

## **The Yajur Veda, an Archeological View**

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Contrary to popular myth, the Yajur Veda was a recent Brahmin rubbish (fiction) financed by the Greeks to deliberately destroy the ancient Hindu civilizations that existed in India for thousands of years.

A critical analysis of the Yajur Veda, as shown in the documentation presented below, revealed that the Yajur Veda was composed after 200 CE, after the Greek occupation, in an area called Gandhara to the north of Delhi. It was falsely attributed to antiquity.

As shown in the documentation presented below, the Yajur Veda repackaged verses from the vandalized Rig Veda as snake oil. Each package was claimed as a cure to an ailment at a specified price. The cure was effective only if administered by a Brahmin and the price was paid in full in advance. The testimonials for the effectiveness of the cure were presented in fictional stories. It was a classic case of consumer fraud.

Around 200 CE, India with the current political boundaries did not exist. There were three geographically different areas occupied by genetically different people with no interaction between them. Kashmir was occupied by Eastern Europeans (DNA R1a) and Persian refugees called Brahmin (DNA R1a1). The area between the rivers Yamuna and Ganges to the north of Delhi, called Gandhara, was occupied by Eastern Europeans (R1a). The area around the Mt. Trikuta in the Vindhyas was occupied by people of the African origin (DNA F).

The Trikuta people (F) moved from Africa to Trikuta forty thousand years ago. They were the native Indians. They lived only at the Trikuta. They were ancient advanced logic-based peace-loving people that lived in peace and prosperity for tens of thousands of years. They never had the concepts of King, War, God, or Religion. The original Rig Veda and Bhagavad Gita were textbooks on logic at the Trikuta. They had nothing to do with gods or idolatry. They were deliberately trashed by the Greeks.

Gandhara, the area to the north of Delhi, had only the Eastern Europeans (R1a). They were not of the African origin. They evolved in the Russian Steppe only recently amongst animals. They acquired the animal survival instincts. They formed into rival packs to rob each other for scarce food. They were constantly at war. They were the recent primitive ignorance-based warmongering Eastern Europeans. They were the exact opposite of the F of African origin at the Trikuta. Gandhara and Trikuta were separated by a 500 mile long wasteland. They were unaware of each other.

Greeks occupied Kashmir around 200 BCE. Idolatry was a Greek invention. Brahmin (R1a1) were Persian refugees in Kashmir. They were delusional and believed that they acquired supernatural powers through meditation (tapas). The Greeks in Kashmir discovered the delusional Brahmin and put them on their payroll to invent fictional stories of fictional gods with supernatural powers to market idolatry.

The Greeks in Kashmir paid the delusional Brahmin refugees to trash all the logic-based literature of the people at the Trikuta to worship manuals of fictional gods with supernatural powers.

Around 200 CE, the Greeks moved to Gandhara from Kashmir. Gandhara, to the north of Delhi, had only the Eastern Europeans (R1a). They were ignorance-based gullible warmongers. The Greeks invented the fictional Yajur Veda to sell snake oil to the R1a.

The Greeks in Gandhara paid the delusional Kashmir Brahmin to vandalize the original logic-based Rig Veda to a worship manual of fictional gods with supernatural powers. They repackaged the vandalized Rig Veda into the Yajur Veda of snake oil, a cure for any ailment at a price.

The Greeks in Gandhara used the fictional Yajur Veda of snake oil to rob the R1a. The R1a never had intellect or logic to realize that they were victims of a scam.

The extant fictional Rig Veda and Yajur Veda were invented in Gandhara, after 200 CE, to rob the warmongering ignorant gullible Eastern Europeans (R1a). They were falsely attributed to antiquity.

The original Rig Veda and Bhagavad Gita were trashed to Greek rubbish. The extant fictional versions were marketed as the originals.

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**A History of**  
**SANSKRIT LITERATURE**

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the recension of the same school, together with the commentary of Sāyaṇa, was subsequently edited in India. Of the Kauthuma recension nothing has been preserved excepting the seventh *prapāthaka*, which, in the Naigeya subdivision of this school, forms an addition to the first *ārchika*, and was edited in 1868. Two indices of the deities and composers of the *Sāmaveda* according to the Naigeya school have also been preserved, and indirectly supply information about the text of the Kauthuma recension.

The *Yajurveda* introduces us not only to a geographical area different from that of the *Rigveda*, but also to a new epoch of religious and social life in India. The centre of Vedic civilisation is now found to lie farther to the east. We hear no more of the Indus and its tributaries; for the geographical data of all the recensions of the *Yajurveda* point to the territory in the middle of Northern India occupied by the neighbouring peoples of the Kurus and Panchālas. The country of the former, called Kurukshetra, is specifically the holy land of the *Yajurvedas* and of the Brāhmaṇas attached to them. It lay in the plain between the Sutlej and the Jumna, beginning with the tract bounded by the two small rivers Dṛishadvatī and Sarasvatī, and extending south-eastwards to the Jumna. It corresponds to the modern district of Sirhind. Closely connected with, and eastward of this region, was situated the land of the Panchālas, which, running south-east from the Meerut district to Allahabad, embraces the territory between the Jumna and the angles called the Doab ("Two Waters"). Kurukshetra was the country in which the Brahmanic religious and social system was developed, and from which it spread over the rest of India. It claims a further historical

interest as being in later times the scene of the conflict, described in the *Mahābhārata*, between the Panchālas and Matsyas on the one hand, and the Kurus, including the ancient Bharatas, on the other. In the famous law-book of Manu the land of the Kurus is still regarded with veneration as the special home of Brahmanism, and as such is designated Brahmāvarta. Together with the country of the Panchālas, and that of their neighbours to the south of the Jumna, the Matsyas (with Mathurā, now Muttra, as their capital) and the Çūrasenas, it is spoken of as the land of Brahman sages, where the bravest warriors and the most pious priests live, and the customs and usages of which are authoritative.

Here the adherents of the *Yajurveda* split up into several schools, which gradually spread over other parts of India, the Kaṭhas, with their subdivision the Kāpiśṭhalas, being in the time of the Greeks located in the Panjāb, and later in Kashmir also. The Kaṭhas are now to be found in Kashmir only, while the Kāpiśṭhalas have entirely disappeared. The Mājtrāyaṇīyas, originally called Kālāpas, appear at one time to have occupied the region around the lower course of the Narmadā for a distance of some two hundred miles from the sea, extending to the south of its mouth more than a hundred miles, as far as Nāsik, and northwards beyond the modern city of Baroda. There are now only a few remnants of this school to the north of the Narmadā in Gujarat, chiefly at Ahmedabad, and farther west at Morvi. Before the beginning of our era these two ancient schools must have been very widely diffused in India. For the grammarian Patanjali speaks of the Kaṭhas and Kālāpas as the universally known schools of the *Yajurveda*, whose doctrines were proclaimed in every village. From the *Rāmāyaṇa*, more-

THE TEXTS OF  
THE WHITE YAJURVEDA

TRANSLATED WITH A POPULAR COMMENTARY

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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 Rigveda. *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 Rigveda. *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., Vālakhilya, 3. 7.

35 Taken from R. V. III. 62 10. This stanza is the Savitri, the *Gâyatri par excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmins, 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 *Rigveda Sanhitâ*, Vol. III. p. 111. *Prayers* : or, thoughts.

- 11 Who by his grandeur, etc , as in XXIII. 3.
- 12 Whose, by his might, are these snow-covered mountains,  
and men call sea and Rasâ his possession :  
Whose are these arms, whose are these heavenly regions.  
What God shall we adore with our oblation ?
- 13 Giver of vital breath, of power and vigour, he whose  
commandment all the Gods acknowledge :  
The Lord of death, whose shade is life immortal. What  
God shall we adore with our oblation ?
- 14 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.
- 15 May the auspicious favour of the Gods be ours, on us  
descend the bounty of the righteous Gods.  
The friendship of the Gods have we devoutly sought :  
so may the Gods extend our life that we may live.
- 16 We call them hither with a hymn of olden time, Bhaga,  
the friendly Dakshâ, Mitra, Aditi,  
Aryaman, Varuṇa, Soma, the Aṣvins. May Sarasvatî,  
auspicious, grant felicity.
- 17 May the Wind waft to us that pleasant medicine, may  
Earth our Mother give it, and our father Heaven,  
And the joy-giving stones that press the Soma's juice.  
Aṣvins, may ye, for whom our spirits long, hear this.

12 Taken from the same hymn as verses 10 and 11 R. V. X.  
121. 4. *Rasâ* : the ancient name of a river in the north of India ;  
sometimes regarded as a stream that flows round the earth and  
the firmament. See Prof. A. Weber, *Vedische Beiträge*,  
VII. pp. 10—12. *What God* : other than Prajâpati. Or, God  
Ka let us, etc.

13 Taken from R. V. X. 121. 2. The first division of the  
second line is difficult. Prof. M. Müller renders it : 'Whose  
shadow is immortality, whose shadow is death.' The meaning  
may be that his cold shadow (his displeasure, or ignorance of him),  
is death, while the shadow, reflection, or knowledge of his bright  
glory makes his worshipper immortal.

14 Ten stanzas follow constituting the Inviting and Offering  
Verses of the oblations of marrow & omentum and rice-cakes to  
the All-Gods. They are taken from R. V. I. 89, 1—10.

16 *Daksha* : Strength ; a creative Power associated with  
Aditi, and therefore sometimes identified with Prajâpati.

- 9 Agni is Pavamāna, Sage, the Tribe-Priest of the Races Five :  
 To him of mighty wealth we pray.  
 Taken upon a base art thou. Thee for lustre. This is thy home. Thee for lustre.
- 10 May mighty Indra, thunder-armed, may Shodaṣī protect us well, and slay the wicked man who hateth us.  
 Taken upon a base art thou. Thee for Mahendra. This is thy home. Thee for Mahendra.
- 11 As cows low to their calves in stalls so with our songs we glorify,  
 This Indra, e'en your wondrous God who checks assault,  
 who joys in the delicious juice.
- 12 Agni's is the most fetching song. Shine mightily, thou rich in light !  
 Like the Chief Consort of a King, riches and strength proceed from thee.
- 13 Come, here, O Agni, will I sing verily other songs to thee,  
 And with these drops shalt thou grow strong.
- 14 The Seasons spread thy sacrifice ! the Months protect thine offering !  
 May the Year guard our sacrifice for thee and keep our children safe.
- 15 There where the mountains downward slope, there by the meeting of the streams  
 The sage was manifest with song.

9 Taken from R. V. IX. 66. 20. *Pavamāna* : Self-purifying ; an epithet applied both to Soma and to Agni. *Tribe-Priest* : or Purohita. *Races Five* : the four castes and Nishādas or aboriginal tribes, according to the commentators.

10 *Shodaṣī* : a title of Indra. See VIII. 33, note. *Mahendra* ; Great Indra.

11 Taken from R. V. VIII. 77. 1. *Cows* : milked for sacrificial purposes and temporarily separated from their calves. See I., introductory note.

12 Taken from R. V. V. 25. 7. *Most fetching* : most effectually attracting and bringing to the sacrifice. *Like the Chief Consort* : like a chief queen proceeding from her home in royal state.

13 Taken from R. V. VI. 16. 16.

15 Taken from R. V. VIII. 6. 28. *The Sage* : Indra. 'Sāyana's conclusion of the purport of the verse is that men ought to worship where *Indra* is said to be manifested.'—Wilson.

- 16 High is thy juice's birth : though set in heaven, on earth  
it hath obtained  
Strong sheltering power and great renown.
- 17 Finder of room and freedom, flow for Indra, meet for  
worship, flow  
For Varuṇa and the Marut host.
- 18 Striving to win, with him we gain all wealth of the  
ungodly one,  
Yea, all the glories of mankind.
- 19 May we be prosperous with brave sons, cattle, horses,  
each wish of ours, and varied blessings,  
With quadrupeds, and with the men about us. May the  
Gods guide our sacrifice in season.
20. O Agni, bring thou hitherward the yearning Consorts  
of the Gods,  
Bring Tvasṭar to the Soma-draught.
- 21 O Neshṭar girt by Dames, accept our sacrifice : with  
Ritu drink,  
For thou art he who giveth wealth.

According to Mahādhara, the translation should be 'The Sage was gendered with the thought'; that is, he says, the Soma plant sprang to life with the knowledge that men would use it in their sacrifices.

16 Taken from R. V. IX. 61. 10. The verse is addressed to Soma.

17 Taken from R. V. IX. 61. 12. \*Addressed to Soma. *Meet for worship : yajyave*; according to Prof. M. Muller, the pursuer.

18 Taken from R. V. IX. 61. 11. *Him* : Soma.

20 Taken from R. V. I. 22. 9. *Tvasṭar* : 'probably on account of his creative agency in the womb, Tvasṭr is closely allied with celestial females (*gnāh janayah*) or the wives of the gods who are his most frequent attendants'—Macdonell, Vedic Mythology. p. 117.

21 Taken from R. V. I. 15. 3. *Neshṭar* : the priest who leads forward the wife of the Sacrificer and prepares the Surā (see VIII. 10, note). In this place Neshṭar is said to be a title of Tvasṭar from his having on some occasion assumed the function of a Neshṭar priest. *Ritu* : with the God Rīta, the Season deified ; or, in the proper season.

- 22 He with the Ritus fain would drink, Wealth-giver, from  
the Neshtar's bowl.  
Begin, pay offerings : hasten ye.
- 23 Thine is this Soma : come thou near, approach it. Drink  
thou thereof, benevolent, and cease not.  
Sit on the sacred grass at this our worship, and take  
these drops into thy belly, Indra.
- 24 Come unto us, ye swift to listen ! as at home, upon the  
sacred grass sit and enjoy yourselves.  
And, Tvashṭar well content be joyful in the juice with  
Gods and Goddesses in gladsome company.
- 26 In sweetest and most gladdening stream flow pure, O  
Soma, on thy way,  
Pressed out for Indra, for his drink.
- 26 Fiend-queller, Friend of all men, he hath in the vat  
attained unto  
His place, his iron-fashioned home.

22 Taken from R. V. I. 15. 9. *With the Ritus* : with the  
deified Seasons ; or in due season, as above. *Wealth giver* :  
Agni.

23 Taken from R. V. III. 35. 6.

24 *Come unto us* : according to Mahidhara, the Gods'  
Consorts are addressed.

25 Taken from R. V. IX. 1. 1.

26 Taken from R. V. IX. 1. 2, with a slight variation.  
*Iron-fashioned home* : receptacle that has been hammered or  
formed with a tool of *ayas*, iron or perhaps bronze.

- 25 What time the mighty waters came containing the universal germ, producing Agni,  
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation ?
- 26 Who in his might surveyed the floods enclosing productive force and generating Worship,  
He who is God mid Gods, and none beside him—What God shall we adore with our oblation ?
- 27 The teams wherewith thou seekest him who offers, within his house, O Vāyu, to direct him,  
Therewith send wealth to us with full enjoyment, a hero son and gifts of kine and horses.
- 28 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship.  
O Vāyu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.
- 29 Drawn by thy team, O Vāyu, come : to thee is offered this, the pure.  
Thou visitest the presser's house.
- 30 Vāyu, the bright is offered thee, best of the meath at holy rites.  
Come thou to drink the Soma juice, God longed-for, on thy team-drawn car.
- 31 Lover of worship, leader, come Vāyu with thought, to sacrifice,  
Propitious with propitious teams !
- 32 With all the thousand chariots that are thine, O Vāyu, come to us,  
Team-drawn, to drink the Soma juice.
- 33 Come thou with one, and ten, O Self-Existent ! with two unto the sacrifice, and twenty.  
Three are the teams and thirty which convey thee. O Vāyu, in this place unyoke thy coursers.

25 This and the following verse, in honour of Prajāpati, are taken from R.V.X. 121. 7, 8. *What God shall we adore : or, Worship we Ka the God.*

27 This and the following verse are taken, in continuation of verse 24, from R.V.VII. 91. 3, 5.

29 Taken from R.V.II. 41. 2. *The pure : Soma juice.*

30 Taken from R. V. IV. 47. 1.

32 R. V. II. 41. 1.

- 34 Wonderful Vāyu, Lord of Truth, thou who art Tvashtar's Son-in-law.  
Thy saving succour we elect.
- 35 Like kine un milked we call aloud, Hero, to thee and sing thy praise,  
Looker on heavenly light, Lord of this moving world,  
Lord, Indra ! of what moveth not.
- 36 None other like to thee, of earth or of the heavens, hath been or ever will be born.  
Desiring horses, Indra, Bounteous Lord ! and kine, as men of might we call on thee.
- 37 That we, may win us wealth and power, we poets call on only thee.  
In war men call on thee, Indra ! the hero's Lord, in the steed's race-course call on thee.
- 38 As such, O Wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone !  
Pour on us boldly, Indra, kine and chariot-steeds ever to be the conqueror's strength.
- 39 What succour will he bring to us, wonderful, ever-prospering Friend ?  
With what most mighty company ?
- 40 What genuine and most liberal draught will spirit thee with juice to burst  
Open e'en strongly-guarded wealth ?
- 41 Do thou who art protector of us thy friends who praise thee  
With hundred aids approach us.
- 42 Sing to your Agni with each song, at every sacrifice, for strength.

34 R. V. VIII. 26. 21. *Tvashtar's Son-in-law* : the commentators give no satisfactory explanation. Saranyū (who is perhaps Ushas, Dawn), Tvashtar's daughter, was wedded to Vivasvān who cannot be identified with Vāyu. See Hillebrandt, *Vedische Mythologie*, I. p 521.

35 R. V. VII. 32. 22. *Moving world* : all animated beings.

36 R. V. VII. 32. 23.

37 R. V. VI. 46. 1. *In war* : literally, in, or among, foes. •

38 R. V. VI. 46. 2. *The Stone* : the thunderbolt.

39 This and the two following verses are taken from R. V. IV. 31. 1—3.

42 R. V. VI. 48. 1.

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