

THE TEXTS OF
THE WHITE YAJURVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

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- 14 This is thine ordered place of birth whence, sprung to life, thou shonest forth.
Knowing this, Agni, rise thou up and cause our riches to increase.
- 15 Here by ordainers was this God appointed first Invoker, best at worship, to be praised at rites,
Whom Apnavâna and the Bhrigus caused to shine, bright-coloured in the wood, spreading to every house.
- 16 After his ancient splendour they, the bold, have drawn the bright milk from
The Sage who wins a thousand gifts.
- 17 Thou, Agni, art our bodies' guard. Guard thou my body.
Giver of life art thou, O Agni. Give me life.
Giver of splendour art thou, Agni. Give me splendour.
All that is wanting in my body, Agni, supply for me.
- 18 Enkindled we enkindle thee through hundred winters,
thee the bright ;
We healthy, thee who givest health ; we strong, thee author of our strength ;
We, never injured, Agni, thee uninjured injurer of foes.
O rich in shining lights, may I in safety rich the end of thee.
- 19 Thou hast attained, O Agni, to the splendour of Sûrya,
to the eulogy of Rishis, and to the habitation which thou lovest.
May I attain to lengthened life, to splendour, to offspring and abundant store of riches.

14 *This* : the Garhapatya fire. The verse is taken from R. V. III. 29. 10.

15 Taken from R. V. IV. 7. 1. *Ordainers* : regulators of sacrifice, the ancient fire-priests. *Apnavâna* : an ancient Rishi, connected with the priestly family of the Bhrigus and the earliest worship of Agni. Cf. R. V. VIII. 91. 4.

16 Taken from R. V. IX. 54. 1. In the original hymn *the bold* are the Soma-pressers, and *the sage* is Soma. Here Mahadhara, to suit the sacrificial occasion, explains the words as 'milkers' and 'cow.'

18 *Enkindled* : brightened or made illustrious by thy favour. *Hundred winters* : implying a prayer for life extended to that period. *Shining lights* : Moon and stars ; he addresses Night.

19 *Splendour of Sûrya* : at night, when the setting Sun has entered the Âhavaniya fire. *Habitation* : or dainty offering.

- 20 Ye are food, may I enjoy your food. Ye are might, may I enjoy your might. Ye are energy, may I enjoy your energy. Ye are abundant riches, may I enjoy your abundant riches.
- 21 Sport, wealthy ones, in this abode, this fold, this spot, this dwelling-place.
Remain just here, and go not hence.
- 22 Composed art thou of every form and colour. With sap and ownership of kine approach me.
To thee, dispeller of the night, O, Agni, day by day with prayer,
Bringing thee reverence, we come ;
- 23 Ruler of sacrifices, guard of Law eternal, radiant One, Increasing in thine own abode.
- 24 Be to us easy of approach, even as a father to his son :
Agni, be with us for our weal.
- 25 O Agni, be our nearest Friend ; be thou a kind deliverer and gracious Friend.
Excellent Agni, come thou nigh to us, and give us wealth most splendidly renowned.
- 26 To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.
So hear us, listen to this call of ours, and keep us far from every evil man.
- 27 O Idā, come, O Aditi, come hither. Come hither, much desired ! From you may I obtain my heart's desire.

20 He approaches the cow that has been milked for the oblation. *Ye* : thou and the other cows. *Food* : in the shape of milk and butter.

22 *Thou* : he touches and addresses the cow. *To thee* : he approaches the Gārhapatya fire and reverences it. This text and verses 23, 24 are taken from R. V. I. 1. 7-9.

23 *Law eternal* : the order of the universe, or, specially, established sacrifice.

25 This and the following verse make up Hymn 24 of R. V. V., the two halves of 26, transposed, forming verses 3 and 4.

27 He approaches and addresses the cow. *Idā* : or *Idā*, Nourishment personified ; here a symbolical name of the cow as representing plenty. *Aditi* : here and elsewhere a sacrificial name of the cow.

- 28° O Brahmanaspati, make him who presses Soma glorious,
Even Kakshivân Auṣija.
- 29 The rich, the healer of disease, who findeth wealth,
increaseth store,
The prompt,—may he be with us still.
- 30 Let not the foeman's curse, let not a mortal's treachery
fall on us :
Preserve us, Brahmanaspati !
- 31 Great, heavenly, unassailable, ours be the favour of the
Three, Aryaman, Mitra, Varuṇa.
- 32 For over them, neither at home nor upon pathways
perilous, The evil-minded foe hath power.
- 33 For they, the Sons of Aditi, bestow eternal light upon
A mortal man that he may live.
- 34 Ne'er art thou fruitless, Indra ! ne'er dost thou forsake
thy worshipper.
But now, O Liberal Lord, thy bounty as a God is ever
poured forth more and more.
- 35 May we attain that excellent glory of Savitar the God :
So may he stimulate our prayers.

28 This verse and the two following are taken from R. V. I. 18. 1—3. *Brahmanaspati*:—Bṛihaspati ; Lord of prayer, or Guardian of the Veda, the special deity and prototype of the Brāhmans and the priestly community, and Purohita or tribal Priest of the Gods. *Kakshivân* : called Auṣija or son of Uṣij, a renowned Rishi, the seer of several hymns of the R̥gveda. *Glorious* : of clear of voice.

29 *The rich, etc.* : Brahmanaspati.

31 This verse and the two following form, with a variation in 33, Hymn 185 of Book X. of the R̥gveda. *Aryaman* : the name of one of the Adityas, commonly invoked with Mitra and Varuṇa.

34 Indra, as Deity of the sacrifice, is associated with Agni. The verse is taken from R. V., Vāḷakhilya, 3. 7.

35 Taken from R. V. III. 62. 10. This stanza is the Savitri, the *Gāyatri par excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brāhmans, and was first made known to English readers by Sir William Jones's translation of a paraphrastic interpretation : he renders it, Let us adore the supremacy of that divine sun who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.' Wilson. See R̥gveda Sanhitā, Vol. III. p. 111. *Prayers* : or, thoughts.

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