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A Vedic Concordance

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Central Sanskrit University
Established by an Act of Parliament
(Formerly Rashtriya Sanskrit Sansthan, Deemed to be University)
under Ministry of Education, Government of India

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Being an Alphabetic Index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is an Index to the Vedic Mantras, together with an account of their variations in the different Vedic books

by

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PREFACE

GENERAL PLAN OF THE CONCORDANCE

The Concordance is part of a larger scheme.—The plan of this work dates back to the year 1892, when two separate announcements of it were published: the one in the *Proceedings of the American Oriental Society* (for April, 1892, *Journal*, volume xv, page clxxiii), and the other in the *Johns Hopkins University Circulars* (for June, 1892, volume xi, number 99). At that time, as the reader of either of these announcements will see, I sketched the plan of a three-fold apparatus designed to facilitate and deepen the study of the Vedas: one part of it was a universal word-index to the Vedas; another was an index of subjects and ideas; and the third, which I promised to undertake myself, was a Vedic Concordance. As commonly happens in such cases, the fulfilment of the last-named part of the plan cost much more time and labor than was expected. With correspondingly greater satisfaction I now present the result to those of the Hindu people who look upon the Vedas as their sacred books, and to all scholars in this field of Indian antiquities. That result is, an alphabetic index to every line (or *pāda*) of every stanza (or *ṛc*) of the published Vedic literature and to every liturgical formula thereof (*yajus*, *prāiṣa*, and so on), that is, an Index to the Vedic Mantras.

Conditions of the problem which the Concordance involves.—The Vedic mantras represent parts of a mass of traditional material which was more extensive even than that which has come down to us,—material current in the various schools of Vedic learning, preserved from generation to generation by memory, and handed down from teacher to pupil by word of mouth. I have, for my part, little doubt that this oral tradition was supported at a comparatively early time—when we cannot say—by written tradition (see AV. xix. 72). As a natural consequence of the fallibility of both oral and written tradition, what was originally and essentially one and the same stanza or formula was handed down in the texts of the various schools in more or less varying forms. The variants are often of the same general character as those which appear in the various forms of ballads, or in recensions of church hymns: there

are simple differences in the order of the words; differences due to the substitution of a more familiar, handy, or modern word or grammatical form for an archaic, inconvenient, or obsolescent one of equivalent meaning or function. To this must be added the very important point that there are also many cases in which a given mantra passage, composed under certain definite circumstances, was later on adapted and changed to serve a new purpose.

Furthermore, Vedic literary production is often in a high degree imitative and mechanical. The poets or priests, more or less consciously, fell into habits of expression such that entire lines of different stanzas or hymns, and considerable sequences of words of different prose passages, show much similarity. This ranges from complete identity to a likeness which is sometimes so vague or fleeting as hardly to be recognizable, save to the practised eye of the expert Vedic student.

PRIMARY USES OF THE CONCORDANCE

1. It is a comprehensive index of all mantras.—Thanks to the editors of a considerable number of Vedic texts, we have, for each of the various *Saṁhitās*, and for some *Brāhmaṇas*, *Sūtras*, etc., an index of first lines of each stanza. These indexes are of course scattered over divers volumes; and they do not take cognizance of lines other than the first. Moreover, these indexes do not as a rule register such prose-formulas as the texts may happen to contain: they simply register the *pratikas* of the metrical stanzas. The advantage of having, as in the present work, one comprehensive index, which shall include every line of every stanza, as well as every prose formula, in one single alphabetic arrangement and in one single volume, will, I am certain, be prized by every student of the Veda.

2. It registers the variants of mantras not wholly identical.—Mantras which occur only a single time, or appear in a wholly identical form in two or more texts, require no comment after they have been properly arranged in an alphabetical index. Again, mantras which are not wholly identical, but are alike in their beginnings, will also fall into the same

CONTENTS

	PAGES
General plan of the Concordance	
The Concordance is part of a larger scheme	vii
Conditions of the problem which the Concordance involves	vii
Primary uses of the Concordance	
1. It is a comprehensive index of all mantras	vii
2. It registers the variants of mantras not wholly identical	vii
Secondary uses of the Concordance	
1. It is a key to the liturgical employment of the mantras	viii
2. It is virtually a finding index of rites and practices	viii
3. It is a tool for future editors of Vedic texts	viii
4. It is a repertory of the most archaic Hindu prose	viii
5. Miscellaneous uses (Vedic schools: grammar: mythology: etc.)	viii
Scope of the Concordance	
1. Certain published texts not included	ix
2. Unpublished texts included	ix
General statement of the number and kind of works included	ix
The Concordance rarely reports variants registered in the critical apparatus of a given edited text	x
Orthographic details reported or neglected	x
Occasional suggestions of emendation	x
Future work complementary to the Concordance	
The working-up of material of texts yet unedited	x
The elaboration of a reverse concordance	x
Acknowledgment of obligations	
To the University Press of Oxford	xi
To pupils and colleagues	xi
EXPLANATIONS INTRODUCTORY TO THE USE OF THE CONCORDANCE	
General scope of these explanations	
Bibliography of the works cited and abbreviations of their titles	xiii
Methods used in reporting the variants	xiii
General remarks on the character of the variants	
No hard and fast line between truly variant and vaguely similar passages	xiii
True variants. Ūha-pādas	xiii
Variants in pādas other than the first	xiii
Essential similarity with wide divergence of wording	xiii
Cases of partial correspondence: At the beginning; at the end; in the middle	xiv
Methods used in reporting the variants	
1. Variants for which the alphabetic order does not require more than one entry	xiv
2. Variants involving more than one alphabetic entry	xiv
Use of cross-references introduced by <i>See</i>	xv
Use of cross-references introduced by <i>See under</i>	xv
Use of cross-references introduced by <i>Compare (Cf.)</i>	xv
Bibliography of the works cited, with abbreviations of their titles	
Classified bibliography of the works cited in the Concordance	xv
ABBREVIATIONS	
1. Alphabetic list of abbreviations of the titles of the cited texts	xxi
2. List of a few other abbreviations used in the Concordance	xxii
VEDIC CONCORDANCE	
Alphabetic list of Vedic mantras with citations and variants	xxii
Additions and corrections	xxii

amānuṣiṣu mānuṣo niṣevo RV.10.95.8^b.
 amā na edhi mā mṛdhā na indra AÇ.2.9.10¹; ÇG.3.8.4^d.
See under anāmayāidhi.
 amāya vo maruto yātave dyāuḥ RV.8.20.6^a.
 amāyān māyavattaraḥ ÇB.13.5.4.12^d. *See māyāin māyā*.
 amāyūm kṛvantān samjñāpayata ApÇ.7.16.6.
 amāvāsyā garbhaḥ KS.39.8; ApÇ.16.32.4.
 amāvāsyāyāi surādhaso svāhā MÇ.1.3.2.21. *See next.*
 amāvāsyāyāi svāhā TB.3.1.5.15; 7.5.13; ApÇ.2.20.5.
See prec.
 amāvāsyāyāi haviṣā vidhema AV.7.79.3^c.
 amāvāsyā subhagā suçevā TB.3.7.5.13^a; ApÇ.2.20.5^a;
 MÇ.1.3.2.21^a.
 amāvāsyē na tvad etāny anyāḥ AV.7.79.4^a. *Cf. prajā-*
pate na etc.
 amāvāsyē samivasanto (MÇ. samviçanto) mahitvā AV.7.
 79.1^b; TS.3.5.1.1^b; MÇ.6.2.3^b.
 amā sate vahasi bhūri vāmam RV.1.124.12^c; 6.64.6^c.
 amāsi pātrair udakam yad etat AV.12.3.30^c.
 amāsi mātrañ svar agām AV.18.2.45^a. P: amāsi Kāuç.
 85.17.
 amāsi sarvān (AÇ. sarvān) asi praviṣṭaḥ AÇ.2.9.10^b;
 Kāuç.74.20^b. *See amā hy, and amo-si sarvān.*
 amā hi te sarvam idam ChU.5.2.6. *Cf. next.*
 amā hy asi sarvam anu praviṣṭaḥ SMB.2.1.14^b. *See*
under amāsi sarvān, and cf. prec.
 amitā çura dayate vasūni RV.7.84.4^d.
 amitāujā ajāyata RV.1.11.4^b; SV.1.359^b; 2.600^b.
 amitrahādo adbhutaḥ RV.10.152.1^b. *See amitrasāho.*
 amitrayantān tuvijāta martyam RV.1.131.7^b.
 amitrayantam adriyaḥ RV.5.35.5^b.
 amitrasāho aṣṭraḥ AV.1.20.4^b. *See amitrahādo.*
 amitrasenām abhijañjabhānaḥ AV.5.20.6^c.
 amitrasenām maghavan AV.3.1.3^a; SV.2.1215^a.
 amitrasya nidhir hitaḥ RV.10.186.3^b.
 amitrasya vyathayā manyum indra RV.6.25.2^b; MS.4.
 14.12^b: 235.3; TB.2.8.3.3^b.
 amitrasya çiro jahi MÇ.9.2.5^d. *See next.*
 amitrasyaḥbhidāsataḥ RV.10.152.3^d; AV.1.21.3^d; SV.2.
 1217^d; TS.1.6.12.5^d; ApÇ.20.20.7^d. *See prec.*
 amitrahā varivovid dhaviṣmān RV.9.96.12^b.
 amitrahā vicarṣañiḥ RV.9.11.7^a; SV.2.797^a.
 amitrahā vṛtrahā dasyuhantamam RV.10.170.2^c; SV.
 2.804^c.
 amitrahā vṛtrahā dasyuhā ca RV.10.83.3^c; AV.4.32.3^c.
 amitrāṇām çacīpatiḥ AV.11.9.20^c.
 amitrāṇām sahasraçaḥ AV.8.8.1^d; 11.9.23^c.
 amitrāṇām senāḥ AV.11.9.3^c.
 amitrāṇām hantājani AB.8.17.5.
 amitrāṇām nyarbude AV.11.10.20^d.
 amitrāṇām anīkaçaḥ AV.5.21.9^d.
 amitrāṇām amūḥ sicaḥ AV.11.9.18^b; 10.20^b.
 amitrāṇām parastarām AV.6.67.1^d.
 amitrān anu dhāvata AV.11.10.1^d.
 amitrān ā dyāmasi AV.6.104.1^b.
 amitrān no jayantu svāhā AV.5.21.12^c.

amitrān no vi vidhyatām AV.11.9.23^b. *Cf. mānā-*
mitrān vi.
 amitrān mota mitripaḥ AV.11.9.21^d.
 amitrān pari vārāya AV.11.10.19^b.
 amitrān pṛtsu turvaṇo RV.6.46.8^d.
 amitrān me dviṣato-nu vidhyatu Kāuç.98.2^d.
 amitrān suṣahān kṛdhi RV.6.46.6^d; AV.20.80.2^d.
 amitrān hanmy ojasā AV.11.10.13^f.
 amitrāyudho marutām iva prayāḥ RV.3.29.15^a.
 amitrā ye ca varmaṇaḥ AV.11.10.23^b.
 amitrā yo-tra naḥ santi AV.6.104.2^c.
 amitrī bhīta samare vadhānām AV.5.20.5^d. *Cf. next.*
 amitrī sonā samare vadhānām AV.11.10.25^b. *Cf. prec.*
 amitrebhyaḥ kṛṇotu naḥ AV.6.104.3^d.
 amitrebhyo dṛṣo kuru AV.11.9.1^b, 15^f, 22^f, 24^f.
 amitreṣu ni dadhmasi AV.5.21.1^d.
 amitreṣu samīksayan AV.11.9.9^d, 11^d, 25^f.
 amitro no yuyutsati AV.11.10.26^d.
 amitro yaç cājmani AV.11.10.22^b.
 aminaḥ saho bhīḥ N.6.16. *Fragment of uta dvibarhā*
etc., q.v.
 aminatī tashatur ukṣamāṇo RV.4.56.2^b.
 aminatī dāivyāni vratāni RV.1.92.12^c; 124.2^a.
 aminate guruñ bhārañ na manma RV.4.5.6^b.
 amimīta varimānañ pṛthivyāḥ RV.8.42.1.1^b; VS.4.30^b;
 TS.1.2.8.1^b; MS.1.2.6^b: 15.7; 3.7.8^b: 86.9; KS.2.6^b;
 ÇB.3.3.4.3.
 amimītārarūñ yaç catuspāt RV.10.99.10^d.
 amī anu mā tanuta MÇ.1.4.3.15. *See amū anu, and*
aśv anu.
 amī ca ye maghavāno vyañ ca RV.1.141.13^c; KS.7.12^c;
 ApÇ.5.9.10^c. *See amī ye magha*.
 amī ca viçve amṛtāsa ā vyaḥ RV.1.127.8^f.
 amītavarṇā uṣasaç caranti RV.4.51.9^b.
 amī te nāke sukṛtaḥ praviṣṭaḥ AV.7.80.4^d.
 amī tvā jahati putra devāḥ RV.4.18.11^b; TS.3.2.11.3^b;
 MS.4.12.5^b: 192.6.
 amīmadanta patnyo yathābhāgañ yathālokañ avṛṣāyī-
 ṣata Kāuç.88.22. *Cf. amīmadanta pitaro etc.*
 amīmadanta pitarāḥ VS.19.36; TS.1.8.5.2; MS.1.10.3:
 143.3; 1.10.19: 159.5; KS.9.6; 36.13; 38.2; ÇB.12.8.
 1.8; TB.2.6.3.3; MÇ.1.1.2.26; 7.6.50. *See next two.*
 amīmadanta pitarāḥ somyāḥ TB.1.6.9.9; ApÇ.1.9.11.
See prec. and next.
 amīmadanta pitaro yathābhāgañ (Kāuç. yathābhāgañ
 yathālokañ) avṛṣāyīṣata (AÇ. avṛṣāyīṣata; ÇÇ.
 avīvṛṣata) VS.2.31; VSK.2.2.6; ÇB.2.4.2.22; 6.1.40;
 AÇ.2.7.2; ÇÇ.4.4.14; 9.3; LÇ.2.10.5; Kāuç.88.21;
 SMB.2.3.7; GG.4.3.12; KhG.3.5.20. Ps: amīmadanta
 pitaro yathābhāgañ LÇ.3.2.13; amīmadanta KÇ.3.4.
 17; 4.1.14; 5.9.23. *See prec. two.*
 amīmṛjanta pitarāḥ TS.1.8.5.2; TB.2.6.3.3.
 amīmṛṇan vasavo nāhitā ime AV.3.1.2^c. *Cf. SBE. xlii,*
p. 326.
 amīmed vatso anu gām apaçyat RV.1.164.9^c; AV.9.9.9^c.
 amī ya ṛkṣā nihitāsa uccā RV.1.24.10^a; TA.1.11.2^a;
 N.3.20.

