Pada text this compound is written with a dental 不肯, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

9 yát, Parjanya, kánikradat, stanáyan hámsi dusktaḥ, prátiḍám víśvam modate, yát kim ca pthivyám ádhi.

When, O Parjanya, bellowing aloud, thundering, thou smitest the evil-doers, this whole world exults, whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. a. pr. of han (66 A 2), yát kim ca: indefinite prn., whatever (19 b), explains idám víśvam this world; if a verb were expressed it would be bhāvati.

10 ávarṣir varṣám: úd u śu gr-bhāya;
ákar dhánvāni átiśetvá u.
ájjana ósadhir bhójanāya kám;
utá prajābhyo avido maniṣām.

Thou hast shed rain: now wholly cease; thou hast made the deserts passable again. Thou hast made the plants to grow for the sake of food; and thou hast found a hymn of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.
Pūṣān

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhā).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sunmaiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (X. 85). With his golden aerial ships Pūṣān acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called ‘son of deliverance’ (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. ‘Glowing’ (āghrṇi) is one of his exclusive epithets. The name means ‘prosperer’, as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣān was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: Gāyatrī.
1 sām, Puṣan, vidūṣā naya, yō ānjasāṇuśāsati, yā evēdām īti brāvat.

Conjoin us, O Puṣan, with one that knows, who shall straightway instruct us, and who shall say (it is) 'just here'.

vidūṣā: inst. governed by the sense of association produced by the combination of naya (ni lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brāvat: 3. s. pr. sb. of brū.

2 sām u Puṣṇā gamemahi, yō grāhāṁ abhiśāsati, imā evēti ca brāvat.

We would also go with Puṣan, who shall guide us to the houses, and shall say (it is) 'just these'.

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2.
Puṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Puṣan as our guide. grāhān: that is, the sheds in which our lost cattle are.

3 Puṣṇāḥ vṝṣaṁ n riśītī
na koṣāṁ pachate.

Puṣṇaḥ: | chakram | na | riśītī |
na koṣāṁ: | ovar | pachate |

Vṝṣaṁ: | chakram | na | riśītī |
na koṣā: | ovar | pachate |

3 Puṣṇās cakram nā riṣiyati, nā koṣō āva padyate; nō asya vyathate paviḥ.

Puṣan's wheel is not injured, the well (of his car) falls not down; nor does his fellv waver.

nō: = nā u, also not; on the Sandhi cp. 24. koṣō va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakram as Puṣan's weapon, and paviḥ as the edge of that weapon. But this is in the highest degree improbable
because the weapon of Pūṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

4 yó asmai havīśāvidhan,
    nā tām Pūṣāpi mṛṣyate :
    prathamō vindate vāsu.

    asmai: Pūṣan; on the syntax, see 200, A 1.f.; on loss of accent, see p. 452 Bc. āpi: verbal prp. to be taken with mṛṣ. prathamās: the man who worships Pūṣan.

5 Pūṣā gā ānu etu naḥ;
    Pūṣā rakṣatu ārvataḥ;
    Pūṣā vājaṃ sanotu naḥ.

    ānu etu: to be with them and prevent injury or loss. rakṣatu: to prevent their being lost.

6 Pūṣann, ānu prā gā ihi
    yājamāṇasya sunvatāḥ,
    vamākaṃ stuvatām utā.

    ānu prā ihi: cp. p. 468, 20 a. yājamāṇasya: of the institutor of the sacrifice. stuvatām: of the priests as a body.
Let not any one be lost; let it not be injured; let it not suffer fracture in a pit: so come back with them uninjured.

nebat: inj. ao. of nae be lost (see 149 a2). riṣat: a ao. inj. of riṣ. sāri: ps. ao. inj. of ēṛ crush. āriṣṭābhīsī: supply gobbhis.

Pūṣan, who hears, the watchful, whose property is never lost, who disposes of riches, we approach.

ānaṣṭā-vedasam: who always recovers property that has been lost; he is also called ánaṣṭa-paśu: whose cattle are never lost; cp. 1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a). imāhe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣāṇam: cp. 197 A 1.

O Pūṣan, in thy service may we never suffer injury: we are thy praisers here.

Pūṣan táva: note the Sandhi (40, 2). vraté: that is, while abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason for the hope expressed in a b.
10 pári Puṣā parástād dháṣam dadhātu dákṣiṇam:
púnar no naṣṭām ājatu.
parástād: the a to be pronounced dissyllabically (cp. p. 437. a 8).
pári dadhātu: for protection. dháṣam = hástam: 54. naṣṭām:
from naś be lost; cp. anāṣṭavedasam in 8 b. ājatu: the meaning
of the vb. shows that by the n. naṣṭām what is lost cows are
intended.

Let Puṣān put his right hand
around us from afar: let him drive
up for us again what has been lost.

The Waters are addressed in four hymns, as well as in a few scattered
verses. The personification is only incipient, hardly extending beyond the
notion of their being mothers, young wives, and goddesses who bestow
boons and come to the sacrifice. They follow the path of the gods. Indra,
armed with the bolt, dug out a channel for them, and they never infringe
his ordinances. They are celestial as well as terrestrial, and the sea is their
goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside
the sun. King Varuṇa moves in their midst, looking down on the truth
and the falsehood of men. They are mothers and as such produce Agni.
They give their auspicious fluid like loving mothers. They are most
motherly, the producers of all that is fixed and that moves. They purify,
carrying away defilement. They even cleanse from moral guilt, the sins
of violence, cursing, and lying. They also bestow remedies, health, wealth,
strength, long life, and immortality. Their blessing and aid are often
implored, and they are invited to seat themselves on the sacrificial grass to
receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their
milk with honey. Their wave, rich in honey, became the drink of Indra,
whom it exhilarated and to whom it gave heroic strength. They are
invoked to pour the wave which is rich in honey, gladdens the gods, is the
draught of Indra, and is produced in the sky. Here the celestial Waters
seem to be identified with the heavenly Soma, the beverage of Indra.
Elsewhere the Waters used in preparing the terrestrial Soma seem to be
meant. When they appear bearing ghee, milk, and honey, they are
accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as āpo in the Avesta also.

vii. 49. Metre: Triśṭubh.

Having the ocean as their chief, from the midst of the sea, purifying, they flow unresting: let those Waters, the goddesses, for whom Indra, the bearer of the bolt, the mighty one, opened a path, help me here.

samudrā-jyeṣṭhāḥ salilasya mađhyat
punāṇā yanti ániviśamāṇāḥ:
Indro yā vajrī vṛṣabhō rarāda,
tā āpo devīr iḥa māṁ avantu.

samudrā-jyeṣṭhāḥ: that is, of which the ocean is the largest. salilasya: the aerial waters, referred to as divyās in 2 a, are meant. punāṇās: cp. pāvakās in c. ániviśamāṇās: cp. i. 32, 10, where the waters are alluded to as ātiṣṭhantis and ániveśanās standing not still and resting not. rarāda: of Indra, it is said elsewhere (ii. 15, 8), vājreṇa khāny atṛṇan nacidnām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

या आपः दिव्या जट वा सर्वसि
खुनिचिंमा जट वा या: सुरजः:
या आपः सर्वसि जट वा दिव्या
या आपः सर्वसि जट वा दिव्या
2 या आपो दिव्या उत्ता वा सर्वांति
कहनित्रिमाः उत्ता वा याः स्वयंम्
जाहः;
समुद्रार्धाः याः सुचायाः पावकाः
ता आपो देवि इहा मां मावतु।

The Waters that come from heaven or that flow in channels or
that arise spontaneously, that clear and purifying have the ocean as
their goal: let those Waters, the goddesses, help me here.

divyaśa: that fall from the sky as rain: cp. salilasya mādhyat
in 1 a. khanitrimās: that flow in artificial channels: cp. Īndro
yā rādāda in 1 c. svayamjās: that come from springs. samud-
ratrāḥs: that flow to the sea; cp. samudrājyēṣṭṭhāḥ punānā
yanti in 1 a, b. pāvakās: this word here and elsewhere in the
RV. must be pronounced pavākā (p. 437 a 9).

3 यासम् राजः वर्षो याति मध्ये
सहास्रे चस्यपश्चान्गास.
मधुषुब्यं या: पावकाः
ता च आपि देवीर्निन मांवतम्।
3 yāsaṁ rájā Vāruṇo yāti ma-
dhye,
satyāṁtē avapasyaṁ jānānāṁ,
madhuścūṭah sūcayo yāḥ pa-
vākās:
tā Ápo devīr ihā mám avantu.

In the midst of whom King
Varuna goes looking down upon
the truth and untruth of men, who
distil sweetness, clear and purify-
ing: let those Waters, the god-
desses, help me here.

Vāruṇas: this god (vii. 86) is closely connected with the waters,
for the most part those of heaven. avapasya: this shows that
the celestial waters are here meant; on the Sandhi see 40, 1.
satyāṁtē: Pragṛhya (26; cp. p. 437, note 3); accent: p. 457, 10 e.
Note that Dvandvās are not analysed in the Pada text. madhu-
scūtas: that is, inherently sweet.

4 यासु राजः वर्षो यासु योमो
विवेच्ये देवो यासुरः मर्दिता।
4 yāsaṁ rájā vāraṇo yāsaṁ yo-ma
viveche dhēva yāsuvrāḥ mardita।
In whom King Varuna, in whom Soma, in whom the All-gods drink exhilarating strength, into whom Agni Vaiśvānara has entered: let those Waters, the goddesses, help me here.

úrjam: cognate acc. with mádanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaitavānaras: belonging to all men, a frequent epithet of Agni. praviśtas: Agni’s abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt ‘Son of Waters’ (ii. 35).

MITRĀ-VĀRUNĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuna alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā occult power, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the
spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triśṭubh.

1 úd vām cākṣur, Varuṇā, suprātikaṃ
devāyor eti Sūrias tatanvān.
abhi yó viśvā bhūvanāni cāṣte,
sá manyūm mārtiesu ā ciketa.

Up the lovely eye of you two
gods, O (Mitra and) Varuṇa, rises,
the Sun, having spread (his light);
he who regards all beings observes
their intention among mortals.

cākṣus: cp. vii. 63, 1, úd u eti . . . Sūryah . . . caksur Mitrasya
Varuṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa:
has the form of the voc. s., which could be used elliptically; but the
Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā
(cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why
the a should have been shortened, because it conforms to the normal
break (०००) of the Triśṭubh line (see p. 441). abhi . . . cāṣte: the
Sun is elsewhere also said to behold all beings and the good and
bad deeds of mortals. manyūm: that is, their good or evil
intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura
irregularly follows the third syllable.

2 pr vāṃ sā smṛtvansvavātāya
viṁśo māṇaṇī dhīrṣṭāupāyati.
2 prá vāṃ sā, Mitrā-Varuṇāv, 
ṛtāvā 
vípro mānmāṇi dīrghaśrūd 
iyarti,
yāsyā brahmāṇi, sukṛatū, á-
vātha,
ā yāt krātvā nā sarādaḥ pr-
ṇāithe.

iyarti: 3. s. pr. of ṣ go. yāsyā...āvāthas = yāt tāsyā āvāthas: on the sb. with relatives see p. 356, 2. sukṛatū: see note on ṣtāvari, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudāttas because all unaccented syllables following a Svarita are unmarked. ā prṇāithe: 2. du. sb. pr. of prṇ fill. The meaning of d is not quite certain, but is probably ‘that ye who are wise may make him full of wisdom all his life’. sarādas: autumn, not varṣāṇi rains (which only occurs in the A.V.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

3 pṛorōmānchaḥ pūrṇiṣṭva:

prá urör, Mitrā-Varuṇā, pṛthi-
vyaḥ,

From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,
pra diva rśvād bṛhatāḥ, su-
dānū, 
spāśo dadhāthe óṣadhīsu vikṣū 
śdhag yatō, 'nimiśaṁ rākṣa-
māṇā. 

O bounteous ones, ye have placed 
your spies that go separately, in 
plants and abodes, ye that protect 
with unwinking eye.

urōśa: here used as f. (as adjectives in u may be: 98), though the 
f. of this particular adj. is otherwise formed with i: urv-i. sudānū: 
see note on sukratū in 2 c. spāśas: the spies of Varuṇa (and 
Mitra) are mentioned in several passages. dadhāthe: Pragrīhya 
(26 b). óṣadhīsu: the use of this word seems to have no special 
force here beyond expressing that the spies lurk not only in the 
houses of men, but also outside. yatās: pr. pt. A. pl. of i go. 
ānimiśaṁ: acc. of a-nimiś f. non-winking, used adverbially, to be 
distinguished from the adj. a-nimiśa also used adverbially in the 
acc. The initial a must be elided for the sake of the metre.

8 śravaṁ mścakṣaś cākṣeṣu dhām 
śrūṣe rōdāṁśi bṛdhē mahāla 
chāyāsā caḥvāhāmaratvā 
pr uṣṇāmva vṛujēn tīrātē. 

I will praise the ordinance of 
Mitra and Varuṇa: their force 
presses apart the two worlds with 
might. May the months of non-
sacrificers pass without sons; may 
he whose heart is set on sacrifice 
extend his circle.

śāmsā: this form may be the 2. s. P. ipv. with metrically 
lengthened final vowel, as the Pada text interprets it; or the 1. s. 
sb. P. (p. 125). The latter seems more likely because the poet 
speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe: 
int. of bādh (174 a); cp. vii. 23, 3, vī bādhīṣṭa syā rōdāsi mahitvā. 
he has pressed asunder the two worlds with his might. mahitvā: inst.
(p. 77). āyan: 3. pl. pr. sb. of i go (p. 130). avirās: predicative = as sonless; on the accent see p. 455, 10 c a. yajñāmanām: contrasted with āyajvanām (accent p. 455, f. n. 2). prā tirāte: 3. s. sb. pr. of tē cross; this ed. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avirās in c); cp. prā yē bāndhum tirante, gāvyā prucanto āsvyā maghāni who further their kin, giving abundantly gifts of cows and horses (vii. 67, 9).

5 āmūra, viśā, vṛṣaṇāv, ima vām, nā yāsu citrām dādrē, nā ya-kšām. drūhaḥ sacante ānṛtā jānānām: nā vām niṁyāni acite abhūvan.

O wise mighty ones, all these (praises) are for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men: there have been no secrets for you not to know.

The interpretation of this stanza is uncertain. Following the Padapātha I take āmūra to be a du. m. agreeing with vṛṣaṇau, but viśā for viśās (contrary to the Pada) f. pl. N. agreeing with imās these (sc. stutāyas). nā citrām: that is, no deceit or falsehood. dādrē: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drūhas: the spies of Varuṇa (cp. 3 c). nā niṁyāni: explains c: there is nothing hidden from you. a-cito: dat. inf. (cp. 167, 1 a).
With reverence I will consecrate
for you the sacrifice; I call on you
two, Mitra-Varuna, with seal.
(These) new thoughts are to praise
you; may these prayers that have
been offered be pleasing.

sám mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. ā. of
hū call. sabádhas: note that the pol. sa is separated in the Pada
text, though the privative pol. a is not. prá... ráse: dat. inf.
from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8).
náváni: the seers often emphasize the importance of new prayers.
bráhma: n. pl.; see 90, p. 67 (bottom) and note 4.
jujušan: 8. pl. sb. pf. of
juṣ (140, 1).

This priestly service, O gods, has
been rendered to you two at sacri-
fices, O Mitra-Varuna. Take us
across all hardships. Do ye protect
us evermore with blessings.

This final stanza is a repetition of the final stanza of the preceding
hymn (vii. 60); d is the refrain characteristic of the hymns of the
Vasiṣṭha family, concluding three-fourths of the hymns of the seventh
Manḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored
in the Pada text. yuvābhyaṁ: note the difference between this
form and yuvābhyaṁ, dat. du. of yuvān youth. Mitra-Varunāu:
note that in the older parts of the RV. the du. ending au occurs
only within a Pada before vowels, in the Sandhi form of āv. akāri: ps. ac. of kr do. pipṭam: 2. du. ipv. pr. of ṁṛ put across. yūyām: pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the sages. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called etasā, or by seven swift mares called hārit bays.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya’s wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyāus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūryā or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (āyudha) which Mitra-Varuṇa conceal with cloud and rain, or their felly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (cakrā), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet ‘all-creating’ (viśvā-karman) is once applied to him. By his greatness he is the divine priest (asurya puróhitā) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of svār light, and cognate with the Avestic hware sun, which has swift horses and is the eye of Ahura Mazda
1 úd u eti subhágo vívácaıkšáh Up rises the genial all-seeing
sádháraṇaḥ Súrio mánusánam,
cákṣur Mitrásya Váruṇasya
devá,
cármeva yáh samávivyak tá-
mámsi.

vívácaıkšás : cp. urucáıkšás in 4 a ; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 c a. cákṣus : cp. vii. 61, 1.
sam-ávivyak : 3. s. ipf. of vyac extend. cárma iva : cp. iv. 13, 4,
raśmáyaḥ Súriosya cármevávádhus támo apsú antáḥ the rays
of the sun have deposited the darkness like a skin within the waters.

2 úd u eti praśvítā jánánáṃ Up rises the rouser of the people,
mahán ketúr arṇaváḥ Súrisya,
samánaṃ cakráṃ pariávívṛtsan,
yád Etaśó váhati dhúr sû yuktáh.

2 úd u eti praśvítā jánánáṃ

Up rises the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.
prasavitā: with metrically lengthened ī (cp. p. 440, 4) for prasavitā as restored by the Padapātha; cp. 4 c, jānāḥ Sūryena prāsūtāḥ. samānāṁ: uniform, with reference to the regularity of the sun's course. cakrāṁ: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvṛttaṁ: da. of vṛt turn; cp. p. 462, 13 a. Eta śās: as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuṇjanti rātham ekacakrāṁ, ēkō āśvo vahati saptānām śevone yoke the one-wheeled car, one steed with seven names draws it. dhūrśū: the loc. pl. as well as the s. of this word is used in this way.

8 vibhṛajamāna uṣāsām upāsthād Shining forth he rises from the rebhāir úd eti anumadyāmānāḥ. lap of the dawns, greeted with eşā me devāḥ Sāvitā cachanda, gladness by singers. He has seemed yāḥ samānāṁ nā pramināti dhā- to me god Sāvitṛ who infringes not ma. the uniform law.

cachanda: here the more concrete god Sūrya is approximated to Sāvitṛ (i. 85), who in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtāḥ) specially applicable to Sāvitṛ. nā pramināti: cp. what is said of Dawn in i. 123, 9, ṛtáṣya nā mināti dhāma she infringes not the law of Order.
The golden gem of the sky, far-seeing rises, whose goal is distant, speeding onward, shining. Now may men, aroused by the Sun, attain their goals and perform their labours.

divó rukmáḥ: cp. vi. 51, 1, rukmó ná divá úditá vy ádyaut like a golden gem of the sky he has shone forth at sunrise; and v. 47, 3, mádhye divó níhiśtaḥ pśnír ásmá the variegated stone set in the middle of the sky. dūrēarthas: Sūrya has far to travel before he reaches sunset. áyan: 3. pl. pr. sb. of i go. árthāni : note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. kṛṇāvan: 3. pl. pr. sb. of kṛ do; accented because beginning a new sentence (p. 465, 18 a).

Where the immortals have made a way for him, like a flying eagle he follows his path. To you two, when the sun has risen, we would pay worship with adorations, O Mitra-Varuṇa, and with offerings.

yatrā: the final vowel metrically lengthened. amṛtās: various gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have made paths for the sun. práti to be taken with vidhema. sūra údite: loc. abs. (205 b).
Now may Mitra, Varuna, and
Aryaman grant wide space to us
ourselves and to our offspring.
Let all our paths be fair and easy
to traverse. Do ye protect us ever-
more with blessings.

nú: to be pronounced with a slur as equivalent to two syllables
(−−, cp. p. 437 a 8); only nú occurs as the first word of a sentence,
ever nú (p. 238); the Pada text always has nú. tmáne: this
word (cp. 90, 2, p. 69) is often used in the sense of self, while átmán
is only just beginning to be thus used in the RV. (115 d a) and later
supplants tanū body altogether. dadhantu: 3. pl. pr. according to
the a conj. (p. 144, B 8 β) instead of dadhatu. sugá: lit. may all
(paths) be easy to travel and easy to traverse. This final stanza is
a repetition of the final stanza of the preceding hymn (vii. 62).
On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and
Soma, being invoked in more than fifty entire hymns and in parts of several
others. Though their name (aśv-in horseman) is purely Indian, and
though they undoubtedly belong to the group of the deities of light, the
phenomenon which they represent is uncertain, because in all probability
their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest
that they may at one time have been regarded as distinct. They are
young and yet ancient. They are bright, lords of lustre, of golden brilli-
cy, beautiful, and adorned with lotus-garlands. They are the only gods
called golden-pathed (híraṇya-vartanī). They are strong and agile, fleet
as thought or as an eagle. They possess profound wisdom and occult
power. Their two most distinctive and frequent epithets are dasrā won-
drous and nāsatya true.

They are more closely associated with honey (mádhu) than any of the
other gods. They desire honey and are drinkers of it. They have a skin
filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Ušas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāśabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartia), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Ušas awakens them; they follow after her in their car; at its yoking Ušas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Aśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvānt and Tvaśṭr’s daughter Saranyū (probably the rising Sun and Dawn). Puṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā’s two husbands whom she chose and whose car she mounts. Sūryā’s companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Aśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftener mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Aśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Aśvins represented either the morning twilight, as
half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Śūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.


1 āpa svāsura Uṣāso Nāg jihīte: Night departs from her sister
rīnakti kṛṣṇir aruṣāya pāntam. Dawn. The black one yields a
āsvamaghā, gomaghā, vām huvema: path to the ruddy (sun). O ye that
divā nāktaṁ ēārum asmād yu-

Night departs from her sister
"Night departs from her sister
Dawn. The black one yields a
path to the ruddy (sun). O ye that
are rich in horses, rich in cows,
on you two we would call: by day
and night ward off the arrow
from us.

Nāk (N. of nāś): this word occurs here only. āpa jihīte: 3. s. Ā.
from 2. hā. Uṣāsas: abl., with which svāsura agrees. Night and
Dawn are often called sisters, e.g. svāsa svāsre jyāyasyai yónim
āraik the (one) sister has yielded her place to her greater sister (i. 124, 8);
and their names are often joined as a dual divinity, nāktoṣāsā.
The hymn opens thus because the Aśvins are deities of the early
dawn. kṛṣṇās (dec., p. 87): night; op. i. 113, 2, ēvyēyā āgād āraig
u kṛṣṇā sādānāni asyāḥ the bright one has come; the black one has
yielded her abodes to her. rīnakti: 3. s. pr. of rivo leave. aruṣāya:
to the sun; op. i. 113, 16, āraik pāntam yātave sūryāya she has
yielded a path for the sun to go. pānthāṃ: on the dec. see 97, 2a. gomagāḥ: on the accentuation of this second voc., see p. 465, 18 a. sārum: the arrow of death and disease; for the Āsvins are characteristically healers and rescuers. asmād: p. 104. yuyotam: 2. du. of yu separate, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

उपयातां दृष्टे मलबे ।
रचेन वामसीविगा वहंता ।
युयुतमखदनिरामसीविगा
दिवा गते माध्वि पारोधाय न: ||

UPAYAṬAṂ DĀṢUAGE MARIṬAYA
RĀTHENA VĀMĀṃ, ĀŚVINAṂ, VĀH-
ANTĀ.
YUYUTĀṂ ASMĀD ĀṆIRĀM ĀṆI-
VĀM:
DIVĀ NAKTĀṂ, MĀDHVĪ, TRĀṢ-
THĀṆ NAḤ.

UPA-Ā-YAṬAṂ: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a a. mādhvī: an epithet peculiar to the Āsvins. trāṣithāṃ: 2. du. A. s ao. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

आ वा रथमवस्मा वुष्टी
सुखायवो वुष्टो वर्त्तयनु।
सुखमगलमुन्यितरशिरीर
आशिना वटुमला वह्नायाम।

| आ | वास | रचेन | वामसीविगा | वि |
| सुखायवो | वुष्टो | वर्त्तयनु | सुखमगलमुन्यितरशिरीर | आशिनां वटुमला वह्नायाम। |

Aśvins

Let your kindly stallions whirl hither your car at (this) latest day-break. Do ye, O Āsvins, bring it
that is drawn with thongs with your horses yoked in due time, hither, laden with wealth.

avamasyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pada, the short vowel remains.

4 yó vāṃ rātho, nṛpati, āsti volhā,
trivandhurō vāsumām usrā-
yāmā,
ā na enā, Nāsatya, úpa yātam,
abhī yād vāṃ viāvāpsnī jīgāti.

The car, O lords of men, that is your vehicle, three-seated, filled with riches, faring at daybreak, with that come hither to us, Nāsatyas, in order that, laden with all food, for you it may approach us.

trivandhurās: accent, p. 455 ca. vāsumān: Sandhi, 39. ā úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā: p. 108. yād: p. 357. vāṃ: ethical dat. viāvāpsnyas: the meaning of this word being doubtful, the sense of the whole Pada remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from the ind.
Yuvām Cyavānam jarāso 'mu-
muktam,
ni Pedāva uhathur āsūm ās-
vam;
nir āṃhasas tāmasah spartam
Ātrim,
ni Jāhuṣāṃ sīthirē dhātam
antāh.

Yuvām: note that this is the nom., Yuvām being the acc.: p. 105.
Cyavāna is several times mentioned as having been rejuvenated
by the Aśvins. jarāsa: abl. (p. 316 b). amumuktam: ppf. of
muc (140, 6, p. 158). ni uhathur: 2. du. pf. of vah. Pedāve:
Pedu is several times mentioned as having received a swift, white,
serpent-killing steed from the Aśvins. niḥ spartam: 2. du. root
ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used
in a narrative sense. ni dhātam: 2. du. root ao. of dhā. In i. 116, 20
it is said of the Aśvins: 'ye carried away at night Jāhuṣa who was
encompassed on all sides'.

6 iyāṃ maniśā, iyām, Aśvinā, gīr.
imāṃ suvyktim, vrṣanā, juṣe-
thām.
imā brāhmaṇi yuvayūni agman.
yūyāṃ pāta suastibhiḥ sādā
nah.

This is my thought, this, O
Aśvins, my song. Accept gladly
this song of praise, ye mighty ones.
These prayers have gone addressed
to you. Do ye protect us evermore
with blessings.

Maniśā: this is one of the four passages in which the nom. of the
der. ā dec. does not contract with a following vowel in the Saṃhitā
text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).
gír: 82. agman: s. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On d see note on vii. 61, 6.

VĀRUṆA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV, though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (śamráj). The attribute of sovereignty (kṣatrā) and the term āsura are predominantly applicable to him. His divine dominion is often alluded to by the word māyā occult power; the epithet māyin crafty is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa’s breath. By his ordinances the moon shining brightly move at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa’s ordinances being constantly said to be fixed, he is pre-eminently called dhṛtāvṛata whose laws are established. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces
the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind: beholding all the secret things that have been or shall be done, he witnesses men’s truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (paśās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men’s fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek ēpavos sky. In any case, the word appears to be derived from the root vr cover or encompass.

vii. 86. Metre: Triṣṭubh.

1 धीरा लख महिना जुनूंचि।
धीरां | तु | चख | महिना | जुनूंचि।
वि यस्लक्ष रोदसी चिदुर्विं।
वि | यस्लक्ष | रोदसी | चिदुर्विं।
प्र नाकसङ्गु नुनुदे वृहत्तः
प्र | नाकसङ्गु | नुनुदे | वृहत्तः
विता चर्चवं पुष्वश्च भूर्म॥
विता | चर्चवं | पुष्वश्च | भूर्म॥

1 dhīrā tū asya mahinā janumāsi,
vī yās tastāmbha rōdasi cid urvī.

Intelligent indeed are the generations by the might of him who has propped asunder even the two wide
prá nákam rṣvāṁ nunude bṛh-  
ántam,
dvitā nāksatram; papráthac ca  
bhúma.

dhírā: cp. 7 c, ácetayad acitaḥ; and vii. 60, 6, acétásam cio  
citayantā dákṣaṁ they with their skill make even the unthinking think.  
asya = Várūṇasya. mahinā = mahimnā (see 90, 2, p. 69). Várūṇa  
as well as other gods) is several times said to hold apart heaven and  
earth (e.g. vi. 70, 1), which were supposed to have originally been  
united. prá nunude: pushed away from the earth; cp. vii. 99, 2  
of Viṣṇu: úd astabhna nákam rṣvāṁ bṛhántam thou didst prop up  
the high lofty firmament. nákam: means the vault of heaven; there  
is nothing to show that it ever has the sense of sun which Sáyana  
gives it here. Sáyana also makes the verb nunude, though unaccented,  
depend on the relative in b; c is, however, equivalent to a relative  
clause (cp. ii. 12, 5 b. 8 d). nāksatram: in the sing. this word  
regularly refers to the sun, in the pl. to the stars. Várūṇa and other  
gods are often said to have raised the sun to, or to have placed it  
in, heaven. dvitā: doubly to be taken with nunude; that is, he  
raised up from the earth both the vault of heaven and the sun.  
papráthat: ppf. of prath (140, 6); accented because it begins a  
new sentence. bhúma: note the difference between bhúman n.  
earth and bhūmán m. multitude (p. 259).

2 utā sváyā tānūā sāṁ vade tāt:  
kadā nū antār Váruṇe bhuvānī?
kin me havyāṁ áhṛṇāno juṣeta?
kadā mṛlikāṁ sumānā abhī  
khyam?

And I converse thus with myself:  
‘when, pray, shall I be in com-  
munion with Várūṇa? What obla-  
tion of mine would he, free from  
wrath, enjoy? When shall I, of  
good cheer, perceive his mercy?’
sváyá tańva: with my own body = with myself (cp. p. 450, 2b). 

Note that when a final original r appears in the Samhita text, it is represented by Visarjanya only in the Pada text; on the other hand, antāh in vii. 71, 5 appears as antār iti; within Varuña = united with Varuña. bhuvāmi: 1. s. sb. root ao. of bhū be. 
khyam: 1. s. inj. a ao. of khyā.

पृष्ठे तदनीय वरुण दिदक्षु। 
ये एमि चिकितुषो विप्रकर्म। 
समानेक्षैक क्षयविद्धार्यः 
चर्य हु तुभ्यं वर्धयो हृणीति।

पृष्ठे तद्य एनि: ब्रह्मणं दिदक्षु। 
उपो हिति प्रिसि चिकितुषवः निप्रकर्मः। 
समानेन हिति मेन ज्ञवयं चिति ज्ञातः। 
सरयं हु तुर्यसं वर्धयं हृणीति।

I ask about that sin, O Varuṇa, 
with a desire to find out; I approach the wise in order to ask; 
the sages say one and the same 
thing to me: 'this Varuṇa is wroth 
with thee.'

प्रचे: 1. s. pr. ind. Ā. of prach ask. did̄kṣu is a difficulty: 
it has been explained as L. pl. of a supposed word did̄ṣā, a very 
improbable formation = among those who see; also as N. s. of a ds. 
adj. did̄kṣu, with wrong accent (p. 461 f) and wrong Sandhi, for 
did̄kṣur (упो) = desirous of seeing (i.e. finding out). It is probably 
best, following the Padapātha, to take the word as n. of the ds. adj. 
used adverbially (with adv. shift of accent) = with a desire to see, i.e. 
find out. उपो = उपा u (24). cikitūsaḥ: A. pl. of the pf. pt. of cit 
perceive. vi-pṛcham acc. inf. (167, 2 a). ह्रणीते: 3. s. pr. Ā. of ह्र
be angry; w. dat. (200 l).

हि किमान् भास्व वधो वीः 
चर्येः चित्रोरिः सहाय्यवः।

किम् भागः भ्रास् ब्रह्मु वीर्यम् 
चर्योतारु विधांसि सहाय्यवः।
4 kim āga āsa, Varuṇa, jyeṣṭham
yāt stotāram jighaṁsasi sākha-yam?
prā tán me voco, dūlabha svadhāvo:
āva tvānena nāmasā turā iyām.

What has been that chief sin,
O Varuṇa, that thou desirest to
slay thy praiser, a friend? Pro-
claim that to me, thou that art hard
to deceive, self-dependent one: thee
would I, free from sin, eagerly
appease with adoration.

jyeṣṭham = jyūśṭham, to be pronounced as a trisyllable (15, 1 f).
yāt: that as a cp. (p. 242). jighaṁsasi: ds. of han slay.
prā vocas: inj. ao. of vac say.
dūlabha: 49 c.
turā iyām = turāḥ iyām (op.
of i go), to be pronounced, with irr.
secondary contraction (ep. 22 a;
48 a), as turóyām. āva to be taken with iyām (ep. 5 a-c).

5 āva drugdhāni pátriś sṛjā no,
āva yā vayāṁ cakrāma tanu-
bhiḥ.
āva, rājan, pāsūtpaṁ nā tā-
yūṁ,
sṛjā, vatsāṁ nā dāma no, Vāsi-
śṭham.

Set us free from the misdeeds
of our fathers, from those that we
have committed by ourselves. Re-
lease Vasiṣṭha, O King, like a
cattle-stealing thief, like a calf from
a rope.

āva sṛjā (metrically lengthened final, also in d): note the different
construction in a: acc. of object and dat. of prs.; and in c d: acc. of
prs. and abl. of that from which V. is set free. drugdhāni: pp.
of druh. ca[k̐r̍ma:] metrical lengthening of final vowel tantibhas: 
in the sense of a ref. pron. avā sr̩̋: i.e. from sin tāyum. as 
one releases (after he has expiated his crime) a thief who has been 
bound; ep. viii. 67, 14: té nā, Ādityāso, Ṛumūcata stenaṃ 
baddhām iva as such set us free, O Ādityas, like a thief who is bound. 
dāmnaś: distinguish dāman n. bond and dāman n. act of giving 
from dāman m. giver and gift.

6 nā sā svō dākṣo, Varuṇa, dhrū-
tiḥ sā:
surā manyūr vibhidako ącittih;
āsti jyāyān kāniyasa upārē;
svāpnaṃ canēd ānṛtasya pra-
yotā.

It was not my own intent, O 
Varuṇa, it was seduction: liquor, 
anger, dice, thoughtlessness; the 
elder is in the ofience of the younger; 
not even sleep is the wardcr of of 
wrong.

The general meaning of this stanza is clear: the sin with which 
Varuṇa is angry has not been due to Vasishtha's intention, but to 
seduction of one kind or another. The exact sense of three impor-
tant words is, however, somewhat doubtful, because none of them 
occur in any other passage. It can therefore be made out from the 
etymology and the context only. dhrūtis: from the root dhru = 
dhṛ (ep. 167 b, 9; 171, 2), which occurs at the end of one or two 
cds., as Varuṇa-dhrū-t deceiving Varuṇa; ep. also v. 12, 5: ādhūr-
ṣata svayām ete vācobhir ṛjyutāto vṛjīnāti bruvāntah these have 
derived themselves with their own words, uttering crooked things to the 
straightforward man. Thus the meaning of dhrūti appears to be 
decception, seduction. The meaning of c depends on the interpretation 
of upārē. This word is naturally to be derived (in accordance with 
the analysis of the Pāda text) from upa + ara (ṛ go). The cd. vb. 
upa ṛ occurs two or three times, e.g. AV. vii. 106, 1: yād āsmṛti 
cakṛma kīm cid, upārimā cáraṇe if through forgetfulness we have
done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pada meaning: the elder is (involved) in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāḥ . . . prasavē . . . āsi bhūmanah who (Savitṛ) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. prayotā: this word might be derived from pra+yu join or pra+yu separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warder off. canā then would have the original sense of not even (pp. 229–30). svāpṇas: i.e. by producing evil dreams.

7 áram, dāsō ná, mīlhūse karāṇī I will, like a slave, do service ahāṃ devāya bhūṛṇaye ánāgāḥ. sinless to the bounteous angry god. ácetayad acito devō aroyō; The noble god made the thoughtless think; he, the wiser, speeds the experienced man to wealth.

gītsam rāyē kavitaro junāṭī. mīlhūse: dat. s. of mīḥvāms. karāṇī: 1. s. sb. root ao. of kr do; to be taken with the adv. áram (p. 813, 4). ácetayat: see cit. gītsam: even the thoughtful man Varuṇa with his greater wisdom urges on. rāyē: final dat. (of rāi), p. 814, 2. junāṭī: 8. a. pr. of ĵū speed.
8 ayám sú túbhyám, Varúña svadhávo,
hrdí stómá úpaśritaś cid astu.
sám nah kṣéme, sám u yóge ná
astu.
yúyám pāta suastíbhiśádá nah.


MAṌḌŪKĀŚ

Let this praise be well impressed
on thy heart, O self-dependent
Varúña. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.

The following hymn, intended as a spell to produce rain, is a panegyric
of frogs, who are compared during the drought to heated kettles, and are
described as raising their voices together at the commencement of the rains
like Brahmin pupils repeating the lessons of their teacher.


7 संवत्सरं श्रावणम्
तत्थ्रास्थमं वृतचारिणं;
वाचं पर्जीवीनवितं
प्र मण्डूकां चराविन्दुः:

The frogs having lain for a year,
like Brāhmans practising a vow,
have uttered forth their voice roused
by Parjanya.

samvatsaram śaśayānā
brāhmaṇā vratacārīnāh,
vācaṁ Parjānyajinavitāṁ
prá maṇḍūkā avādiṣuḥ.

samvatsarāṁ: acc. of duration of time (197, 2). śaśayānās: pf. pt. ā of śi lie (p. 155, f. n. 1). brāhmaṇās: i.e. like Brahmins.
vraja-cārīnas: i.e. practising a vow of silence. Parjānyajinavitāṁ:
because the frogs begin to croak at the commencement of the rainy
season; on the accent see p. 456, 2 a. avādiṣur: iṣ ao. of vad
(145, 1).
2 divyā āpo abhi yād enam āyān,
dītīṁ nā sūkaṁ, sarasi śāyān-

gāvāṁ āha nā māyūr vatsinī-
māṇḍūkānāṁ vagnūr ātrā sām

eti.

When the heavenly waters came
upon him lying like a dry leather-

When he has rained upon them
the eager, the thirsty, the rainy
season having come, one with a
croak of joy approaches the other
while he speaks, as a son (ap-
proaches) his father.
MANḌŪKĀŚ

8  

अनु द्रव्यमणु गृःध्रानिगीर  

cumprén prasargé yadh āmandišātām.  

maṇḍākko yadh abhīvṛṣṭah kāniśkaṇ,  

prśniḥ saṃ-pr̥kté hārītena vācam.  

One of the two greets the other  

when they have revelled in the dis-  

charge of the waters. When the  

frog, rained upon, leaps about, the  

speckled one mingles his voice with  

(that of) the yellow one.

enos: gen. du., of them two (112 a). grbhnāti: 3. s. pr. of grbh.  

āmandišātām: 3. du. Ā. is ao. of mand exhilarate. maṇḍukas: in  

a collective sense. kāniśkaṇ: 3. s. inj. int. of skand leáp (= kā-  

niśkaṇd), see 174 b. Note that this form in the Pada text is  

kāniśkaṇ, because in the later Sandhi s is not cerebrализed before k  

cp. 67). The use of the inj. with yadh-is rare. saṃ-pr̥kté: 3. s. Ā.  

pr. of pr̥ mix.

5  

वट्टेन्द्रामणो त्र्युवक्ष वचर्च:  

śr̥ṣṭikāv kātṛti śchēmāya:  

वर्णं तदेन्यं समुच्छेय परव  

pratṣavācio vṛddhaṁ bhūpu.  

When one of them repeats the  

speech of the other, as the learner

5 yadh eṣām anyó aniśasya vācām,  

śāktasyeva vādatī sīkṣamānaḥ.
sārvam tād eṣām samēdheva that of his teacher, all that of them
pārva is in unison like a lesson that
yāt suvāco vádathanādhi apsu. eloquent ye repeat upon the waters.

eṣām: cp. enos in 4 a. samēdhā: the interpretation of c is
uncertain because of the doubt as to the form and meaning of this
word, and because of the many senses of pārva. It has accordingly
been very variously explained. The above rendering is perhaps the
most probable. samēdhā: inst. of samēdh, lit. growing together, then
unison, harmony. pārvan, joint, then a section in Vedic recitation.
Thus c would be an explanation of b, the voices of the frogs sounding
together like those of pupils reciting a lesson after their teacher.
vádathana: see p. 125, f. n. 3; change, as often, from 8. pra to 2.
ádhi: 176, 2 a (p. 209).

6 gómâyur éko, ajámâyur ékah;
śr̥ṇir éko; hárita éka eṣām.
samānām nāma bibhrato vi-
rūpāḥ.
purutrā vácaṁ pipisur váda-
antah.

One lous like a cow, one bleats
like a goat; one is speckled, one of
them is yellow. Bearing a common
name, they have different colours.
In many ways they adorn their
tone in speaking.

gómāyus: cp. 2 c. śr̥nis, háritas: cp. 4 d. samānām: they
are all called frogs, though they have different voices and colours.
bibhrazas: N. pl. pr. pt. of bhr (p. 182). purutrā: note that the
suffix in words in which the vowel is always long in the Saṁhita text
(as in devatrā, asmatrā, &c.) is long in the Pāda text also; while in
others like átra, in which it is only occasionally lengthened metrically,
the vowel is always short in that text. pipisur: they modulate the
sound of their voices (cp. a).
7 brāhmaṇāsāo atirātre nā sāme, Soma sacrifice speaking around as sāro nā pūrṇam abhito, vád- it were a full lake, ye celebrate that antaḥ, day of the year which, O Frogs, has samvatsarásyā tād áhaḥ pári begun the rains. śtha, yān, maṇḍukāh, prāvṛśiṇāṁ ba-

bhūva. 

atirātre : this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sāro nā : as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhítas : 177, 1. pári śtha : lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛśiṇāṁ babhúva : has become one that belongs to the rainy season.

8 brāhmaṇāsāh somínā vácam Soma-pressing Brahmins, they akraña, have raised their voice, offering brāhma kṛṇvántaḥ parivatsa- their yearly prayer. Adhvaryu pariṇām. priests, heated, sweating, they adhvaryávo gharmíṇāḥ sīśvid- appear; none of them are hidden. ānā, ñāvīr bhaveñta ; guhiā ná ke oit.
brāhmaṇāsas: na need not be supplied (as in 1 b), the frogs being identified with priests. somīnaś: celebrating a Soma sacrifice, which expresses much the same as śāro na pūrṇām abhitah in 7 b. vācam ākrata: cp. vādantas in 7 b. ākrata: 8. pl. Ā. root ao. of kr (148, 1 b). brāhma: with b cp. 7 c, d. gharmīnas is meant to be ambiguous: oppressed with the heat of the sun (frogs), busied with hot milk (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sīvidānās: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kāniṣkan in 4 c. āvis: see p. 266, b.

They have guarded the divine order of the twelvemonth: these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.

devāhitim: on the accent see p. 456, 2 a. jugupur: pf. of gup protect. dvādaśāsya: note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaśá consisting of twelve, twelfth (107); supply samvatsarasya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa consisting of twelve months and caturvimśa consisting of twenty-four half-months. The gen. naturally depends on devāhitim, as being in the same Pāda. Prof. Jacobi understands dvādaśāsya as the ordinal twelfth supplying māsasya month, and making it depend on rtum in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the
end of the year: sāṃvatsaře in c denotes 'in the course of the year at the rainy season'. nāras: here again no particle of comparison. mi- nanti: from mī damage; cp. 7 c, d. sāṃvatsaře: cp. 203, 3 a. prāvṛśi āgatāyām: loc. abs. as in 3 b. taptā gharmāṅh is meant to be ambiguous: heated milk-pots with reference to the priests (cp. adhvaryāvo gharmāṅha in 8 c) and dried up cavities with reference to the frogs (cp. trṣyāvatas in 3 b). aśnuvate (9. pl. Ā. pr. of aṁā obtain) visargāṁ obtain release or discharge, i.e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. āvīr bhavanti in 8 d.

10 gōmāyur adād, ajāmāyur adāt, pṛśnir adād, dhārito no vāsūni. gāvām maṇḍūka dādataḥ sa- tāni, sahasrasāvē prá tiranta āyuḥ.

He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.

gōmāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. dādatas: N. pl. of pr. pt. of dā give (cp. 156). sahasrasāvē: loc. of time like sāṃvatsarē in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 53, 7 d.

VĪŚVE DEVĀH

The comprehensive group called Vīśve devāh or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order
that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśe devāh is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭr, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Āṅgirases.

viii. 29. Metre: Distichs of a Jagati + Gāyatrī (p. 445, a.).

1 babhrūr éko viṣṇuḥ sūnāro yuvā. Aṅji aṅkte hiranyāyam.

One is brown, varied in form, bountiful, young. He adorns himself with golden ornament.

babhrūs: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 83). It alludes to the colour of the juice, otherwise described as arunā ruddy, but most often as hārī tawny. viṣṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yuvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. aṅji: cognate acc. (p. 300, 4). aṅkte: 3. s. Ā. of aṅj anoint, with middle sense anoints himself. hiranyāyam: ep. ix. 86, 43, mādhunā abhi aṅjate. hiranyapāvā āsu grbhnate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

2 yonim éka ā sasāda dyotana, antār dévēṣu médhiraḥ. Aṅkām | ā | cha | sasāda | cha | tōnta: |

One has, shining, occupied his receptacle, the wise among the gods.

yonim: the sacrificial fireplace; ep. iii. 29, 10, ayām te yonir ṛtviyo, yátō jātō árocathāḥ: tām jānānn, Agna, ā sida this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,
occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

8 váśim éko bibharti hásta áya-

antár devéṣu nídhruviḥ.

váśim: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tváṣṭa . . . apásām apástamaḥ . . . śíséte núnám parasúṃ suáyasám Tváṣṭry, most active of workers, now sharpens his axe made of good iron. nídhruviḥ: strenuous as the artificer of the gods, a sense supported by apástamaḥ in the above quotation.

8 vṛṣācháriyaṁ jídratī ||

4 vájram éko bibharti hásta áhi-

téna vrtráni jighnate.

- hitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 8. s. pr. Á. of han slay, see p. 432. vájram: this, as his distinctive weapon, shows that Indra is meant.

5 tigmám éko bibharti hásta áyu-

gúcir ugró jálāsabhesajāḥ.

One, bright, fierce, with cooling remedies, bears in his hand a sharp weapon.
6 pathá ékaḥ pípāya; táskaro

pathás: it is characteristic of Pusan (vi. 54) to be a knower and guardian of paths. pípāya: pfection, with longthened red. vowel, from pi (= pýa) make full or abundant; cp. vi. 53, 4: ví pathó vájasá-taye cinuhí clear the paths for the gain of wealth (addressed to Pusan); and x. 59, 7: dadátu púnah Púsá pathiám yá suastih let Pusan give us back the path that is propitious. táskaras: to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pusan): ávír gúlhá vású karat, suvédá no vású karat may he make hidden wealth manifest, may he make wealth easy for us to find; he also finds lost cattle; cp. vi. 54, 5–10. yathám: unaccented (p. 453, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). veda: with gen. (202 A c). nidhínám: accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

7 tríṇi éka urugáyó ví cakram, yátra devásó mádanti.

One, wide-pacing, makes three strides to where the gods are exhilarated.
tríṇī: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yásya urúṣu triṣū vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugayá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

With birds two fare, together with one woman: like two travellers they go on journeys.

vibhir duá carata, ékayā sahā: pró praváséva vasataḥ.

vibhis: cp. i. 118, 5, párí vám áśváḥ pataṃgá, váyo vahantu aruṣáḥ let the flying steeds, the ruddy birds, drive you (Aśvins) round. dvá... ékayā sahā: the two Aśvins with their one companion, Súryá; cp. l.c.; á vám ráthāṃ yuvatíś tiṣṭhad ..., duhilá Súryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vám Súryá ráthāṃ tiṣṭhat when Súryá mounted your car. pró vasatas: they go on a journey in traversing the sky in their car. pravāśá: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāśin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard praváséva as irr. contraction for pravāsáṃ iva: they travel as it were on a journey.

Two, as highest, have made for themselves a seat in heaven: two sovereign kings who receive melted butter as their draught.
Samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. Ā. of kr with middle sense, make for oneself. upamā: N. du. in apposition to dvā, further explained by samrājā.

10 अर्चना समं मन्त्र अर्चना: | एको महि सार्म मन्त्र |
| तेन सूर्यमरोचयन ||
| तेने सूर्यम | नरोचयन ||

10 arcanta eke mâhi sama manvata: Singing, some thought of a great chant: by it they caused the sun to shine.

Arcantas: singing is characteristic of the Aṅgirases; e.g. i. 62, 2, sama yonā .. arcanta Aṅgiraso gā āvindan the chant by which the Aṅgirases, singing, found the cows; the Maruts are described in x. 78, 5 as viśvārūpā Aṅgiraso nā sāmabhīḥ manifold with chants like the Aṅgirases. The Aṅgirases again are those yā rtēna sūryam ārohayan divi who by their rite caused the sun to mount to heaven (x. 62, 3). Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yāṁ vai sūryaḥ Svārbhānus tāmasā āvidhyad, Átrayas tāṁ ānv avindan the Atris found the sun which Svārbhānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūlham sūryaṁ tāmasā .. brāhmaṇā avindad Ātriḥ Atriḥ by prayer found the sun hidden by darkness (6) and Ātriḥ sūryasya divi cákṣur ādhāt Atriḥ placed the eye of the sun in heaven (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Aṅgirases must therefore undoubtedly be meant here. eke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. Ā. (without augment) of man think. arocayan: ipf. cs. of ruc shine.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)
addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu’s. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed mādhu or sweet draught, but oftenest called indu the bright drop. The colour of Soma is brown (bābhrú), ruddy (arūgá), or more usually tawny (hári). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (barhís). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (ānhú) is crushed are called ādrí or grávan. The pressed juice as it passes through the filter of sheep’s wool is usually called pāvamána or punámá flowing clear. This purified (unmixed) Soma is sometimes called śuddhá pure, but much oftener śukrá or śucí bright; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (kalásá) or vats (dróṇa), where it is mixed with water and also with milk, by which it is sweetened. The verb mrj cleanse is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (āsír): milk (gó), sour milk (dádhi), and barley (yáva). The admixture being alluded to as a garment or bright robe, Soma is described as ‘decked with beauty’. Soma is pressed three times a day: the ṛbhhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (sadháśtha) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma’s connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his-
yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called amṛta draught of immortality. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (pātī) of plants, which also have him as their king; he is a lord of the wood (vānaspātī), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It
must then have been regarded as a kind of honey mead (Skt. mádhu, Gk. μέδος, Anglo-Saxon medu).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root su (= Av. hu) *press*.


I

śvādor abhaksi váyasah sumedhāḥ
suādhiḥ varivovitarrasya,
viśe yāṃ devā uta máṛtiśo,
madhu bruvānto, abhi samcāranti.

Wisely I have partaken of the
sweet food that stirs good thoughts,
best banisher of care, to which all
gods and mortals, calling it honey,
come together.

abhaksi: 1. s. Ā. s ao. of bhaj *share*; with partitive gen. (202 A e).
sumedhāḥ: appositionally, *as a wise man*; svādhyās: gen. of
svādhi (declined like rathī, p. 85, f. n. 4). yāṃ: m. referring to the
n. váyas, as if to sóma. abhi samcāranti: p. 469, B a.

2

śrīnārayatā sāhiniṛvānāṁ

bṛgyaṁ tṝṣṇiḥ sāvāṁ

śrīdṛṣṭīvā dhūram, ānu rāyā

If thou hast entered within, thou
shall be Aditi, appeaser of divine
wrath. Mayest thou, O Indu,
enjoying the friendship of Indra,
like an obedient mare the pole,
advance us to wealth.
antás: cp. note on vii. 86, 2 b. Soma is here addressed. prágás: the Padapātha analysis of this as prá ágāh is evidently wrong, because in a principal sentence it must be prá ágāh (p. 463, 20) or in a subordinate one pra-ágāh (p. 469, 20 B); here it is the latter, because of ca = if (p. 229, 8). Aditis: because Aditi releases from sin (e.g. anāgāstvām no Áditiḥ kṛṇotu may Aditi produce sinlessness for us, i. 162, 22); that is, may Soma purify us within. Índav: vocatives in o are always given as Pragṛhya in the Pada text (o iti) even though their Sandhi before vowels may be av or a in the Saṃhitā text; cp. note on ii. 33, 3 b. ērāuṣṭi: this word occurs only here, and its meaning is uncertain; the most probable sense is obedient mare. rāyé: this analysis of the Padapātha makes the construction doubtful because an acc. is wanted as parallel to dhūram; nas may be supplied; then the sense would be: ‘as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.’ ṛdhyaś: root ao. op. of ṛdh thrive.

8 ápāma sómam; amṛtā abhūma; áganma jyótir; ávidāma devān. kím nūnám asmáṃ kṛṇavad ārātiḥ?
kím u dhúrṭir, amṛta, márti-asya?

We have drunk Soma; we have become immortal; we have gone to the light; we have found the gods. What can hostility now do to us, and what the malice of mortal man, O immortal one?

4. sāṁ no bhava hṛdā ā pītā,  
   Indo;  
   pītēva, Soma, sūnāve suśēvāḥ,  
   sākheva sākhya, uruśaṁsa, dhī-rāh,  
   prá na āyur jīvāse, Soma, tāriḥ.  
   sāṁ hṛdā refreshing to the heart occurs several times; the empha-  
   sizing pel. ā is here added to the dat. prá naḥ: Sandhi, 65 c.  
   jīvāse: dat. inf. of jīv live. tāris: is ao. inj. from tṛ cross.

5. ime mā pītā yaśāsa uruṣyāvo,  
   rátham nā gāvah, sām anāha  
   pārvasu;  
   tē mā rakṣāntu visrāsāś caritrād,  
   utā mā srāmād yavayantu in-  
   davaḥ.  
   ime: supply īndavas from d. yaśāsas: p. 59. uruṣyāvas: cp.  
   varivovīttarasya in 1 b. anāha: this seems to be an irregular pf.  
   These glorious, freedom-giving (drops), ye have knit me together  
   in my joints like straps a car; let those drops protect me from break-  
   ing a leg and save me from disease.
form from nah bind for nanāha; cp. góbhiḥ sāmnaddho asi thou
art bound together with straps (said of a car); another irregularity is
the 2. pl. strong radical vowel (cp. 137, 2). visrásas: abl. inf. (of
vi-sraṁs) with attracted object in the abl. caritrād: p. 837, 3 a.
Note that Pāda c is a Tristubh. yavayantu: cs. ipv. of yu separate.
Change in c and d, as often, from 2. to 8. prs.

6 agnīṁ nā mā mathitāṁ sāṁ
didīpaḥ;
prā cakṣaya; kṛṇuḥī vāsyaso
nah.
āthā hi te māda ā, Soma,
mānye
revāṁ iva. prā cara puṣṭim
ācha.

didīpas: red. ao. inj. of dīp shine. prā cakṣaya: cs. of cakṣ see
cp. 3 b). kṛṇuḥī: cp. p. 134; accented as beginning a sentence.
vāsyasas: A. pl. of vāsyāṁs (cpv. of vāsu, 108, 2 a). āthā (metrically
lengthened): then, when inflamed by Soma. revāṁ: predicatively
with mānye (196 a), iva being sometimes added. prā caraṁ
(metrically lengthened): cp. 2 a, antās ca prāgaḥ. puṣṭim ācha:
give us actual prosperity also.
SOMA

7 isiréṇa te mánasā sutásya
bhakṣimáhi, pítriasyeva râyáh.
Sóma rājan, prāṇa áyümśi
tārīr,
áháníva súrio vásarāṇi.

Of thee pressed with devoted mind
we would partake as of paternal
wealth. King Soma, prolong our
years as the sun the days of
spring.

bhakṣimáhi: s ac. op. of bhaj share.
pítriasyeva iva: because Soma
is regarded as a father, cp. 4 b.
Sóma rājan: being a single voc.
(rājan is in apposition), Sóma alone is accented (p. 465, 18).
práṇas: cp. 4 d. tāris: cp. 4 d.
áhán: 91, 2.

8 Sóma rājan, mṛláyá naḥ su-
astí;
táva smasi vratīṣā: tásya vid-
dhi.
álarti dákṣa utá manyúr, Indo;
má nō aryó anukámāṃ párā
dáḥ.

King Soma, be gracious to us
for welfare; we are thy devotees:
know that. There arise might and
wrath, O Indu: abandon us not
according to the desire of our
foe.

mṛláyá: accented as beginning a sentence after an initial voc.
(p. 467, 19 A c); final vowel metrically lengthened. svastí:
shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.;
this word though obviously = su + asti is not analysed in the Padañatha
(cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tásya: with vid
know about, 202 A.C. viḍḍhi: 2. s. ipv. of viḍ know. álarti: 3. s. pr. int. of ṣ go (174 a). aryás: gen. of arī foe (cp. p. 81, f. n. 1; 99, 3), dependent on anukāmāṃ; cp. ārātis in 3 c. dāḥ: 2. s. root no. inj. of dā give.

2 लं हि ं वर्षस्वः सोम गोपाः
गर्विगच्छे निष्कस्या ब्रुचचा:।
चर्चे वायं प्रमिनाम् न्तरानि।
स नो मृणु सुषुक्ते देव वस्ते:।

तन्न:। हि:। नः। तन्न:। सोम:। गोपाः:।
गर्विगच्छे निष्कस्या ब्रुचचा:।
चर्चे वायं प्रमिनाम् न्तरानि।
स नो मृणु सुषुक्ते देव वस्ते:।

9 tuām hi nas tanuās, Soma, gopā,
gātre-gātre niṣasāthāṃ nṛōkṣāh.
yāt te vayāṃ pramināmā vra-
tāni,
sā no mṛala suṣakhā, deva, vā-
syaḥ.

Since thou art the protector of
our body, O Soma, thou as sur-
veyor of men hast settled in
every limb. If we infringe thine
ordinances, then be gracious to us
as our good friend, O god, for
higher welfare.

tanuās: gen. of tanū body. gopās: 97 A 2 (p. 79). gātre-gātre: 189 C. ni-ṣasatthā: 2. s. pf. of sad; cerebratization of s (67 a); metrical lengthening of final a (p. 411, a). yād: p. 242, 3. pra-
mināma: sb. pr. of pra-mī. sā: p. 294, b. su-ṣakhā; on the
cerebratization of s see 67 b; the accent is that of a Bv. (p. 455, c a);
that of a Karmadhāraya (p. 455, d 1) is su-ṣakhā; the former is
irregularly used in the latter sense. vāsyas: the cpv. adj. is here
used as an acc. adverb (p. 801, b).

10 चर्दूर्दरेष सखा सचिय
यो मा न रिष्कदर्शिय पीत:।
चर्चे च: सोमो वचारायिके
takṣaḥ इत्यैः प्रतिरंजनायणुः:।

चर्दूर्दरेष सखा सचिय
याः। मा। न। रिष्कदर्शिय पीत:।
चर्चे च: सोमो वचारायिके
takṣaḥ इत्यैः प्रतिरंजनायणुः:।
SOMA

10. ṛdūdāreṇa sākhīa saçeṣya,
yó mā nā riṣyed, dhariaśva,
piṭāh.
ayām yā sómo niádhāyī asmó,
tásmā índraṁ pratīram emi
āyuḥ.

I would associate with the whole-
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.

ṛdūdāreṇa: not analysed in the Padapātha (cp. note on ii. 33, 5 c);
cp. tvām nas tanvō gopāḥ in 9 a. sākhīa: 99, 2. yó nā riṣyed:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyī: 3. s. no. ps. of
dhā put; this (like prágās in 2 a) is irregularly analysed in the
Padapātha as ni ádhāyī instead of ni-ádhāyī (p. 469, B). asmó:
loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratīram: acc. inf. of tṛ cross (p. 336, 2 a) governing
the acc. áyus (cp. 11 d). tásmai: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

99. dṛḍyā vā kṛṣṇur niṣihārā sāmīva
nirāΓcakāṁyinyicēraṁyū: v
cra sūmāv ca kṣattā pāvahīvya:
āγaṁvā tām pratisamvta śāyū:

Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.

11. ápa tyā asthur ánirā, ámivā
nir atrasan, támiśicīr ábhaiśuḥ.
á sōmō asmāṁ aruḥad vihāyā:
ágauma yātra pratirānta áyuḥ.

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. támiśicīśa: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in
The drop drunk in our hearts, O Fathers, that immortal has entered us mortals, to that Soma we would pay worship with oblation; we would abide in his mercy and good graces.

pitaras: the Fathers, often spoken of as Soma-loving (somyá), are called to witness (cp. 13 a). hṛtsú pítáḥ: cp. 2 a antás ca prágaḥ and 10 c yāḥ sómo niádháyí asmé.

Thou, O Soma, uniting with the Fathers, hast extended thyself over Heaven and Earth. To thee as such, O Indu, we would pay worship with oblation: we would be lords of riches.
sam-vidānās: see x. 14, 4 b. ánu á tataṁtha: = hath become famous in. d is identical with iv. 50, 6 d.

14 trātāro devā, ádhi vocatā no. Ye protecting gods, speak for us.

má no nídrā īsata, móta jālpīh. Let not sleep overpower us, nor idle talk. We always dear to Soma,
vayām Sómasya viśvāha priyāsah, rich in strong sons, would utter
suvirāso vidātham á vadema. divine worship.

trātāro devāḥ: accent, see note on 7 c. ádhi vocatā: 2. pl. no. ipv. of vac speak; final vowel metrically lengthened; = take our part, defend us (nas, dat.). nídrā: probably for nídrāḥ: see note on svadḥā, x. 129, 5 d. īsata: 3. a. sb. ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nídrā and jālpīh probably refer to the vowels of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsah: with gen. (p. 322 C).

15 tuám naḥ, Soma, viśvāto va-
yodhās.

tuám suarvid. ā viśā nṛcākṣāḥ.

Thou art, O Soma, a giver of
strength to us on all sides. Thou
art a finder of light. Do thou, as
tuāṃ na, Inda, útibhiḥ sajōśah, surveyor of men, enter us. Do pāhi pascātād utā vā purāstāt. thou, O Indu, protect us behind and before with thine aids accordant.

ā visā: final vowel metrically lengthened. Inda: for Indav (21 b); on the Padapātha, cp. note on 2 c. útibhis to be taken with sąjōsās. utā vā: or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

Him who has passed away along
the mighty steeps and has spied out
the path for many, him the son of
Vivasvan, the assembler of people,
Yama the king, do thou present
with oblation.

a is a Jagati (see p. 445, f. u. 7). pareyiváḥsām: pf. pt. act.
ipyiváḥsām (89 a) of i go, with párā away. pravátas: the steep
paths leading to the highest heaven where Yama dwells; cp. ix. 113,
8, yátra rájá Vaivasvató, yátrāvaródhanaṁ diváh . . tátra mám
amśtam krđhi where the king, the son of Vivasvan, and where the
secret place of heaven is, there do thou (Soma) make me immortul.
mahśis: A. pl. f. of máh great. pánthám: 97, 2 a. Vaivasvatám:
Yama is in several passages called by this patronymic; cf. also 5 c,
and x. 17, 1: Yamásya mātā, paryuhyamānā mahó jāyá Vivas-
vatāh the mother of Yama being married as the wife of the great
Vivasvan. bahúhyás: for the many that die and go to the other
world. anu-paspasānám: pf. pt. Ā. of spaś see. samgámanam:
as gathering the dead together in his abode. rájānam: Yama is several
times called a king, but never expressly a god. duvasya: addressed
to the sacrificer.

Yama has first found out the way
for us: this pasture is not to be
taken away. Whither our former
fathers have passed away, thither
those that have been born since (pass
away) along their several paths.