritual mirror shown by the priest or the *nāyah* to the participants at the end of the ritual (Dkv₁ 20^r). It is said that the mirror is for the auspicious seeing of one’s face (Dkv₁ 8^v) or soul (*ātmaśarāna*), or a representative of the full moon (Dkv₄ 39^r; SvV-I p.4) or sun as the witness of the ritual. This act sometimes comes with the recitation of the →*pūrṇacandramantra* (Dkv₁ 10^v, 20^v) and is followed by releasing the sun as witness (Dkv₁ 10^v; Dkv₂ 7^r). The mirror has to be cleaned (ibid.) and is sometimes marked with a →*svastika*, or by drawing a moon (*candra*) or *om* on it. The mirror is also regarded as Śrī and regarded together with the vermilion pot as Lakṣmī (Dkv₁ 18^v; Dkv₃ 65^v; Dkv₄ 26^v; KbM p.7; Pgv 3; Skv 4^r). In the marriage ritual, the father should take the mirror, and the mother the vermilion pot (SvV-I p.6); both present these items to their daughter as a kind of farewell gift. The mantra is mostly VS 12.57 (Dkv₃ 52^r, 65^v; Dkv₄ 26^v). In VPS p. 47 a leaf is declared as mirror.

nirañjan yāygu; var. *nrmachana* or *nirmachana*, from (Skt.) *nirājana*, “making bright” or (Skt.) *nirañjana*, “spotless” (cp. Gellner 1992: 361 fn.17): Waving with a small clay saucer with burning charcoal in which a lit wick, rape and ३३३३mustard seeds, a flower and rice are offered in order to destroy the evil, to remove sins and obstacles (KbM p. 2, 4; Skv 14^r; VPS p. 50). It is waved across and then brought to the threshold stone (*pikhālākhu*). DCN s.v. *nirmmachanādi*: “a ritual act of putting yellow mustard seed and reddish brown mustard seed in a small clay pot and make hands warm and then touch one’s eyes”.

nisalā (*nislā*, *nislāh*) *biyegu*, “to give a plate with pure (food)”: Prestation or offering of wheat flower, flattened rice, *sweets*, a coin, ginger, or other things given at the end of a ritual to the priest (Ipv 31, 33).

nyāsa (Skt.), mental commitment and ritual assignment of deities and mantras to body parts, usually at the beginning of a ritual or subritual, often before *arghapātra* (Dkv₃ 28^r, 47^r; Dkv₄ 3^r *et passim*); sometimes it is dissolved with →*visarjana* (Dkv₁ 20^r; Dkv₂ 7^r; Dkv₃ 59^r; Skv 5^r).

pañcagrāsa (Skt.), feeding of five handfuls and eating with five fingers in a special way;

pañcāmṛta (Skt.), “five nectars”: A mixture of milk, curd, ghee, cow urine and honey (KbM p. 3). Mantras: VS 18.36, 23.32, 13.27, 5.38 or 6.1, 16.24 and 1.10 (Dkv₁ 12^v)

phā →*matā-phā-tācā-pūj*

phalīdyah, **phalinī**, **palina** →*cakraphaṇi*.

prasād(a) (Nep., Skt.), “clearness, purity, divine grace”: Blessed food, flowers, *tikā*, threads etc. given by the priest to participants in the ritual; sometimes the *prasād* can also be taken without a priest handing it over. Though part of almost any worship, *prasāda* is explicitly mentioned in the texts only randomly: Dkv₃ 28^r (with VS 25.19); Dkv₄ 5^r (as part of MS 11.9.3.32), 8^r (with VS 25.19); Skv 14^r (with VS 10.20); VPS p. 63

pratiṣṭhā (Skt., Nev.), “establishment”: Throwing of popped rice across the sacred place at the deities (Dkv₃ 56^v and 67^r on the *kalaśa*) and the main ritual participants, mostly at the end of a ritual (Dkv₁ 8^v *et passim*). Mantra: VS 2.13 (for references see Mantra index). Computational analysis has shown that before the act is performed, the mantra is recited. In the Buddhist context the dismissal of deities with scattering of rice is called *kigaḥ tine* (VPS p. 51). Cp. Rospatt 2010: 243-6

pūrṇacandra(-verse) (Skt.), “(verse of the) full moon”: Recitation of an unidentified verse recited at the end of rituals after which the ritual mirror (→*nhāykā kenegu*) is cleaned and shown to the participants in order to show their soul (Dkv₁ 10^v, 20^v; Dkv₂ 2^v; Ipv 43). In Dkv₄ 39^r the full verse is quoted: “The divine mirror resembling the full moon is (granting) welfare; having seen the shadow image of the self (in the mirror) there will be success and wealth.

puṣpabhājana, “the flower basket or vessel (or *pūjā* plate)”: It has to be touched by the *yajamāna* during the →*saṃkalpa* and afterwards to be given to the priest at the beginning of a ritual (Dkv₁ 1^v, 7^r; Dkv₂ 1^v, 3^r; Dkv₃ 47^r, 62^r; Dkv₄ 1^v, 2^r, 3^v, 27^r; Ipv 1; Skv 1^r, 2^v), often with the *sidhir astu* or →*yathāvāṇa mantra*.

In VPS 60 the flower container is called *puṣpabhāṇḍa puṣṭikasūkta* →*sānti-puṣṭikasūkta putugvō* →*gvō*.

sā khāyegu, **sā dhene**, “to cut or shave the hair”: In some rituals the hair is cut (Dkv₁ 1^r) and then brought to a nearby river (*sā cikaygu*), sometimes by the *nini* of the initiated boy.

sagā →*svagā*.

sāit, **sāit** (Nev./Nep.): The astronomically calculated auspicious moment for the celebration of the core element of a ritual. The moment is calculated by an astrologer (Joṣi) and written on paper that is fixed at the wall of the room where the ritual takes place; sometimes it is framed. Cp. *yathākarma*.

samay(a) (Nev./Nep.), “time”, or *samaybaji*: Small cold meal of flattened rice (*baji*), popped rice, dried fish, roasted meat of the sacrificial animal, an egg, black soybeans and raw ginger, representing the five elements (*pañcatattva*) fed to deities and participants of a ritual: Dkv₃ 7^r; Dkv₄ 3^r; Pgv 2.

saṃkalpa (Skt.), “(declaration of) ritual intention, solemn vow”, also called *vākya* or *mahāvākya* (Ipv 26): Ritual decision for a certain purpose (see esp. Dkv₃

- 59°), e.g. for →*anna*, *kanyadāna* (Skv 16°; VPS p. 49), *phala* (Dkv, 9°), or *pājā* (KbM p. 2; Pgv 1; SvV-I p. 1; VPS p. 49). In Newar rituals the *saṅkalpa* is often spoken by the priest in the name of a delegated *yajamāna*, e.g. the *nāyāḥ* or a representative from a *guthī* as the client; cp. Michaels 2005.
- śaṅkha** (Skt.), “conch”: The conch is used for invocation by blowing into it, pouring *argha* water (Dkv₄ 11°; VPS p. 56), milk onto a deity. It is mostly placed on a tripod, used by girls on the occasion of *Bārha* for the first time.
- śāntika-puṣṭikasūkta** or *-mantra* (Skt.), “Recitation of peace and strength”: The *śāntisūkta* or *-pāṭha* is a pacifying recitation of ṚV 2.42.1 (Dkv₁ 7°), 5.51.11ff (Dkv₁ 7°, 19°; Skv 5°) or 7.35.1-15; VS 36.8-12, or AV 19.9-11, verses that are mostly recited at the end of rituals (Dkv₁ 7°; Dkv₂ 17°; Dkv₃ 69°; Dkv₄ 40°; Skv 5°, 17°). It is often recited together with the *puṣṭikasūkta*, twenty verses from VS: see Dkv₁ 22°-21° (sic!) and Skv 5°-5°. For the concept of *śānti* in a Newar context see Kropf 2005: 217-233. Comes occasionally with →*svastivācana* (e.g. Dkv₁ 19°).
- saptapādī** (Skt.), “seven steps”: In Bare chuyegu, the first seven steps the Buddha has taken after his birth; in the marriage ritual (Dkv₃ 58°; Dkv₄ 33°) and *Ihi* (Skv 17°) the first seven steps of the girl. In Newar marriages – in contradistinction to other Hindu marriages – this rite is not performed. Mantra: PG 1.8.1-2.
- sarvośadhi** or *sarvaśadhi* (Skt.), “all medicine”: A collection of herbs available in local shops used for the “healing” of a *homa* sacrifice and other purposes (Dkv₂ 6°, 8°; KbM p.1). Dkv₄ 34° has a list of *sarvaśadhi*. Applied sometimes with →*khau*. It is believed that the fire needs medicine after having digested too many things; cp. Kropf 2005: 552f.
- sarvakhau** (Skt., Nev.) →*khau*.
- śatabryndīkā** →*kumaḥkaḥ*.
- sinhamhū** – “main (pot of) vermilion”: cylindrical container with tiered top for pigments (see Levy 1990: 641) for the →*bhuṣinḥa* or →*tikā*.
- siphā** (or *siphāna*) *luyegu*, “to ritually pour (fruit pieces, popped rice and flowers) from the measuring vessel (*siphā*, probably from Skt. *śrī* and *phala*, cp. Skt. *puṣpavṛṣṭi*, “rain of flowers”)” (Dkv₁ 2°, 8°; Dkv₂ 4°, 7°; Dkv₃ 6°; Dkv₄ 39°; Pgv 13; VPS pp. 51, 56, 63): Pouring of small pieces of ritual fruits and flowers over the head of participants (Skv 5°), often taken from the *siphā* (mod. Nev. *siphā*), “a wooden measuring vessel,” with a mixture of any fruit pieces with popped rice (*lāvā*), flowers, coins etc. Comes often with Skt. *ārati* (“light”), i.e. *siphārati* (Dkv₁ 8°, 20°; Dkv₂ 2°, 7°; Ipv 14); Then it mostly means waving lights (in front of an image or person) using the wooden measuring vessel with a →*suktāda* lamp. Mantras: VS 12.89 (Dkv₁ 20°), 2.13 (Ipv 14). In Buddhist rituals it is generally poured from the bell. Cp. *puṣpabhājana*.
- sukūdā-, sukūṇḍāpūjā** (Skt./Nev.), “worship of/with a vessel of oil (Nev. *su*)”: a lamp with an oil-container and an image of Gaṇeśa representing, however, Sūrya as the witness (sometimes also Agni-Aiśvaraṇa, or Śiva and Śakti), usually made out of bronze. When something is given to the *sukūdā*, it is given to Gaṇeśa, not to Sūrya; but when the wick is lit, it represents Sūrya. Mantra: VS 22.1 (see Mantra index for references). Although part of any Newar ritual the *sukūdā* is comparatively seldom mentioned in the texts: KbM p. 2, 7; SvV-I p. 1; Sv-II p. 1; VPS p. 47, 63.
- svagā, sagā, svagona**, (Nep.) *sagūn*, (Skt.) *saḡuṇa*, “well-wishing food” (lit. “with good qualities, with virtue”): Presentation of certain items such new dresses and rice, dried fish, red powder, flowers, eggs, lentil cake (*vah*), coins, alcohol (*aila*) etc. for giving the auspicious *tikā* (Dkv₁ 2°; Ipv 4, 13, 44; KbM p. 3; Pgv 12, 14; Skv 5°, 14°; SvV-I p. 5-6). In the Parbatīya tradition *sagūn* is sometimes a *tikā* with yoghurt. Cp. Gellner 1988: 108. Often given from *dhaupati* (Nev.), “flat (bowls of) yoghurt”, a pair of small cups or saucers with yoghurt used for a representation, especially in a Buddhist context, of the Four Brahmāvihāras or Eight Immortal Beings (*aṣṭacirañjīvi*), and for a *dhau svagā* (Dkv₁ 17°; Skv 4°; SvV-I p. 6), i.e. a mark with yoghurt on the right (men) or left (women) temple.
- svastika**, a mark on persons or things denoting good luck; cp. āsana.
- svastivācana** or *-vākya* (Skt.) “declaration of wellbeing”: Recitation of auspicious verses, especially ṚV 5.51.1ff (Dkv₁ 19°, 20°; Dkv₂ 3°, 3°; Dkv₄ 19°). Cp. VbP p. 27 and Monier-Williams, s.v. *svastivācana*, “a religious rite preparatory to a sacrifice or any solemn observance (performed by scattering boiled rice on the ground and invoking blessings by the repetition of certain Mantras).” For the Buddhist *svastivācana* see VPS-II pp. 48, 50; full text in Appendix 1, Buddhist Mantras and Dhāraṇīs, s.v.: *svasti vah kurutām*.
- svayamvara**, “voluntary choice (of the husband)” in the marriage (SvV; VPS p. 49-51); among Newars the ritual is practised only since few decades.
- tācā**, “key”: Traditional iron key to touch head and shoulders and used to be waved over the head of participants (→*matā-phā-tācā-pūjā*) or to knock on the *chvāsah*. When entering the bridegroom’s parent’s house the bride is led by holding the iron key (VPS p. 56).
- tikā**, Nep. *tikā*, Skt. *tilaka*, “mark”: A mark on the forehead usually made with vermilion or sandalwood (*candana*: Dkv₁ 1°, 2°, 10°, 12°, 20°; Dkv₂ 7°; Dkv₄ 39°; Ipv 45; Skv 5°; VPS p. 56) to honour someone; →*svagā*. Often given by the priest or elder member of the lineage (KbM p.7). Mantra: VS 13.52 (Dkv₁ 8°, 20°), or VS 33.35 (Dkv₁ 20°; Dkv₂ 8°; Skv 1°; SvV-I p. 1). The vermilion is taken from the *sinhamhū* (Nev.), “main (pot of) vermilion”, cylindrical container for

pigments (see Levy 1990: 641) for the *sinha* or *tikā*, or from the →*kāybhāḥ*. For a golden *tikā* see Skv 14^r; for stroke of soot on the forehead (*mvaḥni* or *mohanṭ*) signifying the sharing a sacrifice, see VPS p. 49, 62. Cp. *bhuī sinha tekegu* and *svagā*.

vākiijāki (Nev.): Mixture of unhusked (*vā*) and uncooked husked (*jāki*) rice, also called *matāki*. The rice mixture is often used as the base for →*sukūda* and the sacred vase (→*kalāśa*).

varabandhana (Nev. *kalyā nhyākegu*) – a subritual of marriage ceremony where the bride is presented a golden bangle (*kalyā*) (VPS pp. 47-8).

veda (Skt.), “knowledge, holy scripture”: In Newar ritual texts, *veda* mostly means the recitation of Vedic *mantras* beginning generally with *om̐* (Dkv₁ 1^v et passim).

visarjana (Skt.), “removal”: Dismissal, ritual release of the deities and cleaning of the ritual place (Dkv₁ 7^v et passim).

yathākarma(*sa* or *tvam*), “as it fits for the ritual”, the auspicious time for the core act in a ritual (Dkv₁ 7^r, 9^v, 21^v; Dkv₂ 1^v, 3^r, 4^r; Dkv₃ 21^r, 25^r; Dkv₄ 6^v, 32^v; Ipv 2; Skv 14^r, 16^v). In the texts *yathākarma* is sometimes

identified with →*sāit* although some priests use *yathākarma* also for the auspicious time of sub-rituals or for a pause between two ritual acts.

yathāvāṇa (v.l. *yathābāṇ*): abbreviation for a formula (*kavaca*) for protecting the ritual: *siddhir astu kriyārambhe vṛdhir astu dhanāgame puṣṭir astu śarīreṣu śāntir astu gṛhe tava sarvavighnaprasamanam sarvaśāntikaram param, āyu putram ca kāmam ca lakṣmī samtānavardhanam, yathā bāṇa(pra)hārāṇam kavacam bhavati vāraṇam*. “May the beginning of the rite be well! May there be an increase in gaining wealth! May there be vigour in the bodies! May there be peace in your house! (May) all the obstacles be calmed down, (may) there be all embracing highest peace, (may you attain) long life, (many) son(s), (fulfilment of) desires, increase in wealth and progeny. Like a shield protects from the blows of arrows (similarly this ritual will be a protective shield against the blows of all sorrows).” The formula is mostly spoken while handing over the *pūjā* plate of offering water (*sūryārghya*): see Dkv₁ fol. 12v, SvV p. 1, or Rāj p. 20; and Kropf 2005: 247f. and Gutschow/Michaels 2008: 203.

III. Glossary

N.B. Entries marked with an asterisk (*) are elaborated in more detail in App. II.

āba, var. *āmvaḥ* (Skt. *āmalaki*, Nep. *amalā*) – emblic myrobalan (*Phyllanthus emblica* L.)

**abhīṣeka* (Skt.) – “sprinkling (with water)”: ritual bath, ablution

ābhyaḍayikaśrāddha → *nāndī(ka)śrāddha*

**abīr* – deep red powder, used with yoghurt and rice grains to mark the forehead (→ *svagā*)

Ācāju – Hindu Tantric priest

ācā luyegu – Tantric initiation of a Vajrācārya which makes him a fully ordained Vajrācārya priest

ācamana (Skt.) – ritually sipping water (cp. *nasalā*)

āgāchē – house (*chē*) or temple for → *āgāḍyaḥ*

āgāḍyaḥ – esoteric deity of a clan or subcaste

ailā, var. *aylāḥ* – wine, liquor (made of wheat)

ajimā – grandmother, midwife, evil spirit, the Goddess Hārītī

akṣamālā (Skt.) – rosary

**akṣata* – (Skt.; Nev. *akhe*; Nep. *akṣat*) – rice used in rituals from which all defective grains have been removed; cp. *kiḡaḥ*

**ala* (var. *alah*) *tayegu* – to colour the feet: colouring of toes with red colour

Alīdyāḥ – a lump of clay worshipped as Śiva or Agni (during Ihi)

āmvaḥ → *āba*

āmvaḥ-hāmvaḥ – a mixture of dried emblic myrobalan (*Phyllanthus emblica* L.) and black sesamum

annaprāśana (Skt.) → *macā jākva*

**annasaṃkalpa* (Skt.) – “the decision for food”

ārati (Skt.) – offering of light (cp. *siphāratī*)

**argha*, *arghya* (Nep., Skt.) – water (lit. “worth, respect”): pouring of sacred water

arghapātra, *arghyapātra* (Skt.) – a pot for → *argha*

**āsana* (Skt.) – “seat”, offering of a seat for deities and ritual actors

**aśtrvāda* (Skt.) – “blessings”: recitation of auspicious mantras or words

**aśmārohaṇa* (Skt.) – “ascending a stone”

aṣṭamaṅgala (Skt.) – eight auspicious signs: endless knot, lotus flower, flag, flask, fish(es), banner, → *cāmara* (fan), whisk

Aṣṭamātrkā – group of eight Mother Goddesses

āvāhana (Skt.) – invocation of a deity at the beginning of a ritual

baji – beaten rice

Bajrācārya → Vajrācārya

**bali* (Skt.) – offering of cooked food; cp. *pañcabali*, *tribali*

**balī piye* – “warding off evil spirits”,

**balipūjā* (Skt.), worship with → *bali*:

**barā chukayegu*, var. *bādhāna chucake* – to touch the head with an offering of unhusked rice

bāre (var. *bare*) *chuyegu* (Skt. *pravrajyā*) – Buddhist initiation ritual for the sons of Bajrācārya and Śākya

bārḥā tayegu (*bārḥā chuyegu*) – pre-menarche ritual of 12 days confinement

bel (Nep., Nev. *byāḥ*, Skt. *bilva*, *śrīphala*) – wood-apple or Bengal quince, *Aegle marmelos* (L.) Corr. ex Roxb.

bhaumacā (var. *bhamacā*) – bride, newly married woman, daughter-in-law

bhoj (Nep., Skt. *bhojana*) – feast

**bhuisinha chāygu* or *tikegu* – “to put vermilion”

bhvaḥ (var. *bhvay*) *pāḥā* – families whose entire members are invited to join feasts

bhvay (Skt. *bhojana*) – offering of a joint meal (*bvay*), (full plate of food = *bva*)

bihā, *bibaha*, *bihāha* (Nep., Skt. *vivāha*) – marriage

bilva (Skt.) → *bel*

byā → *bel*

caitya (Skt.), *cibhāḥ* (Nev.) – a *stūpa*.

cākapūjā (Skt. *cakrapūjā*) – worship of a group of deities in a *maṇḍala* at the end of a ritual

Cālā (Nep. Divākar) – marginally pure sub-caste of funeral torch-bearers

cāmara – fan made of yak’s hair, one of the eight auspicious signs (→ *aṣṭamaṅgala*)

canā – chick peas

candana (Skt.) – sandalwood

cāpūjā – worship of clay that is used for making the → Alīdyāḥ

caru (Skt.) – a mixture of rice, barley, sesamum and pulse with ghee for the *homa* sacrifice

caturthī (Skt.) – ritual of the fourth day after the wedding

cetamuṇa → *sinhamhū*

Chatharīya (Nep.) – caste group whose members consider themselves to rank second only to Brahmins with former courtiers such as Malla, Rajbhaṇḍārī, Hādā, Jośī, Pradhānaṅga, Tīmīlā, Pakuvā, Saiju, and Bhauju or Bhaukaji

chē – house

**chvāsah* – protective stone

cibhāḥ → *caitya*

cipā thiye – “to make the food impure”, to start eating

Citrakār → Pū

dakabaji – mixture of yoghurt and flattened rice → *dhaubaji*

**dakṣiṇā* (Skt.) – a gift mostly presented by a client to the priestly officiant

dambātā – a set of short stands with dish-like shapes on top of which one contains yellow vermilion paste and another one contains camphor, a banana leaf folded to resemble a flower and some herbs to be used for rubbing the hands of the bride’s family members

- daphaḥsvā*, var. *daphvasvā/dvāphvaḥsvā* (Skt. *kundapuṣpa*) – winter jasmine (*Jasminum multiflorum* ROTH)
- darbha* (Skt.) → *kuśa*
- Dasāi (Durgāpūjā, Nev. Mvaḥni) – festival in autumn for a period of ten days to celebrate the mythic victory of Durgā over the demon Mahiṣa
- daśakriyā* (Nep., Skt.) – “the ten works”; death rituals of the first ten days; group of ten life-cycle rituals
- daśasaṃskāra* (Skt.) – ten life-cycle rituals
- dayāpau* – religious certificate for keeping a vow
- degudyaḥ*, var., *deguli* → *dugudyaḥ*
- Deobāju → Rājopadhyāya
- dhālā* – a small beer pot
- dhāraṇī* (Skt.) – Buddhist verse or mantra
- dhau* – yoghurt
- **dhaubaji* – mixture of yoghurt and flattened rice
- **dhaupati* (var. *dhaupaṭṭu*) – a pair of small cups with yoghurt
- **dhau svagā* – ritual food with yoghurt
- dhūp* (Nep., Skt. *dhūpa*) – incense
- dhusaḥ mhiḥcā* – a bag made of red cloth containing unhusked betel nuts carried by the groom’s family during *janti*
- digudyaḥ* (var. *dugudyaḥ*) – ancestral deity
- digudyaḥpūjā* – worship of the ancestral deity
- dīpa* (Skt.) → *matā*
- dubo* (Nep., Skt. *dūrṅā*, Nev. *situ*) – a species of grass (*Cynodon dactylon* (L.) Pers.) common to marshland, survives the dry season, considered as one of the substitutes for the *soma* plant
- dugudyaḥ*, → *digudyaḥ*
- dukhāpikhā* – “inner gate and outer gate”, the space in front of the threshold
- dūrāmbha* – concluding rite of the fourth day; → *caturthī*
- dūrṅā* (Skt.) → *dubo*
- dusala kā* – thread (*kā*) bound on the preparatory day of rituals (in Ihi called *kumaḥkāḥi*)
- dusva*, var. *dusala* – first preparatory day of rituals that last several days
- dusva jā*, var. *dusala jā* – meal with cooked rice concluding the preparatory day of rituals
- dyaḥ* – god, deity
- dyaḥbva* – variety of food offered to a deity
- dyaḥchē* – god-house
- **dyaḥ chāye* – “to offer to a deity”
- garbhādhāna* (Skt.) – insemination ritual
- gāyatrīmantra* (Skt.) – RV 3.62.10 considered to be the condensation of the Veda
- ghaṇṭā* (Skt., Nep.) – bell
- ghyaḥ* (Nep. *ghiu*, Skt. *ghṛta*) – clarified butter
- godāna* (Skt.) – ritual offering of a cow
- **gogrās* (Nep., Skt. *gogrāsa*) – “cow’s mouthful”: food placed on a leaf (→ *jēlālapte*)
- gotra* (Skt.) – ancestral paternal lineage named after legendary seers (*ṛṣi*)
- Gubhāju, var. Guruju – Buddhist Vajrācārya priest
- Guruju → Gubhāju
- **gurumaṇḍalapūjā* (Skt.) – “worship of the *maṇḍala* of the Guru (Vajrasattva)”
- guthī* – socio-religious association; designation of the congregation of its members
- guthichē* – house (*chē*) of a *guthī*
- gvajā* (var. *gvahjā*) – “round cooked rice”: conical piece of cooked rice, watered beaten rice or barley with some vermilion (→ *bhuisinha*), used in Hindu and Buddhist Tantric rituals as offerings to deities or spirits
- **gvē* (var. *gvay*) – betel nut, fruit of areca palm (*Areca catechu* L.)
- **gvēl/gvay sāyegu* – offering of betel nuts by the bride and the groom to family members
- gvaymū* – smaller betel nut
- gyaḥ* (Nep. *ghī*) – clarified butter
- halu* – turmeric (*Curcuma longa* L.)
- hāsā* – winnowing tray made of bamboo
- havana* (Skt.) – sacrifice, oblation
- **homa* (Skt., Nev. *jage*) – “burnt oblation, fire ritual”, also *havana* or *yajña*
- **hvākegu* (var. *homkegu*) – “to join”, “to unite”, the sub ritual of the marriage ceremony
- hyāūsinhaḥ* – red powder used to mark the forehead
- ihi* – initiation ritual for girls, marriage with the → *bel* fruit
- ihipā* – marriage; in Patan also: earthen bowl used in the Ihi ritual
- ikāpakā* – rape and broad-leaf mustard seeds, put on burning charcoal prior to many rituals to drive away evil spirits
- iṣṭadevatā* (Skt.) – the deity chosen by the worshipper as a personal deity
- yajmān* (Skt. *yajamāna*) – ritual sponsor or client of a priest or ritual specialist
- jāki* – husked rice
- jalakalaśa* (Skt.) – vase with (purified) water
- janti* – marriage procession
- jātaḥ* → horoscope
- jātakarma(n)* (Skt.) – birth purification ritual (equated with *macābu byēkegu*)
- jēlālapte*, (var. *jyonālapte*, *jenālapte*) – a leaf of a plant of the curcuma variety
- jeri* – ring-shaped pastry soaked in sugar water
- jicābhāju*, var. *jilājā* – husband of a daughter or sister, wife taker
- Jośi – sub-caste of astrologers
- Jugi (Kusle, Kapāli, Darśandhārī) – sub-caste of tailors, musicians and purity specialists
- jvaḥkvataḥ* – a set of big round brass containers with folded necks that is brought by the groom’s side with the *jantī* carried by a Gatha

jvālānhāykā – ritual mirror surrounded by flames usually made of brass or silver
Jyāpu – sub-caste of farmers
jyonālapte → *jēlālapte*
kājal (Nep.) – soot
Kalādyah (var. *Kalahdyah*) – the non-iconical deity that receives the ritual waste (*kalah*)/*kalah*
kalah ajimā – a deity residing in a stone in public space absorbing offerings to the spirits → *chvāsah*
kalāh vāy(e)gu – to discard the remainder of a feast at a → *chvāsah* stone
kalaśa (Skt.) – ritual vase or flask containing water and/or milk
kalaśābhiṣeka (Skt.) – ritual bathing with the water from the *kalaśas* at the end of a ritual
**kalaśapūjā, -arcana* (Skt.) – “worship of the sacred vase”
kalyā – a bangle made of gold which is sent by the bridegroom to the bride prior to the marriage
kanyādāna (Skt.) – “gift of the virgin”, climax of the marriage ritual
karāṅganyāsa (Skt.) – placing mantras on different parts of the priest’s hands
karuvā (Nep.) – water pitcher
katāmari – doll
katu – ball of cotton
Kau (Nakarmi) – sub-caste of Blacksmiths
kavaḥ – branch of a lineage
kāyabhalhpūjā – “worship of the *kāyabhalh* plate (containing two types of vermilion)”
kaytāpūjā (Skt. *mekhalābandhana*) – initiation ritual of boys
khāyṭhala – “pot of yoghurt and oil”: a pot with diluted yoghurt with oil, salt and turmeric used during Tantric rituals
khē svagā – offering of eggs (*khē*), meat, fish, lentil cake, and alcohol
khvāh svayegu (var. *khvā svaye*) – seeing the bride’s face by the members of her family some days after the marriage
kigaḥ – rice grains used in rituals; cp. *akṣata*
**kisli, var. kisalt* – small clay saucer with rice, a betel nut and a small coin
koḍa (var. *kola*) – a powder made of rice or barley used for cleaning the face and the body
kula (Skt.) – family, lineage
kulchē – house of origin of a patrilineal group
kule – wooden measuring vessel or container measuring two *mana* (*mana* = 0.545 litre or ca. 0.5 kg)
**kumāḥkā* (var. *kumbhakā*) – “the thread of the Kumārī”: a yellow or white cotton thread –
kumārī kā (var. *kumārī sūtra*) → *kumāḥkā*.
Kumārī (Skt.) – (pre-pubescent) girl, maiden, (unmarried) virgin; virgin Goddess
kumārīpūjā (Skt.) – feeding and worshipping virgins
kumbhakā → *kumāḥkāḥ*

kundapuṣpa → *daphahsvā*
kuśa (Skt., *darbha*) – couch grass (*Desmostachya bipinnata* L. Stapf), the most sacred of Indian grasses, stands for longevity
Kusle → *Jugi*
kvacikā sāykegu – “to apply the rice powder and oil”, smearing oil and rice powder on the body
kvalā (var. *kolā, khvalā*) – copper bowl, exclusively used in rituals
kvataḥ – ritual container usually made of brass and of same shape as → *jvahkvataḥ*, but smaller
lākhāmari – pastry used in the marriage
lapte – leaves sewn together to form a plate used during rituals and feasts
lasabhū – the joyous feast
lami (var. *lāmi*) – negotiator, middleman or matchmaker of a wedding
**lasakusa* (var. *lasah kusah*) – ritual welcoming at the threshold of a house
**lāsālāva yane*, “taking somewhere by pulling hands”
limi – a basket woven of bamboo reeds
lūdhwākhā (var. *ludhwākā*) – golden gate, especially of the Bhaktapur palace
**lusi dhenegu* – “to par the nails”
lūsvā – golden flower

madhuparka – a mixture of yoghurt, ghee and honey
māiti ghar (Nep.) → *thah chē*
mālā (Skt.) – garland
maṅgalāṣṭaka – auspicious verses sung during rituals
māmā (Nep.) – maternal uncle; → *pāju*
mandah (Skt. *maṅḍala*) – diagram based on a circle
māri – bread, sweets (*marhi*)
marikasi – pot filled with sweetmeats
**māsaḡheḡe yāye* (var. *māy ghiri-ghiri yāygu*) – the grinding of black lentils
masalā – spices
masalāpvaḥ (var. *mvasipvaḥ*) – pouches containing dry fruits, nuts, sweets and spices
**matā* (Skt. *dīpa*, var. *mata*) – light, lamp
**matā-phā-tācā-pūjā* – “worship with lamp, measuring vessel and iron key(s)”
mau – wrist band made of silver presented to the bride
māy (Skt. *māṣa*) – black lentils
mekhalābandhana → *kaytāpūjā*
melāneuta (var. *melānevata, melānivaḡa*) – Probably a ritual of fire (*me*), water (*lā*) and *naivedya*. According to DCN, “a kind of ritual implement”
mhāpūjā – worshipping the body on the first day of the bright moon in October/November, the first day of the Year according to Nepāl Saṃvat
mhāsusinḡah – yellow powder used to mark the forehead
mhyāymacā – married daughter
**mimicā* – small tray, a small flat plate made out of reed with → *kisli* given to the barber

- misābhū* – “women’s feast”, feast for mother-in-law and bride in which they feed each other
mudrā (Skt.) – a mark, ritual hand gestures
muhūrta (Skt.) → *sāit*
mukh herne → *khvāḥ sāyegu*
mūladevatā (Skt., *pradhānadevatā*) – main deities
mūlakalaśa (Skt.) – main sacred vase
mvaḥṇi (Skt. *mohinī*) – black mark of soot on the forehead signifying the sharing of a sacrifice
- nāgapva* – serpent flask
naivedya (Nep., Skt.) – offering food, mostly fruits and sweets, to a deity
nakhī (var. *naktī*) – the wife of the eldest male of a household or lineage
nakunakhī – the wife of the second eldest male of a household or lineage assisting the *nakhī* during a ritual
**nāma*, *nāmaskāra* (Skt.) – “greetings, ritual salutation”
nānākaśrāddha (*vyddhi-*, *abhyudayikaśrāddha*) (Skt.) – ancestor worship
**nasalā* (var. *nusalā*) – purification by sprinkling water
Nau (Nāpit) – sub-caste of barbers
Navadurgā – Nine Mother Goddesses
Nāy (Kasāi/Kasaī, Khadgī, Śāhī) – sub-caste of butchers
nāyah (Skt. *nāyaka*, Nep. *thakāli*) – head of a group, the eldest male of a family lineage or of a clan
**nhāykā kenegu* – “to show the mirror”
nhepālā → *saptapadī*
nini – paternal aunt
niniāji – paternal grandaunt
**nīrājana* or *nīrāñjan(a) yāyegu* – waving with a small clay saucer with burning coals etc.
**nyāsa* (Skt.) – mental commitment in rituals
nyāsaḥbātā – a metal container wrapped in a red cloth and filled with sweets brought by the bridegroom’s family and handed over to the bride’s family during → *janti*
- pāju* (Nep. *māmā*) – maternal uncle
pañcabali (Nep., Skt.) – five offerings
pañcagavya (Nep., Skt.) – the five products of a cow: cowdung, urine, milk, curds and butter
pañcagavyaśodhana (Skt.) – purification with the → *pañcagavya*
**pañcagrāsa* (Skt.) – feeding of five handfuls and eating with five fingers in a specific way
**pañcākūśa* (Skt.) – a handful of meat (Nep. *choylā*) served with alcohol towards the end of a ritual
**pañcāmṛta* (Skt.) – “five nectars”: mixture of milk, curd, ghee, sugar, and honey
pañcāyana (Skt.) – group of five deities present in many rituals, often Sūrya, Śiva, Viṣṇu, Gaṇeśa and the Giddess or the lineage deity (*iṣṭadevatā*); in SvV p. 5: Sūrya, Sadāśiva, Nārāyaṇa, Gṛhalakṣmī and Varuṇa
- pañcopacārapūjā* (Skt.) – offering of five materials – flowers, incense, light, water and food to a deity
Pāñcthariya (Nep.) – group of high sub-castes inferior to → *Chathariya*
pāñigrahaṇa (Skt.) – “taking hands”, marriage
pāsā, var. *pāsāḥ* – friend, helper
pavitra (Nep. *kuśāūti*) – ring of → *kuśa*; *pavitratrīṇi* – three blades of the *kuśa* grass for making the strainer
pavitratrīṇi – three blades of the *kuśa* grass for making the strainer
**phā* – measuring vessel, → *matā-phā-tācā-pūjā*
phalīmari – a kind of bread
**phalina*, var. *phanina* – food without salt such as fruits, ghee, honey, or milk
**phaṇinī* (var. *phalīdyah*, *phalinī*) – paper cylinder used during Iḥi
phukī – lineage group, close agnates up to the third generation, shares the same → *dugudyah*, all members are → *dumhā*, polluted for a period of ten days
picā – small basket made of reed
pikhālākhu – stone guarding the threshold of houses and temples, absorbs ritual waste on various occasions
pitarah (Skt.) → *pitṛ*
piṭh (Skt. *piṭha*) – seat of a deity in non-iconic form, placed generally outside of the town
pitṛ (Skt.) – forefathers, ancestor of a family or clan, manes (pl. *pitarah*)
pradhānadevatā (Skt.) → *mūladevatā*
Prajāpati → *Kumhāḥ*
prāṇa (Skt.) – breath, vital force
prañitāpātra (Skt.) – vessel with pure water necessary in fire rituals
**prasāda* (Skt.) – blessed food, flowers, *tikā*, threads etc. given to participants of a ritual
pratimā (Skt.) – image (of a deity)
**pratiṣṭhā* (Skt.) – “establishment”: in Newar rituals throwing of popped rice across the sacred place at the deities
prokṣaṇīpātra (Skt.) – vessel with pure water (*prokṣaṇī*) used for purifying in the fire rituals
Pū (Citrakār) – sub-caste of Painters
**pūrṇacandra(-mantra)* (Skt.) – “(verse of the) full moon”: recitation of hymns at the end of rituals
pūrṇāhuti (Skt.) – the full or final offering
pūrṇakalaśa (Skt.) – principal sacred vase
purohita (Nep.) – house priest
puṣpa (Skt.) – “flower”: presenting of flowers to a deity, salutation (*nāma*) with flowers
**puṣpabhājana* (Skt.) – “flower basket”, a plate handed over to the priest by the patron at the beginning of a ritual
**puṣpabhājanamantra* (Skt.) – “the *mantra* for (handing over) the flower vessel (or *pūjā* plate)”
puṣṭikasūkta (Skt.) → *śānti-puṣṭikasūkta*
**putugvē* (var. *putugvay*) – four or ten betel nuts and a coin packed in a pouch

Pvah (Dyahḷa, Mātāṅgī, Poḍe) – sub-caste of sweepers, classified as untouchables
pvatāy – powder of soft white stone for making drawings in a ritual ground

rahasyamaṇḍala (Skt.) – a sub ritual performed after *kāybhahpūjā*; the patron scatters 21 pieces of flowers to represent the Merumaṇḍala and offers it to the guru

rājguru – royal mentor

Rājopādhyāya – Newar Brahmins

sagā → *svagā*

sahabhojana (Skt.) – a joint meal of the bride and the groom

**sāit*, var. *sāit* (Nev./Nep., Skt. *muhūrta*) – astronomically calculated auspicious moment

salāpā – earthen bowl to keep the →*bel* fruit and receive offerings of rice

samādhi dane – contemplation on the deity of a ritual usually performed after *gurumaṇḍala*

samalikachī (var. *samilu*) – bridesmaid who accompanies the bride during the wedding ceremony

**samay(a)* – small cold meal of beaten rice (→*baji*) etc.

saṃgha (Skt.) – congregation, monastic order

**saṃkalpa* (Skt., *vākya*) – “(declaration of) ritual intention”

saṃ pyākegu (Skt. *keśabandhana*) – “hair-binding”, to make plaits of the bride’s hair as a part of marriage ritual

saṃskāra (Skt.) – life-cycle ritual

**śāṅkha* (Skt.) – “conch”: the conch is used for invocation by blowing into it, pouring →*argha* water, milk onto a deity

śānti (Skt.) – pacification, peace

**śāntika-puṣṭikasūta*, -*pāṭha* or -*mantra* (Skt.) – recitation of verses or hymn addressed to peace

sapākhvaḥ – block print to be fixed on the forehead

**saptapaḍī* (Skt., Nev. *nhaypalā*) – “seven steps” ritual

**sarvaśadhi* or *sarvośadhi* (Nep., Skt.) – “all medicine”, a collection of herbs

śataṣṭāṅdikā (Skt.) – a 108-fold yellow thread, cp. *kumārikā*

śatākṣara – the hundred-syllabled *mantra* of Vajrasattva
śeṣāhuti (Skt.) – offering of the remaining seeds and ghee into the fire

śindūra (Nep.) – vermilion (Nev. *sinha*)

sinha – any colour or substance (e.g. ashes) used for →*tikā*

sinhamhū – “main (pot of) vermilion”

**siphā* – measuring vessel with pieces of fruits etc.

**siphā luyegu* – “to pour (fruits and petals) from the wooden measuring vessel (*siphā*)” on somebody

**siphārati* – waving lights with a lamp (in front of an image or person)

Śivācārya →*Tinī*

śrāddha (Skt.) – ancestor ritual

śrīphala (Skt.) →*bel*

śrīvatsa (Skt.) – endless knot, one of the eight auspicious signs (→*aṣṭamaṅgala*)

śruvā (Skt., Nev. *dhagah*, *catuvā*) – sacrificial ladle or spoon

stotra (Skt.) – religious verse or hymn

sujaphva, var. *sājapho* (Skt. *jotiṣmati*) – ballon-vine (*Cardiospermum halicacabum* L.), its fruit that is never used in a domestic ritual, one of the ten or twelve offerings twisted into the →*kumālkhāl/dusala* thread in *Ihi* and marriage

**sukūda* (Skt. *sukunḍā*) – an oil-lamp of bronze or clay with a cup for oil and a Gaṇeśa image

supārī (Nep.) →*gvē*

sūryasākṣī (Skt.) – the sun as witness

sūryārgha (Skt.) – offering of *arghya* water to the Sun

svā – flower

svabhāvopūjā (Skt.) – a part of →*gurumaṇḍala* worship beginning with the bathing of the deity Vairocana, ritual bathing of the self, recitation of Vairocana →*dhāraṇī*, and making offerings to Vairocana, Gaṇeśa and Mahākāla

**svagā*, var. *sagā/svagona* – “well-wishing food”

svagā kāygu – to take ritual food on auspicious occasions

**svastika* (Skt.) – a *yantra*, sometimes marked on persons or things denoting good luck

**svastivācana*, *svastivākya* (Skt.) – “recitation of auspicious verses”

svayaṃvara (Skt.) – “voluntary choice (of the husband)” in the wedding

**tācā* – traditional iron; →*matā-phā-tācā-pūjā*

tamanācā – box for keeping vermilion in separate sections

tarpaṇa (Skt.) – water libation

taumakah – a multi level container that carries roasted beans, sweets

tāy (var. *tāy*) – popped rice

tāymālā – garland of popped rice

techva (var. *tachva*) – barley

thachē – designation of the maternal home of women (Nep. *maiti ghar*)

thakālī (Nep.) – the eldest male of the clan (Nev. →*nāyah*)

thakūcā – a broom like hair brush made of bamboo reeds

thāpī – a ritual jar for rice beer (*thvā*)

thar – sub-caste

thāybhū – “plate for *thāyvaḥ*”: a plate (often on a tripod), together with supposedly eighty-four varieties of food or food without salt

thvā – rice beer

**tikā* (Skt. *tilaka*, Nep. *tikā*) – “mark”: a mark on the forehead

tīpṛvā – a bundle of reed wrapped with cotton strings and dipped in oil to burn

tinī – the priest for death rituals; also known as *Ghāsuācāju*, *Śivācārya*
trisaṃādhi (Skt.) – the contemplation of *Cakrasaṃvara* done in three stages
tvāḥ (Nep. *ṭol*) – well defined quarter of a town
tyāga formula – a formula following the oblations implemented during the *homa* rituals (common form: *idaṃ* N.N. (Dative) *na mama*; “this is for N.N., it is not mine”)
upacāra (Skt.) – offerings in *pūjā*; cp. *pañcopacāra*
upanayana (Skt.) – Hindu initiation ritual, girdling with the sacred thread, → *vratabandha*
vā – unhusked rice
vajra (Skt.) – “thunderbolt, diamond”, Buddhist ritual instrument
Vajrācārya (Skt.) – Buddhist priest
Vajrasattva (Skt.) – the highest ranking deity in *Vajrayāna*
Vajravārāhī (Skt.) – consort of *Cakrasaṃvara*
vākya (Skt.) → *saṃkalpa*
**varabandhana* (Skt., Nev. *kalyā nhyākegu*) – a sub ritual of marriage ceremony where the bride is presented a golden bangle (*kalyā*)
vastra (Skt.) – clothes offered during the ritual
**veda* (Skt.) – “knowledge, holy scripture
vihāra (Skt., Nev. *bāhā, bihār*) – Buddhist monastery

vijayadaśamī (Skt./Nep., *dasādaśamī*) – Victorious Tenth; the 10th day after the new moon in October
visarjana (Skt.) – “removal”: dismissal, ritual release of the deities and cleaning of the ritual place
viṣṭara (Skt.) – a bundle of grass used for the ritual seat
viśvedevāḥ (Skt.) – semi divine forefathers, demigods
vivāha (Skt.) – marriage
vratabandha(na) (Skt., Nep. *bartamān*, Nev. *kaytāpūjā*) Hindu initiation of boys, girdling with the sacred thread → *upanayana*
vrādhīśrāddha (Skt.) → *nāndī(ka)śrāddha*
yajamāna (Skt.) → *yajmān*
yajña (Skt.) – sacrifice (cp. *homa*)
yajñakuṇḍa (Skt.) – fire pit
yajñamaṇḍapa (Skt.) – sacrificial place
yajñopavīta (Skt.) – “holy thread”: sacred thread given to deities and in the *vratabandhana* ritual to the boy
yakṣa, (f.) *yakṣi/yakṣ(i)ṇī* (Nep., Skt.) – a kind of ghost or spirit
yantra (Skt.) – (sacrificial) diagram
**yathākarma* (Skt.) – “at the auspicious time”, a pause between sub rituals
**yathāvāṇa* (v.l. *yathābāṇa*) – abbreviation of a formula for protecting the ritual
yavadaka (Skt.) – ancestor worship by making an offering of barley-water, cp. *nāndīkaśrāddha*, *nāndīmukhaśrāddha*