

KĀṇḌA I

PRAPĀTHAKA I

The New and Full Moon Sacrifices

i. 1. 1. a For¹ food thee, for strength thee!²

b Ye are winds, ye are approachers.³

c Let the god Savitr impel you to the most excellent offering.

d O invincible ones, swell with the share for the gods,

Full of strength, of milk, rich in offspring, free from sickness, from disease.⁴

e Let no thief, no evil worker, have control over you.

f Let Rudra's dart avoid you.⁵

g Abide ye, numerous, with this lord of cattle.

h Do thou protect the cattle of the sacrificer.

¹ Cf. KS. i. 1; Kaps. i. 1; MS. i. 1; VS. i.

1. In i. 1. 1-18 are given the Mantras for the Adhvaryu at the new and full moon sacrifice. The Brahmana is only found in the TB. iii. 2. 1, but appears in the Sabhita of the other Śākhās, KS. xix. 10; Kaps. xiv. 8; MS. iv. 1. 1, and in QB. i. 7. 1. 2-8. With Mantra b the calves are driven away from the cows when milk is required for the offering, by means of a branch cut with a; c-g are addressed to the cows, and h to the branch; see BQS. i. 1; ĀpGS. i. 2; MGS. i. 1. 1; KGS. iv. 2. 1-11; Hillebrandt, *Neu- und Vollmonatsopfer*, pp. 4 seq.

² MS. has *subhūdyā*.

³ *Uṣāsas* also is omitted by MS. and VS., and QB. i. 7. 1. 3 declares that the words are undesirable, as thus an enemy approaches the sacrificer. The QB. explains the reference to *vāyādyā* on the ground that the wind makes the rain to swell and the cows to swell, and so the cows are called winds. KS. and MS. explain that Vāyu is the overseer of the atmosphere, the

1 [c.o.s. 13]

deity of the cattle, and so Vāyu gives them to the atmosphere. Böhtlingk (*ZDMG.* lvi. 116) suggests that the real reading was originally *antūdyā*, 'ye are departers', as opposed to the following words 'ye are approachers', and he refers the terms to the calves, who are first driven away and then allowed to return after the milking for the sacrifice. Such an error cannot of course be accounted for except on the theory of a written text, and the same hypothesis of a written text is held by von Negelen (*VOJ.* xvii. 99) as the explanation of the strange *yugādāra* of KS. and MS., which he thinks is really *yugādāra*. The PW. takes *yugādāra* as from *vi*, but that is decidedly far-fetched; see *Leinman, Herward-Oriental Series*, xi, p. xlii.

⁴ KS. MS. and VS. omit *dyāśantiḥ yugāśanti*, and MS. also omits the other three words; they add *indriyā* before *dendhā-gān*, for which they have *dhāgān*. Cf. ĀpGS. i. 2. 6.

⁵ This is omitted in MS. and VS.

- i. 1.2. a Thou art the substance of the sacrifice.²
 b The Rakṣas is burned up, the evil spirits are burned up.³
 c The Vēdi⁴ hath come to the sacrificial straw,
 Made by Mann, fashioned with the Svadhā call.
 The sages fetch it from in front,
 The delightful straw for the gods to sit on here.⁵
 d Thou art impelled by the gods.
 e Thou art made to grow by the rains.
 f O divine straw, let me not hit thee either across or along.⁶
 g Let me hit thy joints.
 h Let me come to no harm in cutting thee.
 i O divine straw, rise with a hundred shoots,
 Let us rise with a thousand shoots.
 k Guard from the contact of earth.
 l I gather thee with good gathering.⁷
 m Thou art the girdle of Aditi, the cord of Indraṅi.
 n Let Pusan tie a knot for thee, that knot shall mount me.

¹ The parallel texts, KS. i. 2; Kaps. i. 2; MS. i. 1. 2, differ very considerably in content and arrangement. The Mantras accompany the collecting of the sacrificial straw and its tying with a cord; see TB. iii. 2. 2; KS. xxi. 1; Kaps. xvi. 1; MS. iv. 1. 2; BGS. i. 2; ApQS. i. 3; MGS. i. 1. 1; Hillebrandt, *Mantra- und Ved.-monologien*, p. 8.
² *ghṛta* is very obscure: KS. and MS. have *ghṛta*, apparently 'sitting among the cows'; the comm. takes it as 'wealth'; probably *ghṛta* is no more than an error for *ghṛta*.
³ The reference to burning shows that some implement must have been heated: the Sūtras make out that it is an *asidā*, a stick for cutting the straw, or a horse's rib, the latter not being heated. The use of fire against demons is world-wide; see Frazer, *Adonis*, *Atis*, and *Ostis*, pp. 364 seq.
⁴ *dāyāda* probably here means the Vēdi: cf. Hillebrandt, *Ved. Myā*, i. 179-181; Pischel, *Ved. Stud.* ii. 86, quotes Dhīshāṇa as a goddess in VS. i. 19=MS. i. 1. 7 (see on TB. i. 1. 6) but the Vēdi seems more probably meant. The inversion of expression by which the Vēdi is made to approach the straw, instead of the

straw the Vēdi, is not difficult in the priestly terminology.

⁵ KS. and Kaps. here read *dāyāda*, MS. has *dhīshāṇa* or *dhīshāṇa*, which it explains (iv. 1. 2) as referring to the Dhīshāṇa, which all the Brahmanas equate with Vidyā. But *dhīshāṇa* is much more probable and *dhīshāṇa* may be a case of a rare Sandhi (Macdonell, *Vedic Grammar*, p. 66, n. 8); *dhīshāṇa* is no more than an easy correction.

⁶ KS. MS. iv. 1. 2, and MGS. i. 1. 1. 83 have *mādhā mādhā* *puras ta pūṣṭam*, which clearly must have the sense that in cutting the straw the cutter must cut at the joints, not above nor below. It is doubtful whether the accusative is one of the direct object, 'reach', 'hit', or merely one of content, 'as to the joint may I be successful'. Either view is possible; cf. Delbrück, *Altind. Synt.* p. 176. PW. vi. 322 accept the accusative as one of the direct object but the examples are not decisive, e.g. *stomam RV.* i. 41. 7; *upasthām*, viii. 70. 13; *śamam QB.* i. 3. 5. 10. Even *mādhā mādhā* (VS. xxxvii. 3) may be taken as an accusative of content. ⁷ The Sūtras use this Mantra in the ritual after *dāyāda* *rāṇas* and before *Indraṅi* *śāṇam*.

- o I hold thee up with the arms of Indra, I seize thee with the head of Bhṛaspati.
 p Fare along the wide atmosphere.
 q Thou art going to the gods.
 a Be ye pure for the divine rite, the sacrifice to the gods.
 b Thou art the cauldron of Mātariyān.
 c Thou art the heaven, thou art the earth.
 d Thou art the all-supporting with the highest support.²
 e Be firm, waver not.
 f Thou art the strainer of the Vasu, of a hundred streams, thou art that of the Vasu, of a thousand streams.
 g The spot (*stoka*) has been offered, the drop has been offered.
 h To Agni, to the mighty firmament!
 i Hail to sky and earth!
 k This is she of all life, this is the all-encompassing, this is the all-doing.
 l Be ye united, that follow holy orders,
 Ye that wave and are fullest of sweetness,
 Delightful for the gaining of wealth.
 m With Soma I curdle thee, curds for Indra.
 n O Viṣṇu, guard the offering.
 i. 1. 4. a For the rite you two, for the gods may I be strong.

¹ There are considerable variants in the parallel, KS. i. 3; Kaps. i. 3; MS. i. 1. 3; VS. i. 2-4. For the Brahmanas, see TB. iii. 2. 3; KS. xxi. 2; MS. iv. 1. 3; QB. i. 7. 11-21. Mantra *a* is addressed to the sacrificial vessels, *b-e* to the pot or cauldron used for heating the milk, and *f* to the strainer; *g* is said over the cows as they are milked. In response to the question, 'Which hast thou milked?' the names in *k* are given; with *i* the washing-water is brought up in the *dāyāda*, and with *m* the milk is curdled and deposited with *n*; see ApQS. i. 11. 10; BGS. i. 3; KQS. iv. 2. 19-24; Hillebrandt, *Mantra- und Ved.-monologien*, pp. 10, 11.
² In VS. *parameṣṭha dāyāda* is taken by Eggeberg (SBE. xii. 187) as connected with *dāyāda*, but there seems no possibility of doubting the parallelism of *dāyāda* and *dāyāda*.
 KS. and MS. have the simpler *dāyāda*, but the sense must be the same here; the reference is to the mixing of the milk with a drop of water (*trina*).

³ There are a good many variants in KS. i. 4; Kaps. i. 4; MS. i. 1. 4, 5; VS. i. 6-11. The ritual accompanying the Mantras is as follows, according to QB. i. 1. 2. 1; KQS. ii. 3. 10. The Advāryu takes the winnowing-basket (*gṛha*) and the Agni-hotra ladle with the words, 'You two for the rite.' He also takes first one and the other with the words 'thee for accomplishment (*śāṇa*)'; the other texts (MS. BGS. i. 4, 5, ApQS. i. 15. 4 apply the VS. *śāṇa* read *śāṇa* here also, not *śāṇa*. The first Mantras to the hands, not to the utensils. Then the utensils are heated and the evil spirits consumed. Then the Advāryu touches the yoke of the cart which holds the offering and which is behind (i.e. west of) the Gārhapatya fire. The Mantra 'I gaze, etc.', is spoken when he looks at the *paridhāya*, i.e. the rice, etc.; *śāṇa* is accompanied by casting a blade of grass away. The next Mantras accompany the offering, and the reference to those that have doors is to the sacrificer's house. The offering is deposited

- b Thee for accomplishment!
 c The Rakṣas is burnt up, the evil spirits are burnt up.
 d Thou art the yoke.
 e Injure! him who injures us, injure him whom we injure.
 f Thou art of gods the most firmly joined,² the most richly filled,
 the most agreeable, the best of carriers, the best caller of the gods.
 g Thou art the oblation-holder that wavers not.
 h Be firm, waver not.
 i I gaze on thee with the eye of Mitra.
 k Be not afraid, be not troubled, let me harin thee [1] not.
 l (Be thou) wide open to the wind.
 m On the impulse of the god Savitr, with the arms of the Aśvins,
 with the hands of Pusan, I offer thee dear to Agni, to Agni and Soma.
 n This of the gods, this of us too.³
 o For prosperity thee, not for misfortune.⁴
 p May I behold! the light, the radiance for all men.
 q May they that have doors stand firm in heaven and earth.
 r Fare along the wide atmosphere.
 s I place thee in the lap of Aditi.
 t O Agni guard the offering.
 u Let the god Savitr purify you, with a filter that has no flaw,
 with the rays of the bright sun.

with the last Mantra. For the use of *d* and *e* in the Soma ritual, see Caland and Henry, *Āgṇihoma*, p. 49.
¹ It is impossible to reproduce the play on *dhṛ* and *dhṛva*.
² *śamānam* must literally mean 'most full of gain' from *śam*. But Yaska, *Nirukta*, v. 1, renders it *śamānam*, while Mahidhara on VS. i. 8, 9 takes it as either 'clearest' from *śad*, 'purify', or 'best tied' from *śad*, 'envelope', and in the ritual texts Eggeberg (SBE. xii. 15, n. 1) is probably right in seeing the latter sense as intended.
³ i. e. the offering partake of the sacrifice as well as the gods.
⁴ *adhiṣṭ* must have this sense rather than 'non-offering' as Mahidhara takes the parallel *adhiṣṭ* in VS. i. 11. There it is opposed to *bhūdy*, 'prosperity', rather than 'a (divine or human) being' (cf. Eggeberg, l.c.). In KS. i. 4 the contrast is *vidyagat* and *adhiṣṭ*; in MS. i. 1. 5 it is *gopitādy* and *adhiṣṭ*.
⁵ TS. and VS. have *higayam*, an injunctive of

the sigmatic aorist of *hig* (Macdonell, *Verf. Gramm.* § 524), while MS. and KS. have *adhiṣṭ*, the aorist indicative. The alternative of indicative and injunctive in such cases is not rare; cf. Bloomfield, JAOS. xlix. 298.
⁶ See KS. i. 5; Kaps. i. 5; MS. i. 1. 6, 7; VS. i. 12-16; in all cases there are considerable variants. For the ritual use, see BS. i. 6. The Adhvaryu purifies the waters, then addresses them; then sprinkles the offering with water with the Mantra 'I sprinkle you, &c.', then the implements are purified. Then a skin is shaken out, so that the Rakṣas are shaken out, and the skin as the covering of Aditi is brought into contact with the earth. Then the *utthāra* is addressed and brought into contact with the skin and called the body of Agni. The pebble is called the wooden stone. The millstones (*grāh-ugāh*) are made to sound. The remaining Mantras refer to the winnowing-basket and the grain which comes into contact with it. The

5] The Waters, the Skin, the Millstones, and the Grain [—i. 1. 6

- b Ye divine waters, that go in front and first purify,¹ forward lead this sacrifice, place in front the lord of the sacrifice.
 c You Indra chose for the contest with Vitrā, ye chose Indra for the contest with Vitrā.
 d Ye are sprinkled!²
 e I sprinkle you! agreeable to Agni, to Agni and Soma.
 f Be ye pure for the divine rite, for the sacrifice to the gods.
 g The Rakṣas is shaken off, the evil spirits are shaken off.
 h Thou art the plank of wood, may the earth³ recognize thee [1].
 i Thou art the body of Agni, the loosener of speech.
 k Thou art the stone of wood.
 l I grasp thee for the joy of the gods.
 m Thou art the stone of wood.
 n Do thou with good labour elaborate this offering for the gods.
 o Utter food, utter strength;
 p Make ye glorious sounds.
 q May we be victorious in contest.
 r Thou art increased by the rain.
 s May that which is increased by the rain recognize thee.
 t The Rakṣas is cleared away, the evil spirits are cleared away.
 u Thou art the share of the Rakṣas.
 v Let the wind separate you.
 w Let the god Savitr, of golden hands, seize you.
 x The Rakṣas is shaken off, the evil spirits are shaken off.

hunks are winnowed away and left for the Rakṣas. See also TB. iii. 2. 5, 2-11; KS. xxi. 4, 5; Kaps. xlvii. 4, 5; MS. iv. 1. 6, 7; ĀpQS. i. 19, 1; MGS. i. 2, 2; QB. i. 1. 8, 6-4, 25; KQS. ii. 8, 89-4, 21.
¹ This must be the sense of *agrayam*, not 'first drinking' as taken in QB. i. 3, 7; Eggeberg, SBE. xii. 21, n. 1. Sayana explains the QB. as referring to the fact that water was poured on the Soma (cf. Hillebrandt, *Verf. Myth.* i. 193) to help to extract the juice from the stems.
² QB. i. 1. 3, 10 explains that the use of this Mantra makes amends to the waters for their being themselves sprinkled with un consecrated water (cf. Mahidhara on VS. i. 19).
³ is rather difficult. Probably the reference is to the *purvady*, the Mantra of the offering, and *higayam* is singular with reference to the separate sprinkling of each portion of the offering. It is also possible

to take *yo* as merely a vague ethical dative, referring to the waters.
⁴ The identification of Aditi and earth is complete; cf. Hillebrandt, *Aditi*, pp. 89 et seq.; Fischei, *Verf. Stud.* ii. 86.
⁵ *Adhiṣṭanam* refers properly to the plank over which the skin was placed and the Soma pressed in the Soma ritual; see Hillebrandt, *Verf. Myth.* i. 148. Similarly *adhi* below is another borrowing from the terminology of the Soma sacrifice.
⁶ The offering is called Agni's body because it is offered in the fire and consumed by it, and it releases speech by letting the Adhvaryu break the silence he observed when about to take the offering from the cart.
⁷ Of KS. i. 6; Kaps. i. 6; MS. i. 1. 7; VS. i. 19, 30. The skin is again shaken with *a* and put down with *b*; the *paṇy* is deposited with *c*; then the lower millstone (*grāh*) and the upper millstone

- b Thou art the skin of Aditi, may the earth recognize thee.
 c Thou art the supporter of the sky, may the skin of Aditi recognize thee.
 d Thou art a bowl of rock, may the supporter of the sky recognize thee.
 e Thou art a bowl made of the rock, may the rock recognize thee.
 f On the impulse of the god Savitṛ, with the arms of the Agyins, with the hands of Pusan, I pour thee out.
 g Thou art stimulating, stimulate the gods.
 h For expiration thee, for inspiration thee, for through-breathing thee (I pound).
 i May I extend for long the life (of the sacrifice).
 k Let the god Savitṛ, of golden hands, seize you.
 l Bold art thou, support our prayer.
 m O Agni, drive off the fire that eats raw flesh, send away the corpse-eating one, bring hither the fire that sacrifices to the gods.¹

respectively are addressed. The grain is then poured into the mill, and addressed with the Mantra, 'Thou art stimulating,' and pounded with *h*; with the priest looks along his arms. The last Mantra accompanies the pouring of the grain on the altar. See TB. ii. 2. 6. 1-4; KS. xxi. 5; KPS. xiv. 5; MS. iv. 1. 7; BGS. i. 7; APCS. i. 21. 2; MGS. i. 2. 3; QB. i. 2. 1. 14-21; KCS. ii. 6. 2-7; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 36, 37.
¹ What *dhruvā* really means here is doubtful; Egeling, SBE. xii. 38, renders it 'bowl'; and this may be right. Fischel, *Yed. Stud.* ii. 86, quotes VS. i. 19; MS. i. 1. 7, as evidence of *dhruvā* as a goddess of earth, and this may be the sense, but it is decidedly obscure. The use of *parvāṭ* in the case of the *dhruvā* and of *parvāṭ* in that of the *upad* (cf. Fischel, *Yed. Stud.* i. 108) is explained by the fact that the latter as smaller was deemed to be the offspring of the former (daughter, QB. i. 2. 1. 17; son, GGS. ii. 1. 16; Weber, *Ind. Stud.* v. 306, n. 1; Egeling, SBE. xii. 39, n. 2). For *upad*, cf. *Yedic Index*, s. 374.
² *dhruvā* means 'grain' (ultimately from *dhr*), but it is clearly here conceived as derived from *dhr* (dh) 'compel'.
³ It is certain that *prāṇa* means 'expiration', not 'inspiration' as held by Oertel, JAOS. xvi. 236; Ewing, JAOS. xii. 249; see Caland, ZDMG. lv. 261; v. 551-558; Deussen, *Phil. of the Upanishads*, pp. 276 seq. *Āyana* accordingly means 'inspiration', and *vyāna* is an imaginary link between the two; see *Yedic Index*, ii. 47, 48.
⁴ KS. has *śravita* and *not* for *prāvita* and *dhruvā*, while MS. i. 1. 7; iv. 1. 7 has *dhruvā* and *prāvita* *śravita*. *dhruvā* and *prāvita* is found in RV. iv. 32. 7; x. 40. 10. The dative in *dhruvā* is not a dative *communi*, but a dative of and contemplated, 'for life', see Delbrück, *Verh. Sym.* i. 301.
⁵ Cf. KS. i. 7; KPS. i. 7; MS. i. 1. 8; VS. i. 17, 18. The Mantra *a* accompanies the taking of the poking-stick; with *b* the fire is addressed; *c* is said as the embers are placed on potsherd; *d-g* and *h* are used in putting the eight potsherds on the Garhapatya fire, and *i* and *k* for covering them with coals and joining them. The first refers to the poking-stick (*agrasa*) which is used to show the coals on; see TB. iii. 2. 7. 1-6; KS. xxi. 6; KPS. xiv. 6; MS. i. 1. 8; BGS. i. 8; APCS. i. 22; MGS. i. 2. 3; QB. i. 2. 1. 2-13; KCS. ii. 4. 26-33; 8. 16; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 33-35.
⁶ *gāṇā* must have some such sense, which suits *dhruvā*. The comm. renders 'give to the gods the *prāvita*', but that is scarcely the literal sense, which is more precisely 'help us in the offering'.
⁷ That is, the Dakṣiṇagṛi or southern fire is not used in the rite, as it is the fire used for the burning of the dead; cf. RV. x.

- c The Rakṣas is burnt, the evil spirits are burnt.
 d Thou art firm; make firm the earth, make life firm, make offspring firm, make his fellows subordinate to this sacrificer.
 e Thou art a supporter, make firm the atmosphere, make expiration firm, make inspiration firm, make his fellows subordinate to this sacrificer.
 f Thou are supporting, make the heaven firm, make the eye [1] firm, make the ear firm, make his fellows, &c.
 g Thou art a support, make the quarters firm, make the organ firm, make offspring firm, make his fellows, &c.
 h Ye are gatherers, bring offspring to this sacrificer, wealth to him, make his fellows, &c.
 i Be ye heated with the heat of the Bhṛgu and the Aṅgirasas.
 k The potsherd, which wise men collect for the cauldron, these are in Pusan's guardianship. Let Indra and Vāyu set them free.
 l I pour together.
 m The waters have joined with the waters, the plants with sap.

16. 9; Oldenberg, *Reisig des Yeda*, pp. 340, 342, n. 2; 347, n. 2; Weber, *Ind. Stud.* xvii. 296, 297.
 Addressed to a *koṣṭha*. The *koṣṭha* make up the *ghṛṇa* or cauldron (as shown by the last Mantra); there are eight and eleven of them used in these rites, the mode of their placing being described at length in Yājñalkya's commentary on KPS. ii. 4. 37 (Egeling, SBE. xii. 34, n. 1). It is clear that the dish or cauldron is conceived as broken, probably for the reasons given by Egeling, SBE. xvi. pp. xxvii-xxix, that it may resemble the skull with its *koṣṭhas* (QB. i. 2. 1. 2) and a tortoise (which again represents symbolically the universe), QB. vii. 5. 1. 2. Baudh. Ap. and the other texts all differ greatly in the mode of construction and the use of the Mantra in detail.
² *śyāva* indicates primarily a man's relatives, and then more generally his equals generally of whatever rank they and he may be; cf. Egeling, SBE. xii. 107, 111; Weber, *Ind. Stud.* xvii. 188, 218.
³ This applies to the potsherd. The Bhṛgu and the Aṅgirasas are always closely connected with the fire ritual; in RV. x. 14. 6 Bhṛgu, Atharvan, and Aṅgirasas all united; in viii. 43. 13 Bhṛgu and Aṅgirasas occur together; see also *Yitika*, xi. 18; Bloomfield, SBE. xiii. p. xxvii, n. 2; *Atharvaveda*, pp. 9, 10. It is hardly probable that there is any technical sense in the words here, as there is in the Atharvāṅgirasas of the latter Atharvan texts (Weber, *Opitz und Portheim*, p. 346; Egeling, SBE. xii. 28, n. 1).
⁴ The *koṣṭha* are made to form a cauldron or dish by being closely fitted together. The comm. renders *prāvā* as *prāvāṇa*, i. e. the sacrificer, which is impossible. The Mantra itself is inserted here, though it is really used at the end of the rite, because it deals with the *koṣṭha*. BGS. i. 8 gives quite a different application to the Mantra by ending it with *prāvāṇa* and applying it to the fitting on of the *koṣṭha*. But in view of the agreement of TS, KS, and MS, this seems secondary. Baudh. therefore in using the Mantra has altered it to fit the sense by reading *prāvāṇa*.
⁵ Cf. KS. i. 8; KPS. i. 8; MS. i. 1. 8; VS. i. 21-23. The Mantras *a*-*e* are used to accompany the pouring of the offering into the dish through the sieve and the uniting of the offering and the waters; the dividing up and touching is performed with *f*, and a *prāvā* is made with *g* and put on the coals with *h*. The two waters referred to are the *prāvā* and the *madant* waters, BGS. i. 9. The following