

## VEDIC SACRIFICES

An Outline

### **Foreword**

Vedic sacrifices are an ancient religious institution. The Vedas and their allied works are intimately related to them. Hence, an understanding of the Vedic sacrificial system will definitely help us to understand and esteem, not only the Vedas, but also the Upaniṣads.

Since the Vedic sacrifices have almost gone out of vogue, it has become very necessary to give some idea of the same, to the average educated person, who still has faith and pride in our religion and culture. Eventhough this may be a purely academic exercise it is worth attempting it! This booklet has been written with that spirit. We do hope that this spirit is at least recognised, if not appreciated.

The whole subject being unfamiliar, sketches of altars and some implements have been provided in the appendix to enhance the utility of this work.

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### **Introduction**

In Indian vernaculars, especially those derived from Sanskrit, the word 'yajña' is commonly used to indicate any work that involves great effort and needs the active cooperation of many. It is perhaps an indication of the tremendous influence the system of Vedic sacrifices-generally called as yajñas or yāgas-has had on the Hindu society over the millennia.

Fortunately for the scholars of Indology and Vedic studies, Vedic sacrifices have not totally disappeared as yet, though they have become very rare. Even during this 20th century, as many as 70 Vedic sacrifices are known to have been performed. They include

the wellknown sacrifices like Agniṣṭoma, Aptoryāma, Atirātra, Cāturmāsyā, Nirūḍhapaśubandha, Saurāmanī and Vājapeya.

āhitāgnis (those who have ceremonially established the Vedic fires) are to be found even today. However they seem to be slowly becoming a vanishing species.

By the time of the ṛgvedasa hitā itself, considered to be the oldest among the Vedas-nay, the oldest scripture in the world-Vedic sacrificial system seems to have taken a definite and clear shape. Names of the Vedic fires like the gārhapatya, of some sacrifices like the Atirātra, of the sixteen priests needed in a Somayāga like hot, neṣṭand āgnidhra, of the implements used like yüpa (sacrificial post), juhū (wooden ladle) and camasa (wooden vessel for the soma juice), as also some technical terms like āhāva (call, seeking permission, by the hotpriest) and avabhtha (concluding bath) find a place in the ṛgvedic hymns, thereby confirming the inference drawn above.

A study of the Vedic sacrifices helps in a proper understanding of the Vedic literature as such, since the latter is closely connected with the former. In fact, the very arrangement of the mantras in the Vedic Sahitās to suit the sacrificial needs, supports this view.

Hence such a study can be useful in fixing the chronology of the Vedic literature, the development and stratification of the different portions of that literature and the influence that literature has exerted on the varnaasystem and the casteasystem.

## Basic Literature

Information about the sacrifices has been spread out, all over the Vedic literature. In the Brāhmaṇas one can get more details including instructions for their performance. However, it is in the śrautasūtras and the śulbasūtras that a systematic treatment of the subject is obtained. Whereas the latter is concerned solely with the constructional and engineering aspects of a sacrifice like the measurement and formation of the vedi (altar), it is the former that is the functional manual for the priests and hence gives us the modus operandi of the various rites in detail. Therefore its help is invaluable in the study of Vedic rituals.

Of the extant works, the following may be mentioned as ancient and authoritative:

Āpastamba Srārautasūtras  
Āśvalāyana Srārautasūtras  
Baudhāyana Srārautasūtras  
Bhāradvāja Srārautasūtras  
Kātyāyana Srārautasūtras  
Satyāśāḍha Srārautasūtras

## **Yajña, Yāga and Homa**

Derived from the verbal root 'yaj' (to worship, to sacrifice, to bestow) both the words yajña and yāga mean the same thing: a worship in the form of offering oblations, a sacrifice unto the gods.

It is also defined as the tyāga (giving up, offering) of a dravya (a specified material) unto a devatā (a specific deity).

Homa is the act of pouring ājya (ghee) into the duly consecrated ghya or domestic fire. It is a later adaptation of the original yajñas and yāgas and is more common in pūjā or the ritualistic worship of deities of the Hindu pantheon.

The general principle accepted by Hindu religious tradition is that the scriptures are the final authority regarding the things beyond, the ultimate values of life. According to them, yajña or the system of sacrifices was given by God himself at the beginning of creation, to human beings and the gods (like Indra, Agni, Varuna and so on) as a link between them, to sustain each other. The human beings were to satiate the gods through the sacrifices and the gods, in return, would bestow on the human beings rains, food and other things needed to live a prosperous life, because they controlled the various forces of nature.

When a person performs Vedic sacrifices like Jyotiṣṭoma, say, to go to heaven, the potential effect of it in a subtle form resides in his soul and will give its fruit after death. This potential imperceptible power or śakti, is called 'apūrva'.

Human beings need light and heat to sustain themselves in life. The sun (Surya) and the fire (Agni) are the two sources for these. The sun is not under human control, but fire is. Perhaps it was this fact that might have induced our ancient ancestors to protect and maintain the fire with respect, and even worship it. It must have been given the status of a deity as a result of the intuitive experiences of the sages.

## **Yajamāna or the Sacrificer**

The yajamāna or the sacrificer is the chief person in a sacrifice. He is the master of the whole ceremony, meets all its expenses and claims the fruits of the same. In fact, the very etymological meaning of the word 'yajamāna' is 'one who is performing the sacrifice'. The rtviks or the priests are there only to assist him in its performance. Though they perform all the ritualistic acts, they receive their dakṣinā (sacrificial fee) for their labour, thereby enabling the yajamāna to attain the fruits of the sacrifice.

It was only the ghaṭha, the married person, belonging to any of the first three varnas, viz., the brāhmaṇa, the kṣattriya and the vaisya, that was entitled to maintain the Vedic fires and perform the sacrificial rites. Though a person, theoretically speaking at least, could establish the Vedic fires, as soon as he was married, not many did it, since it

involved not only considerable expenses\* but also forced them to stay put in one place. Hence, setting up the fires in early middleage was more common even in the ancient period.

Once established, the āhitāgni had to maintain the fires (generally three or even one) throughout his life. If due to any reason they were extinguished, he had to ceremonially rekindle them. On death, his body had to be cremated with these fires alongwith the various wooden vessels and implements he was using, which had to be placed on his various limbs, as per the directions given in the scriptures. In case he took sanyāsa (monastic life) he had to ceremonially discard the fires.

The wife of the yajamāna (called 'patni') also had important roles to play in the Vedic sacrifices.

### **ṛtviks or Priests**

Next to the yajamāna come the tviks or the priests who are the main stay of the sacrifices. A tvik (= rtvij) is one who performs the sacrifices (rtvij) during the proper seasons (rtu). It is the yajamāna's privilege to choose his tviks.

A rtvik should preferably be a young man, though older persons also could be chosen. He should be wellaread in the Vedas, having acquired that knowledge in the traditional way, by attending the gurukula (forest academy run by expert teachers). He should have no physical deformities and disabilities and must be from a good lineage. He must be leading a pure life as described in the smti works.

There are four main priests, each representing one of the four Vedas: hotr (ṛgveda), adhvaryu (Yajurveda), udgātr (Sāmaveda) and brahmā (Atharvaaveda). Each one of these has three assistants, thereby taking the total to a maximum of sixteen. They are:

hotra - maitravaruna, acchāvāka, gravastut.  
Adhvaryua - pratiprasthata, neṣṭa, unneta.  
Udgatr - prastota, pratiharta, subrahmanya.  
Brahma - brahmanacchasi, āgnidhra, pota.

These three assistants are respectively called dvitiyi or ardhi, triyi and padi. Their duties as well as the fees that they get are in the declining order. For instance, the dvitiyiis get half, the triyiis oneathird and the padis oneafourth, of the fees that is paid to the chief priests, known as 'mahartvijas'.

The number of priests in any sacrifice varies according to its needs. It is in the Somayagas that all the sixteen take an active part.

## **Classification of the Yajñas**

The yajñas have been classified in various ways. 'Samtha' is the technical term used for a group of sacrifices. The Bodhayana-grhyasūtras (1.1.18.21) gives a comprehensive description of the whole system of sacrifices thus:

'Yajñas can be classified into 21 groups. They are carried out with the help of the mantras in the three Vedas-ṛk , Yajur and Sama . Domesticated animals, wild animals and the products of plants and trees are the materials used for oblation. The emoluments paid to the priests keep them alive. Yajña can also be classified as fourfold: svadhyayayajña, japa'yajña, karmayajña and manasayajña. Each succeeding yajña gives a tenfold result of the preceding one.'

The last part is very interesting and needs some clarification. Svadhyaya is study and recollection of the Vedas learnt in the gurukula. Japa is the repetition of certain Vedic hymns or mantras. Karma is the actual performance of the prescribed rites. Symbolical meditations based on the Vedic rituals constitute the last, the manasayajña and that is considered to be the best.

The first grouping is as follows:

### **(1) The Seven Pakayajñas**

They are performed in the aupasanagni or the ghyagni (the fire lit up and consecrated at the time of marriage), with cooked offerings such as boiled grains mixed with butter.

They comprise these seven: Huta, Prahuta, āhuta, ülagava, Baliharana, Pratyavarohana and Aṣṭakahoma.

They are rites meant for worldly gains and prosperity.

### **(2) The Seven Haviryajñas**

'Havis' is any oblationary material (generally uncooked) that is poured into a duly consecrated Vedic fire, such as barley, rice, milk or clarified butter.

The seven Haviryajñas area-gnyadheya, Agnihotra, Darṣa-pūrnamasa, Caturmasya, āgraayana, Nirūḍhapāśubandha and Sautramani.

All these sacrifices are performed in the three śrautagnis or Vedic fires viz., garhapatya, dakṣina and ahavaniya.

### (3) The Seven Somayagas

They are called 'Somayagas' since the juice of the soma creeper is the main ingredient of the offerings.

They area-gniştoma, Atyagniştoma, Ukthya, şodaşı, Vajapeya, Atiratra and Aptoryama.

There are other ways of classification too. For instance a model sacrifice, like the Darşapurñaamasa, is called 'prakti' (original). Its modifications like the kamyeşti (desireamotivated rites), are called 'vikiṁti' (modified forms). While describing the vikiṁtiyagas, only the changes and modifications are stated, the other details being filled up from the prakti.

Another method of classification is as nitya, naimittika and kamya sacrifices. The nitya type is to be performed regularly and compulsorily. For example, the Agnihotra is a nityayajña. The Kṣamavatiṣṭi has to be performed if one's house is destroyed by fire, for future protection. This is a naimittika yajña (nimitta = a special cause). Aindragneṣti is an example for the kamya type. One who is desirous of (kamya = that which is desired) winning in a competitive venture, is advised to perform it.

A third manner of division is as aiştika, paşuka and saumika. If the havis is a material like purodaşa (riceacake), ajya (clarified butter) or caru (porridge), then it is an aiştika sacrifice. If the havis is a paṣu or an animal, then the rite is paşuka. If on the other hand, soma juice is the havis, the yajña becomes saumika.

## Fire and its Production

Agni or fire is the most important part of Vedic sacrifices. As the deity supervising over the elemental fire, it is looked upon as the carrier of the offerings of oblation to the various Vedic deities like Indra. Hence the name 'Havyavaṭ,' 'one who carries the havis'. However, as the basic source of light and energy here, it is sometimes identified with Brahman, the Supreme God. The term 'Jatavedas,' 'One who knows everything as soon as he is manifested', is generally applied to it in this sense also. Consequently the production of fire and establishing it in the place duly set apart for it (the yagaşala, the sacrificial shed) has itself acquired the significance of a regular ritual. It is called Agnyadhana or Agnyadheya.

A ghaṣṭha or householder belonging to any one of the first three varnas is entitled to establish the Vedic fires, even ten days after his marriage. A suitable auspicious day is to be fixed with special reference to the rtu (season) and nakṣatra (asterism). Amavasya (newmoon day) of the month of Vaiṣakha (April/May) with the Rohini-nakṣatra (the fourth lunar mansion) is considered to be the best day by many authorities.

Before this date, the yajamana and his wife are expected to purify themselves by japa (repetition of mantras), homa (special offerings into the ghya fire, also called

'aupasanagni'), krcchra (certain physical austerities like fasting) and purity in ethical behaviour (like patching up with enemies, clearing the debts and so on).

Agnyadhana is not, by itself, considered as a yajña, though it appears to be so, during its performance. To get it performed, the yajamana should select the priests-this is called 'rtvigvarana' -and duly honour them.

Then comes sambharana, the act of ceremonially collecting the materials needed for the rite. The most important part of this is the collecting of pieces of the aśvattha wood (*Ficus Religiosa*, the Fig tree) and preparing the aranis.

After shaving, bath and the performance of some minor rites like sarvauṣadhaahoma, the aranis are properly received by the yajamana from the adhvaryu priest. He then produces fire by attrition -this is termed 'agnimanthana'-and deposits it in the round pit meant for the garhapatya fire. Embers from this fire are taken to the semicircular pit of the dakṣinagni and another fire is prepared there. The third fire, the ahavaniya, is formed similarly in the square pit, taking the embers from the dakṣinagni. Thus, all the three Vedic fires are now fully prepared and established.

It is the bounden duty of the yajamana to protect these fires from being desecrated or extinguished. In case this happens, the fires have to be rekindled by the process of punaradharma, which is very similar to the Agnyadhana, with some minor modifications.

The yajamana is expected to perform the Agnihotra and the Darsapürnamasa, which are nitya or obligatory, in these fires.

Two more fires-the sabhya and the avasathya -are also established on special occasions as and when necessary.

### **Some General Rules**

Every sacrifice has its own rules and regulations. However, there are quite a few rules commonly applicable to all of them. They may be summarised here.

Unless otherwise stated, the yajamana should always squat on the ground facing north.

All the articles to be used in the sacrifice, like the kuṣa grass (*Poa Cynosuroides*), should be kept with their ends pointing towards the east.

The yajñopavita (the sacred thread) should be worn in the upavita (suspended over the left shoulder and below the right arm) fashion.

Unless directed otherwise, only the right limb (right hand, right finger, right leg and so on) should be used whenever the word aṅga (limb) is mentioned.

The yajamana is the agent of action in respect of giving gifts. It is he who has to repeat the texts wherever the word 'vacayati' ('makes him repeat') is used, during the performance of the sacrifices.

All the measurements mentioned in a sacrifice have the height of the yajamana as the basic unit. For instance, the size of the *vedi* (sacrificial altar) or that of the *yagaśala* (sacrificial shed) is determined by the height of the yajamana. In the *Darśapūrṇamasa* sacrifice, the length of the *vedi* is equal to his height.

When no performer is expressly mentioned, it is the *adhvaryu* priest who does it. All the *prayaścittaakarmas* or the expiatory rites, and the ones meant by the words '*juhoti*' (he offers), and '*japati*' (he mutters) refer to the *brahma* priest as the agent.

Whenever only the first *pada* (quarter) of a *rk* (ṛgvedic mantra) is mentioned, the whole *k* is to be recited.

An exception always gets precedence over a general rule.

## Vedis and Yajñayudhas

'*Vedi*' means an altar. '*Yajñayudhas*' are the various implements used in sacrifices.

The *vedi* is either an elevated or an excavated plot of ground strewn with the *darbha* grass, where sacrificial utensils and implements are placed. It is shaped within a rectangular area. The northern and the southern sides are concave.

Measurements and shape of a *vedi* vary according to the type of the rite to be performed, as described in the concerned texts. The height of the sacrificer is the unit used to determine the various measurements.

Associated with the *vedi* is *cayana* or *agnicayana*, the rite of piling the bricks for the fire-altar, in *Somayagas*. The altar is built with five layers of bricks. It may have several shapes such as *suparna* (eagle), *syena* (hawk) and *drona* (trough). The bricks used also may be of various shapes- triangular, oblong or square.

The *yajñayudhas*, instruments and implements used in Vedic sacrifices, are as many as 43. However, only a few, the major ones, more commonly needed, will be described here.

### 1. Agnihotrahavani

It is a big ladle made of *vaikañkata* wood (*Flacourtie Sapida*) used for pouring the oblation of milk into the *garhapatya* fire.

### 2. ājyasthali

It is a vessel of bronze used for keeping *ajya* or ghee.

### **3. Anvaharyasthali**

It is a big metallic vessel used to cook food (enough for four persons) on the dakṣinagni which is also called 'anvaharya-pacana'. The food is distributed among the priests after (anu = after) the main sacrifice is over.

### **4. Aranis**

The aranis are two pieces of wood, used to produce fire by attrition. The top piece called 'uttararani' shaped like a round pestle. The bottom piece has a pit into which the top arani can loosely fit. Fire is produced by the process of churning.

### **5. Camasa**

Camasas are deep wooden bowls, square in shape and have short handles. They are used for keeping the soma juice.

### **6. Daśapavitra and Dronakalaşa**

The former is a small piece of cloth used as a fringed strainer, to strain the soma juice. The latter is the wooden vessel into which the strained juice falls. They are used in the Somayagas.

### **7. Dohana**

It is the vessel used for containing the milk during milking.

### **8. Drṣad and Upala**

They are the lower and the upper grinding stones used to pound the grains for preparing the puroḍaşa (rice cake). Drṣad is flat and upala is cylindrical.

### **9. İdapatra and Darupatra**

The idapatra is an oblong vessel made of aśvattha wood. It is used to keep the remnant of havis after oblation. The darupatra is similar to it and is utilised to keep puroḍaşa and caru (porridge). Some mark is made on the latter to distinguish it from the former.

### **10. Juhü and Upabht**

They are wooden spoons similar to the agnihotrahavani, but smaller in size.

### **11. Kapalas**

They are small squareashaped troughs made of burnt clay, used to cook the puroḍaşa cakes.

### **12. Krṣṇajina**

It is a deeraskin. The dṣad and the upala (See item 8.) are placed on it before pounding the grains.

### **13. Madanti**

It is the vessel used to keep water and heat it for preparing the puroḍaşa cakes.

**14. Musala**

It is the pounding pestle made of khadira wood (Acacia Catechu ).

**15. Pranita-pranayana**

It is the long rectangular wooden vessel (made of aşvattha) used by the adhvaryu priest to carry holy water.

**16. Sandaşa**

It is the pair of iron tongs used for various purposes.

**17. Sannayya-tapani**

They are two vessels of bronze used to heat the milk of morning and evening, mixed together.

**18. Sphya**

It is a piece of khadira wood shaped like a sword. Its uses in sacrifices are many.

**19. Sruk and Sruva**

They are smallasize wooden spoons used for offering ajya or clarified butter.

**20. sürpa**

It is the winnowing basket, generally made of bamboo.

**21. Ulükhala**

It is a wooden mortar (made of any sacrificial wood) used along with the musala (pestle) (See item 14.) for crushing the grains.

**22. Yoktra**

It is a strawarope made of the muñja grass used as a belt.

**23. Yüpa**

It is the octogonal wooden post to which the animal to be immolated, is tied.

**A Brief Account of Some Wellknown Sacrifices**

The number of sacrifices listed in the Vedic and allied works, as available now, is legion. An attempt is made here to give a very brief account of some of the common or more wellknown ones, arranged in the English alphabetical order.

**1. Agnihotra**

It is an obligatory sacrifice, to be performed from the very day the Vedic fires are established. The havis can be cow's milk or gruel or cooked rice or curds or ghee. In the absence of the yajamana, his wife or his son or his pupil can do it on his behalf.

## **2. Agniṣṭoma**

It is the first of the Somayagas and is the prakti (model) for others. It is spread over five days and needs all the sixteen priests. It is performed annually in the spring season. The climax is reached during the madhyandinaasavana (extraction of the soma juice, at midday) when the sacrificial fees are also distributed.

## **3. Aptoryama**

It is a modification of the Agniṣṭoma and is performed to fulfil any desire. The sacrificer is expected to gift away 1000 cows or even more. A chariot is also to be given to the hotpriest.

## **4. Aṣvamedha**

Since an aşva or a horse is sacrificed, this yaga is called 'Aṣvamedha'. It is one of the most ancient sacrifices and can be performed only by very powerful kings or emperors. Though the horse is let out for roaming, for a period of one year, the actual sacrifice itself is spread over only three days. If the horse is killed or carried away by the enemies, the sacrifice becomes nullified.

## **5. Atiratra**

This is also a Somayaga (an optional form of Jyotiṣṭoma) and is performed in one day. The Aṣvins are offered puroḍāṣa. An ewe or a ram is sacrificed unto the goddess Sarasvati.

## **6. Caturmasya**

Actually this comprises three sacrifices to be performed at fouramonthly intervals. They are: Vaiśvadeva, Varunapraghāsa and Sakamedha. Sometimes one more, the sunasiriya, is also added. Each of these marks the advent of a season. They are performed on the fullmoon days of Phalgunā or Caitra (FebruaryaMarch), āṣadha (July) and Karttika or Margaśira (November). Puroḍāṣa and caru are the main offerings.

## **7. Darṣa-pūrṇamasa**

It is an obligatory rite (of the iṣṭi type) and is a prakti for many other sacrifices. It is begun on the first fullmoon day after Agnyadhana and may be spread over two days. All the four principal priests take part in it.

## **8. Nirūḍha-paṣubandha**

An obligatory rite, to be performed once in six months or once in a year, it involves the immolation of an animal, a heagoat. Indra and Agni, Sūrya and Prajapati are the deities to be appeased. Six priests are needed.

## **9. Pindapitryajña**

This is a sacrifice subordinate to the Darṣa. It is so called because pindas or riceaballs are offered to the pits or manes. The three pindas (each succeeding one being bigger than the preceding one) are offered to father, grandfather and greatgrandfather.

## 10. Rajasüya

It is a very complicated yaga, extending over two years and comprising a number of iṣṭis and Soma sacrifices. It can be performed only by kings or emperors as it involves a very heavy fee of 2,40,000 cows to the priests! The abhiṣecaniya rite involving abhiṣeka (sprinkling of sacred water) of the royal sacrificer is considered to be its core.

## 11. Sattrayaga

The duration of Sattrayaga may vary from 12 days to one year or even more. There are no priests. All the participating brahmanas become the yajamanas. Their number should be not less than 17 and not more than 24. The Yaga includes animal sacrifice. It is interesting to note that playing on a vina (lute) with 100 strings of muñja grass is a part of this sacrifice.

## 12. Vajapeya

Performed by one desiring for unlimited dominion, this yaga has many special features. The number 17 is all important in this rite. For instance: 17 animals are sacrificed, 17 objects are distributed as fees, and it lasts for 17 days. A chariot race in which the yajamana also takes part and is always helped to 'win' is another interesting feature of this sacrifice.

## Epilogue

Every nation has its own sets of beliefs. These beliefs have sustained it over the centuries. The Hindu society has believed, and still believes, that the ancient scriptures—especially the Vedas, the Upaniṣads, the Bhagavadgītā and the puranas—are the final authority in the religiospiritual fields, where the mind or the intellect cannot penetrate. It is intuitive mystical experience that really counts there and these scriptures are the records of such experiences of the highly respected śis or sages.

Since these scriptures have declared the divine origination of sacrifices it is our duty to perform them and maintain that tradition.

However, it is true that the Vedic sacrifices as such are extremely rare today. But, the spirit behind them, viz., earnest prayer and appeal to God, continues vigorously even today, in the form of temple rituals, pūjas and homas (both private and public), japa (repetition of mantras and divine names) and devotional singing. It is this spirit of yajña-worship of the Divine and making offerings to that Divine—that is sustaining us even now.

Sometimes, the cult of sacrifice has been dubbed as a cult of hisa or violence to the animals that are sacrificed. It should clearly be noted that animal sacrifice existed only in one particular group of yagas, the Nirūḍhapaśubandha type. Since the Vedas have declared that the yajñas are for the good of all and that the animal immolated in it attains higher worlds, the believers accept it as a small sacrifice for universal good. When thousands of soldiers sacrifice their lives in wars to protect their country, when thousands are uprooted from their hearths and homes during the execution of big projects like

building a dam or constructing new railways and roads, or when children are punished by their parents in their own interest, nobody considers it as hisma. Abandoning a person for the sake of protecting a family, a family for the sake of a village or a town, and a village or a town for the sake of the whole country has been accepted as a general principle by our society since the most ancient days. It is akin to amputating a diseased limb to protect life.

To sum up: It cannot be denied that the Vedic sacrifices exerted a great influence on our ancient society whether directly or indirectly and their spirit viz., sacrificing the individual good for the social good, still survives in various forms even today.

## **APPENDIX**

1. Annakameşti Plenty of Food
2. āyuşkameşti Long Life
3. Darşaapūrṇamasa Heaven
4. Jayakameşti Victory in Competitions
5. Karirişti Rains
6. Kṣamavatişti Victory in Battle
7. Papamokşakameşti Freedom from Sins
8. Paşukameşti Getting Cows
9. Pavamaneti Cure of Chronic Diseases
10. Prajakameşti Worthy Sons
11. Sajñanişti Regain Friendship
12. Sarvapştheşti Virility
13. Satakrşnaleşti Overcoming Fear of Death
14. Sutrameşti Protection of One's Kingdom
15. Svargakameşti Heaven
16. Traidhataviyeşti Fulfilment of all Desires
17. Vasukameşti Gaining Wealth
18. Yaviştheşti Protection against Black-magic