

HYMNS OF THE ATHARVA-VEDA

TOGETHER WITH

EXTRACTS FROM THE RITUAL BOOKS AND THE COMMENTARIES

TRANSLATED BY

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[Editors Note: this, the 42nd volume of the the Sacred Books of the East, is an anthology of representative texts from the Atharva-veda, the fourth Veda. Since the order is not that of the original I have inserted a five digit number in wavy brackets in front of each hymn, where the first two digits are the book and the remaining three digits are the hymn number. For instance, {07044} is the 44th verse of the 7th book. This is to assist in searching if you know which verse you are looking for. Due to time considerations, I have omitted most of the introduction and the annotations.]

Excerpt from the Introduction

The present volume of translations comprises about one third of the entire material of the Atharva-veda in the text of the Saunaka-school. But it represents the contents and spirit of the fourth Veda in a far greater measure than is indicated by this numerical statement. The twentieth book of the Samhitâ, with the exception of the so-called kuntâpasûktini (hymns 127-136), seems to be a verbatim repetition of mantras contained in the Rig-veda, being employed in the Vaitâna-sûra at the sastras and stotras of the soma-sacrifice: it is altogether foreign to the spirit of the original Atharvan. The nineteenth book is a late addendum, in general very corrupt; its omission (with the exception of hymns 26, 34, 35, 38, 39, 53, and 54) does not detract much from the general impression left by the body of the collection. The seventeenth book consists of a single hymn of inferior interest. Again, books XV and XVI, the former entirely Brahmanical prose, the latter almost entirely so, are of doubtful quality and chronology. Finally, books XIV and XVIII contain respectively the wedding and funeral stanzas of the Atharvan, and are largely coincident with corresponding Mantras of the tenth book of the Rig-veda: they are, granted their intrinsic interest, not specifically Atharvanic. Of the rest of the Atharvan (books I-XIII) there is presented here about one half, naturally that half which seemed to the translator the most interesting and characteristic. Since not a little of the collection rises scarcely above the level of mere verbiage, the process of exclusion has not called for any great degree of abstemiousness.

These successive acts of exclusion have made it possible to present a fairly complete history of each of the hymns translated. The employment of the hymns in the Atharvanic practices is in closer touch with the original purpose of the composition or compilation of the hymns than is true in the case of the other collections of Vedic hymns. Many times, though by no means at all times, the practices connected with a

given hymn present the key to the correct interpretation of the hymn itself. In any case it is instructive to see what the Atharvan priests did with the hymns of their own school, even if we must judge their performances to be secondary.

I do not consider any translation of the AV. at this time as final. The most difficult problem, hardly as yet ripe for final solution, is the original function of many mantras, after they have been stripped of certain adaptive modifications, imparted to them to meet the immediate purpose of the Atharvavedin. Not infrequently a stanza has to be rendered in some measure of harmony with its connection, when, in fact, a more original meaning, not at all applicable to its present environment, is but scantily covered up by the 'secondary modifications of the text. This garbled tradition of the ancient texts partakes of the character of popular etymology in the course of the transmission of words. New meaning is read into the mantras, and any little stubbornness on their part is met with modifications of their wording. The critic encounters here a very difficult situation: searching investigation of the remaining Vedic collections is necessary before a bridge can be built from the more original meaning to the meaning implied and required by the situation in a given Atharvan hymn. Needless to say the only correct and useful way to translate a mantra in the Atharvan, is to reproduce it with the bent which it has received in the Atharvan. The other Vedic collections are by no means free from the same taint. The entire Vedic tradition, the Rig-veda not excepted, presents rather the conclusion than the beginning of a long period of literary activity. Conventionality of subject-matter, style, form (metre), &c., betray themselves at every step: the 'earliest' books of the RV. are not exempt from the same processes of secondary grouping and adaptation of their mantras, though these are less frequent and less obvious than is the case in the Atharva-veda.

Obligations to previous translators: Weber, Muir, Ludwig, Zimmer, Grill', Henry, &c., are acknowledged in the introduction to each hymn. I regret that the work was in the hands of the printer prior to the appearance of Professor Henry's excellent version of books X-XII. The late lamented Professor Whitney kindly furnished me with the advance sheets of the late Shankar Pandurang Pandit's scholarly edition of the AV. with Sâyana's commentary, as also with many of the readings of the Cashmir text (the so-called Paippalâda-sâkhâ) of the AV. Neither the Paippalâda nor Sâyana sensibly relieves the task of its difficulty and responsibility.

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HYMNS OF THE

ATHARVA-VEDA.

I.

CHARMS TO CURE DISEASES AND POSSESSION BY DEMONS OF DISEASE (BHAISHAGYKNI).

{05022}

V, 22. Charm against takman (fever) and related diseases.

1. May Agni drive the takman away from here, may Soma, the press-stone, and Varuna, of tried skill; may the altar, the straw (upon the altar), and the brightly-flaming fagots (drive him away)! Away to naught shall go the hateful powers!
2. Thou that makest all men sallow, inflaming them like a searing fire, even now, O takman, thou shalt become void of strength: do thou now go away down, aye, into the depths!
The takman that is spotted, covered Nvith spots, like reddish sediment, him thou, (O plant) of unremitting potency, drive away down below!
4. Having made obeisance to the takman, I cast him down below: let him, the champion of Sakambhara, return again to the Mahâvrishas!
5. His home is with the Mûgavants, his home with the Mahâvrishas. From the moment of thy birth thou art indigenous with the Balhikas.
6. O takman, vyâla, ví gada, vyánga, hold off (thy missile) far! Seek the gadabout slave-girl, strike her with thy bolt!
7. O takman, go to the Mûgavants, or to the Balhikas farther away! Seek the lecherous Sûdra female: her, O takman, give a good shaking-up!
8. Go away to the Mahâvrishas and the Mûgavants, thy kinsfolk, and consume them! Those (regions) do we bespeak for the takman, or these regions here other (than ours).
9. (If) in other regions thou dost not abide, mayest thou that art powerful take pity on us! Takman, now, has become eager: he will go to the Balhikas.
10. When thou, being cold, and then again deliriously hot, accompanied by cough, didst cause the (sufferer) to shake, then, O takman, thy missiles were terrible: from these surely exempt us!
11. By no means ally thyself with balâsa, cough and spasm! From there do thou not return hither again: that, O takman, do I ask of thee!
12. O takman, along with thy brother balâsa, along with thy sister cough, along with thy cousin pâman, go to yonder foreign folk!
13. Destroy the takman that returns on (each) third day, the one that intermits (each) third day, the one

that continues without intermission, and the autumnal one; destroy the cold takman, the hot, him that comes in summer, and him that arrives in the rainy season!

14. To the Gandhâris, the Mâgavants, the Angas, and the Magadhas, we deliver over the takman, like a servant, like a treasure!

{06020}

VI, 20. Charm against takman (fever).

1. As if from this Agni (fire), that burns and flashes, (the takman) comes. Let him then, too, as a babbling drunkard, pass away! Let him, the impious one, search out some other person, not ourselves! Reverence be to the takman with the burning weapon!

2. Reverence be to Rudra, reverence to the takman, reverence to the luminous king Varuna! Reverence to heaven, reverence to earth, reverence to the plants!

3. To thee here, that burnest through, and turnest all bodies yellow, to the red, to the brown, to the takman produced by the forest, do I render obeisance.

{01025}

I, 25. Charm against takman (fever).

1. When Agni, having entered the waters, burned, where the (gods) who uphold the order (of the universe) rendered homage (to Agni), there, they say, is thy origin on high: do thou feel for us, and spare us, O takman!

2. Whether thou art flame, whether thou art heat, or whether from licking chips (of wood) thou hast arisen, Hrîdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!

3. Whether thou art burning, whether thou art scorching, or whether thou art the son of king Varuna, Hrîdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!

4. To the cold takman, and to the deliriously hot, the glowing, do I render homage. To him that returns on the morrow, to him that returns for two (successive) days, to the takman that returns on the third day, homage shall be!

{07116}

VII, 116. Charm against takman (fever).

1. Homage (be) to the deliriously hot, the shaking, exciting, impetuous (takman)! Homage to the cold (takman), to him that in the past fulfilled desires!

2. May (the takman) that returns on the morrow, he that returns on two (successive) days, the impious one, pass into this frog!

{05004}

V, 4. Prayer to the kushtha-plant to destroy takman (fever).

1. Thou that art born upon the mountains, as the most potent of plants, come hither, O kushtha, destroyer of the takman, to drive out from here the takman!
2. To thee (that growest) upon the mountain, the brooding-place of the eagle, (and) art sprung from Himavant, they come with treasures, having heard (thy fame). For they know (thee to be) the destroyer of the takman.
3. The asvattha-tree is the seat of the gods in the third heaven from here. There the gods procured the kushtha, the visible manifestation of amrita (ambrosia).
4. A golden ship with golden tackle moved upon the heavens. There the gods procured the kushtha, the flower of amrita (ambrosia).
5. The paths were golden, and golden were the oars; golden were the ships, upon which they carried forth the kushtha hither (to the mountain).
6. This person here, O kushtha, restore for me, and cure him! Render him free from sickness for me!
7. Thou art born of the gods, thou art Soma's good friend. Be thou propitious to my in-breathing and my out-breathing, and to this eye of mine!
8. Sprung in the north from the Himavant (mountains), thou art brought to the people in the east. There the most stiperior varieties of the kushtha were apportioned.
9. 'Superior,' O kushtha, is thy name; 'superior' is the name of thy father. Do thou drive out all disease, and render the takman devoid of strength!
10. Pain in the head, affliction in the eye, and ailment of the body, all that shall the kushtha heal-a divinely powerful (remedy), forsooth!

{19039}

XIX, 39. Prayer to the kushtha-plant to destroy takman (fever), and other ailments.

1. May the protecting god kushtha come hither from the Himavant: destroy thou every takman, and all female spooks!
2. Three names hast thou, O kushtha, (namely: kushtha), na-ghâ-mâra ('forsooth-no-death'), and na-ghâ-risha ('forsooth-no-harm'). Verily no harm shall suffer (na ghâ . . . rishat) this person here, for whom I bespeak thee morn and eve, aye the (entire) day!
3. Thy mother's name is gîvalâ ('quickenning'), thy father's name is gîvanta ('living'). Verily no harm shall suffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
4. Thou art the most superior of the plants, as a steer among cattle, as the tiger among beasts of prey. Verily no harm shall stiffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
5. Thrice begotten by the Sâmbu Angiras, thrice by the Âdityas, and thrice by all the gods, this kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!
6. The asvattha-tree is the seat of the gods in the third heaven from here. There came to sight the amrita (ambrosia), there the kushtha-plant was born.
7. A golden ship with golden tackle moved upon the heavens. There came to sight the amrita, there the

kushtha-plant was born.

8. On the spot where the ship glided down, on the peak of the Himavant, there came to sight the ambrosia, there the kushtha-plant was born. This kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!

9. (We know) thee whom Ikshvâku knew of yore, whom the women, fond of kushtha, knew, whom Vâyasa and Mâtsya knew: therefore art thou a universal remedy.

10. The takman that returns on each third day, the one that continues without intermission, and the yearly one, so thou, (O plant) of unremitting strength, drive away down below!

{01012}

I, 12. Prayer to lightning, conceived as the cause of fever, headache, and cough.

1. The first red bull, born of the (cloud-)womb, born of wind and clouds, comes on thundering with rain. May he, that cleaving moves straight on, spare our bodies; he who, a single force, has passed through threefold!

2. Bowing down to thee that fastenest thyself with heat upon every limb, we would reverence thee with oblations; we would reverence with oblations the crooks and hooks of thee that hast, as a seizer, seized the limbs of this person.

3. Free him from headache and also from cough, (produced by the lightning) that has entered his every joint! May the flashing (lightning), that is born of the cloud, and born of the wind, strike the trees and the mountains!

4. Comfort be to my upper limb, comfort be to my nether; comfort be to my four members, comfort to my entire body!

{01022}

I, 22. Charm against jaundice and related diseases.

1. Up to the sun shall go thy heart-ache and thy jaundice: in the colour of the red bull do we envelop thee!

2. We envelop thee in red tints, unto long life. May this person go unscathed, and be free of vellow colour!

3. The cows whose divinity is Rohini, they who, moreover, axe (themselves) red (róhinin)-(in their) every form and every strength we do envelop thee.

4. Into the parrots, into the ropanâkâs (thrush) do we put thy jaundice, and, furthermore, into the hâidravas (yellow wagtail) do we put thy jaundice.

{06014}

VI, 14. Charm against the disease balâsa.

1. The internal disease that has set in, that crumbles the bones, and crumbles the joints, every balâsa do thou drive out, that which is in the limbs, and in the joints!
2. The balâsa of him that is afflicted with balâsa do I remove, as one gelds a lusty animal. Its connection do I cut off as the root of a pumpkin.
3. Fly forth from here, O balâsa, as a swift foal (after the mare). And even, as the reed in every year, pass away without slaying men!

{04105}

VI, 105. Charm against cough.

1. As the-soul with the soul's desires swiftly to a distance flies, thus do thou, O cough, fly forth along the soul's course of flight!
2. As a well-sharpened arrow swiftly to a distance flies, thus do thou, O cough, fly forth along the expanse of the earth!
3. As the rays of the sun swiftly to a distance fly, thus do thou, O cough, fly forth along the flood of the sea!

{01002}

I, 2. Charm against excessive discharges from the body.

1. We know the father of the arrow, Parg-anya, who furnishes bountiful fluid, and well do we know his mother, Prithivi (earth), the multiform!
2. O bowstring, turn aside from us, turn my body into stone! Do thou firmly hold very far away the hostile powers and the haters!
3. When the bowstring, embracing the wood (of the bow), greets with a whiz the eaoer arrow, do thou, O Indra, ward off from us the piercing missile!
4. As the point (of the arrow) stands in the way of heaven and earth, thus may the muñga-grass unfailingly stand in the way of sickness and (excessive) discharge!

{02003}

II, 3. Charm against excessive discharges from the body, undertaken with spring-water.

1. The spring-water yonder which runs down upon the mountain, that do I render healing for thee, in order that thou mayest contain a potent remedy.
2. Then surely, yea quite surely, of the hundred remedies contained in thee, thou art the most superior in checking discharges and removing pain.

3. Deep down do the Asuras bury this great healer of wounds: that is the cure for discharges, and that hath removed disease.
4. The ants bring the remedy from the sea: that is the cure for discharges, and that hath quieted disease.
5. This great healer of wounds has been gotten out of the earth: that is the cure for discharges, and that hath removed disease.
6. May the waters afford us welfare, may the herbs be propitious to us I Indra's bolt shall beat off the Rakshas, far (from us) shall fly the arrows cast by the Rakshas!

{06044}

VI, 44. Charm against excessive discharges from the body.

1. The heavens have stood still, the earth has stood still, all creatures have stood still. The trees that sleep erect have stood still: may this disease of thine stand still!
2. Of the hundred remedies which thou hast, of the thousand that have been collected, this is the most excellent cure for discharges, the best remover of disease.
3. Thou art the urine of Rudra, the navel of amrita (ambrosia). Thy name, forsooth, is vishânakâ, (thou art) arisen from the foundation of the Fathers, a remover of diseases produced by the winds (of the body).

{01003}

I, 3. Charm against constipation and retention of urine.

1. We know the father of the arrow, Parganya, of hundredfold power. With this (charm) may I render comfortable thy body: make thy Outpouring upon the earth; out of thee may it come with the sound bâl!
2. We know the father of the arrow, Mitra, &c.
3. We know the father of the arrow, Varuna, &c.
4. We know the father of the arrow, Kandra, &c.
5. We know the father of the arrow, Sûrya, &c.
6. That which has accumulated in thy entralls. thy canals, in thy bladder--thus let thy urine be released, out completely, with the sound bâl!
7. I split open thy penis like the dike of a lake--thus let thy urine be released, out completely, with the sound bâl!
8. Relaxed is the opening of thy bladder like the ocean, the reservoir of water--thus let thy urine be released, out completely, with the sound bâl!
9. As an arrow flies to a distance when hurled from the bow--thus let thy urine be released, out completely, with the sound bâl!

{06090}

VI, 90. Charm against internal pain (colic), due to the missiles of Rudra.

1. The arrow that Rudra did cast upon thee, into (thy) limbs, and into thy heart, this here do we now draw out away from thee.
2. From the hundred arteries which are distributed along thy limbs, from all of these do we exorcise forth the poisons.
3. Adoration be to thee, O Rudra, as thou casteth (thy arrow); adoration to the (arrow) when it has been placed upon (the bow); adoration to it as it is being hurled; adoration to it when it has fallen down!

{01010}

I, 10. Charm against dropsy.

1. This Asura rules over the gods; the commands of Varuna, the ruler, surely come true. From this (trouble), from the wrath of the mighty (Varuna), do I, excelling in my incantation, lead out this man.
2. Reverence, O king Varuna, be to thy wrath, for all falsehood, O mighty one, dost thou discover. A thousand others together do I make over to thee: this thy (man) shall live a hundred autumns!
3. From the untruth which thou hast spoken, the abundant wrong, with thy tongue--from king, Varuna I release thee, whose laws do not fail.
4. I release thee from Vaisvânara (Agni), from the great flood. Our rivals, O mighty one, do thou censure here, and give heed to our prayer!

{07083}

VII, 83. Charm against dropsy.

1. Thy golden chamber, king Varuna, is built in the waters! Thence the king that maintains the laws shall loosen all shackles!
2. From every habitation (of thine), O king Varuna, from here do thou free us! In that we have said, 'ye waters, ye cows;' in that we have said, 'O Varuna,' from this (sin), O Varuna, free us!
3. Lift from us, O Varuna, the uppermost fetter, take down the nethermost, loosen the middlemost! Then shall we, O Âditya, in thy law, exempt from guilt, live in freedom!
4. Loosen from us, O Varuna, all fetters, the uppermost, the nethermost, and those imposed by Varuna! Evil dreams, and misfortune drive away from us: then may we go to the world of the pious!

{06024}

VI, 24. Dropsy, heart-disease, and kindred maladies cured by flowing water.

1. From the Himavant (mountains) they flow forth, in the Sindhu (Indus), forsooth, is their assembling-place: may the waters, indeed, grant me that cure for heart-ache!

2. The pain that hurts me in the eyes, and that which hurts in the heels and the fore-feet, the waters, the most skilled of physicians, shall put all that to rights!
3. Ye rivers all, whose mistress is Sindhu, whose queen is Sindhu, grant us the remedy for that: through this (remedy) may we derive benefit from you!

{06080}

VI, 80. An oblation to the sun, conceived as one of the two heavenly dogs, as a cure for paralysis.

1. Through the air he flies, looking down upon all beings: with the majesty of the heavenly dog, with that oblation would we pay homage to thee!
2. The three kâlakân̄ga that are fixed upon the sky like gods, all these I have called for help, to render this person exempt from injury.
3. In the waters is thy origin, upon the heavens thy home, in the middle of the sea, and upon the earth thy greatness. With the majesty of the heavenly dog, with that oblation would we pay homage to thee!

{02008}

II, 8. Charm against kshetriya, hereditary disease.

1. Up have risen the majestic twin stars, the vikritau ('the two looseners'); may they loosen the nethermost and the uppermost fetter of the kshetriya (inherited disease)!
2. May this night shine (the kshetriya) away, may she shine away the witches; may the plant, destructive of kshetriya, shine the kshetriya away!
3. With the straw of thy brown barley, endowed with white stalks, with the blossom of the sesame--may the plant, destructive of kshetriya, shine the: kshetriya away!
4. Reverence be to thy ploughs, reverence to thy wagon-poles and yokes! May the plant, destructive of kshetriya, shine the kshetriya away!
5. Reverence be to those with sunken eyes reverence to the indigenes (evils?), reverence to the lord of the field! May the plant, destructive of kshetriya, shine the kshetriya away!

{02010}

II, 10. Charm against kshetriya, hereditary disease.

1. From kshetriya (inherited disease), from Nirriti (the goddess of destruction), from the curse of the kinswoman, from Druh (the demon of guile), from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
 2. May Agni together with the waters be auspicious to thee, may Soma together with the plants be auspicious. Thus from kshetriya, from Nirriti, from the curse of the kinswoman, from the Druh, from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
- May the wind in the atmosphere auspiciously bestow upon thee strength, may the four quarters of the

heaven be auspicious to thee. Thus from kshetriya, from Nirriti &c.

4. These four goddesses, the directions of space, the consorts of the wind, the sun surveys. Thus from kshetriya, from Nirriti &c.

5. Within these (directions) I assign thee to old age; forth to a distance shall go Nirriti and disease! Thus from kshetriya, from Nirriti &c.

6. Thou hast been released from disease, from mishap, and from blame; out from the fetter of Druh, and from Grâhi (the demon of fits) thou hast been released. Thus from kshetriya, from Nirriti &c.

7. Thou didst leave behind Arâti (the demon of grudge), didst obtain prosperity, didst enter the happy world of the pious. Thus from kshetriya, from Nirriti &c.

8. The gods, releasing the sun and the ritam (the divine order of the universe) from darkness and from Grâhi, did take them out of sin. Thus from kshetriya, from Nirriti &c.

{03007}

III, 7. Charm against kshetriya, hereditary disease.

1. Upon the head of the nimble antelope a remedy grows! He has driven the kshetriya (inherited disease) in all directions by means of the horn.

2. The antelope has gone after thee with his four feet. O horn, loosen the kshetriya that is knitted into his heart!

3. (The horn) that glistens yonder like a roof with four wings (sides), with that do we drive out every kshetriya from thy limbs.

4. The lovely twin stars, the vikritau ('the two looseners') that are yonder upon the sky, shall loosen the nethermost and the uppermost fetter of the kshetriya!

5. The waters, verily, are healers, the waters are scatterers of disease, the waters cure all disease: may they relieve thee from the kshetriya!

6. The kshetriya that has entered into thee from the prepared (magic) concoction, for that I know the remedy; I drive the kshetriya out of thee.

7. When the constellations fade away, and when the dawn does fade away, (then) shall he shine away from us every evil and the kshetriya!

{01023}

I, 23. Leprosy cured by a dark plant.

1. Born by night art thou, O plant, dark, black, sable. Do thou, that art rich in colour, stain this leprosy, and the gray spots!

2. The leprosy and the gray spots drive away from here--may thy native colour settle upon thee--the white spots cause to fly away!

3. Sable is thy hiding-place, sable thy dwelling-place, sable art thou, O plant: drive away from here the speckled spots!

4. The leprosy which has originated in the bones, and that which has originated in the body and upon the skin, the white mark begotten of corruption, I have destroyed with my charm.

{01024}

I, 24. Leprosy cured by a dark plant.

1. The eagle (suparna) that was born at first, his gall thou wast, O plant. The Âsurî having conquered this (gall) gave it to the trees for their colour.
2. The Âsurî was the first to construct this remedy for leprosy, this destroyer of leprosy. She has destroyed the leprosy, has made the skin of even colour.
3. 'Even-colour' is the name of thy mother; 'Even-colour' is the name of thy father; thou, O plant, producest even colour: render this (spot) of even colour!
4. The black (plant) that produces even colour has been fetched out of the earth. Do thou now, pray, perfect this, construct anew the colours!

{06083}

VI, 83. Charm for curing scrofulous sores called apakit.

1. Fly forth, ye apakit (sores), as an eagle from the nest! Sûrya (the sun) shall prepare a remedy, Kandramâs (the moon) shall shine you away!
2. One is variegated, one is white, one is black, and two are red: I have gotten the names of all of them. Go ye away without slaying men!
3. The apakit, the daughter of the black one, without bearing offspring will fly away; the boil will fly away from here, the galunta (swelling) will perish.
4. Consume thy own (proper) oblation with gratification in thy mind, when I here offer svâhâ in my mind!

{07076}

VII, 76. A. Charm for curing scrofulous sores called apakit.

1. Ye (sores) fall easily from that which falls easily, ye exist less than those that do not exist (at all); ye are drier than the (part of the body called) sehu, more moist than salt.
2. The apakit (sores) that are upon the neck, and those that are upon the shoulders; the apakit that are upon the vigâman (some part of the body) fall off of themselves.

B. Charm for curing tumours called gâyânya.

3. The gâyânya that crushes the ribs, that which passes down to the sole of the foot, and whichever is fixed upon the crown of the head, I have driven out every one.
4. The gâyânya, winged, flies; he settles down upon man. Here is the remedy both for sores not caused by cutting as well as for wounds sharply cut!
5. We know, O gâyânya, thy origin, whence thou didst spring. How canst thou slay there, in whose house we offer oblations?

C. Stanza sung at the mid-day pressure of the soma.

6. Drink stoutly, O Indra, slayer of Vritra, hero, of the soma in the cup, at the battle for riches! Drink thy fill at the mid-day pressure! Living in wealth, do thou bestow wealth upon us!

{07074}

VII, 74. A. Charm for curing scrofulous sores called apakit.

1. We have heard it said that the mother of the black Apakit (pustules) is red: with the root (found by) the divine sage do I strike all these.
2. I strike the foremost one of them, and I strike also the middlemost of them; this hindmost one I cut off as a flake (of wool).

B. Charm to appease jealousy.

3. With Tvashtar's charm I have sobered down thy jealousy; also thy anger, O lord, we have quieted.

C. Prayer to Agni, the lord of vows.

4. Do thou, O lord of vows, adorned with vows, ever benevolently here shine! May we all, adoring thee, when thou hast been kindled, O Gâtavedas, be rich in offspring!

{06025}

VI, 25. Charm against scrofulous sores upon neck and shoulders.

1. The five and fifty (sores) that gather together upon the nape of the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
2. The seven and seventy (sores) that gather together upon the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
3. The nine and ninety (sores) that gather together upon the shoulders, from here they all shall pass away, as the pustules of the (disease called) apakit!

{06057}

VI, 57. Urine (gâlâsha) as a cure for scrofulous sores.

1. This, verily, is a remedy, this is the remedy of Rudra, with which one may charm away the arrow that

has one shaft and a hundred points!

2. With gâlâsha (urine) do ye wash (the tumour), with gâlâsha do ye sprinkle it! The gâlâsha is a potent remedy: do thou (Rudra) with it show mercy to us, that we may live!

3. Both well-being and comfort shall be ours, and nothing whatever shall injure us! To the ground the disease (shall fall): may every remedy be ours, may all remedies be ours!

{04012}

IV, 12. Charm with the plant arundhatî (lâkshâ) for the cure of fractures.

1. Rohan! art thou, causing to heal (rohanî), the broken bone thou causest to heal (rohanî): cause this here to heal (rohaya), O arundhatî!

2. That bone of thine which, injured and burst, exists in thy person, Dhâtar shall kindly knit together again, joint with joint!

3. Thy marrow shall unite with marrow, and thy joint (unite) with joint; the part of thy flesh that has fallen off, and thy bone shall grow together again!

4. Thy marrow shall be joined together with marrow, thy skin grow together with skin! Thy blood, thy bone shall grow, thy flesh grow together with flesh!

5. Fit together hair with hair, and fit together skin with skin! Thy blood, thy bone shall grow: what is cut join thou together, O plant!

6. Do thou here rise up, go forth, run forth, (as) a chariot with sound wheels, firm feloe, and strong nave; stand upright firmly!

7. If he has been injured by falling into a pit, or if a stone was cast and hurt him, may he (Dhâtar, the fashioner) fit him together, joint to joint, as the wagoner (Ribhu) the parts of a chariot!

{05005}

V, 5. Charm with the plant silâki (lâkshâ, arundhatî) for the cure of wounds.

1. The night is thy mother, the cloud thy father, Aryaman thy grandfather. Silâkî, forsooth, is thy name, thou art the sister of the gods.

2. He that drinks thee lives; (that) person thou dost preserve. For thou art the supporter of all successive (generations), the refuge of men.

3. Every tree thou dost climb, like a wench lusting after a man. 'Victorious,' 'firmly founded,' 'saving,' verily, is thy name.

4. The wound that has been inflicted by the club, by the arrow, or by fire, of that thou art the cure: do thou cure this person here!

5. Upon the noble plaksha-tree (ficus infectoria) thou growest up, upon the asvattha (ficus religiosa), the khadira (acacia catechu), and the dhava (grislea tomentosa); (thou growest up) upon the noble nyagrodha (ficus indica, banyan-tree), and the parna (butea frondosa). Come thou to us, O arundhatî!

6. O gold-coloured, lovely, sun-coloured, most handsome (plant), mayest thou come to the fracture, O cure! 'Cure,' verily, is thy name!

7. O gold-coloured, lovely, fiery (plant), with hairy stem, thou art the sister of the waters, O lākshâ, the wind became thy very breath.
8. Silâkî is thy name, O thou that art brown as a goat, thy father is the son of a maiden. With the blood of the brown horse of Yama thou hast verily been sprinkled.
9. Having dropped from the blood of the horse she ran upon the trees, turning into a winged brook. Do thou come to us, O arundhatî!

{06109}

VI, 109. The pepper-corn as a cure for wounds.

1. The pepper-corn cures the wounds that have been struck by missiles, it also cures the wounds from stabs. Anent it the gods decreed: 'Powerful to secure life this (plant) shall be!'
2. The pepper-corns spake to one another, as they came out, after having been created: 'He whom we shall find (as yet) alive, that man shall not suffer harm!'
3. The Asuras did dig thee into the ground, the gods cast thee up again, as a cure for disease produced by wind (in the body), moreover as a cure for wounds struck by missiles.

{01017}

I, 17. Charm to stop the flow of blood.

1. The maidens that go yonder, the veins, clothed in red garments, like sisters without a brother, bereft of strength, they shall stand still!
2. Stand still, thou lower one, stand still, thou higher one; do thou in the middle also stand still! The most tiny (vein) stands still: may then the great artery also stand still!
Of the hundred arteries, and the thousand veins, those in the middle here have indeed stood still. At the same time the ends have ceased (to flow).
4. Around you has passed a great sandy dike: stand ye still, pray take your case!

{02031}

II, 31. Charm against worms.

1. With Indra's great mill-stone, that crushes all vermin, do I grind to pieces the worms, as lentils with a mill-stone.
2. I have crushed the visible and the invisible worm, and the kurûru, too, I have crushed. All the algandu and the saluna, the worms, we grind to pieces with our charm.
3. The algandu do I smite with a mighty weapon: those that have been burned, and those that have not been burned, have become devoid of strength. Those that are left and those that are not left do I destroy with my song, so that not one of the worms be left.
4. The worm which is in the entrails, and he that is in the head, likewise the one that is in the ribs: avaskava and vyadhvara, the worms, do we crush with (this) charm.
5. The worms that are within the mountains, forests, plants, cattle, and the waters, those that have settled in our bodies, all that brood of the worms do I smite.

{02032}

II. 32. Charm against worms in cattle.

1. The rising sun shall slay the worms, the setting sun with his rays shall slay the worms that are within the cattle!
2. The variegated worm, the four-eyed, the speckled, and the white--I crush his ribs, and I tear off his head.
3. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.
4. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
5. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms are slain.
6. I break off thy two horns with which thou deliverest thy thrusts; I cut that bag of thine which is the receptacle for thy poison.

{05023}

V, 23. Charm against worms in children.

1. I have called upon heaven and earth, I have called upon the goddess Sarasvatî, I have called upon Indra and Agni: 'they shall crush the worm,' (I said).
2. Slay the worms in this boy, O Indra, lord of treasures! Slain are all the evil powers by my fierce imprecation!
3. Him that moves about in the eyes, that moves about in the nose, that gets to the middle of the teeth, that worm do we crush.
4. The two of like colour, the two of different colour; the two black ones, and the two red ones; the brown one, and the brown-eared one; the (one like a) vulture, and the (one like a) cuckoo, are slain.
5. The worms with white shoulders, the black ones with white arms, and all those that are variegated, these worms do we crush.
6. In the east rises the sun, seen by all, slaying that which is not seen; slaying the seen and the unseen (worms), and grinding to pieces all the worms.
7. The yevâsha and the kashkasha, the egatka, and the sipavitnuka--the seen worm shall be slain, moreover the unseen shall be slain!
8. Slain of the worms is the yevâsha, slain further is the nadaniman; all have I crushed down like lentils with a mill-stone.
9. The worm with three heads and the one with three skulls, the speckled, and the white--I crush his ribs and I tear off his head.
10. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.
11. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
12. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms

are slain.

13. Of all the male worms, and of all the female worms do I split the heads with the stone, I burn their faces with fire.

{04006}

IV, 6. Charm against poison.

1. The Brâhmana was the first to be born, with ten heads and ten mouths. He was the first to drink the soma; that did render poison powerless.
2. As great as heaven and earth are in extent, as far as the seven streams did spread, so far from here have I proclaimed forth this charm that destroys poison.
3. The eagle Garutmant did, O poison, first devour thee. Thou didst not bewilder him, didst not injure him, yea, thou didst turn into food for him.
4. The five-fingered hand that did hurl upon thee (the arrow) even from the curved bow--from the point of the tearing (arrow) have I charmed away the poison.
5. From the point (of the arrow) have I charmed away the poison, from the substance that has been smeared upon it, and from its plume. From its barbed horn, and its neck, I have charmed away the poison.
6. Powerless, O arrow, is thy point, and powerless is thy poison. Moreover of powerless wood is thy powerless bow, O powerless (arrow)!
7. They that ground (the poison), they that daubed it on, they that hurled it, and they that let it go, all these have been rendered impotent. The mountain that grows poisonous plants has been rendered impotent.
8. Impotent are they that dig thee, impotent art thou, O plant! Impotent is that mountain height whence this poison has sprung.

{04007}

IV, 7. Charm against poison.

1. This water (vâr) in the (river) Varanâvatî shall ward off (vârayâtai)! Amrita (ambrosia) has been poured into it: with that do I ward off (vâraye) poison from thee.
2. Powerless is the poison from the east, powerless that from the north. Moreover the poison from the south transforms itself into a porridge.
3. Having made thee (the poison) that comes from a horizontal direction into a porridge, rich in fat, and cheering, from sheer hunger he has eaten thee, that hast an evil body: do thou not cause injury!
4. Thy bewildering quality (madam), O (plant?) that art bewildering (madivati), we cause to fall like a reed. As a boiling pot of porridge do we remove thee by (our) charm.
5. (Thee, O poison) that art, as it were, heaped about the village, do we cause to stand still by (our) charm. Stand still as a tree upon its place; do not, thou that hast been dug with the spade, cause injury!
6. With broom-straw (?), garments, and also with skins they purchased thee: a thing for barter art thou, O plant! Do not, thou that hast been dug with the spade, cause injury!
7. Those of you who were of yore unequalled in the deeds which they performed-may the), not injure here our men: for this very purpose do I engage you!

{06100}

VI, 100. Ants as an antidote against poison.

1. The gods have given, the sun has given, the earth has given, the three Sarasvatîs, of one mind, have given this poison-destroying (remedy)!
2. That water, O ants, which the gods poured for you into the dry land, with this (water), sent forth by the gods, do ye destroy this poison!
3. Thou art the daughter of the Asuras, thou art the sister of the gods. Sprung from heaven and earth, thou didst render the poison devoid of strength.

{06013}

VI, 13 Charm against snake-poison.

1. Varuna, the sage of heaven, verily lends (power) to me. With mighty charms do I dissolve thy poison. The (poison) which has been dug, that which has not been dug, and that which is inherent, I have held fast. As a brook in the desert thy poison has dried up.
2. That poison of thine which is not fluid I have confined within these (serpents?). I hold fast the sap that is in thy middle, thy top, and in thy bottom, too. May (the sap) now vanish out of thee from fright!
3. My lusty shout (is) as the thunder with the cloud: then do I smite thy (sap) with my strong charm. With manly strength I have held fast that sap of his. May the sun rise as light from the darkness!
4. With my eye do I slay thy eye, with poison do I slay thy poison. O serpent, die, do not live; back upon thee shall thy poison turn!
5. O kairâta, speckled one, upatrinya (grass-dweller?), brown one, listen to me; ye black repulsive reptiles, (listen to me)! Do not stand upon the ground of my friend; cease with your poison and make it known (to people?)!
6. I release (thee) from the fury of the black serpent, the taimâta, the brown serpent, the poison that is not fluid, the all-conquering, as the bowstring (is loosened) from the bow, as chariots (from horses).
7. Both Âligî and Viligî, both father and mother, we know your kin everywhere. Deprived of your strength what will ye do?
8. The daughter of urugûlâ, the evil one born with the black--of all those who have run to their hiding-place the poison is devoid of force.
9. The prickly porcupine, tripping down from the mountain, did declare this: 'Whatsoever serpents, living in ditches, are here, their poison is most deficient in force.'
10. Tâbuvam (or) not tâbuvam, thou (O serpent) art not tâbuvam. Through tâbuvam thy poison is bereft of force.
11. Tastuvam (or) not tastuvam, thou (O serpent) art not tastuvam. Through tastuvam thy poison is bereft of force.

{06012}

VI, 12. Charm against snake-poison.

1. As the sun (goes around) the heavens I have surrounded the race of the serpents. As night (puts to rest) all animals except the hamsa bird, (thus) do I with this (charm) ward off thy poison.
2. With (the charm) that was found of yore by the Brahmans, found by the Rishis, and found by the gods, with (the charm) that was, will be, and is now present, with this do I ward off thy poison.
3. With honey do I mix the rivers; the mountains and peaks are honey. Honey are the rivers Parushnî and Sîpalâ. Prosperity be to thy mouth, prosperity to thy heart!

{07056}

VII, 56. Charm against the poison of serpents, scorpions, and insects.

1. The poison infused by the serpent that is striped across, by the black serpent, and by the adder; that poison of the kankaparvan ('with limbs like a comb,' scorpion) this plant has driven out.
2. This herb, born of honey, dripping honey, sweet as honey, honied, is the remedy for injuries; moreover it crushes insects.
3. Wherever thou hast been bitten, wherever thou hast been sucked, from there do we exorcise for thee the poison of the small, greedily biting insect, (so that it be) devoid of strength.
4. Thou (serpent) here, crooked, without joints, and without limbs, that twisteth thy crooked jawsmayest thou, O Brihaspati, straighten them out, as a (bent) reed!
5. The poison of the sarkota (scorpion) that creeps low upon the ground, (after he) has been deprived of his strength, I have taken away; moreover I have caused him to be crushed.
6. There is no strength in thy arms, in thy head, nor in the middle (of thy body). Then why dost thou so wickedly carry a small (sting) in thy tail?
7. The ants devour thee, pea-hens hack thee to pieces. Yea, every one of you shall declare the poison of the sarkota powerless!
8. Thou (scorpion) that strikest with both, with mouth as well as tail, in thy mouth there is no poison: then what can there be in the receptacle in thy tail?

{06016}

VI, 16. Charm against ophthalmia.

1. O âbayu, (and even if) thou art not âbayu, strong is thy juice, O âbayu! We eat a gruel, compounded of thee.
2. Vihalha is thy father's name, Madâvatî thy mother's name. Thou art verily not such, as to have consumed thy own self.
3. O Tauvilikâ, do be quiet! This howling one has become quiet. O brown one, and brown-eared one, go away! Go out, O âla!
4. Alasâlâ thou art first, silâñgalâlâ thou art the next, nîlâgalasâlâ (thou art third?)!

{06021}

VI, 21. Charm to promote the growth of hair.

1. Of these three earths (our) earth verily is the highest. From the surface of these I have now plucked a remedy.
2. Thou art the most excellent of remedies, the best of plants, as Soma (the moon) is the lord in the watches of the night, as Varuna (is king) among the gods.
3. O ye wealthy, irresistible (plants), ye do generously bestow benefits. And ye strengthen the hair, and, moreover, promote its increase.

{06136}

VI, 136. Charm with the plant nitatni to promote the growth of hair.

1. As a goddess upon the goddess earth thou wast born, O plant! We dig thee up, O nitatni, that thou mayest strengthen (the growth) of the hair.
2. Strengthen the old (hair), beget the new! That which has come forth render more luxurious!
3. That hair of thine which does drop off, and that which is broken root and all, upon it do I sprinkle here the all-healing herb.

{06137}

VI, 137. Charm to promote the growth of hair.

1. The (plant) that Gamadagni dug up to promote the growth of his daughter's hair, Vâtahavya has brought here from the dwelling of Asita.
2. With reins they had to be measured, with outstretched arms they had to be measured out. May thy hairs grow as reeds, may they (cluster), black, about thy head!
3. Make firm their roots, draw out their ends, expand their middle., O herb! May thy hairs grow as reeds, may they (cluster), black, about thy head!

{04004}

IV, 4. Charm to promote virility.

1. Thee, the plant, which the Gandharva dug up for Varuna, when his virility had decayed, thee, that causest strength[1], we dig up.
2. Ushas (Aurora), Sûrya, (the sun), and this charm of mine; the bull Pragâpati (the lord of creatures) shall with his lusty fire arouse him!
3. This herb shall make thee so very full of lusty strength, that thou shalt, when thou art excited, exhale heat as a thing on fire!