

# A VEDIC READER FOR STUDENTS

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN  
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH  
TRANSLITERATION, TRANSLATION, EXPLANATORY  
NOTES, INTRODUCTION, VOCABULARY

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## PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

6 yāváyā vṛkīam vṛkam,  
yaváya stenám, úrmie;  
áthā naḥ sutárā bhava.

Ward off the she-wolf and the  
wolf, ward off the thief, O Night;  
so be easy for us to pass.

yāváyā: cs. of yu *separate*; this and other roots ending in ú, as well as in i, r, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the Padapáṭha invariably gives yavaya; the final vowel is metrically lengthened (in b it is long by position before st). vṛkyām: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

७ उ॒प॒ मा॒ पे॒पि॒श॒त्तमः॑  
कृ॒ष्णं॑ व्य॒क्तम॒स्थित॑ ।  
उषः॑ ऋ॒णो॒व चा॒तय॑ ॥

उ॒प॒ । मा॒ । पे॒पि॒श॒त् । तमः॑ ।  
कृ॒ष्ण॑म् । वि॒ऽऋ॒क्त॑म् । अ॒स्थि॒त् ।  
उषः॑ । ऋ॒णा॒ऽऽ॒इ॒व । चा॒त॒य॑ ॥

7 úpa mā pépiśat támaḥ,  
kṛṣṇám, víaktam asthita:  
Úṣa ṛnéva yātaya.

The darkness, thickly painting,  
black, palpable, has approached me:  
O Dawn, clear it off like debts.

úpa asthita: 8. s. Ā. of root ao. of sthā *stand*. pépiśat: int. pr. pt. of piś *paint*, as if it were material. úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Rātri, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of yat.

८ उ॒प॒ ते॒ गा॒ इ॒वा॒करं॑  
वृ॒णी॒ष्व दु॒हित॑र्दिवः ।  
रा॒त्रिं॑ स्त्रो॒मं न॑ जि॒ग्युषे॑ ॥

उ॒प॒ । ते॒ । गा॒ऽऽ॒इ॒व । आ॒ । अ॒कर॑म् ।  
वृ॒णी॒ष्व । दु॒हि॒तः॑ । दि॒वः॑ ।  
रा॒त्रिं॑ । स्त्रो॒मम् । न॑ । जि॒ग्यु॒षे॑ ॥

8 úpa te gá ivākaram,  
vṛṇīṣvá, duhitar divaḥ,  
Rātri, stómam ná jigyuṣe.

Like kine I have delivered up to  
thee a hymn—choose it O daughter  
of heaven, O Night—like a song of  
praise to a victor.

úpa á akaram (1. s. root ao. of kṛ): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān

paśupá iva ákaram I have driven up songs of praise for thee like a herdsman. vṛṇīṣvá: 2. s. ipv. Ā. from vṛ *choose*. b is parenthetical. stómam is to be supplied with ákaram. jigyuṣe: dat. of pf. pt. of ji *conquer* (157 b a).

## HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sākhya system.

x. 129. Metre: Triṣṭubh.

९ ना॒स॒दा॒सी॒न्नो॒ सदा॑सी॒त्त॒दानीं॑ न । अस॑त् । आ॒सी॒त् । नो॒ इति॑ । सत् ।  
ना॒सी॒द्र॒जो॒ नो॒ बी॒मा॒ प॒रो॒ यत् । आ॒सी॒त् । त॒दानीं॑म् ।  
कि॒मा॒व॒रो॒वः॑ कु॒ह॒ क॒स्य॑ श॒र्मन् न । आ॒सी॒त् । रजः॑ । नो॒ इति॑ । वि॒ऽऋ॒मं ।  
अ॒म्भः॑ कि॒मा॒सी॒न्न॒हं॑ न॒ ग॒भी॒रम् ॥ प॒रः । यत् ।  
किम् । आ॒ । अ॒व॒रो॒व॒रि॒ति॑ । कु॒ह॒ । क॒स्य॑ ।  
श॒र्मन् ।  
अ॒म्भः॑ । किम् । आ॒सी॒त् । ग॒ह॒न॑म् । न॒-  
भी॒रम् ॥

1 náśad āsīn, nó sád āsīt tadā-  
nim;  
náśid rájo nó víomā paró yát.  
kim ávarivaḥ? kúha? kásya  
sármanṇ?  
ám̐bhaḥ kim āśid, gáhanam ga-  
bhirám?

There was not the non-existent  
nor the existent then; there was  
not the air nor the heaven which is  
beyond. What did it contain?  
Where? In whose protection?  
Was there water, unfathomable,  
profound?

Cf. ŚB. x. 5, 3, 1: ná\_iva vá idám ágréśśad āśid ná\_iva sád  
āsīt verily this (universe) was in the beginning neither non-existent nor  
existent as it were. tadānim: before the creation. āśit: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 85, 6 c. *ā avarīvar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *śambhas*: cp. 3 b, and TS., *āpo vā idám ágre salilám āsīt* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीदमृतं न तर्हि  
न रात्र्या अह्न आसीत्प्रकेतः ।  
आनीदवातं स्वधया तदेकं  
तस्माद्वा न्यन्न परः किं चानसं ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।  
न । रात्र्याः । अह्नः । आसीत् । प्रकेतः ।  
आनीत् । अवातम् । स्वधया । तत् । एकम् ।  
तस्मात् । ह । अन्यत् । न । परः । किम् ।  
चन । आसं ॥

३ *ná mṛtyúr āsīd, amṛtam ná tārhi.* *There was not death nor immortality then. There was not the beacon of night, nor of day. That*  
*ná rātriā āhna āsīt praketaḥ.* *one breathed, windless, by its own power. Other than that there was*  
*ānīd avātam svadhāyā tād ekam.* *not anything beyond.*  
*tāsmād dhānyān ná parāḥ kīm canāsa.*

*rātryās*: gen. of *rātri* (p. 87). *āhnas*: gen. of *āhan* (91, 2). *ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by *anyād* (p. 817, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूढमये  
प्रकेतं सखिलं सर्वमा इदम् ।  
तुच्छेनाभ्वर्षिहितं यदासीत्  
तपसस्त्राहिनाजायतेकम् ॥

तमः । आसीत् । तमसा । गूढम् । अये ।  
अप्रकेतम् । सखिलम् । सर्वम् । आः ।  
इदम् ।  
तुच्छेन । आसु । अर्षिहितम् । यत् ।  
आसीत् ।  
तपसः । तत् । महिना । अजायत् । एकम् ॥

३ *tāma āsīt tāmasā gūḥām ágre;* *Darkness was in the beginning*  
*apraketaḥ salilām sárvam ā* *hidden by darkness; indistinguish-*  
*idám.* *able, this all was water. That*  
*tuchyēnābhū āpihitam yád āsīt,* *which, coming into being, was*  
*tāpasas tán mahinājāyataikam.* *covered with the void, that One*  
*arose through the power of heat.*

*gūḥām*: pp. of *guh hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. s. ipf. of *as be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a Jagati intruding in a Triṣṭubh stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimná* (90. 2, p. 69).

५ कामस्तदये समवर्तताधि  
मनसो रेतः प्रथमं यदासीत् ।  
सतो बन्धुमसति निरविन्दन्  
हृदि प्रतीया कवयो मनीषा ॥  
कामः । तत् । अये । सम । अवर्तत ।  
अधि ।  
मनसः । रेतः । प्रथमम् । यत् । आसीत् ।  
सतः । बन्धुम् । असति । निः । अविन्दन् ।  
हृदि । प्रतिष्य । कवयः । मनीषा ॥

4 *kāmas tād ágre sám avarta-* *Desire in the beginning came*  
*tādhi,* *upon that, (desire) that was the*  
*mānaso rétaḥ prathamām yád* *first seed of mind. Sages seeking*  
*āsīt.* *in their hearts with wisdom found*  
*sató bāndhum ásati nír avindan* *out the bond of the existent in the*  
*hṛdī pratiṣyā kavāyo maṇiṣā.* *non-existent.*

*ādhi sám avartata*: 3. s. ipf. *Ā*. of *vṛt turn*, with *sám come into being*; *ādhi upon* makes the verb transitive = *come upon, take possession of*. *tād that* = *tād ekam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yád*: referring to *kāmas* is attracted in gender to the predicate n. *rétas*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the Padapāṭha. *ma-niṣā*: inst. of *f*. in *ā* (p. 77).

५ तिरश्चीनो विततो रश्मिरेषाम् तिरश्चीनः । विस्ततः । रश्मिः । एषाम् ।  
 अधः खिदासीइदुपरि खिदा- अधः । खित् । आसीइत् । उपरि । खित् ।  
 सीइत् । आसीइत् ।  
 रेतोधा आसन्महिमानं आसन् रेतःधाः । आसन् । महिमानः । आसन् ।  
 स्वधा अवस्त्रात्प्रयतिः परस्त्रात् ॥ स्वधा । अवस्त्रात् । प्रयतिः । परस्त्रात् ॥

5 tiraścino vītato raśmīr eṣām : Their cord was extended across :  
 adhāḥ svid āsīḥd, upāri svid was there below or was there above?  
 āsīḥt ? There were impregnators, there were  
 retodhā āsan, mahimāna āsan ; powers ; there was energy below,  
 svadhā avāstāt, prāyatīḥ parās- there was impulse above.  
 tāt.

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pāri yó raśmīnā divó āntān mamé pṛthivyāḥ who with a cord has measured out the ends of heaven and earth; cp. also the expression sūtram vītataṁ (in AV. x. 8, 37) the extended string with reference to the earth. āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīḥt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīs and svadhā. In TS. iv. 3, 11, 1, mention is made of trāyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṁhita text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेद क इह प्र वोचत् कः । अद्वा । वेद । कः । इह । प्र । वोचत् ।  
 कुत आजाता कुत इयं विश्वेष्टिः । कुतः । आजाता । कुतः । इयम् । वि  
 अर्वाग्देवा अस्य विसर्जनेना- ऽश्वेष्टिः ।  
 था को वेद यत आवभूव ॥ अर्वाक् । देवाः । अस्य । विसर्जनेन ।  
 अयं । कः । वेद । यतः । आवभूव ॥

6 kó addhá veda? ká ihá prá Who knows truly? Who shall  
 vocat, here declare, whence it has been  
 kúta ájātā, kúta iyám viśṛṣṭīḥ? produced, whence is this creation?  
 arvāg devā asyá viśárjanena : By the creation of this (universe)  
 áthā kó veda yáta ābabhúva? the gods (come) afterwards: who  
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वेष्टियत आवभूव इयम् । विश्वेष्टिः । यतः । आवभूव ।  
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।  
 यो अस्त्रार्थचः परमे व्योमन् यः । अस्य । अधिऽअचः । परमे । वि  
 सो अद्भ वेद यदि वा न वेद ॥ ऽव्योमन् ।  
 सः । अद्भ । वेद । यदि । वा । न । वेद ॥

7 iyám viśṛṣṭīr yáta ābabhúva ; Whence this creation has arisen ;  
 yádi vā dadhé yádi vā ná : whether he founded it or did not :  
 yó asyādhyakṣaḥ paramé vyo- he who in the highest heaven is its  
 man surveyor, he only knows, or else he  
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya : of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause-expressive of doubt may have been intended. vyóman : loc. (90, 2). véda : the accent is due to the formal influence of yádi (p. 246, 3 a).