VEDIC STUDIES

BY

A. VENKATASUBBIAH

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Om

nāmo vācē yā coditā yā cānuditā tāsyai vācē nāmo
nāmo vācē nāmo vācāspātaye nāmo ṣibhyo mastrakīdhyo
mastrapātiḥhyo mā mām ṣāyo mastrakīto mastrapātayah
pāra dur mā 'hām ṣīnu mastrakīto mastrapātīṁ pāra
dām ॥

TA. 4.1
PREFACE

In the years 1926-1929, there were published by me in the Indian Antiquary and the Journal of the Bombay Branch of the Royal Asiatic Society some articles under the general title of 'Vedic Studies.' As it has been thought that it would be more convenient to students if these articles were collected together and printed in the form of a book, I have done so here with the kind permission of the editors of those journals. Four articles however are new, and slight alterations have been made here and there in some of the others.

Owing to unexpected delays, the printing had to be done at a time when I was unable to read the proofs with the care which such work demands. In consequence, there is a fairly large number of typographical errors in the book; and their number would undoubtedly have been larger had it not been for the kindness of Mr. S. Sitaramayya and some other friends who obligingly took on themselves the task of reading some of the proofs. Such of the errors as I have noticed are corrected in the Errata given on the next page; some of them are due to the diacritical marks breaking off in the course of printing, and may not be found in all copies.

As is indicated by the title itself, I am in this book following the path trodden by the eminent German scholars Pischel and Geldner in their Vedische Studien which consists of articles devoted to the interpretation of obscure or misunderstood Vedic words. Like them (see op. cit., I, xxx), I have endeavoured to avoid reading un-Indian meanings into the Rgveda, and, as far as possible, to elucidate the meaning of Rgvedic passages by means of other RV passages. I venture to believe that I have adhered to this principle more closely than the above-named scholars; and thus, as also the difference of personal outlook, will perhaps explain why my interpretations of some words (e.g. dān, padbhih, udmasūd, nirekā) differ from those given by them.

The abbreviations used to denote Vedic texts are the same as, or very similar to, those used by Bloomfield in his Vedic Concordance and explained on pp. xvi—xxii of the Introduction of that book.

Mysore,  
March 1932  

A. Venkatasubbiah
Errata

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VEDIC STUDIES

§ 1

nitya

This is a very familiar word that occurs about thirty-eight times in the RV and very frequently in the other Vedic texts and in later literature. The commentators, Indian as well as European, are at one in interpreting this word as (1) svitya, sahaja, own, and (2) dhrutva, lasting, constant, perpetual, uninterrupted, imperishable, eternal, etc. In assuming the second of the above two meanings for this word in the RV, the commentators have been no doubt guided by the circumstance that the word nitya has that meaning in later texts. But as a matter of fact, this latter meaning is not appropriate and does not yield good sense in a number of passages—for instance, in 1, 66, 1: ayur na pranō nitya na sūnūh and 1, 185, 2: nityam na sūnum pitrōr uṇāste dvāa rākṣatam prthivī na úbhavāt where nityah sūnūh is explained by Sāyana as dhrutvaḥ ātmajah, and by Ludwig as 'ein überlebender Sohn' (1, 66, 1) and 'lebender Sohn'; in 1, 166, 2: nityam na sūnum madhu bhūvatā upa kriṣantī kriṣa vidutheṣu ghṛṣyayah where nityam sūnum is translated by Ludwig as 'einen nicht absterbenden Sohn'; in AV. 7, 109: kāh prāśam dhenuṁ vāravēna datām āharmān svṛūghāṁ nityavatsām, Śāṅkh. GS. 3, 2, 5: enam śiṣuh krāndatu ā kumāra enam dhenuḥ krāndatu nitya-vatsā and ibid. 3, 2, 8: āyauvantāṁ dhenuvo nitya-vatsāḥ where the expression nitya-vatsā dhenuḥ is explained as 'cow with constant calf' by Whitney (AV. Translation) and 'unceasingly fertile cow' (SBE. 29, 93) and 'immer fruchtbare Kuh' and 'beständig fruchtbare Kuh' by Oldenberg (Ind. Stud. 15, 71); and in 10, 39, 14: ny āmrksāma yōṣanām nā mārye nityam na sūnum tānayām dādhānāh where nitya is found as the tertium comparationis in a simile.
The other meaning 'own' is still less appropriate here; and it therefore becomes clear that in these and other similar passages the word nitya has a meaning different from the two mentioned above.

What this meaning is, can be found out with the help of 1, 66, 1; 1, 166, 2 and 10, 39, 14, all which verses contain similes with nitya as tertium comparationis. In the first of these verses it is said that Agni is nitya as a son (śunū); in the second, that honey (mādhu) is nitya as a son (śunū); and in the third, that a hymn of praise (stoma) is nitya as a son (śunū). A comparison therefore of the adjectives which these words—śunū, mādhu, stoma and agni—receive in the RV, will show what characteristics are common to the things denoted by them and will thus determine the sense of nitya.

Of these words, śunū receives the following adjectives,—trayayāya, priyā, mārya, vijāvan, śuci, suśeva, hydya and nitya; and mādhu, the following.—ādhigartya, asnapinaddha, kāmya, gṛijña, gṛhyā, cāru, tridhātu, dīvyā, daivya, pāka, pārisikta, pūṣkare niśikta, prātibhṛya, priyā, madirā, vārayā, saraghā, suksāya, sutā, somyā, spārhā and nitya; while stoma has the following adjectives—akṣototi, agrīya, āntama, āntara, āpurveya, āmanda, amida, uruvyāc, ētaśa, ēva, kāmya, krātumān, giyāmāna, gīr (?), dīṣika, dīyutādhyamau, dyumnu, dhanaśā, nāmascān, nāvajāta, nāvya, nūtana, pūrutoma, pūtā, pūrya, pṛṣṭha, mādhumattama, madhyamā, mānasā va-yāmāna, maundin, mahāt, ratunadhātama, rudriya, (?). vānicean, vajāyan, vāhiṣṭha, vidūṣā ārdhya, śāntama, šasyāmāna, sukra, śuci, suṣyā, suṣyā, satrajīt, sādhū, sidhrā, suvakti (?), haviśmaṇ, hydā taṣṭā, hydispik, and also nitya.

It will be seen that the only adjective (besides nitya) common to the three words śunū, mādhu and stoma is priyā (in the case of stoma, we find instead of priyā its superlative form pṛṣṭha) and the only characteristic that is common to the things denoted by these words is
priyatva. Priyá is used as an epithet of agni also in 1, 143, 1: 5, 23, 3; and 6, 1, 6, while Agni, further, is called priyánám prēśtham once and purupriyáh many times. Thus the only adjective (beside nitya whose meaning we are engaged in finding out) and the only characteristic that are common to the above-mentioned four words and the things denoted by them, are priya and priyatva\(^1\); which makes it probable that nitya means priyá in the above passages. The probability, in this instance, is converted into certainty by the parallelism of priyá and nitya in 1, 91, 6c: priyāstotro vānaspātih and and 9, 12, 7a: nityāstotro vānaspātih.

Nitya thus means priya, dear, pleasing, beloved, favourite. It has this meaning in the following passages:

1, 73, 4: tām tvā nāro dāma a nityam īddhām
āgne sācanta kṣitīṣu dhruvāsa
ādhi dyumnaṁ ni dadhur bhūry asmin
bhāvā viśvāyur dharūpo rayināṁ

"Men have worshipped in their stable dwellings, O Agni, thee that art dear and flaming: they have placed much splendour in him. Do thou become the bearer of riches, the vivifier of all." Compare the many passages where Agni is called priyá, namely, 1, 26, 7; 1, 75, 4; 1, 91, 3; 1, 128, 7-8; 1, 143, 1: 2, 4, 3: 5, 1, 9: 5, 23, 3: 6, 1, 6: 6, 2, 7: 6, 16, 42: 6, 48, 1: 7, 16, 1: 8, 84, 1: and also 6, 15, 6 (priyám-priyam): 1, 186, 3 and 8, 84, 1 (prēśtham) and 8, 103, 10 (priyánám prēśtham); compare also the passages where he receives the epithet purupriyá (see Grassmann, s.v.) and mandrá (see ibid., s.v.).

7, 1, 2: tām agnīm āste vāsava ny ānvan
supraticākṣam āvase kūtas cit
dakṣāyano yā dāma āsā nityāh \(\|\)

\(^1\) This seems to have been felt by Grassman also who in 1, 66, 1, has translated nitya nā sānāḥ as 'wie eigener Sohn, lieb.' Sāyana too, similarly explains nityam nā sānām in 1, 166, 2, as nityam aurāsam priyam putram ita.
"The bright ones, for their protection from every-thing, set him down in the dwelling, Agni, beautiful to look at, who sat down in the house, dear and capable." The verse occurs in the first hymn of the seventh Mandala whose authorship is ascribed to the Vasiṣṭhas: and as the word vasiṣṭha is the superlative of the word vāsu, Sāyaṇa is perhaps right in saying that the word vāsavah here refers to the Vasiṣṭhas.

3, 25, 5: āgne apāṁ sūṁ idhyase durōṇe
nityah sūna sahasso jātavedah |
sadhāsthāni mahāyamāna uti ||

"Thou, the glorifier of dwelling-houses with thy protection, the beloved, art kindled in the abode of the waters, O Agni Jātavedas, son of strength."

5, 1, 7: prā yuṣa tyāṁ vāpram udhvarēsu saṁdham
agnim hūtāram isate nāmabhīḥ |
ā yās tatāna rōdasi rtēna
nityam mrjantī vājinam ghrēna ||

"They worship him with adorations, Agni, the wise, the hotṛ, the ornament of the sacrifices, who extended the two worlds according to divine ordinance. They adorn (him), the beloved (like a) race-horse, with ghee."

10, 12, 2: devō devān paribhūr rtēna
vāhā na havyāṁ prathamās cikītvān |
dhūmāketuḥ samīdha bhāṛjko
maundrō hōtā nītyo vācā yājīyān ||

"The god (sc. Agni) encompasses the gods; bear thou, (O Agni), our offering (to the gods) according to divine ordinance, thou that art knowing, the first, smoke-banne-red and with brightness as thy ornament (when kindled) with fuel, the pleasing beloved hotṛ that worshipspest (the gods) better (than human hotṛs) with thy voice." Compare 6, 1, 6: saparyeyah sā priyō vikyo āgnir hōtā maundrō ni śasāda yājīyān | tām tvā vayām ādāma ā diśivāmsam úpa jañubāduck nāmasā sadema and
nitya

1, 26, 7: priyó na astu viśpátir hóta mandró vāreṇyaḥ where the expression priyó mandró hóta corresponds to nityo mandró hóta in this verse. Compare also 1, 44, 3: adyā dūtāṁ vyūṣmahe vāsaṁ agnīṁ puruṣāpiṁ | dhūmāketuṁ bhāryikam vyūṣṣisu yaṣyaṁ adhvarasāpiṁ ||

1, 66, 1: rayir na citrā suro na samdeğ
eyir na prāno nityo na sūnāḥ ||

"(Agni), brilliant like wealth, (effulgent) like the sun in appearance, vivifier like the prāna (the life-breath), dear like a son." Compare 1, 69, 5: putrā nā jatō rauvō duroñe "pleasing in the house like a son that is born."

3, 15, 2: tvām na asya uśāso vyūṣṭau
tvām sūra údite bodhi gopāḥ |
jānumeva nityam tānayaṁ juṇasva
stōmaṁ me agne tanaṁ sujaṁa ||

"Become our protector when this dawn dawns and the sun rises; cherish, O Agni well-born of thy own self, this (dear) praise of mine as a father (cherishes) his dear son." I follow Sāyaṇā in understanding jānum as father in spite of its being accented on the root-syllable; compare 7, 54, 2: pitēva putrān prāti no juṇasva and 10, 22, 3: pitā putrām ieva priyām. Compare also 5, 42, 2 and 10, 119, 4 putrām ieva priyām. To nityam stōmam here corresponds priyām brāhma in 1, 75, 2; 5, 42, 2; 5, 85, 1; priyām mānma in 6, 68, 9; 10, 54, 6; 10, 96, 11; 2, 41, 18; priiyā manisā in 6, 67, 2; prēṣṭhā matih in 7, 88, 1; prēṣṭhā suṣṭuthi in 4, 43, 1; prēṣṭhaṁ nāmaḥ in 7, 36, 5; and prēṣṭhaṁ stōmaṁ in 7, 34, 14; mandrá gik in 7, 18, 3 and mandrá hrādā in 8, 43, 31.

10, 39, 14: etāṁ vāṁ stōmam aśvinav akarnā takṣāma bhīgavō nā rūthām |
yuṣmaṁ yōṣyaṁ nā márve
nityam nā sūnāṁ tānayaṁ dūḍānāk ||

"We have made this praise for you, O Aśvins; we have cut them (into shape) as Bhrgus a chariot,
Holding it (carefully) as (parents do) a dear son, we have polished and embellished it as (one adorns) a woman for a young man.”

1, 185, 2: bhūrīṁ dvē ácarantā cārantaṁ
padvāntāṁ gārbham apádi dadhāte
nityāṁ nā sūnāṁ pitarā upāste
dyācā rákṣaṁ prthivi no ādbhūt
dh-

“The two, unmoving and footless, bear much offspring that has feet and moves. Like a dear son in the lap of his parents—protect us, O Heaven and Earth, from the evil being.” There is an anacoluthon in the second half-verse; the meaning is, ‘O Heaven and Earth, protect us from the evil being and give us shelter as parents shelter a dear son in their lap and ward off from him all harm.’ Compare 6, 75, 4: māśeva putrāṁ libhrām upāste | āpa śatrūṁ vidhyatāṁ saṁvidānē.

7, 1, 21: tvām agne suhāvo ravvasaṁdṛka
suditi sūno sahaso didhiḥ |
mā tvē sācā tānaye nitya ā dhaṅ
mā vārō asmān nāryo vi dāsit
dh-

“Thou, O Agni, art easy to invoke and of pleasing appearance; shine with bright gleams, O son of strength. Let not evil befall our dear son (when he is) with thee; may we not want a valorous son.”

1, 166, 2 nityāṁ nā sūnāṁ mādhvā libhrata āpa
krīñanti krīśā vidātheśu ghṛṣvayaḥ
nākṣanta rudrā āvasā namavānam
nā mardhante svātavasā havishyām
dh-

“Carrying honey that is dear as a son, the swift terrible (Maruts) bound forward in battles. The sons of Rudra come with protection to the adorer; they, strong of themselves, do not injure him that offers oblations (to them).” The ‘honey’ (mādhvā) that the Maruts are here represented as carrying is without doubt the same with which they besprinkle the earth; compare 5, 54, 8:
nitya

piuvanty útsam yad ináso áścaran vy ándanti prthivíṁ mádhavá ándhásá, madhu receives the epithet priyá in eight passages; see Grassmann, s.v. priyám (n.); cp. also kimyam mádhu in 9, 72, 2. With the first pada, nityam ná sünūṁ mádhvá bibhrata úpa, compare nityam ná sünūṁ tānayam d'údhānáh in 10, 39, 14 explained above.

7, 1, 12: yám aśvi nityam upayáti yajñām
prajávantam svapatyám ksáyam nah |
svájanmaná šeśasad várydhanám ||

This verse is obscure; I understand it as a continuation of the preceding verse, 'May we not sit down in the empty dwelling of men: may we not sit round thee without son, without offspring: (may we sit) in houses full of children, O thou that maketh houses to prosper' and translate: "(May we sit down in) our dear dwelling with good offspring, with children, which is prospering with issue born of us, which is the seat of sacrifices, and to which (Agni), who has horses, goes." I follow Sayaṇa in taking yajñām as an adjective of ksáyam and meaning yajñāśraya. There seems to be no doubt that yajñā is an adjective here of ksáya, and that being so, it can be best interpreted here as yajñāśraya or yajānīya. The words yajñā and ksáya occur together again in 1, 132, 3, which, too, is obscure. As regards aśvi, Oldenberg's observations (RV. Noten, II, p. 4) that it refers to a human and not to a god do not seem to me to be convincing; and I still think that it refers to a god, to wit, Agni. Compare 5, 6, 1 (explained below) which describes Agni as 'the home to which the swift horses go,' that is, as the treasure-house of horses; compare also 5, 6, 2.

8, 31, 5: yá d'ámpati súmanasā sunutá á ca dhávatah |
dévaso nityyáśitrā ||

1 má śúne agne ni śadáma uryám
máteswam 'vitalá pāri tva |
prajávalisū dáryāsu durya .
"The husband and wife, O gods, who thinking alike, press and wash (Soma and mix) with pleasing admixture." The admixture referred to is that of milk, sour milk (dadhi) or barley; compare 9, 101, 8: sām u priyā anuṣata gāvo mādāya gṛṣvayaḥ where the admixture of milk, gāvah, receives the epithet priyā.

4, 4, 7: sēd aγne astu subhāgaḥ sudānur
vās tvā nītyena havīśā yā ukthaiḥ |
priyāti svā āyuṣī durōne |
viśvēd asmai sudīnā sāsad iṣṭiḥ ||

"May he, O Agni, be fortunate and rich who wishes to sacrifice to thee with pleasing oblations and hymns in his house through his life. Let all (days) be fortunate days for him—such is the prayer." The meaning of sudānu is not clear: Oldenberg translates it (SBE., 46, p. 331) as ‘blessed with good rain,’ Grassmann (Über.) as ‘reich an Gut’ and Geldner (Glossar) as ‘reich-beschenkt.’ There is no doubt that the two last-mentioned meanings express very nearly what the poet must have had in his mind; and I have therefore, in default of a more accurate knowledge of the meaning of the word, here rendered it as ‘rich.’ With regard to nītyena havīśā, compare priyām havīḥ in 10, 86, 12-13, priyātamanm havīḥ in 9, 34, 5 and jūṣṭān havīḥ in 3, 59, 5.

1, 66, 5: durōkaṣocih krūtur nā nītyo
jāyēva yōnāv āram viśvasmai ||

"(Agni), of unaccustomed brilliance, dear like the ideal, like a wife in the house, ready for everything."

8, 75, 6: tāsmāi nūnām abhīdyave vācā virūpa nītyayā |
vīṣṇe cadasva suṣṭulim ||

"Send forth now, O Virūpa, a well-made (hymn of) praise with thy dear pleasing voice towards the strong (Agni), the heavenly (?).” Regarding nītyā vák here, compare mantrā vák in 8, 100, 11.
9, 12, 7: \textit{nityastotro vānaśpāṭīr}
\textit{dhīnām autāh sābardūghah} ||
\textit{hinvañō mānuṣā yugā} ||

"(Soma), the lord of the forest, fond of praises, who milks nectar amidst the praise-hymns and stimulates the generations of men." As mentioned above, to \textit{nityastotro vānaśpāṭīh} here corresponds \textit{priyastotro vānaśpāṭīh} in 1, 91, 6.

5, 6, 1: \textit{agnim tāṁ manye yō vāsur}
\textit{āstāṁ yāṁ yānti dhenāvah} ||
\textit{āstāṁ ārvanta āśūvōstān nityāso vājina}
\textit{īsāṁ stotōbhya ā bhara} ||

"I praise that Agni who is a Vasu, to whom the milk-cows go home, the swift horses go home, the dear patrons go home; bring food (nourishment) to thy praisers." The word vājīnah in the fourth pada which I have translated as 'patrons' denotes the rich men who institute sacrifices, the yajamanāh as Śāyaṇa has correctly explained and not priests (Grassmann, \textit{RV. Ueber}) or race-horses as Ludwig and Oldenberg (\textit{SBE.}, 46, p. 379) think. This is shown clearly by the following verse, sō \textit{agnīr yō vāsur gṛṇe sām yāṁ āyānti dhenāvah} sām ārvanta \textit{raghautrāvah sām sujātāsoh sūrāya īsāṁ stotōbhya ā bhara} which is parallel to the preceding one and where the fourth pada mentions explicitly the sujātāsoh sūrāyah.

1, 71, 1: \textit{ūpa ṭrā jīrvānā nusātīr nusāntam}
\textit{pātim na nityam jānavah sānilāḥ} ||
\textit{svāsarāh śayāvam āruśim ajśrau}
\textit{eitrāṁ ucchāntim uśāsam na gāvah} ||

"The loving (women) have stimulated (to activity) their lover as wives in the same bed (literally, in the same nest) stimulate (to amorous activity) their dear husband. The sisters have cherished the Dark and the Bright as the cows have cherished the brightly dawning Dawn." The 'loving women,' \textit{nusātīh}, denote in all probability, the prayers that are addressed to Agni—
who is referred to here by the word _usántam_—and that are supposed to arouse him to activity, so that Agni will bring the gods to the sacrifice, carry offerings to them, etc.; see Bergaigne II, p. 68. The import of the second half-verse is obscure; see however Oldenberg, _SBE._ 46, p. 75 l. and _RV. Notes_ 1, p. 73. With regard to _nityam pátim_ compare _jústam pátim_ in 9, 97, 22: _ád im áyan váram śá vásaánáh jústam pátim kaláše góva índum_ where I believe, differing from Grassmann (s.v. _vás_), that the word _vásaánáh_ should be derived from the root _vás_ (to wish, to desire: _vása kántau_) and be interpreted in the same sense as _usátth_ in this passage and in 1, 62, 11. Compare also 1, 62, 11 and the verse that follows here, 1, 140, 7.

1, 140, 7: _sá saḿstūro viśṭirah śáh gṛbhāyati_ jánánum eva jánātir nitya á śaye |
        páumar vardhante āpi yanti devyām |
        anyād várpaḥ pitrōh kruvate sácā ||

“He (sc. Agni) clasps (the plants, etc.) that have been laid together and have been laid out. Being intimate with them that are intimate with him, and being their dear (lover), he lies with them. They grow up again and attain to godhead; they together give another form to their parents (that is, to Heaven and Earth).”

1, 141, 2: _prkṣó váphuḥ pítumán nitya á śaye_ 
        _devitīyam á saptāsivāsu mátṣṇu_ |
        _tritīyam asya vṛṣabhāsya dohāse_ |
        _dáśa prāmatiṁ januvanta yóṣanah ||

“The beloved (Agni), strong, rich in food, rests in the brilliant (sun); secondly, in the seven auspicious mothers; thirdly the ten women (that is, the ten fingers) have engendered him who looks after (us), in order to milk this bull.” I have followed here the suggestion of Grassmann and PW. about reading _saptā sivāsu_ and _dáśa prāmatiṁ_ in the text though the text as it stands—_saptāsivāsu_ (seven-fold auspicious) and _dásapramatīm_
(having ten to care for him; cared for by ten)—is not unintelligible. The words dvitiyaṃ and tṛtiyaṃ seem to indicate that the first pada refers to the first "birth" of Agni as the sun that shines in the sky. It is therefore possible to understand vāpiḥ, brilliant, as referring to the bright sky (dyoh) and to translate "The beloved Agni, strong, rich in food, entered in the brilliant sky." With reference to the sun being "rich in food," compare Chāṇ. Up. 3, 1, 1: asau vā údityo devamadhu and also the first ten khaṇḍas of that chapter. In the first pada, the author of the Padapātha has decomposed nityaḥ ā sāye into nityaḥ ā sāye; and the translation given above follows this view. But the words dvitiyaṃ ā saptāśivasaṃ mātraṃ that follow seem to indicate that nitya too should be regarded as a locative so that the padaccheda would be nitya ā sāye. The meaning in this case would be: "The brilliant (Agni), strong, rich in food, has entered in his own (place), that is, in the sky"; see Macdonell's Vedic Mythology, p. 92 and the passages referred to therein.

10, 31, 4: nityaḥ cākanyāt svāpatir dāmūnā
yāsmā u devāḥ savitā jajāna |
hāgo vā gōbhir aryamēṃ anajyāt
sō asmai ċārūḥ chadayaḥ utā syāt ||

"May the friend of the house, lord of his self, the beloved, for whom god Savitṛ has begotten, be pleased; may Bhaga or Aryaman ornament him with kine (or, anoint him with butter); may he shine beautifully, may he be our shelter."

4, 41, 10: āśvasya tmānā rāthasya puṣṭer
nityasya rāyāḥ pātayāḥ syāma |
tā cakrāṇā utibhir nāvyasībhir
asmatrā rāyo niyātaḥ saucitām ||

'May we be lords of prosperity in horse-herds and chariots and of beloved wealth. The two, (Indra and Varuṇa) helping us newly with their protection—may
riches come to us (together, like) a team of horses.” There is an anacoluthon in the second half-verse where the nominative dual tā has no predicate. With respect to nityāya rayāh, compare priyāṁ vāsū in 4, 8, 3 and 7, 32, 15, etc., vāmāṁ vāsū in 6, 19, 5 and spārḥāṁ vāsū in 2, 23, 9, etc., spṛhayāyo rayāh and purusṭhāṁ rayim (see Grassmann, s. v. spṛhayāya and purusṭh).

8, 4, 18: pārā gāvo yāvasam kāc cdā aghye
nityāṁ rēkno anarthyā
asmākam pūṣanu avita śivo bhāva
māṁ hiṣtho vājasataye ||

“O Pūṣan, brilliant, immortal, our dear wealth (namely), our kine, has gone away somewhere, to some meadow; be our gracious helper and most liberal in the winning of the wealth (that is, graciously recover them for us).” The prayer is addressed to Pūṣan, who is the recoverer of lost goods; see Macdonell’s Ved. Mythology, p. 36. With nityāṁ rēkno here, compare priyāṁ rēkno in 10, 132, 3.

7, 1, 17: tvē agna-āhāvanāṁ bhūri-
sūnaśa śāthāśāma nityā |
ubhā kruvanto vahath miyēdhe ||

“We, O Agni, being prosperous, offer to thee many pleasing oblations, bringing (to thee) both kinds of offerings.” The meaning of the last pada is obscure; see Oldenberg, RV. Notes, II, p. 4. Regarding nityā āhāvanāṁ, compare nityena havisa in 4, 4, 7 explained above.

2, 27, 12: yā ṛājābhyo ṛtanibhyo dāllāśa
vām vardhāvantī pustāyaś ca nityāṁ |
sā revān yāti prathamā rāthena
vasudārū vidātheṣu prasāstāḥ ||

“Who offers to the kings, the leaders of ṛta (sc. the Ādityas), whom wished for prosperities cause to thrive, he being rich and the giver of riches goes first in his chariot and is praised in the assemblies.”
1, 148, 5: nā yāṁ ripāva nā riśanyāvo
gārbe sántam resau reśayanti |
andhā apasñā nā dubhann abhikhyā
nityāsa in pretāvo arakṣan ||

"Whom, while in the womb, eneemies that want to
injure and can injure, do not injure. The blind, not
seeing, did not harm; his dear well-wishers protected
him with watchfulness." pretāraḥ, which I have rendered
as 'well-wishers,' literally means 'lovers, pleasers.' It is
preferable to construe abhikhyā, literally, with sight, that
is, with forethought, with watchfulness, with arakṣan
rather than with andhā apasñā nā dubhann (as Grassmann
in RV. Ueber, Ludwig and Oldenberg, SBE. 46, p. 173
have done); for the translation 'The blind, not seeing,
did not injure him with their look' hardly yields good
sense. nityāḥ pretāraḥ means the dear well-wishers of
Agni (who is the deity of this verse), that is, the priests
who are dear to Agni and to whom Agni is dear.
Compare 1, 26, 7: priyō no astu vispātir hūrā maunrō
vārenyāḥ | priyāḥ svagnāyo vayām.

10, 7, 4: sidhrā agne dhiyo asmē sānunrir
yāṁ trāyase dāma ā nityahotā |
ṛtāvā sā rohidaśvaḥ purukṣir
dyūbhīr asmā ādhabhir vāmā m astu ||

"Efficacious, O Agni, and winners (of wealth) are
the prayers of us¹ whom thou, the dear host in
the house protectest. He, the red-horsed, is holy and has
much food: may everything pleasing happen to him
(the sacrificer, yajamāna) every day." In the light of the
foregoing, I have taken nityahotā (with accent on nitya)

¹Is it possible, however, that there is a word asme derived
from the radix a—meaning this (idam)? The correlation of yat in
this verse and in verse 8, 63, 12 would seem to show that this is
the case with the word asme in these verses. Likewise, the asme in
verses 1, 24, 7: 1, 71, 2: 1, 102, 2: 8, 51, 10 and 10, 61, 25 seems
to be of this character.
as a karmadharaya compound; it is, however, also possible to regard it as a bahuvrīhi compound meaning 'he to whom the priest, hotṛ, is dear'; compare priyāḥ svagāya-vayām in 1, 26, 7 cited above; compare also the following passage:

Maitr. Saṁ. 1, 1, 12: nityahotāram tvā kave dyumantah sam idhimahi |

The corresponding passage in the other Yajus-samhitās reads vithotram tvā kave dyumantam sām idhimahi | uguhe bhāvantam adhvarē where vithotram means 'to whom the hotra, the office of the hotṛ, is dear'; compare Uvata on VS. 2, 4: vitih abhiśasah hotṛ-karmam yasya saḥ vithotraḥ. I therefore take nityahotāram here as a bahuvrīhi and translate: "We, the bright, kindle, O wise one, thee to whom the hotṛ is dear." Or is the word hotṛ here used in the abstract sense of hotra or hotṛtvā—bhāṣa-pradhāno vinideśaḥ? If so, nityahotāram would be the exact equivalent of vithotram.

Śāṅkh. GS. 3, 2, 5: enām śīluḥ krandatya ā kumāra enām dhenuḥ krandatu nitya-vatsā |

"The child, the young one, cries near it; may the milch-cow to whom the calf is dear, low near it." The milch-cow lowing to her calf is a familiar figure of comparison even in the RV; compare 9, 12, 2: abhi vīpṛa anūṣata gāva vatsām nā mātūrah | īndram 'the priests call out to Indra as mother-cows low to their calves'; 2, 2, 2: abhi tvā naktīr uśāsā varṣāīrēgne vatsām nā svāsareṣu dhenāvah to thee, O Agni, they called out at nights and at dawns as the milch-cows low to their calves in evenings'; 8, 88, 1: abhi vatsām nā svāsareṣu dhenāva īndram gīrthir navāmahe 'we call out to Indra with our hymns of praise as milch-cows low to their calves in evenings'; 6, 45, 25; 8, 95, 1; etc.

Ibid., 3, 2, 8: enām śīluḥ krandaty ā kumāra āsyandantām dhenavo nitya-vatsāḥ |
"The child, the young one cries to it; may milk-cows to whom the calf is dear, pour forth (milk from their udders) near it." Oldenberg has here interpreted the verb svandantām in the sense of 'flecking' (SBE., 29, p. 93); but the reference here is to the return home of milk-cows after grazing in the pastures, eager to rejoin their calves and therefore lowing to them (this idea is expressed in Śāṅkh. GS. 3, 2, 5, explained above, by the word krandatu), and, as the Indian poets express it, with udders oozing milk; compare Raghuvatīśa, 1, 84: (auindyā Nandini nāma dhenur āvārte vanāt) bhavām koṣūna kuśodhu médhyenavabhrthad api prasravanabhīvarṣauti vatsākha-pravartinā || and Harsacarita (Nirṛayasāgara edition, p. 80): divasa-vihṛti-pratyāgatām prasrita-stanām . . . dhenu-cargam udgata-kṣtram. Compare also 2, 84, 8: dhenur nā śīśe svāsareṣu pinvate jānaya vātāhanise mahīm iṣūn 'they (sc. the Maruts) ooz with copious food for every man who has offered them oblations as a milk-cow oozes milk for her calf in evenings' 10, 75, 4: abhi tvā sindho iṣum in nā mālāro vāsra arṣantī pāyaseva dhenāvah 'they (the rivers) run towards thee, O Sindhu, as milk-cows, lowing, and with (oozing) milk, run to their calves; 9, 94, 2: dhyāh pinvānāh svāsare nā gava rāvāntir abhi vāsra iṣum 'the hymns of praise, following rta, lowed to Soma as cows overflowing (with milk) low (to their calves) in the evening'; 9, 68, 1: áśīyadanta gava ā nā dhenāvah barhīṣādo vacanāvanta udhakhiḥ parisrūtām usriyā nirājaṁ dhīre; and 9, 77, 1: abhim pūṣya sudūghā ghrtaścūlo vāsra arṣantī pāyaseva dhenāvah and 10, 31, 11: prā krṣṇāya rūsaś apīwatōdhaḥ, AV. 7, 109 (104), 1: kāh prśnaṁ dhenin varṇena dattām ātharvane sudūgham nītavyatsam bhṛhaspātīṁ sakhyāṁ jñāṇo yathāvayasāṁ tuṇāṁ kalaḥpāyaṁ ||

"Who, enjoying companionship with Bhṛhaspāti shall at his will make use of the spotted milk-cow,
well-milking, fond of her calf, given by Varuna to Atharvan?” I understand ātmanah here as equivalent to ātmanah, so that ātmanah kalpayati means ātmanah upakalpayati, “makes ready for one’s own use, that is, makes use of.” Whitney translates “Who, enjoying companionship with Brhaspati, shall shape its body at his will—the spotted milch-cow, well-milking,” etc., which is unintelligible to me.

AV. 9, 4, 21: ayām pīpāna indra id
rayin dadiatu cetunim
ayām dehunum sudūgham uityavatsām
cāsam duhām vipascitam poro dicah ∥

“Let this burly one, a very Indra, bestow conspicuous wealth; let this (one) (bestow) a well-milking cow, fond of (her) call, let him yield inspired will from beyond the sky.”

This closes the list of passages where nitya has the meaning priya: it has the meaning sṛṣṭa, sahaja, “own,” in the passages that follow:

RV 7, 4, 7: pariṣādyah hy áranasya rēkno
uityasya rāyoḥ pātayah sāma
nā śesā agne anyājatam asty
áchetānasya mā pathó vi dukṣah ∥

This verse is not quite clear; but I believe that Yāska’s interpretation of it (Nirukta, 3, 2) and of the verse that follows, is on the whole correct. I therefore translate, following him, “The wealth left by a stranger is to be avoided; may we be lords of our own wealth. There is no (such thing as) offspring that is begot by another. Do not foul the paths for me that am ignorant.” As pointed out by Yāska, the ‘wealth’ mentioned in the first half-verse means ‘son’: compare sṛṣṭa in the second half-verse and in the verses that precede and follow this. The last pāda means, “Do not, hiding the right path, point out a wrong path to me who am already ignorant; do not misguide me by saying that another’s son can be my son.”
8, 56, 2: dáṣa máhyām pautakratāh
sahāsrā dáṣyavo vikah |
unityād rāyā amañhata

"Pautakrata, the Cutter of the Foe, has given me ten thousand from his own wealth."

9, 92, 3: prá sumedhā gatavid viśvādecah
sāmah punānah sāda eti nityam |
bhūvad viśveṣu kāveṣu rāntā
un jānān yatake pānca dhiraḥ

"Soma, the wise, the knower of ways, used (?) of all gods. being purified goes to his own seat; he takes pleasure in all praises; the wise one stimulates the five folks."

1, 148, 3: nitya cini nú yām sādane jāgyaḥrē
prāśastibhir dadhirē yaṣṭiṣṭvaḥ |
prā su māyante grāhāyanta iṣṭāv
āśvāsa ud rathyā vārakānāḥ

"Whom the worshipful (gods) caught hold of in his own place, carried with praises, and holding him and speeding like the horses of a chariot led him in the sacrifice." The reference here is to the original carrying off of Agni from his place in the highest heavens by Mātariśvān, Vivasvat, Bhṛgu, the devas, etc.; compare 10, 46, 9: dyāvā yām agnim ṣthivyā jāniṣṭham āpas

10, 46, 9: dyāvā yām agnim āpas

1, 140, 12: rāthāya nāvam uta no grhāya
unityātrāṁ padvātin rāsy agne |
asmākāṁ virāṇ uta no maghōno
jānanis ca ya pārāyac chārma ya ca

"Give us for chariot and for house, O Agni, a ship that has its own oars (that is to say, that is propelled of itself) and (moves on its own) feet, that will carry over
our sons and our patrons and our people, and that is a shelter."

5, 85, 7: _aryamyaṁ varaṇa niśtyaṁ va_
      _sākhāyaṁ ca sādam id bhrātaraṁ va_
      _veśāṁ ca niśtyaṁ varaṇāraṇaṁ va_
      _yāṁ śīṁ āgaṁ cakṣumā śīṣvāhas tāṁ._

"Free us from the sin, O Varuṇa, that we have at all times committed against our companion, friend, acquaintance, or brother or our own neighbour or stranger."

7, 88, 6: _yāṁ āpīṁ niśtyo varaṇa priyāṁ sāṁ_
      _tvāṁ āgaṁśi kṛṇavat sākha te_
      _mā taṁ ēnaṁvanto yaksin bhujema_
      _yaudhi yāṁ vīpaṁ śūvate vāruṭham._

"He, O Varuṇa, who being thy own dear friend and comrade, has committed evil towards you,—may we not, being sinful feel (thy might), O mighty one. Grant, O thou that art wise, protection (literally, cover) to thy praiser." The _yāṁ_ beginning the first half-verse has apparently no antecedent in correlation with it; but there does not seem to be any doubt that in reality it has for antecedent the plural _varaṇa_ that is to be supplied in the third pada; the meaning therefore is: "Though, O Varuṇa, I, being thy own dear friend and comrade, have sinned against thee, do not, O mighty one, make me suffer for it, but graciously become, thou that art wise (and therefore knowest that I am not solely responsible for such sins) the shelter and protector of me that am now praying to you." Compare in this connection the following two verses likewise addressed by Vasiṣṭha to Varuṇa—7, 87, 7: _yāṁ mrūlayati cakrūse cid āgaṁ 'who (Varuṇa) is beneficent and gracious even to one that has committed sins against him' and 7, 86, 6: _nā sā svādākṣo varaṇa dhruṭih sā sūrā manyār vibhidako uciṭṭih_ ati _jyāyāṁ kānyasa upāre svāpnaṁ caned ānurasya prayatā "It is not my own impulse, O Varuṇa; it is
predestination, drink, anger, dice, or ignorance (that has led me to sin); there is the elder close to the younger (who has to bear the responsibility, either for having prompted the sin or for not having prevented its commission); even sleep is the promoter of acts against the Law (gta).

3, 53, 24: imá indra bharatásya putrá
apapitvám cikitur ná prapitvám |
hinónty ásvam árayam ná nityam
jñávájam pári nayanty öjain ||

This verse is the last of a quartet of verses known as vasíśṭhah udvesinyah as they have been written, it is said, in disparagement of the Vasiśthas. It is clear that the verse speaks of the stupidity of the Bharatas; but, for the rest, its exact sense has not yet been made out: see Oldenberg, RV. Noten I, p. 256. I translate tentatively as follows: "These sons of Bharata, O Indra, know neither the time for resting nor that for going. They ride their own horse as if it were another's; in battle, they carry round ceremoniously the (bow) strengthened with bow-string." 'Riding their own horse as if it were another's' means, not so much 'so ungeschickt und dem Tier ungewohnt wie ein fremder Jockey' (Geldner in Ved. St. 2, p. 160, n. 5) as 'using the horse unsparingly as if it were another's; not taking proper care of the horse'; for, it is natural on the part of the owner of the horse to use it carefully and not to beat it cruelly or make it strain its powers and go beyond its strength, while it is as natural for one who is not the owner to pay no attention to the horse or its capacity but to make it go as fast as it can be made by blows and other similar means to go. Compare the saying current in the Kannada country, bitti kudure avarike cabbe, 'another's horse, and a rod cut from the avarike (cassia auriculata, Lin.; a shrub that is found almost everywhere; the rods cut from it are regarded as unusually tough) shrub
(to beat it with so as to make it go faster) and the English proverb ‘Set a beggar on horseback and he will ride it to death’. In the fourth pada, the European interpreters have understood the word *vyāvāja* as referring to a horse and meaning ‘strong (swift) as bow-string. This may perhaps be looked upon as an ordinary figure of speech in European languages in which things or persons are commonly described as being as tough or as strong as ‘whipcord’ or ‘wire’, as being ‘wiry’, etc.; but, I do not know of any instance in Indian literature where the horse is described to be as strong (or as swift) as bow-string. The idea in fact is, I believe, quite unknown and wholly foreign not only to Sanskrit literature but to other Indian literatures as well. I believe therefore that Śāyaṇa is right in regarding the word as an epithet of *dhanus* understood here. The verb *pari-ni* does not mean simply ‘to lead round; to carry round a thing or person but to do so ceremoniously (hence, *pari-ni* means also ‘to marry’ as in the ceremony the bride is led by hand thrice ceremoniously round the fire). The sense therefore of the fourth pada is ‘These stupid Bharatas, instead of using a bow, that is string and ready for use, in battle to shoot arrows with, carry it ceremoniously in procession! Compare the first pada of the preceding verse, *nā śayakasya cikte janāsah* ‘an arrow was not thought of, O men (by these Bharatas when they brought the strung bow to the battle-field).’

This closes the list of passages in the RV in which the word *nitya* occurs. It will have been noticed that I have interpreted this word either as (1) *sviṣya, sa хаja, ‘own’ or as (2) *priya, ‘dear’ and that such interpretation has everywhere yielded good sense. It is however true that the meaning (3) *dhruva* also (which the word *nitya* has in the Brāhmaṇas and in later literature) is not inappropriate in some of the above passages, for instance, in 4, 4, 7; 4, 41, 10; 9, 12, 7; 1, 73; 4 and 7, 1, 2; but I have felt it unnecessary to
adopt that meaning for the RV inasmuch as it is quite necessary to make use of the first two meanings in the RV and these two meanings are enough to explain all the passages (in the RV) in which the word nitya occurs. The assumption of the third meaning dhrucva also for the RV would, in these circumstances, mean a needless multiplication of meanings.

As regards the first two meanings, too, it must be observed that in some passages it is difficult to choose between the two as either will do equally well in them. Thus, for instance, one can also interpret nityam kṣayam nah in 7, 1, 12 as 'our own house', nityama haviṣa in 4, 4, 7 as 'by (his) own oblation', nityayā vāca in 8, 75, 6 as 'with (thy) own voice', nityād rāyāh in 5, 8, 2 as 'from (his) desirable wealth' and nityam ṣādah in 9, 92, 3 as 'beloved seat'. In such passages, I have preferred one of them to the other and chosen what seemed to me, considering the context, to be the better of the two meanings. I believe, however, that the poet must have had both meanings in his mind when he 'wrote' such passages, and that the more correct course to follow would be to make use of both of them together in the explanation—a course that is occasionally followed by Indian commentators.  

I cannot say how the (third) meaning dhrucva came to attach itself to the word nitya; but it is easy to

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3 I cite here some instances of this kind from Sāyana's Vedabhasya. pāriṣam = udakam, 5, 55, 5; pāriṣāt = pārakāt mandaśū, 10, 27, 21; pāriṣāt = sarvakāmanām pārakāt udakāt, 1, 163, 1; (Ved. St. 1, p. vi); ṛkāh = vyāptah, 8, 41, 7; ṛkām = ṛpam, 1, 122, 2; ṛkām = vyāptarupam, 10, 123, 7; (Ibid. 2, p. 193); ṛṣiṇām = ṛṣaraṇaḥ, 1, 186, 9; ṛṣiṇām = nityanam tātakadālam, 8, 4, 3; ṛṣiṇām = nityanah ṛṣaraṇām Śatap. Br., 7, 2, 68; (Ibid. 2, p. 223); ṛtrapām = drutagāminām, 8, 96, 14; ṛtrapāh = rasah 10, 17, 13; drutapāh = drutagāmino rasah, 9, 106, 8; āśāh = vidaṛṭāt, 4, 12, 5; āśāh = badabānalak, 3, 39, 19; āśāḥ = vistṛāṇe, TS. 5, 10, 6 (Ibid. 2, p. 269).
understand how the (second) meaning *priya* has developed from that of *sviya, sakaja*. What is one's 'own', is, in this world, generally, 'dear' to one, which explains how *nitya* originally meaning *sviya, sakaja* came to have the secondary meaning *priya* also.

It is remarkable that the converse also is true: what is 'dear' to one will generally be acquired and made one's 'own' or at least, will be the object of endeavours to acquire and make one's 'own'. Hence it has also come about that the word *priya* itself which primarily means 'dear, pleasing, agreeable,' etc., has the secondary meaning 'own'.

The number of passages in the Vedas where *priya* has the sense 'own' is indeed considerable; but, so far, in two or three passages only have the Vedic interpreters recognised that *priya* = own. One such passage is 1, 82, 2: *āksancu ánimadantu hy áva priyā adhūṣata*

*It is however of interest to note in this connection the analogy of the words *rata* and *nirata*. Both these words signify 'fond of, taking pleasure in' primarily, but they have also the secondary meaning 'engaged in; always or incessantly engaged in'. *tapa-rata* or *tapa-nirata* thus means 'fond of tapas, taking pleasure in performing tapas' and also 'engaged in tapas, always or incessantly engaged in performing tapas'; similarly *dharma-nirata, dhyāna-nirata, yajñādyayanā-nirata* mean 'fond of dharma, of dhyāna, of yajña and adhyayana' and also 'unceasingly or always engaged in the practice of dharma, of dhyāna, of sacrifice and study.' These words are thus synonyms of *tapa-nitya, dharma-nitya, dhyāna-nitya* and *yajñādyayana-nitya* which too have the above two meanings.

It seems to me therefore that, as in the case of *rata* and *nirata*, so in the case of *nitya* also, the meaning 'always, unceasingly' is a secondary meaning derived from that of 'dear'. One to whom the practice of *tapas* or the performance of sacrifice is pleasing will naturally endeavour to devote as much time as possible to such pleasing work; and hence the development of the secondary meaning 'always, unceasingly' from that of 'dear'.

Max Müller, in SBE, 32, p. 215, gives another explanation of how *nitya* came to signify 'always, unceasingly'; this explanation however seems to me to be unsatisfactory.
where Sāyaṇa explains *priyāḥ* as *svakiyās tavāh avadhūṣ-
ata ākampana*; Ludwig, too, translates *priyāḥ* here as
'sich' while Grassmann (*RV. Üeber.*) and Oldenberg
(*RV. Noten*, I, p. 83) adhere to the meaning 'dear'.
Another passage is 1, 114, 7: *mā nah priyās tavō
rudra riṣiṣah* (with which should be compared the
parallel passage from AV. 11, 2, 29: *svāṁ tavāṁ
rudra mā riṣiṣo nah*) where Sāyaṇa adheres to the
meaning 'dear', but which has been correctly explained
by Bergaigne (III, 152) as 'nos propres corps', by
Ludwig as 'unsere eigenen leiber' and by Max Müller
(*SBE*. 32, p. 423) as 'our own bodies'. Max Müller has
also (*op. cit.*, p. 425) added the following note: "*Priya,
dear, used like Gk. philos, in the sense of our own.
See Bergaigne III, 152". With these exceptions, the
word *priya* is everywhere explained as 'dear,' 'agreeable,'
'pleasant,' etc., by the exegetists, though, as said above,
in a considerable number of passages, the word *priya*
used, not in that sense at all, but in that of 'own'. This
is specially the case in the passages which contain
compounds with *priya* as a component word:

8, 27, 19: *yād adyā sūrya udyati
priyakṣatā ritām dadhā |
yūn nirṛuci prabūḍhi viśvevedasō
yād va madhyāndine divāk ||

"Whether you uphold rta, O ye that are independent,
when the sun rises to-day, or when he goes down, or at
midday or at daybreak (literally, at the time of awaking
from sleep), O ye that possess all wealth." The hymn
in which this verse occurs is addressed to the *Viṣve

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*Further, Oldenberg has suggested (*SBE*, 46, p. 62) that
*priyā* may have the sense 'own', in 1, 67, 6. Not only in 1, 67, 6
but in 3, 5, 5; 3, 7, 7 and 4, 5, 8 does *priyā* in my opinion, mean
'own.' The sense of these passages, however, is obscure and
I have therefore been unable to include them in those that follow,
where *priyā*='own'.
devāh or All-Gods to whom therefore the vocatives priyakṣatrah and viśvedasah refer. priyakṣatrah here does not mean 'whose rule is agreeable (freundlich herrschend; PW, Grassmann, Ludwig)'; but priya here = own, sva, and priyakṣatrah = svākṣatrah, 'ruling themselves, independent'. Compare 5, 48, 1: kād u priyāya dhāmne manamahe svākṣatrayā svāyaśase mahē vayām which is likewise addressed to the Viṣṇe devāh who are here called svākṣatrah; compare also 1, 165, 5 where the Maruts are described as svākṣatrah. priyakṣatra is thus a synonym of svākṣatra, svārāj, svāpata.

8, 71, 2: nāhi manyūh paūrṣeṣya iṣe hi vaḥ priyajāta
tvām id asi kṣāpāvān

"The anger of man, O (Agni) born of thyself, has no power over you; thou indeed art the ruler of the earth." priyajāta here does not mean 'als freund geborener' (Ludwig) or 'erwünscht geboren' (Grassmann), but is equivalent to svajāta, 'born of his own self'; an epithet that is frequently applied to Agni; compare agne tanvā sujāta in 3, 15, 2; compare also the epithet tanūnāpāl, 'son of self' used of Agni.

10, 150, 3: tvām u jātavedasām viśvāvāram guṇe dhīyā
agnen devān ā vaiha nah priyāvratān
mrīkāya priyāvratān

"I praise thee, Jātavedas, that hast all desirable things, with hymn. Bring to us, O Agni, the gods, whose are the ordinances—for grace, (those) whose are the ordinances." priyāvratān = svāvratān, those whose are the ordinances; that is, either (1) those who follow their own ordinances (cp. 3, 7, 7: devā devānām ānu hī vratā gūh 'the gods followed the ordinances of the gods') and not those of others; that is to say, those who are independent, sovereign; or what comes to the same thing, (2) those from whom come the divine ordinances which are followed in the universe; compare
1, 164, 50: yajñena yajñām ayajñata devās tāni dhārmāni
prathamāny āsan; 3, 56, 1: na īa minanti māyino nā
dhīrā vratā devānāṁ prathamā dhrvacāni; 1, 36, 5: tvē
vāvā sāngatāni vratā dhrvacā yāni devā ākṛtyavata, and
the expression daivyāni vratāni (see Grassmann, s.v. vratā).

1, 140, 1: vedisūde priyādhāmāya sudyute
dhāsim iva prābhara yonim agnaye |
vāstreṣu vāsaya mānuṇaḥ śucīṃ
jyotiratham śukraśvarṇaṁ tamohānam ||

“Offer, like food, a place for Agni, who sits on the
altar, whose are the laws and who shines well. Adorn
with the hymn, as if with an ornament, (Agni), the bright,
the destroyer of darkness, the brilliant-coloured, who
has a chariot of splendour”. \textit{priyādhāmāya = svadhāmne = svavratāya} in either of the meanings given above. Compare
3, 21, 2 where Agni is addressed as svādharmān
‘following his own laws’; regarding the second sense,
compare the epithet vratapāḥ (see Grassmann, s. v.) that
is applied to Agni; compare also 7, 6, 2: agnēr vratāk
vi pūryā mahāni; 2, 8, 3: vāsya (sc. agner) vratāṁ nā
mihate; 1, 69, 7: nākis ta (agnēḥ) etā vratā minanti;
and 6, 7, 5: vāśvānara tāva tāni vratāni mahāny agne nākira
dadharṣa. In the second pāda the word iva has really
the force of ca and dhāsim iva yonim prabhara means
dhāsim yonim ca prabhara.

There can be no doubt that the word \textit{priyādhāman}
has this same meaning in AV. 17, 1, 10 also: tvām na
indrotibhiḥ sivādbhīṁ śaṁtamo bhava | arūham tridivāṁ
divō gṛñṇahā somapitaye priyādhāma svastaye . . . .
“Do thou, O Indra, be most beneficent to us with
propitious aids—(thou) ascending to the triple heaven of
the heaven, praised (that is, invoked) for drinking the
Soma and for well-being, sovereign . . . .”

TS. 1, 3, 8, 1: \textit{rēvatir yajñāpatim priyadhā viṣāta}|
The Māitr. Sam. (1, 2, 15; p. 25, l. 7) and the Kāth.
Sam. (3, 6; p. 25, l. 13) read \textit{rēvati pradhā yajñāpatim}
āviśa, while the Vāj. Sam. (6, 11) reads révati yājamāne priyāṁ dhā āviśa. It seems clear therefore that priya has become shortened to pre in predhā and that the anusvāra in priyanidha is an intruder. The word itself is formed from priya with the suffix dhā (see Whitney's Grammar, § 1104). priyadhā here is equivalent to svadhā, and I translate: “O ye that have riches, enter into the sacrificer according to your wont”. The commentator Bhaṭṭabhāskara takes révatiḥ as an epithet of pāsvavayavāk while Uvaṭa and Mahādhara interpret révati as referring to vāk.

priya, uncompounded, has the meaning sea, ‘own’, in the following passages:—

1, 114, 7: mā no mahāntam utā mā no arbhakāṁ mā na uksantam utā mā na uksitām | mā no vadhiḥ pitāram mōtā matāram priyā mā nas tanvō rudra rirīṣah ||

“Do not injure our great or our small ones, our growing or our grown ones, our father or our mother, or our own selves, O Rudra”.

1, 154, 5: tād asya priyāṁ abhi pātho aṣyāṁ nāro yātra devayāvo mādantā | urukramāṣya sā hi bāndhur itthā viṣṇoh padē paramē mādhva ātsah.||

“May I attain the abode, where pious people rejoice, of him whose steps are broad. He is thus our relation; there is a spring of honey in the supreme abode of Viṣṇu”. priyāṁ pāthah here has the same meaning as

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*The accent on -dhā in the Vāj. Sam. causes difficulties; and Uvaṭa and Mahādhara hence regard priyāmdhā (ā viśa) as two words, priyām and dhāh (=dhehi). But the Padapātha of the Maitr. Sam., too, (see Schröder’s footnote 8 on p. 25) has predhāḥ | priyāmdhā iti priyām—dhāḥ; and there is thus no doubt that priyāmdhā (not -dheh; the author of the Padapātha is wrong in reading -dheh) is one word and that it is accented on the last syllable.
priyam dhāma in the passages given below; it means the own abode of Viṣṇu, viṣṇoh paramām padām as the fourth pāda expresses it, the Viṣṇuloka of later times.

1, 162, 2: yān nirṇījā rékhasā právṛtasya
rātīṁ grīhātām mukhātā uñyanti |
sūprān ajō mēmyad viśvārūpa
indrāpiṣṇōh priyām ápy eti pāthah ||

“When they lead (it) in front of the offering covered with wealth and jewels (that is, of the sacrificial horse), the goat of all forms, bleating, goes directly forward to the own abode of Indra and Pūṣan “.

10, 15, 5: úpahūtāh pitārah somyāso
barhiṣyēṣu nidhiśu priyēṣu |
tā á gamantu tā ihā śruvantu
ādhi śruvantu tēvantu asmāu ||

“The Soma-deserving fathers are called (to appear and seat themselves) in their own seats on the barhis. May they come here, hear us, speak assuringly to us and protect us.” This verse, as also the two preceding verses are addressed to the barhiṣadāḥ pitārah, the ‘pitrṣ that sit on the barhis’; hence the prayer to them to take their own seats on the barhis.

9, 55, 2: indo yāthā táva slávo yāthā te jātām ándhasah |
vñi barhiṣi priyē sadāh ||

“O Indu, according to the praise addressed to thee (that is, the prayer) and to what has happened to thy juice, seat thyself on thy own barhis (that is, on thy own seat on the barhis)”.  

8, 13, 24: tām imehe puruṣṭutām
yahvām pratnābhir ātibhiḥ |
vñi barhiṣi priyē sadad ádha dvitā ||

“We pray to him who is often-praised, who is active with protection extending from old time; may he seat himself on his own seat on the barhis “.
1, 85, 7: te'vardhanta svátaväso mahítvaná
nákaṁ tathaír urú cakrive súdah |
víṣṇur yád dhávand vésanam madacyútaṁ
váyo ná súdun ádhi barhiśi priyé ||

"They that are naturally mighty grew with their
might; they went to heaven and made a large seat.
When Viṣṇu ran to the strong, intoxicating (Soma), they
seated themselves in their own barhis like birds (in their
nests)."

1, 189, 4: pákhi no agne páyúbhir ájasraír
utá priyé súduna á śuśukván |
má te bhaváṁ jarilávaṁ urvishtha
núnum vidan má paráṁ sabhavah ||

"O Agni, do thou, shining in thy own abode,
protect us with unwearied protections; O thou that art
strong, the youngest, may not (thy) praiser suffer from
any fear of thee or from any other fear." The expression
priyé súduna á śuśukván here corresponds exactly to
diádivámsam své dáme, 2, 2, 11; diśivím (várdhamánam)
své dáme, 1, 1, 8; go páyásya didhi své dáme, 3, 10, 2;
svá á yás túbhyaṁ dáma á vibháti, 1, 71, 6; yo didáya
sámiddhaḥ své duróvé, 7, 12, 1; and didyan mártyeṣv
á | své kṣaye súciva ina in 10, 118, 1.

10, 13, 4: devébhyaḥ kám avṛṇita mṛtyúṁ
prajáyaí kám amítam návṛṇita |
byhaspätim yajñám akṛtya īṣam
priyám yamás tanvám práriścm ||

"He held back death from the gods; he did not
hold back immortality from men; he made Brhaspati the
sacrifice and the śi; Yama let our own body (or self)
remain".

9, 73, 2: samyúk samyáńco mahió śa āheśata
sádhor ámnáv ádhi vená aváipán |
múdhor dhárábhir janaṃyanto arkám iñ
priyám indraya tanvám avízydhan ||
"The beautiful strong ones have moved well forward; the loving ones have moved in the wave of the sea; with the streams of mead producing a song, they have made Indra's own body grow."

10, 132, 5: asmin sv etāc chākapūta ēno
hitē mitre nīgatān hanti virān |
avār vā yād dhat tanāsu
āvah priyāsu yajñīvasu ārvā ||

"Śakapūta kills the brave men that have committed this sin in respect of this well-disposed Mitra when the courser placed his strength in the own worshipful bodies of these two (sc. of Mitra and Varuṇa)"). The meaning of this verse is not clear and widely-divergent explanations are given of it by Sāyaṇa and Ludwig. It is difficult to say who is denoted by the term ārvā (courser) in pāda d and if the word śakapūta is really a proper name.

2, 20, 6: sa ha śrutā indro nāma devā
urdhva bhuvan mānuse dasmātamaḥ |
āva priyām arśasānāya sāhvān
chīro bhurad dasāya svadhāvān ||

"He, the god known by the name of Indra, of most wonderful might, raised himself aloft high over man; he, the mighty conqueror, brought down the own head of the evil-doing dāsa."

8, 12, 32: yād asya dhāmanī priyē samicīnāsa āsvaran |
nābhā yajñāsya dohānā prādhrvarē ||

"When the united ones (priests?) made a sound (song?) in his own abode, in the navel of the sacrifice, by milking in the sacrifice."

6, 67, 9: prā yād vām mitrāvarṇā spūrdhān
priyā dhāma yuvādhita minānti |
vā vē devāsa ōhaṁ nā mārtā
dyajñasāco dpyo nā putrāh ||
"When they, O Mitra and Varuṇa, become jealous of you and violate the own ordinances laid down by you—they, who are by repute no gods and no mortals, who, like the sons of Api, are no performers of sacrifice." The second half-verse is not clear; in the first half-verse, the expression priyā dhāma yuvādhiṣa ‘the own ordinances laid down by you,’ is equivalent to ‘your own ordinances; the ordinances laid down by you in person’.

3, 55, 10: viṣṇur gopāḥ paramāṁ pāti pāthah
priyā dhāmāṁy amṛta dādhānah |
agniṣ tā viśvā bhūvanāṁ veda
mahād devānām asuratvāṁ ekam ||

"Visnu, the protector, rules over the supreme realm, supporting his own immortal abodes: Agni knows all those worlds. The asura-hood (might?) of the gods is alone great."

4, 5, 4: prā tāṁ āgniḥ babhasat tigmājambhas
tāpiṣṭhana śocisā yāḥ surādhāḥ |
prā yē minānti vāruṇasya dhāma
priyā mitrāsyā cētato dhruvāṁi ||

"May Agni, who has sharp jaws and who makes good gifts, eat up with his hottest flames those who violate the own immutable ordinances of Varuṇa and of Mitra who observes (or, who knows)."

1, 87, 6: śrīyāse kāṁ bhānubhiḥ sām mimikṣire
tē raśmibhis tā ṣvabhiḥ sukhaṇāyah |
tē vāśimanta īṣmiṇo ābhīravo
vidvē priyāsyā mārtasya dhāmmanah ||

"For their glory, they (sc. the Maruts) united themselves with bright reins and brilliant (ornaments); they, with beautiful khādis and axes, impetuous, fearless, knew of their own Marut troop". The meaning of the fourth pada is not clear as the word dhāma used in it is ambiguous.
9, 12, 8: abhi priyā divās padā somā hinvānō arṣati
vāprasya dhārayā kaviḥ

"The wise Soma being impelled flows swiftly with (his) stream (and with the hymn of praise) of the priest to his own places in heaven."

9, 38, 6: esā syā pitāye sutō hārīr arṣati dharmasiḥ
krāndan yōnim abhi priyām

"This strong, yellow (Soma), that is expressed for being drunk, rushes crying to his own place."

4, 45, 3: mādhvaḥ pīyataṁ madhupēbhīr aśābhīr
utā priyām mādhune yuñāthāṁ rātham
ā varāṇiṁ mādhanāṁ jivatāḥ pathō
dētāṁ vahetē mādhumtaṁ aśvinā

"Drink, O ye Asvins, of mead with your mead-drinking mouths; yoke your own chariot for the purpose of (drinking) mead; you stimulate with mead the course of the path; you carry a leather-bag of mead."

6, 51, 1: uḍ u tyāc cākṣur māhi mitrāyor āṁ
ēti priyāṁ vārṇayor ādābdham
ṛtāyā śuce dāsaṭāṁ ānīkām
rūkmā na divā ūdīta vy ādvant

"This great own eye of Mitra and Varuṇa, which cannot be deceived, arises; the pure and beautiful face of ṛta has blazed forth in rising like a brilliant jewel in the sky."

4, 52, 7: ā dyāṁ tanoṣi raśmībhir
āntārikaṁ urū priyāṁ
uṣaḥ sukṛēyā socīṣā

"Thou extendest the heaven with thy rays and also thy own broad sky with thy radiant effulgence, O Uśas. The sky, antarikṣa, is called "Uśas' own" probably because Uśas is an antarikṣa-sthāniya-devatā and the antarikṣa thus belongs to her."
1, 124, 4: *ūpo aharśi śundhyāvo nā vākṣo 

nuddhā īcāvīr ākṛta priyāni |

admaṣṭuṇ nā saṣātō bodhāyanti 

śaṭvattanāgat pūnar eyuṣinām ||

"The breast (that is, the upper body) of Uṣas has come to view like that of a resplendent (young) woman; she has made manifest her own (greatness) like *nodhas*: waking the sleepers like the hotr, she has come again, the most frequent comer of those that come again".

After *priyāni*, own, I supply the word *mahimnaḥ* following 7, 75, 1: *vy uṣa aśo divijā rtenāvāt kruvāṇā mahimānam āgat*. The same word, or, if a neuter noun be deemed necessary, the word *mahitvam* or *mahitvaṇam*, it seems to me, should be supplied also in 4, 4, 5: *avīś kruṣva daivyāny agne* (*daivyāṇi = daivyāṇi mahitvāṇi; daivyāṇi
viryaṇi*; Sāyana supplies *tejāṃsi*) and 2, 23, 14: *avīś tāt kṛṣva yād āsata uktāyām* (*yat = yat mahitvaṇ; yad
vṛtyām*; Sāyana has *yad vṛtyām*). *nodhas* still remains an obscure word and its meaning is unknown.

*priya* means 'own' in the following passages also:

TS. 5, 1, 5, 2: *chāndaṃsi khālub va agneh priyā tanūk | priyāyaivaṁ namāva pāridadātā "the chāndaṃsi, indeed, are the own body (self) of Agni; he covers him with his own body (self)"; ibid., 5, 1, 6, 2: *cā vā agoṇēn priyā tanūr yād ajā priyāyaivaṁ namāva sāṁśajātā "this namely, the she-goat, is verily the own body (self) of Agni; he unites him with his own body (self)"; ibid., 5, 7, 3, 4: *cā khālub va agoṇēn priyā tanūr yād vaiṣvānaraḥ | priyāyam evainam tanuvām pratiṣṭhāpayati "this, namely, Vaiṣvānara, is verily Agni's own body; he establishes him in his own body" (compare vaiṣvānara iti va agoṇēn priyam dhāma "Vaiṣvānara is Agni's own body" in Tāndya Br. 14, 2, 3; and Ait. Br. 3, 8, 6-7); TS. 5, 3, 10, 3: etād va agoṇēn priyām dhāma yād gṛhyām priyāyaivaṁ 
dhāma sāmarādhaṇyātā "this namely, ghee, is verily the own form of Agni; he makes him thrive with his own
form"; KS. 20, 1: agnēr vā ēṣā vaiśvānarasya priyā tanūr yat sakatāh "this, namely, sand, is verily the own body of Agni"; ibid., 21, 3: priyahāvānāṃ tanvā samardhayati "he makes him thrive with his own body (form)".

Likewise, it means 'own' in VS. 2, 17: agnēk priyām pātho 'pitam "Go to the own abode of Agni"; in VS. 8, 50: agnēh, indrasya, viśvesām devānāṃ, priyām pātho 'pīḥi "Go to the own abode of Agni, Indra, Viśvedevas" (compare svām pātho apītha 'go to your own abode' in ĀŚŚ. 1, 11, 8); and AV. 2, 34, 2: pramucānto bhūvanasya réto gātum dhatta yajamānāya devāḥ | upākṛtam śaśāmānāṃ yād āsthāt priyām devānām ēpy etu pāthah "Do ye, releasing the seed of being, show the way to the sacrificer, O gods; what, brought hither and immolated, stood up, living, let it go to the own abode of the gods (compare TS. 3, 1, 4, 3: upākṛtām śaśāmānām yād āsthāj jīvānām devānām ēpy etu pāthah and TS. 5, 1, 11, 4: āśvo ghrūnām tōmānām sāmakta ēpy devān ārūśāḥ pātho etu)." And similarly priya means 'own' in TS. 1, 5, 3, 2-3: saptā te agne samidhaḥ saptā jīvāḥ saptā ēṣayaḥ saptā dhāma priyāni and in ibid., 1, 5, 4, 4: saptā saptā vai saptadhiagneh prīyāṃ tanuvah.

In the same way there can be no doubt that priya generally means 'own' in the expression priyahām dhāma which occurs fairly frequently in the Yajus-sanhitās and Brāhmaṇas and is interpreted by Böhtlingk and Roth (s.v. dhāma) as 'gewohnte Heimath, Lieblingsstätte, Lieblingssache, Liehhaberei, Lieblings-name, -preise, -person' and by Geldner (Glossar, s.v. dhāma) as 'das liebe Wesen, die liebe Persönlichkeit, Lieblingsname, die liebe Person,' etc.; thus:

Kaus. Up. 3, 1: pratardana ha daivodāsīr indrasya priyahām dhāmopajagāma yuddhena pauroṣeṣa ca tam heudra uvaça pratardana varam te dadāniti ||

"Pratardana, son of Divodāsa, went to Indra's own abode by means of battle and valour. Indra said to him,
'Pratardana, I grant thee a boon.' — Indrasya priyam dhāma here does not mean 'Freundschaft, Gunst, Liebe' of Indra (as Geldner would have it) or 'gewöhnte Heimath' of Indra (PW), but 'Indra's own abode', the domain that he rules over and that is known as Indraloka or svarga in later literature which Pratardana won through his valour in battle (see Macdonell in Vedic Index, s.v. Pratardana). The allusion here is to the well-known belief of the Indian writers that those who die in battle fighting valiantly go to heaven; compare Manu, 7, 89: āhareṣu mito 'nyonyam jighāmsantu mahikṣitah | yudhyamānāh pariḥ śaktīa svargam yānty aparāṇumkāh, and Kauṭilya's Arthaśāstra, 10, 3 (p. 365): vedesv apy annśrīyate—sūmāpta-daksinānām yajñānām avahityēsu sā te gatir yā śūrānām iti . . . . yān yajñāsāṅghais tapācā ca viprah svargaśiṣināḥ pātracayaś ca yānti | kṣapena tāṃ apy apiyānti śūrāḥ prāyām suyuddhēsu parītyajantah.

Ait. Br. 6, 20, 9-10: etena vai vasiṣṭha indrasya priyam dhāmapāgacchat | sa paramam lokam ajayat | upendrasya priyam dhāma (Aufrecht's edition reads lokam here which is incorrect) gacchati jayati paramam lokam ya evam veda ||

"By means of this (sūkta; hymn of praise), verily, Vasiṣṭha attained the own abode of Indra, he won the highest world; he who knows this goes to Indra's own abode, wins the highest world."

And similarly, in ibid., 5, 2, 5: etena vai gṛtsamadā indrasya priyam dhāmapāgacchat; 5, 2, 12: gayah plato visvesam devanām priyam dhāmapāgacchat; 1, 21, 6: etabhr hāvinok kāksitvan priyam dhāmapāgacchat; TS. 5, 2, 1, 6: etena vai vatsapriṅ bhālandanō gneḥ priyām dhāmāvārundūḥa; ibid. 5, 2, 3, 4: etkṣa vai viśvāmitro'gneḥ priyām dhāmāvārundūḥa; and in ibid., 5, 3, 11, 3: agneḥ priyām dhāma, tūnām priyām dhāma, I take priya in the sense of 'own' and dhāma in the sense of 'abode.' With regard to the latter word, the meaning of
Persönlichkeit, Wesen, Form’, suggested by Geldner is however not unsuitable in these passages which can be translated as “By means of this (hymn of praise) Grtsamada attained verily the own-personality of Indra”, etc.; for, in similar passages in later literature that describe the virtue of hymns of praise (stotra) or of mantras, we read not only that the author of the hymn of praise and the others that made use of the stotra or mantra in question (compare upa agneh, indrasya, priyaḥ dhāma gacchati ya evam veda in the above passages) attain the world of the particular deity (sānyajam gacchati, salakatām āpnotī) that is addressed by the stotra or mantra but also that they become such deity itself (sarūpataḥ āpnotī). Compare for instance, Lalitasahasranāmastotra (Nirṛṣaya-sāgara ed., v. 289 ff.): pratiṃś爱国 paurnamāsṛya evah namasaḥasrakaṁ | rātrau yaś cakramaṣṭham arcaḥ parādevatām || sa eva lalitarūpas tatrūpa lalita svayam | na tayor vidyate bhudo bhedaḥyātī pāpakṛt bhavet ||; Avyaktopaniṣat, Kh. 7: ya imām vidyām adhite . . . dehānte tamanāk paraṁ dhāma prāpnyāt | yatra virāt nyasinoḥ-cābhāsate . . . . tattvārūpa-dhyānaparā muṇaya ākāśante tasmin eva liyante; Tripurārāpiṇi Upaniṣat, 4: om namaḥ śivāyeta yajusamantrōpāsako rudratvām prāpnoti; and Ramarāhasyopaniṣat, Ch. 5: rāmanantānam krātapūraścarayo rāmacandro bhavati.

_priya_ means ‘own’ in the other passages too given in PW. Thus, VS. 1, 31: dhāma nāmaśi priyām devanām “Thou art the gods’ own form and name” ; ibid., 2, 6: priyena dhāmnā priyām sāda āsida “Sit in thy own seat in thy own form”; priyā dhāmāni and priyā pāthāmi in VS. 21, 46 ff. mean ‘own abodes, own domains’; Śata. Br. 3, 4, 2, 5: te devā ānāti tanūḥ priyāni dhāmāni sārdham samavādādīre “The gods took together portions from their own selves, from their own powers”; ibid., 10, 1, 3, 11: etad dhāsya priyāṁ dhāma yad yavistha iti “This is indeed his own name, that of ‘youngest’”; and ibid, 2, 3, 4, 24: āhutayo vā asya priyāṁ dhāma “The
oblations are indeed the own essence of him "; priyenai-
vainam dhāmā samardhayati, saṁspārśayati, pratyeti, etc.) "With his own body (or form, or nature, etc.) he makes him thrive (covers him, etc.)."

The word svā, which, like nitya, primarily means 'own,' seems likewise to be used in the sense of priya in some passages. Instances of such usage are:

2, 5, 7: svāh svāya dhāyase
   krṣṇām rīvīg rīvijam |
   stōmām yaṇām cād āram
   vanēmā rarimā vayām ||

"May the beloved (Agni), the priest, for the sake of dear food, make ready the (human) priest; may he then control the praise and sacrifice; we have offered (oblations)". The sense of this verse is obscure and 1, 31, 13 where the words dhāyase, vanoṣi and mantram occur, scarcely helps here. But svā seems to mean 'dear, beloved' here; compare the passages given above where Agni is called 'dear'. Regarding svām dhāyah compare 10, 112, 4: priyēbhir yāhi priyām ānuś āṁca and note the repetition of the word priya here similar to that of svā in the above verse. Compare also 1, 58, 2: ā svām ādēma yuvāmāno ajāraḥ . . atasēsu tiṣṭhati where too perhaps svā means 'dear'.

3, 31, 21: ādēṣṭa vrtraḥ gopati gā
tuṁh krṣṇām aruṣair dhāmabhār gāt |
   prā sūnēśa diṣṭānaṁ ātēna
   dūrāḥ ca viśā avṛndā āpa svāh ||

"The destroyer of Vṛtra, the lord of cows, has given cows; with his bright troops he penetrated into the dark ones. Bestowing riches rightly, he has opened all the dear doors." To interpret the last páda as 'he has opened all his own doors' hardly yields any sense; I therefore take svāh here as equivalent to priyā. Compare 1, 142, 6: pāvakāsah pūrūṣpīho dvāro devir asaśvātaḥ; 7, 17, 2: utā dvāra uṣatir vi śrayantām and
10, 70, 5: *viṣrayadhwam . . . uṣatir dvārah* where the doors are called 'much-beloved, dear'. The 'dear' doors are, evidently, those that give access to the chamber or other receptacle that contains wealth (compare, *rāya dvārah* in 1, 68, 10: *vi rāya avrṇod dvārah purukṣūḥ*); and the epithet ‘dear’ seems to be transferred to the doors from the wealth which as we know is often described in the RV. as being ‘dear’; compare 4, 41, 10 given above and the passages cited in connection therewith.

10, 120, 8: *imā brāhma bhāddivo vivakt-indrāya sūsām agriyāh svarsāh | mahā gotrāsya kṣayati svarāho dvāraś ca viśvā avrṇod āpa svāh ||

"These mighty hymns Bhaddiva speaks out for Indra. He, the foremost, the winner of light, is the lord of the mighty and independent stone; he has opened all the dear doors". By the ‘mighty and independent stone’ is here meant the Vajra or thunderbolt of Indra with which he opens the doors of the receptacle containing riches and which is elsewhere called *adri, parvata* and *aśmaṇ*; compare 4, 22, 1: *yó (sc. indraḥ) dāmnauḥ sāvasā bhṛhrad ētī; 6, 22, 6: manojāva svatavah pārvataḥ | acyuta cidd vilītā svojā rujāh; and 1, 51, 3: saśena cidd vimadāyavah vāsv ajaṣ́ vādriṇ vāvasanāsyā nartāyan. The epithet svarāj, 'independent,' indicates perhaps that the Vajra is irresistible and overcomes all.

8, 70, 11: *anyāvratam āmānuṣam āyavānam ādevayum | āva svāk sākhā dudhuvita pārvataḥ sughnuśa dāsyum pārvataḥ ||

"May the dear friend Parvata shake off him who follows another's ordinance, who is not human, who does not sacrifice, who is impious; and may Parvata (shake off) the Dasyu for swift death (?)"."
3, 31, 10: sampasyamāna amadann abhi svam
pāyah pratnaya rétaso dúghanāh |
vī ródai atapad ghōsa svām
jāth niṣṭhām ādadhur gōṣu virāu ||

"Seeing and milking the milk of the old one's semen, they (the Āṅgirases) gladdened the dear (Indra). Their shout warmed the two worlds; they placed him the foremost in what is born (that is, in the creation); they placed heroes amidst the kine (or, in the kine)". I understand this verse as referring to the winning of the sun which also is one of the exploits of Indra in association with the Āṅgirases; see Macdonell's Vedic Mythology, pp. 61 and 143. The 'old one,' pratna, is Dyau or Heaven and his 'seed,' retah, is the sun; compare 8, 6, 30: ad it pratnasya rétaso jyotiś paśyanti vāṣāram; 1, 100, 3: divō nā yāsya rétaso dúghanāh; 5, 17, 3: divō nā yāsya rétasā bhāc chōcanyo arcāyah; and 10, 37, 1: divās putrāya sūryāya sāṁsata. The second pāda therefore means, 'making the sun appear.' In the first pāda, the word svam has been interpreted by Geldner (Kommentar, p. 51), following Sāyana, as svakiyam godhanam and the verb abhi amadan in the sense of 'rejoicing' (Glossar; sich freuen über). The combination abhi mad is however met with in another verse of the RV, namely, in 1, 51, 1: abhi tyam meṣām puruhūtām rgyāmiyam indrām girbhir madata where it has the sense, not of 'rejoicing' but of 'gladdening'. I believe that this is the sense here also, and that amadann abhi svam means 'they gladdened the dear (Indra),' that is to say, that they praised him; compare 1, 62, 5: grynō āngirōbhīr dasma vi var uṣāsā sūryena gōbhir ādihāh. Compare also 1, 142, 4; 5, 5, 3; 8, 50, 3; and 8, 98, 4 where the epithet priya is used of Indra. In the last pāda, the expression 'they placed heroes in the kine (or, amidst the kine) is not very intelligible to me; Oldenberg (RV. Noten 1, p. 241) suggests that it
means that ‘they exerted themselves in such a way that the heroes were no more cut off from the possession of cows.’

AV. 6, 83, 4: vikś svām āhūtīṁ jūṣāṁ mānasā
svāhā mānasā yād idām jūhūṁ |

"Consume the dear oblation, enjoying with the mind, hail, as now I make oblation with the mind."

AV. 3, 19, 3: nicāh padyantām ādhāre bhavantu
yē naṁ sūrīṁ maghāvānam īrtasyāṁ
kśīnāṁ brāhmaṇāṁitran
ūn nayāṁ svāṁ ahāṁ ||

"Downward let them fall, let them become inferior, who may fight against our liberal patron. With my incantation, I destroy the enemies; I raise those that are dear (to me).” Though the interpretation of svāṁ as ‘(my) own people’ is not unsuited here, the contrast between āmitrān and svāṁ shows that the latter word has here the sense of ‘those that are dear to me; those whom I like; friends.’

AV. 7, 77, 5: taptō vam gharma nākṣatru svāhotā
prā vam adhvaryūḥ caratu pāyasyān |
mudhhor dughasyāśvinā tanāya
vitāṁ pātāṁ pāyasa uṣṭiyāyaḥ ||

"The gharma is heated for you; let the dear hotṛ approach; let the adhvarya, rich in milk, move forward. Eat ye, O Aśvins, of this milked sweet; drink ye of this cow’s milk." The word tanāyāḥ is obscure and I have followed Ludwig here in translating it as ‘this.’ Regarding svāhotā, compare what has been said above under nityahotā. Compare also 7, 73, 2: ny ū priyō mānuṣah sādī hōtā nāsatyā yō yājate vāṇḍate ca | āsītāṁ madhīvō aśvinā
upākā ā vāṁ voce vidātheṣu pāyasyān where the expressions priyō hōtā, āsītāṁ madhīvō aśvinā, and pāyasyān are parallel to svāhotā, madhīvō aśvinā vitam, and pāyasyān (for, this is the correct reading, found, as is noted by
Whitney in his *Translation*, in the Kauśika-sūtra and the Vaitāna-sūtra and also in Śāyāna’s commentary, and not ṣāyaśvān) in the above verse.

10, 21, 1: āgnim nā svāvyktībhiv hōtāram tvā vṛṇimahe | 
     yajñāya sitrūḥarhiśe vi vo māde | 
     śirām pāvakanāciṣam vivakṣe ||

"As Agni, we, with pleasingly-cut (hymns of praise), 
choose thee hotter for the sacrifice where the barhis 
is spread—thou that art burning and that hast clear light."

Compare priyā taṣṭāni, pleasingly-cut, pleasingly-fashion-
ed (limbs) in 10, 86, 5 and the verses 1, 130, 6; 5, 2, 11; 
5, 29, 15; 5, 73, 10; etc., which speak of hymns being 
‘cut’ or ‘fashioned’ into shape. Concerning the refrain, 
vi vo māde . . . . vivakṣase, which is not here translated. 
see Oldenberg, *RV*. *Noten* II, p. 221 and the literature 
referred to therein.

8, 32, 20: pīha svādhaṇavānām utā yās tūgrye sācā | 
           utāyām indra yās tāva ||

"Drink of these (Somas that are mixed) with pleasing 
milk; and what is with Tugrya and that which is here, 
O Indra, are thine." svādhaṇavānām is equivalent to 
priyadhānaṇām: the reference is to the milk which is 
added to the Soma juice. Compare 9, 101, 8: sām u 
priyā anūṣata gāvo mãdāya ghrīsvayaḥ | sōmāsah kṛṣṇate 
patāḥ pavamānāsa indavaḥ; compare also 9, 32, 5: 
abhī gāvo anūṣata yōṣā jāram iva priyām; 9, 1, 9: abhī 
mām āghnya utā śrīyānti dhenāvah śiśum | sōmam 
indrāya pātave; 9, 9, 1: pārī priyā divāḥ kavīr vāyāmi 
naptvā operator hitāh | susānō yāti kavākratuḥ.

VS. 22, 19: ihā dhītir ihā svādhrtyah svāhā | 
"Here steadiness; here pleasing steadiness, hail."

In the above translations, I have assumed that the 
words svāvyktī, svādhaṇaṇa and svādhyti have really the 
word *sva* as a component, in which case priyavyktī, 
priyadhānaṇa and priyadhṛtyi are the best equivalents
for them, I do not however feel certain that this assumption is correct; or rather, I feel inclined to believe that the word *sva* is not really a component of these words at all. We know that in Sanskrit there exist a number of words beginning really with *su*- but having a variant form beginning with *sва*. As examples of such, I may cite the following from PW—*svagupta, svagyhitānānī, svadhā, svadhita, svadhitṛi, svastha, svabrahmanyā, svabhadrā, svavāsini, and svarāṣṭra* (proper name of a people), *svapura* (name of a town), *svabhūmi* (proper name), and *svarenh* (proper name) all which have also forms beginning with *su*- instead of *sва*. The word *sujāna* occurs in the form *svajāna* in *Ind. Spr. (II), 6672, svajāna-durjanyoh*, and it is remarked in PW ‘nicht selten werden svajāna und sujāna mit einander verwechselt.’ Similarly, the PW gives references to passages where the word *swaprukāśa* has the meaning ‘clear,’ that is, of *suprakāśa*. In the RV itself, we have the form *svadhā, nectar, instead of sudhā and the form svayaśastaram in 8, 60, 11 where the SV reads suyaśastaram. I am inclined to think that the words *svārykti, svāthainava, and svādhṛti* also belong to this class and that they are but variants of the words *swarkti, sudhainava and sudhṛti*. Of these latter, the word *swarkti* occurs frequently in the RV. It is derived from the root *ṛc* in PW but I believe that it really comes from the root *ṛj* ‘to cut’ (compare the word *vṛka-barhis*) and that the meaning is ‘well cut, well-fashioned’; see what has been said above under 10, 21, 1. I would therefore translate the passages 10, 21, 1; 8, 32, 20; and VS. 22, 19 as follows: “As Agni, we with well-fashioned (hymns) choose thee hotr for the sacrifice,” etc.; “Drink of these Somas that are well mixed with good milk,” etc.; and “Here steadiness; here good steadiness, hail!” With regard to the VS passage, the commentator Uvāta, I may here observe, has paraphrased *svadhṛti* by *sā dhau-dhṛti* which seems to show that he too regarded it as a variant of *sudhṛti*.
Wackernagel, in his *Altindische Grammatik* II, § 33b (p. 81), refers to the frequently-expressed opinion, the best exposition of which is by Zubaty in KZ, 31, p. 52ff., that *su-* in compounds has, in addition to itself, an ablaut form *sva-*; and observes that the examples adduced by Zubaty namely, *svadha-sudha*, *svadhiti-sudhiti*, and *svadhita-sudhita* are too few in number to justify such an opinion. The number of examples, however, is not, as he thinks, restricted to the three mentioned here; for we have already met with two more examples above—*svārkti-suvṛkti*, *svāyaśastara-suyāşastara* and we shall meet with some more presently. And secondly, the statement that *su-* has in addition to itself an ablaut form *sva-* in compounds' gives but a partial and incorrect representation of the real fact, namely, that in Sanskrit, and in the Vedic language also, there occur a certain number of words beginning with *su-* that have got variant forms beginning with *sva-* or, alternatively, that there occur a certain number of words beginning with *sva-* that have got variant forms beginning with *su-*.

This does not mean that the first word in all such compounds is in reality *su* and that the form beginning with *sva-* is a variant of this; for there occur some compounds in which the first word is really *sva* and in whose case the form beginning with *su-* is a variant of such original form with *sva*.

Compare Tait. Up. 2, 7: *asad vā idān agra āsit | tato vai sad ajayata | tad ātmānaḥ svayam akuruta | tasmāt tat suktam ucyata iti*; the word *sukṛta* here stands patently for *svukṛta* and is thus a variant of it; compare Śaṅkara's commentary thereon: *sukṛtaṁ svayam-karitr ucyate* and Śaṅkaraṇanda's scholiwm, *sukṛtaṁ svārthe 'yaṁ soḥ prayogah | svena sanskritavat suvukṛtaṁ*. Compare also Munḍ. Up. 1, 2, 1: *cā vah panthāḥ suktasya loke* (Śaṅkara: *suuktasya svayam nirvarītasya karmāno loke*); ibid., 1, 2, 6: *cā vah puṇyaḥ suktro brahmālokaḥ* and also ibid., 1, 2, 10: *nākasya prṣṭhe te suktre 'nabhūtvā imam lokam kītataram vā viśanti* where too in all
probability sukṛtah—svaśukṛtah: and Katha Up. 1, 3, 1: 
ṛtaṁ pibantu sukṛtasya loke chāyam praviśtān parame 
parārdhe where Śaṅkara has explained sukṛtasya as 
svayam kṛtasya karmayanah. It must therefore be under-
stood that in the case of compounds that occur in two 
forms, one beginning with su- and the other with sva-, 
the original form may be either the one beginning with 
su- or the one beginning with sva-. And as a corollary, 
it has also to be admitted that in the case of compounds 
that occur in one form only, either beginning with su- 
or beginning with sva-, it is possible that such form 
beginning with su- or sva- may not be the original form 
of the word at all, but only a variant of the original form 
beginning with sva- or su- as the case may be.

In other words, when we meet with compounds with 
su- or sva-, it is desirable to investigate first if such 
compound occurs in both forms or in one form only. 
In the latter case, one should further find out which of 
the two words, su and sva, gives the better meaning for 
the compound in connection with the passage where it 
occur and determine accordingly the original form of 
the word and its meaning and also whether the word 
occur in the given passage in its original form or in a 
variant form. The same thing has to be done in the 
former case also; but if, as sometimes happens, both the 
words su and sva are found to give the better meaning, 
each in its own context, one should postulate two original 
forms, beginning with su and sva respectively, and 
interpret the words accordingly: if, on the other hand, 
one only of the two words, su and sva, is found to give 
a good meaning (or the better meaning) in all the 
passages (where the compound occurs in either form), 
one should postulate one original form (beginning with 
su- or sva- as the case may be) and regard the other form 
(beginning with sva- or su- as the case may be) as a 
variant of it and interpret the passages accordingly.

The bearing of the foregoing remarks may perhaps 
be better understood from a consideration of some
compounds beginning with *sva-* and *sw-* . The words *svākṣatra-sukṣatrā* both occur in the RV; and the originality of the form *svākṣatra* is proved by the occurrence of the parallel word *priyākṣatra* ; see above. One has therefore to consider if the word *sukṣatrā*, in the passages where it occurs, gives a better meaning when one regards it as occurring in its original form and therefore interprets it as ‘having excellent dominion’ (*śobhanam kṣatraṁ yasya*) or when it is regarded as a variant of the word *svākṣatra* and therefore interpreted as ‘whose is dominion’ (*svaṁ kṣatraṁ yasya*), that is, ‘ruling over others; sovereign.’ Considering that the word *sukṣatrā* is used almost exclusively as an epithet of various gods, and that in their case, the meaning ‘sovereign; ruling over others’ is more appropriate and forceful than that of ‘having excellent dominion,’ I feel inclined to give preference to the latter of the above meanings and thus to regard *sukṣatrā* as a variant of the original form *svākṣatra*, which, too, be it noted, is used almost exclusively as an epithet of various gods. On the other hand, in the case of the words *suścandrā-suścandra* both occurring in the RV, I consider that the interpretation ‘well-shining’ is, in every passage, to be preferred to that of ‘shining of itself,’ ‘self-shining’; and I therefore regard *svācandra* in 1, 52, 9, the only passage where it occurs, as equivalent to *suścandrā* and as meaning ‘well-shining.’ As regards the words *suhoṭr* (RV)—*svāhoṭr* (AV), the occurrence of the word *nityahotṛ* (see p. 14 above) seems to show that the latter form (in AV, 7, 77, 5) is original and should be interpreted in the same way as *nityahotṛ*, while the juxtaposition of the word *svadhvārā* in 8, 103, 12: *yāḥ suhoṭā svadhvārāḥ* seems to show that here the interpretation “good hotṛ” gives the better meaning. I therefore regard both words as being in their original forms. Of the pair *svāyaśastara, ‘renowned of one’s self’ (RV)— sūyaśastara ‘having much renown’ (SV), it is obvious
that the latter is the better meaning. I believe therefore that svāyaśastara in the RV is a variant of sūyaśastara and means the same as that word, and likewise that the word svāyaśas occurring frequently in the RV, is a variant of, and has the same meaning as, sūyaśas. Similarly, of the pair sugopā (having a good protector; well-protected)—svāgopa (protected by one's self; self-protected), both occurring in the RV, the former meaning seems to be obviously better than the latter; and I therefore think it preferable to interpret svāgopa in 10, 31, 10 (the only passage where the word occurs): vyāthir avyathīḥ kṛṇuta svāgopā, as 'well-protected' and to regard it as a variant of the word sugopa; while, of the pair suvij ('well-yoked') -svavij ('yoking itself; yoked of its own self') both occurring in the RV, it is equally obvious that the latter meaning suits the context better than the former which is, when compared with it, a weak and colourless epithet. I therefore look upon the word suvij (in the RV passages where it occurs) as a variant of, and having the same meaning as, svavij. Compare the epithet manoyuj, which, like suvij, is applied to hymns, horses, and chariots; and compare specially 1, 121, 12: tvām indra nāryo yāu āvo nān tiṣṭhā vātasya suvijō vāhiṣṭhaṃ | yām te kāyā uśānā maṇḍiṇām dād vyārahaṃ pāryam tatukṣa vājraṃ with 1, 51, 10: tāksad yāt ta uśānā sāhasā sāha vi rōdasi majmānā bādhate śāvaḥ | ā tvā vātasya nṛmaya manoyujā ā pāryamanām avahān abhi śravah and 5, 31, 10: vātasya yuktān suvijāś cīd āśvān with 4, 48, 4: vāhanu tvā manoyujo yuktās navatīr nāva vāyo . . . . where the word suvij in the former pair of verses is obviously parallel to the word manoyuj in the latter pair thus indicating clearly that suvij is equivalent to svavij. Compare also the verse 3, 58, 3: suvijghir āśvaiḥ svatā rūthena dāśrāv īmām śruṇam ślokaṁ ōdreh with the verse 5, 75, 6: ā vam nara manoyujo 'śvāsah pruṣitāpsavah | vāyo vahantu pītaye sahā summēbhīr āśvinā and with the verse 1, 119, 4:
yuvāṁ bhūṣyām bhūrāmaṇām vibhir gatām svāyuktibhir
nivāhantāḥ pitbhyaḥ ā and note that the epithets svayūj,
manoyūj and svāyukti are parallely applied to the bird-
horses of the Aśvins indicating that they express the
same idea. The horses (birds) of Vāyu (Vāta) and of the
Aśvins yoke themselves to the chariot when their masters
think \(^7\) of setting forth in it, and are hence manoyūjah as
well as svayūjah.

This is not however the occasion for investigating
exhaustively the nature and meaning of all the Vedic
compounds beginning with svā- and su-. The foregoing
observations will, I believe, have shown the necessity of
such an investigation; and I therefore close this digres-
sion and return to our subject.

svā has the sense of priyā in the derivative svadhā also
which in the instrumental case means not only ‘according
to one’s own nature or wont’ but also ‘willingly, with
gladness, with pleasure,’ nach eigenem Gefallen, gern, aus
eigener Lust (Grassmann), Neigung (Geldner, Glossar).

Like nityā and svā, the word nijā, too, means
primarily ‘own’; and like these two words, it too
seems to have the meaning priyā in the following
passage: AV. 3, 5, 2: māyi kṣatrāṁ paryamaṇe māyi
dhārayatād raylm | ahāṁ rāstrāsyābhivargē nijō bhūyāsam
uttamāh “In me maintain dominion, pārna amulet, in
me maintain wealth; may I, in the sphere of (my)
kingdom, be beloved, supreme”.

juṣṭa like priyā, originally means ‘pleasing,
agreeable, dear’ and like priyā, has, seemingly, the
meaning ‘own’ in the following passages:

Śaṅkh. Br. 3, 4, 2, 5: te devā juṣṭāṁ tanūḥ priyāni
dhāmāṁ sārdham samavadhāre | This passage has already

\(^7\) According to another conception, these horses yoke
themselves to the chariot when their masters express their
intention of setting forth in it in words; they are hence also
called vacoyūjah. They are thus at the same time manoyūjah or
vacoyūjah and svayūjah.
been cited above (see p. 35) and explained as "The gods put together portions from their own selves, from their own powers". Note the parallelism of the word jūṣṭāh with the word priyāṇi that follows.

1, 33, 2: āpure aham dhanadām āpratītaṁ
jūṣṭāṁ nā syenō vasatiṁ paṭāmi
indraṁ namasyaṁ upamēbhir arkaiv
yāh stotþbhyaḥ havyo āsti yāman

"I fly (for protection), like the hawk to its own nest, to the giver of wealth, the irresistible, adoring with the best chants Indra who in battle is to be invoked by his praisers." jūṣṭā vasatīṁ is here equivalent to svā vasatīṁ; compare 1, 25, 4: pārā hi ne vimanyavah pātanī
vāsyā-istaye | vāyo nā vasatīr upe sa | 9, 71, 6: syenō nā yōniṁ sādanam . . . . eṣati.

4, 29, 3: śravāyed asya kāruṇa-vājayaḥgyai
jūṣṭām ānu prā diśam maudayādyai
udvārṣaṇō rādhase tuvismān
kāran na indraḥ sutirthābhayāṁ ca

"Quicken his ears for hearing; make him find pleasure in (our) own direction; may Indra the mighty, showering gifts, make for us good crossings and safety." The expression ‘make him find pleasure in our own direction,’ means, probably, ‘make him find pleasure with us, in our sacrifice’; compare 8, 12, 17: yād vā śakra parāvāti samudrā śūhi māudase | asmākam it sutē
raṇā sāṁ śūhīḥ. The ‘good crossings’ desired are no doubt across evils, dūrītā, and enemies, dviṣaḥ. Instead of prā diśam, I read pradīśam: see Oldenberg, Veda-
forschung, p. 110.

1, 182, 6: āvaviddham taugryām apsv āntār
anūrambhānē tāmasi prāviddham
cátaśro nāvo jāthalasya jūṣṭā
ūd asvābhyaṁ iṣṭāṁ pārayanti

"The four own ships of Jāṭhala impelled by the Aśvins, bring over safely the son of Tugra who was
abandoned in the midst of the waters and who was stuck in bottomless darkness." I take *jāthala* here as a proper name: the person referred to is perhaps the same as the Jāthara mentioned in 1, 112, 17, in a hymn likewise addressed to the Aśvins. The four ships that brought over Tugra's son to safety are perhaps the same as the four birds that are said to have carried him in 8, 74, 14:

mām caiva aśāvah śāvasṭhasya dravītvāvaḥ | surūthasoh ablī prāyo vākṣan váyo nā tūgryam.

Likewise, *jūsta* seems to have this meaning of 'own' in the formula *amanumai tvā jūstam proksāni* (niravapāni, etc.; see *Concordance*); the meaning seems to be "I sprinkle thee that art the own (portion) of such-and-such."

Similarly, the word *vāmā* also, meaning primarily 'dear, pleasing', etc., seems to have the meaning 'own' in the following passages:

10, 140, 3: ārja napāj jātavedaḥ suṣastibhir
māndasva dhitibhir hitāḥ |
evē iṣah sām dadhur bhūrivarpaśa
citrōtayo vāmājātāḥ ||

"O Jātavedas son of vigour, rejoice thou, beneficent, with the hymns containing fine praises. They put in you manifold nourishments, they whose help is wonderful, who are born of own self". *vāmājātāḥ* here, like *priyājāta* in 8, 71, 2 above, seems to be equivalent to *svaśātāḥ*.

T.S. 1, 5, 1, 1: devaśurāḥ sāmyattā āsan | tē devā
vijayām upayānto 'gnau vāmām vāsu sām nyadadhata
idām u no bhavisyati | yādi no jesyāntiti |

"The gods and asuras prepared to fight. The gods, setting out for the battle, deposited their own wealth with Agni (thinking), 'this will be ours in case they vanquish us'."

Tait. Br. 1, 1, 2, 3: yāḥ purā bhadrāḥ sān pāpiyān
syāt | sā pūnarvasvor agnim ādadhita | pūnar evainam
vāmām vāsūpāvartate | bhadrō bhavati |
"He who having been formerly prosperous (literally, splendid or glorious) is now worse off, should establish the fires in Punarvasu (nakṣatra). (His) own glory (i.e., wealth) will again come back to him and he will become glorious (prosperous)." vāmāṁ vasu here seems clearly to be equivalent to svakīyam vasu.

In the case of these words also, priyā, svā, jūśṭa and vāmā, I have to repeat the observation made above with regard to nitya—namely, that in some passages, either of the meanings, 'dear' and 'own', is suitable, and that, though in the translations given above, I have chosen in such instances what seemed to me the better of the two, a combination of the two meanings would perhaps better represent the idea which the poet had in his mind when he used these words.

The use of the word nitya in the sense of 'dear' (priyā) is not confined to Vedic literature but is occasionally met with in later literature also. Thus, it is said in the Mahābhārata (1, 169, 14) of Ghaṭotkaca—

anuraktas ca tāṁ āśit Pāṇḍavāṁ sa Ghaṭotkacaḥ |
teṣāṁ ca dayito nityam ātmanityo babhūca há ||

"That Ghaṭotkaca loved the sons of Pāṇḍu and he was always dear to them, as dear as their own self". nitya in ātmanitya signifies, it seems to me, 'dear' and the word ātmanitya means therefore 'dear as the ātma or own self' and not 'im Selbst haftend, an's Herz gewachsen' as suggested in the PW (s.v.); for the word nitya has no connection with 'haften' or 'wachsen'.

Similarly it is not unlikely that the word nitya at the end of some compounds (like aranyā-nitya, dharmā-nitya, tapo-nitya, satya-nitya, adhyātmajñāna-nityatvam in Bh. Gītā 13, 11) has the signification 'dear'. In Bh. Gītā 13, 11 especially (adhyātmajñānaprakāśanānityatvam ātma

jñānarthadarsanam | etaj jñānam iti prakāśam . . . . ) the words etaj jñānam in the third pāda make it very probable that nitya here means 'dear'.
Likewise there is no doubt that nitya means ‘dear’ in the compound strinītya that occurs in Kathāsaritsāgara 45. 183: nissuchena kim etena svā-priyās tyajata bahih | iteva nidrā strinītyasyaikasyāpy asya nāyayau || “As if thinking, ’Of what use to me is this (Sūryaprabha) who is without love and has left his wives outside ’, Sleep did not visit him who was fond of women, though he was alone’. Compare in this connection the epithet strilampata that is applied to Sūryaprabha in ibid. 47. 101-102.

§ 2

sunām

Amongst the words nitya, svā, nijā, vāmā, and jujta that have been mentioned in the preceding article as signifying both (1) own, svīya, and (2) dear, pleasing, etc., priya, should be included the word sunā also.

This word is enumerated by the author of the Nighantu amongst the synonyms of sukha, happiness; and this meaning sukha or the derived meaning sukhabara is repeated by Sāyaṇa in the course of his commentary on all the RV passages where the word occurs. In 3, 30, 22, however, he has in addition explained sunam as sunam utsāhena pravṛddham, thus connecting the word with the verb jū or śvay, ‘to swell.’ This derivation is given in the PW by Roth who explains the word as (adv.) glücklich, mit Erfolg, zum Gedeihen; (n.) Erfolg, Gedeihen’ and by Grassmann who explains it as ‘(1) Wachsthum, Gedeihen; (2) Gedeihen, Wohlergehen, Glück, Segen; (3) (adv.) zum Gedeihen, zum Wohlergehen, zum Segen.’ Geldner, on the other hand, has suggested (RV. Glossar) that the word is related to śivam, and has explained it as ‘Heil, zum Heil (svastaye).’ And this suggestion seems to have found favour with Hillebrandt who has translated sunam as ‘zum Heil’ in
Lieder des Ṛgveda, p. 106. Later, however, Geldner himself has translated (RV: Übersetzung) the word in this passage by 'gedeihlich, zum Gedeihen' and in 3, 30, 22 by 'mit Erfolg' and seems therefore to have abandoned his suggestion and gone back to the meanings proposed by Roth.

None of the above-mentioned meanings, however, suits the context in a passage of the Maitr. Saṁi. (1, 4, 11; p. 60, l. 3f.) which reads as follows:

\[ \begin{align*}
& na vai tad vidma yadi brāhmaṇā vā \text{ smo 'brāhmaṇā} \\
& \quad vā \mid yadi tasya va rṣek smo 'nyasya vā yasya brāũmahe \mid \text{yasya ha tu eva bruvāno yajate tam tad iṣṭam āgačchati} \\
& \quad \text{netaram upanamati} \mid \text{tat pravare praṇavamāne brūyāt} \mid \text{devāḥ pitarah pitaro devā yo 'smi sa san yaje} \\
& \quad \text{yo 'smi sa san karomi} \mid \text{ṣunam ma iṣṭam ṣunām śantām ṣunām} \\
& \quad \text{kṛtam bhūyāt} \mid \text{iti tad ya eva kās ca sa san yajate tam, tad} \\
& \quad \text{iṣṭam āgačchati netaram upanamati ||} \\
\end{align*} \]

The mantra devāḥ pitarah ... occurring in this passage is found in the Ait. Br., Tait. Br., and Kāthakasaṁhitā also, but in a slightly different form, namely, as devāḥ pitarah pitaro devā yo 'smi sa san yaje yasyāmi na tam antar emi svāṁ ma iṣṭam svāṁ dattām svāṁ pūrtaṁ svāṁ śrāntām svāṁ hūtam in Tait, Br. 3, 7, 5, 4 and Āp. Śr. Sūtra 4, 9, 6 and as devāḥ pitarah pitaro devā yo 'smi sa san yaje tad vah prabavīmi tasya me viśta svāṁ ma iṣṭam astu ṣunāṁ śantām svāṁ kṛtam in KS. 4, 14.

The word śunam in the MS reading of the mantra is thus parallel to the word svāṁ in the TB reading of it, and is obviously equivalent to it. The above passage from the MS therefore means: "We do not know whether we are Brāhmaṇās or not Brāhmaṇās, whether we are (the descendants) of the rṣi whom we name or of another. But (the fruit of) the sacrifice goes to (the descendant of) him who is named and to no other. Therefore when the lineage (pravara) is being proclaimed (?), he should recite: 'O Gods, O Fathers, O Fathers,
O Gods, it is I, whoever I may be (that is, whosesoever descendant I may be), that sacrifice; it is I, whoever I may be, that perform. Let (this) sacrifice of mine be (my) own, (this) work (my) own, (this) act (my) own. In this way, whoever he be who sacrifices, (the fruit of) the sacrifice goes to him and to no other.

Similarly, it is equally obvious that \textit{ṣunam}=\textit{svam} (with which it is parallely used) in the KS reading of the mantra: \textit{devāḥ pitarāḥ pitaro devā yo \textit{smi} sa san yaje tad vah prabravimi tasya me vitta \textit{svam} ma īśtam asin \textit{ṣunam} \textit{ṣunam} \textit{svam} kṛtām} “O Gods, O Fathers, O Gods, it is I, whoever I may be, that sacrifice; this I declare unto you; bear witness to this on my behalf. Let (this) sacrifice be (my) own, (this) performance (my) own, (this) work (my) own.”

On the other hand, this meaning \textit{svam}, ‘own’ is unsuited to the word \textit{ṣunām} in the passages of the RV and other texts where the word occurs. And I therefore infer, from the analogy of the words \textit{priyā, vāmā} and \textit{piṣṭa} or \textit{nitya}, \textit{svā} and \textit{nirā}, that mean both ‘dear’ and ‘own,’ that \textit{ṣunā}, too, has these two meanings, and that it has, in the passages referred to, the meaning \textit{priya}, ‘dear, pleasing, agreeable.’ This meaning \textit{priya}, as I shall now show, suits the context well and yields good sense in these passages.

\textit{Saṅkh. GS. 2, 10, 6:} \begin{align*}
\text{agnih } \textit{ṣraddhāṁ ca medhāṁ cā} \\
\text{'vinipātāṁ smṛtām ca me} \\
\text{iṣito jātavedā ayām} \\
\text{ṣunāṁ nāḥ samprayacchatu} \\
\end{align*}

"May Agni bestow faith and intelligence, not falling off (unforgetfulness?) and memory on me. May this Agni Jātavedas, praised (by us) bestow pleasing things on us.” Compare the similar use of \textit{priya} and \textit{vāmā} in TS. 4, 7, 3, 1: \textit{priyāṁ ca me \textit{nukāmāś ca me} \ldots} (yajñēṇa kalpaṇāṁ); RV. 4, 30, 24: \textit{vāmāṁ-vāmāṁ ta ādure devō dūtā devō aryāṅā} \textit{vāmāṁ puṣā vāmāṁ}
bhágo vāmáṃ devāḥ kárūlati; 10, 56, 2: vāmáṃ asma-
ḥyam dhátu sárma tábyam,

RV. Khila 10, 128, 4: sunam ahaṃ hiranyasya
pitur námeva jagrabha |
tena mán súryatvacam
akávám púruṣu priyam ||

"I have invoked the dear name of hiranya (gold) 
that is as dear as that of the father. I have therewith 
made myself sun-skinned (i.e., bright as the sun to look at) 
and pleasing to men." Compare 7, 56, 10: priyá vo 
náma huve turāṇām; 10, 84, 5: priyám te náma sakure 
gruśmasi where the epithet priya is applied to náman. 
Compare also, with regard to the invoking of the father. 
2, 10, 1: johútro agnih prathamáh pitéva; 8, 21, 14: 
ādít pitévo húyase; 6, 52, 6: agnih susámsah suhávah 
pitéva; 1, 104, 9: pitéva naḥ śṛṇuhi húyámánah; 
10, 39, 1: pitúr ná náma suhávah havámahe, etc.

10, 160, 5: aśváyánto gavyánto vágáyanto
havámahe tvópagantavá u |
abhúsantas te sumatau náváyám 
váyám indra tvá sunám huwema ||

"Desiring horses, cows, and riches, we call on thee 
to come here. Desiring to be in thy new (i.e., latest) 
favour, O Indra, we invoke thee that art dear." Compare 
the verses 8, 98, 4: endra no gadhi priyáh and 1, 142, 4: 
indram citrám ihá priyáṁ where the epithet priya is 
applied to Indra.

3, 30, 22: sunám huwema maghávānam indram 
asmín bháre uśtamah vájasátau |
śṛṇvántam ugrám útaye samátsu 
ghnánántam vytráṇi samjítam dhánánám ||

"We invoke in this battle, in the winning of booty, 
dear Indra, liberal, most valorant, fierce, who hears (our 
cry) for protection, kills enemies in fights, and is the 
winner of wealth."
6, 16, 4: tvām iṣe ádha dvīta
bhāratō vājībhīḥ śunām |
ijē yajñēṣu yajñīyam ||

“Bharata again, also, with the sacrificers has praised
thee (sc. Agni) that art dear; he has offered worship to
thee that art worthy of worship in sacrifices.” Compare
1, 128, 8: agnīm hōtāram īlate vāsudhitim priyāṁ
cetiṣṭham; 1, 128, 7: agnir yajñēṣu jēnya nā viśpātiḥ
priyō yajñēṣu viśpātiḥ and the other passages referred to
on p. 3 above where Agni is called priya, purupriya,
priṣṭha, etc.,

10, 126, 7: śunām asmāḥhyaṁ utāye
vāruyo mitrō aryamā |
śārma yacchantu saprātha
ādityāso yād imahe āti dvīṣah ||

“May the Ādityas Varuṇa, Mitra and Aryamā grant
us for our protection (their) dear wide-extended shelter
which we pray for (and carry us) across enemies.”
Compare 10, 126, 4: yuṣmākam śārmaṁ priyā syāma;
7, 95, 5: tāva śārman priyātame dādhānā ūpa stheyāma
śaraṇāṁ nā vyksāṁ in which the epithet priya is applied
to śarman.

1, 117, 18: śunām andhāya bhāram ahvayat sā
vekīr aśvinā vṛṣṇā nārēti |
jārhū kanīna iva caksadānā
ṛjraśvah satām ēkam ca meśān ||

“(May) that which is pleasing (i.e., favourable)
(happen) to the blind man, O ye bulls, valiant Aśvins,”
cried the she-wolf, ‘like a youthful lover has Rṛjраśva
cut up a hundred and one goats.’”

Maitr. Saṁ., 2, 7, 12:
śunāṁ naro lāiṅgalaṁ-naṇādubhīṅ
bhagāḥ phālaiḥ sīrapatir maradbhīṅ |
pāraṇyo bijām irāyāno dhinoṭu
śuṅsīrā kṛṇutāṁ dhānyāṁ naḥ ||
"May the men (give) pleasure with the plough and oxen; may Bhaga with the ploughshares and the lord of the plough with the Maruts (give) pleasure. May Parjanya, impelling the seed (to sprout and grow) delight us; may Šuna and Sira confer grain on us." One has to supply the word krñatu, dadātu or similar word after śunam in the first half-verse. Note the parallelism of dhinotu in the second half-verse with śunam (krñatu or dadātu) in the second.

Kauśika-sūtra, 46, 54:  
śunam vada daksinātoḥ  
śunam uttarato vada  
śunam purastāṇ no vada  
śunam paścāt kapiṇujala ||

"Say what is pleasing to the right; say what is pleasing to the north; say what is pleasing in front; say, O partridge, what is pleasing behind." That is to say, whether you cry to our right or to our left, in front of us or behind us, O partridge, may such cry portend and bring to us what is pleasing or favourable.

RV. 4, 57, 8:  
śunām naḥ phālā vā kṛṣantu bhūmim  
śunām kināśā ahī yantu vāhāḥ |  
śunām parjānyo mādhunā pāyobhiḥ  
śunāśīrā śunām asmāśu dhattam ||

"May our ploughshares plough the land pleasingly; may the ploughers proceed pleasingly with the draught-animals. May Parjanya with waters and honey do us favour; may Šuna and Sira confer pleasing things (favours) on us." The word śunam in the first half-verse is used adverbially and denotes 'pleasingly; in a pleasing manner; well,' while in the second half-verse, it is a substantive as in the above passages. In the third pada one has to supply a word like krñatu or dadātu on the analogy of the fourth pada. Compare also 4, 2, 8: priyām vā tva krñāvate havismān and the phrase rānām dhāḥ and rānām kṛdhi in 8, 96, 16: vibhumādhbhyo bhūvanebhho rānām dhāḥ and 10, 112, 10: rānām kṛdhi raṇakṛt satyasūṣma.
4, 57, 4: Śunāṁ vāhāh Śunāṁ nāraḥ
śunāṁ kṛṣatu laṅgalaṁ |
śunāṁ varatrā mahyantāṁ
śunāṁ āṣṭrāṁ ēd iṅgaya ||

"Pleasingly (i.e., well) may the draught-animals, the
men, (and) the plough plough; may the straps be tied
well; well may the goad be applied (i.e., may the
ploughing of the draught-animals, men and the plough,
the tying of the straps, and the application of the goad,
all bring pleasing results to us)."

10, 102, 8: Śunāṁ āṣṭrāvy ācaraḥ kapardī
varatrāyaṁ dārova nāhyamānāh |
nyṣṇāni kṛṣvāṁ bahāve jānāya
gāḥ paspaśāṁ tāviṣir adhatta ||

"Being goaded, he (i.e., the bull), who was wearing
cowries and who was hitched in the strap (i.e., harness)
with the wood, moved pleasingly (i.e., well). Performing
valiant deeds before many people, he put on mettle when
he saw the bulls."

The hymn to which this verse belongs has been
much discussed by the exegetists and been interpreted
in many ways; for literature connected with it, see
Oldenberg, RV. Noten II, p. 318. I agree with him and
Geldner (Wed. Studien 2) in their opinion that it deals
with the story of a Brāhmaṇa couple and a chariot-race.

The subject of ācaraḥ in pāda a above is the bull,
vṛṣabha, that is mentioned in the previous verse as running—āramhata pādyābhīḥ kakūdnāṁ. And hence
I interpret kapardī as 'wearing cowries' instead of as
'wearing a braid, zottig' (Roth, Geldner, Oldenberg,
etc.) as this latter epithet is unintelligible to me in
connection with a bull. The custom, on the other hand,
of ornamenting bulls and oxen with strings of cowries
fastened round the neck is fairly wide-spread in India,
and I conceive that this must have been the case with
Mudgala’s bull also, dâru in the second pâda refers, of course, to the drughana or block of wood mentioned in the next verse.

It has been suggested by Oldenberg (i.e.), perhaps with a view to get over the difficulty caused by the word kapardî (which he interprets as ‘wearing a braid, zōttig’), that the subject of acarat is not the bull but Mudgala. This does not seem to be correct; for I believe with Geldner that Mudgala was too old to take part in a chariot-race and that the chariot was in fact ridden by Indrasena with Keśini as charioteer; see the article on Indrasena that follows below.

4, 3, 11: ṛṭenaśrīr ny āsan bhidāntah
sām āñgriraso navanta gōbhīh |
śunām nāraḥ pāri sādava uṣāsam
āvih svār abhavaj jāte agnāu ||

"Properly did they burst open the rock, shattering it. The Aṅgirases lowed with the cows. Pleasingly (i.e., with pleasing results; well) did the men worship the Dawn; the sun made himself manifest when Agni was born." The explanation of pariṣadana as ‘umlagerten’ by Roth, Grassmann and Geldner (RV. Uebersetzung) seems to me to be hardly satisfactory; and I prefer to follow Bhaṭṭabhaskara who has paraphrased pariṣadana in TB. 3, 1, 2, 9 as parita upāsyaṃ (cf. also Mahidhara on VS. 5, 32) and regard pariṣadana here as equivalent to paryupāsāmeakrire. Compare 7, 76, 6: prāti tvā stōmaṁ iṣṭate vāśiṣṭhā uṣarbūḍhah subhage tuṣṭuvāṃsah | gāvāṁ netri vājapati na ucchōṣah sujāte prathamā jarasva: 7, 78, 2: prāti śīm agnir jārate sāmīddhah prāti vīprāso matibhir gṛṇāntah | usā yāti jyotiṣā bādhamānā vāsva tāmāṃsi duritāpa devi: 7, 80, 1: prāti stōmebhir uṣāsam vāśiṣṭhā girbhir vīprāsaḥ prathamaḥ abudhram. The expression ‘the men worshipped the Dawn’ indicates that the Dawn showed herself at that time when Agni was born, that is, was kindled
before daybreak. The kindling of Agni, the coming of the Dawn and the rising of the sun are referred to in other verses also of the RV, for instance in 7, 72, 4: vi vêd uchânty aśvina uśāsah prā vām brûhmâni kârāvo bharante | ārdhvām bhûnam savitā devō aśred bhrâd agnûyah samûdhâ jarte ; 7, 77, 1-3: ūpo suruec yuwatir nā yosā vîsvam jîvam pûrṇâvânti carâyai | ábhûd agnî samûdhe mânûṣânam âkar jyôtir bûdhamaṇâ tâmââṃsi || vîsvam prati c sa prâthāh ūd asthâd rûsad vâsa bûhratî sukram asvait | hârânyavarnâ sudrûṣikasandrag gâvâm mālā netry âhnâm arocâ || devânâm cûkṣuḥ subhâgâ vâhantâ svetâm nûyanî sudrûṣikam âśvam | uṣā adarśi ; 7, 78, 2-3: prâti sîm agnîr jarte sâmûdhah prâti vîpásar matibhir garnântah | uṣā yûti jyôtiśâ bûdhamaṇâ vâsa tâmââṃsi durâtiṣṭa deva || etâ u tiyân prâty adhitran purâstâj jyôtir yâchhantu uṣâso vibhââtih | âjîjñan sûryam yajnân agnîm apâciuam tânám agâd âjûśtam : 1, 113, 9; ūso yûd agnîm samûdhe cakârtha vi yûd åvaś cûkṣasã sûryasya. But while these passages represent Agni as showing himself (as being born) after the Dawn, the verse 4, 3, 11 makes out that Agni was born first and the Dawn afterwards; compare also 7, 9, 3: citrâbhûnur uśâsām bhâty âgre.

AV. 3, 15, 4: imâm agne jaraṇiṁ mînṛsō no yâm âdhvânam âgâma dûrâm | sûnâm no astu praṇanâ vikrâyâs ca pratipâyuḥ phalînâm mā kruṇottu | idâm havyâm samvädânau juṣṭethâm sûnâm no astu carîlâm utâṭhân ca ||

'Sprinkle. O Agni, this our path, this road which we have followed from a distance. May our bargain and sale be pleasing (i.e., turn out favourable); may the barter make me abounding in fruit (i.e., may the barter be fruitful to me). Do ye two enjoy this oblation in concord. May our transaction and trading be pleasing (i.e., favourable).’
offence or Verdruß; see Apte. Accordingly I take the
verb meṣ in the sense of 'to sprinkle,' a meaning which
the author of the Dhātupātha assigns to it, but of its use
in which no example has been up to now met with. The
expression 'sprinkle this our path' means probably
'make our path smooth and easy to travel'; compare
the expressions tānunāpāt pathā pāśya yānān mādhva
samaṇḍān svadaya suṣikva in RV. 10, 110, 2; a no
dadhikrāh pathyām anaktu in 7, 44, 5; and mādhvādyā
devō dezēbhya devayāṇān patho anaktu in TB. 3, 6, 2, 1.
RV. 7, 70, 1: a visvavārā 'śvinā gatam nah
prā tāt sthānam avācī vām pr̥thiḥyām
aśvo nā vājī śunāpr̥ṣṭhoh asthād
a yāt sādāthur dhruvāse vā yonim ||

"Come, O ye Aśvins that have all desirable things;
this your place in the earth has been praised. Like a
powerful horse, it stood up with pleasing (i.e., pleasure-
giving; comfortable) back on which you sat as if settling
permanently in a house." śunāpr̥ṣṭhoh = priyāpr̥ṣṭhah
or vitāpr̥ṣṭhah which is used many times in the RV as
an epithet of aśva, aṭva, hāri, etc.; see Grassmann s.v.
This word does not signify 'schlichten Rücken habend'
(Roth in P.W.) or, 'dessen Rücken eben ist' (Grassmann)
but means 'having a pleasing (i.e., comfortable) back';
compare the word suṣadāh 'easy or comfortable to sit
upon' that is used as an epithet of arvan in VS. 11, 44:
āsūr bhava vājy ārvan pr̥thiḥ bhava suṣadas tvām.
Compare also ṣaṃgāsāḥ ṣavāḥ in RV. 7, 97, 6; tām ṣaṃgā-
sa aruṣāso ṣavāḥ bhṛhaspātim sahāvāho vahanti and ṣaṃgā
hāri in 8, 2, 27: ēhā hāri brahmayūja ṣaṃgā vakṣataḥ
sākhāyam.

2, 18, 6: ṛṣītyā navatvā yāhy arvān
ā śatēna hāribhir uhyāmānaḥ |
ayūm hi te śunāhotreṣu sōma
indra tvāyā pāriṣikto mūḍāya ||

"Come here drawn by eighty, by ninety, by hundred
horses. This Soma-juice, O Indra, has been poured out
for thy pleasure, by (the priests) who have pleasure in offering sacrifices."

2, 41, 14: tvrò vo nādhūmaṁ ayāṁ
śunāhotreṣu matsarāḥ |
etāṁ pibata kāmyam ||

"For you is this exhilarating, sweet, and sharp (Soma-juice) with the (priests) who have pleasure in offering sacrifices; drink this beloved (drink)."

2, 41, 17: tvē viśvā sarasvati
śrīyūṃsi devyāṁ |
śunāhotreṇa matsva
prajāṁ devi dididdhi nah ||

"On thee, O goddess Sarasvati, depends all longevity. Delight thou with (the priests) who have pleasure in offering sacrifices; confer children on us."

The exegetists have explained the word śunāhotreṣu in all the above three verses\(^{1}\) as a proper noun (Śāyāna does so in 2, 41, 14 and 2, 41, 17 only; in 2, 18, 6 he interprets śunahotreṣu as sukheṇa kāyate soma yebhir iti śunahotreṇa pārtrasiṣeṣaṁ)—an explanation for which there does not seem to be any necessity. For, just as the word śunapṛṣṭha is equivalent to vītāpṛṣṭha, in the same way does the word śunahotra (śunam hotre yasya) seem to be equivalent to the word vītihotra (vīṭīḥ hotre yasya) "he who has pleasure in sacrifices," i.e., "he who takes delight in offering sacrifices to the gods," which occurs in 1, 84, 18: kō maṁsate vītihotrah sudevaḥ and 2, 38, 1: áthābhajad vītihotrāṁ svastāṁ with the signification of 'priest'. This meaning, 'priest' suits śunahatra also in the above verses, and there is thus no necessity to regard it as a proper name.

The word śuṇa occurs further in the compound ducchunā which means 'unpleasantness,' vipriya or duḥkha, and in the denominative verb ducchunāy, formed

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\(^{1}\) The word śunahotra does not occur elsewhere.
from the above, meaning 'to cause unpleasantness or discomfort.'

The word śuna that forms part of abhiśunatara in T. Br. 1, 7, 1, 6: tuṣ samalabhetām | saḥ śmāḥ abhiśunatara bhavat means, as explained by the commentator Bhāṭṭabhāskara, balena abhiśvṛddhāḥ and is clearly derived from the root śū, śvay 'to swell.' It is thus quite a different word and unconnected with śuna meaning 'dear; own.'

śuna thus signifies originally, as I hope is clear from the foregoing, priya, 'dear, agreeable,' etc., and secondarily, 'own.' The meaning sukha assigned to it by the author of the Nighantu seems to be but an approximate equivalent of the original priya, and, like all approximations, not quite accurate.

§ 3

irāsenā

The word irāsenā occurs in one place only, in stanza 3 (ūt sma vāto vahati vāso asyā udbhārathāṁ yād ājayat sahāśram | rathir abhūn mudgalāṁ gāviṣṭau bhare kṛtāṁ vy aced irāsenā) of RV. 10, 102. This hymn is obscure and the most diverse views have been held about it. According to Yāska (Nirukta 9, 23-24,) the hymn refers to a battle or race, while according to Saḍguruśisya (p. 158 of the Sarvāṇukramani, Macdonell's edition), it refers to the pursuit by Mudgala of some thieves who had stolen his oxen.

Bergaigne (II. 280 ff.), however, thought that the hymn depicts liturgical symbolism, Henry, (J.A. 1895, II, 516 ff.), that it describes the phenomena that occur on
earth and in the sky during a thunder-storm, and Bloomfield (ZDMG. 48, 541 ff.), that it refers to heavenly, that is, meteorological events. This is the opinion of Profs. Macdonell (Vedic Index, 11, 167) and Keith (JRAS. 1911, 1005, n. 1) also. Geldner (Ved. St. 2. 1 ff.), Pischel (ibid., 1. 124), von Bradke (ZDMG. 46, 445 ff.), Schröder (Mysterium und Minus 347), and Oldenberg (RV. Noten, II, 318), on the other hand, opined that it is an ākhyāna or itihāsa hymn, and that it describes a chariot-race in which Mudgala's wife took prominent part. For literature connected therewith see Oldenberg, l.c.

According to the last-named scholars (Geldner and others), īndraśenaḥ is a proper name denoting the wife of a human being, of Mudgala, and is the equivalent of the word Mudgalāṇī that is used in stanzas 2 and 6 of the hymn. According to the first-named scholars (Bergaigne and others), on the other hand, īndraśenaḥ denotes the wife of Indra. This 'wife' is, in the opinion of Bergaigne, the prayer addressed to Indra ('la prière à Indra dans son union avec Soma'), and in the opinion of Bloomfield,1 Macdonell and Keith,2 his bolt (vajra).3

In JRAS. 1910, 1328 ff., the late Mr. F. E. Pargiter attempted to throw some light on this hymn with the help of certain details contained in the Purāṇas about Mudgala, who is, according to the Nirukta (9. 2. 3. 3.) and the Sārvāṇukramani, the son of Bhṛmyaśva and the author of this hymn. With the help of these details, Mr. Pargiter constructed the following genealogy:

1 mudgala (=mudgara, hammer) denotes, according to Henry (p. 518 l. c.), Indra, and according to Bloomfield, Indra's vajra.
2 This is the opinion of Sāyana also.
3 Referring to Vaitāna-sūtra 15. 3; Gop. Br. 2. 2. 9; Āpū. SS. 11. 3. 14; and TA. 3. 9. 1; śenāḍrasya dhēnā Bhāspātīḥ. Bloomfield has shown at length, in pp. 549-552 l. c., that Sena is the wife of Indra and that the Indrasena of stanza 3 is the same as this Senā.
And from this genealogy, he arrived at the following conclusions respecting the persons named in the hymn:

1. Mudgala was a rāja of the North Pañcāla dynasty and yet might also be regarded as a ṛṣi.

2. Mudgalāṇi, whose name is not mentioned, was obviously Mudgala’s wife, as is generally agreed.

3. Indrasena was the daughter-in-law of Mudgala, being the wife or rather the queen of his son Brahmiṣṭha.

4. Vadhrī, in stanza 12, seems to refer to Indrasena’s son and Mudgala’s grandson Vadhrīṣva.

5. Keśi, mentioned in stanza 6, was the sārathi or charioteer who drove Mudgalāṇi in the race.

Mr. Pargiter was therefore disposed to interpret the hymn in accordance with the above conclusions.

In the note referred to above, Mr. Pargiter collected the information given by the Purāṇas about Mudgala only and did not bring out anything new about Indrasena, although Geldner had long ago pointed out that her name occurred in the Mahābhārata (Calcutta ed., 3. 113. 22; 4. 21, 11) where she is described as Nārāyani and as the wife of Mudgala. In the Kumbakonam edition of the Mahābhārata, these stanzas are found on p. 186 of the Vanaparvan (Ch. 114; 23, 24) and p. 47 of the Vīrātaparvan (Ch. 24; 19-22). In both these places, this text has Nālāyani instead of its doublet form Nārāyani; and it thus indicates that Indrasena the wife of Mudgala was the daughter of Nala. She must therefore be
identified with the Indrasena who, we read in the Nalopakhyanam, was born to Nala of Damayanti.

This inference is confirmed by the following story found in chapters 212 and 213 of the Adiparvan (p. 359 ff.), where it is related by Vyasa to King Drupada with the object of overcoming his repugnance to the marriage of his daughter with five men (the five Pandava brothers):

"Krṣṇā, the daughter of Drupada, was, in her former birth, known as Indrasena. She was then the daughter of Nala and was married to the rṣi Maudgalya who was old and mere skin and bones, who was reeking with a smell which was other than pleasant, whose hair had become white and the skin furrowed with wrinkles, who was afflicted with leprosy, whose skin and nails were peeling off, who was repulsive to look at and who was extremely irritable, harsh, jealous and fanciful. The blameless Indrasena used to serve her husband faithfully and to eat what was left of his food (uc-chiṣṭa) after he had eaten. One day, the thumb of Maudgalya came off when he was eating his food; and Indrasena, when she sat down to the remnants, unconcernedly threw it away and consumed the food left without any feeling of disgust. Her husband was much pleased at this act of wifely devotion, said that he would grant her a boon, and asked

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4 Damayantyā saha Nalo vijahurā 'māropamah ||
janayāmāsa ca tato Damayantyām mahāmanāḥ |
Indrasenam sūlaṁ cāpi Indrasenām ca kanyakām ||
Mahābhārata, 3. 54. 48-9.

5 The husband of Indrasena is represented in Mahābhārata, 4. 24. 21 as being aged more than one thousand years.

6 esa Nālāyantā parvam Maudgalyam sthaviram putim |
avadhayāmyaśa tadā kuśthinam tām aninditā ||
tvag-asthi-bhūtam katukām lōlam iśrīyaṁ sukopaṇam |
sugandhetara-ganadhāyam vali-palita-mūrdhajam ||
sthaviram vīrikākāram śīramāṇa-naka-tvacam |
nekiśṭam upabhūjāṇā paryupāste mahā-munim ||
Adiparvan, Ch. 212; 4-6.
her often what she desired. Indrasena, being thus frequently urged, begged of the rśi that he should sport with her, first dividing himself into five persons, and later becoming one again.

"The rśi, owing to the power of his austerities and his yoga, accordingly sported with Indrasena for many years, now making himself into five men and again as one man, in Indraloka, Meru and other places. Indrasena thus came to the forefront of pativratās in the same way as Arundhati and Sītā; and she attained a greater distinction in this respect than even her mother Damayanti."

"While the rśi Maudgalya thus played with Indrasena, many years elapsed and he became weary of sensual pleasures. He therefore resolved to abandon this luxurious course of life and to practise austerities in a retired place. On this resolve being communicated to Indrasena, she prostrated herself before the rśi and earnestly besought him not to leave her as her craving for sensual pleasures was still unsatisfied. The rśi grew wroth at this bold and impudent request and uttered a curse that she should be born as the daughter of Drupada, the king of the Pañcālas, and have five husbands.

"Grieving at this curse, and with her craving for sensual pleasure unsatisfied, Indrasena, too, repaired to a forest and practised austerities in order to please Śiva. That god, being pleased with the austerities, showed himself to Indrasena and conferred a boon on her that she would, in her next birth, have five husbands."

It should be noted that the wording of the text, Damayantīś ca mātus sā viśeṣaṁ yayau, informs us in an unmistakable way that Indrasena, who is described as

\[\text{eka-pattī tathā bhūtvā sadāvāgre yathavīti} \]
\[\text{Arundhativa Šīteva bhūtvā-patīrataḥ} \]
\[\text{Damayantīś ca mātus sā viśeṣaṁ adhikam yayau} \]

Ibid.: Ch. 212: 25.

7 The text, I may here note, calls Maudgalya's wife Mahendra-

senā in one place (I. 212. 17).
Nalayani and as the wife of Maudgalya, was the daughter of Damayanti.

This story is very interesting and confirms the correctness of Geldner’s interpretation of RV. X. 102 in several respects:

1. Thus, it is clear from the above story that Indrasena, mentioned in stanza 2, is the same as the Mudgalani mentioned in stanzas 2 and 6, and that she is the wife of the Mudgala mentioned in stanzas 5 and 9 and not his daughter-in-law as Mr. Pargiter would believe.

Mr. Pargiter seems to have been misled here by the use of the word Mudgala instead of the more correct form Maudgalya. Such laxity however in the matter of adding patronymic suffixes is fairly common not only in the epics and Puranas, but in the RV also. See for example, ZDMG. 42, p. 204 ff. where Oldenberg has shown that the word vasiṣṭha is used in the RV to denote not only the original Vasiṣṭha but his descendant as well.

As regards the word Mudgala itself, we have already seen above that the Mahābhārata in one place (III. 114. 24) uses that word to denote Mudgala’s son (who, in 1. 212, 213 is called Maudgalya). Similarly, it relates in the Vanaparvan (Ch. 261) the story of a Mudgala (whether the same as Indrasena’s husband or a different person, there is no means of saying) who was offered, because of his zeal in giving gifts, the privilege of going to heaven in his mortal body (satarīva-swarga) but refused to avail himself of it. In this story, the hero is called Mudgala (in III. 260, 38; 261, 3, 11, 14, etc.) and Maudgalya (in III. 261, 6, 14, 25, 33 etc.) indifferently. And in the Bhāgavata, X. 21. 34, the word Mudgala is used of the father of Divodasa, i.e., to denote Vadhrayaśva, the grandson of the original Mudgala.

There is thus no doubt that the Mudgala mentioned in stanzas 5 and 9 of RV. X. 102 is identical with the
Mudgala of Mahābhārata III. 114. 24, with the Maudgalya of ibid. I. 212-213 and with the Brahmiṣṭha\(^a\) (son of Mudgala) of Mr. Pargiter's genealogical table.

2. The story also supports the opinion of Geldner (p. 1) and Oldenberg (p. 318; n. 2) that Mudgala was a Brāhmaṇa against those of Henry and Pargiter who believed that he was a king.

3. The story gives, as can be seen above, a graphic description of the decrepitude of Indrasena's husband Mudgala, a point about which Bloomfield and Oldenberg were inclined to be sceptical.

Mudgala's decrepitude is thus well-attested and may be regarded as a certain fact. It is not however quite so certain that it was this decrepitude which, as Geldner would believe, prevented him from riding the chariot himself in the race and led him to substitute his wife Indrasena in his stead. A passage\(^b\) of the Kāṭhaka-sāhrīṭā (X. 5; Vol. 1, p. 130) which relates the story of a chariot-race between Vāmadeva and Kusidāyi shows that it was not unusual for women to take part in such

\(^a\) I am, however, very doubtful that Mudgala's son was named Brahmiṣṭha. From the footnotes given by Mr. Pargiter on p. 1329 loc. cit., it can be seen that, out of eight Purāṇas which he has used to construct the genealogy in question, only two contain the word brahmiṣṭha. In both these places, it is preferable to look upon this term as a common noun (=the best of Brāhmaṇas; a brahmarsī) rather than as a proper name. The corrupt text of the Harivamśa, too, which uses the word brahmarsī in this context favours this view.

Ludwig has, in his *Rgveda-übersetzung* (III. 171), set down a table, where he has shown Vadhryaśva, the father of Divodāsa, as the son of Devavan, - a view accepted by Macdonell (*Vedic Index*, I, 376). Though there is not much evidence in favour of this view, too, I have here provisionally adopted it for lack of a better-attested genealogy.

\(^b\) Vāmadevaś ca vai Kusidāyi catmanor ājīn ayatām | tasya Kusidāyī purvasyātīdṛutasya kīharaṁ ny amṛut | sā dvitiyam upa paryā vartata | īśuṁ vā . . . aksatam vā chetṣyāmīti | sa Vāmadeva ukhyam āgntim atibhaḥ . . . ॥
races. Indrasenā too, who was the daughter of Nala, a noted charioteer,\(^\text{11}\) must naturally have known more of chariots and their driving and of races than her husband the Brāhmaṇa ṛṣi. These facts offer, in my opinion, sufficient explanation as to why Mudgala did not himself ride in the race but sent his wife Indrasenā instead as rider.

4. In interpreting stanza 6 of the hymn, Geldner has followed Sāyaṇa in thinking that Mudgalānī (i.e., the wife of Mudgala; Indrasenā) was both the rider (ṛathī) as well as the charioteer (sārathī) in the race. He has therefore accepted (p. 8) Sāyaṇa’s dictum\(^\text{12}\) that the word keśi in that stanza stands really for the feminine form keśini and means ‘having beautiful hair’. Further on, however, Sāyaṇa has given another explanation\(^\text{13}\) according to which Keśini was the charioteer. I am disposed to think that this last explanation is correct and that this Keśini is, perhaps, identical with the Keśini who, in the Nalopākhyāna,\(^\text{14}\) was employed by Damayanti to observe and report to her the actions of Bāhuka (i.e., Nala), and to carry messages to him.

5. Regarding Geldner’s interpretation of stanza 11 of the hymn, an interpretation which is not acceptable to Bloomfield, Oldenberg and Pargiter, the story related above shows that the sense which Geldner attached to the first half of that stanza is quite correct, so correct as to be surprising when one bears in mind that Geldner did not know of the above Mahābhārata story. He has there rightly interpreted the sentence pariṣṭetva patividyam ānat and has remarked that after winning the race and thus pleasing the old Mudgala, the net advantage gained by Indrasenā was not much to speak of, and that, on the whole, she was rather disappointed

\(^\text{11}\) Mahābhārata, Vanaprastha, 64, 2; 69, 28-31; 70, 18, etc.
\(^\text{12}\) keśiti sārathyābhiprāyena pullīṅgatā |
\(^\text{13}\) athavā keśi keśini sārathī asya |
\(^\text{14}\) Mahābhārata, III. Ch. 72, 73.
than otherwise. The correctness of this opinion is fully borne out by the above story which relates, as we have already seen, how Maudgalya was pleased with his wife, offered her a boon, sported with her as she desired, but left her before her desires were satisfied and thus disappointed her.

6. In the light of what has been said above, Mr. Pargiter's opinion that vādhri in stanza 12 refers to Indrasena's son seems to be untenable.

The above story is not found in Ganapat Krishnaji’s edition of the Mahabharata, with Nilakantha’s commentary, published in Bombay, but seems to occur in some editions of Northern India. It is followed in the Kumbakonam edition (Ch. 214) by another story, known as Pañcendropākhyaṇa (‘Story of the five Indras’) which is found in the Bombay edition (Ch. 197) and is as follows:

The gods (devah) were once engaged in celebrating a sacrifice of many years’ duration in the Naimisha forest. Once they saw a golden lotus floating in the Ganges river; and Indra, being curious about its origin, went up the bank of the river until he came to a place where a most beautiful and radiant woman was standing in the water weeping and letting fall tears into the river which at once turned into golden lotuses. Seeing this, Indra was struck with wonder and asked her who she was and why she was weeping. She replied, “If you follow unfortunate me, you will know who I am and why I am weeping.” She then led the way, Indra following, to the summit of a mountain where Indra saw a handsome youth playing a game with a radiantly beautiful woman. As this youth took no notice of Indra but continued to play, Indra became angry and said, “Know, O man, that I am Indra and that this universe is mine and obeys my will.” The youth who was no other than Śiva, then made Indra enter into a cave where he saw four others like himself.

18 This story is, in parts, reminiscent of that related in Keno-panisat (khandā III).
who had all formerly been Indras. Śiva then said, “You will all five be born human beings and do work on behalf of the gods; this woman too will be born one and will be your wife.” The former Indras then prayed that in that case their fathers should be gods while Indra entreated that a son born to him may be allowed to take his place, and work with the other four, on the earth.

This story, too, was related by Vyāsa to Drupada; and Vyāsa, after relating the story, added that the five sons of Pāndu were the five Indras and his daughter Krṣṇā, that woman.¹⁶

This story corroborates, though in a very unexpected way, the opinion expressed by Bergaigne and Bloomfield that the word indrasenā denotes the wife of Indra, while the Indrasenopākhyāna that precedes it in the Kumbakonam edition shows that the opinion of Geldner (and others), that indrasenā denotes Mudgala’s wife, is justified. The two Mahābhārata stories together thus show that Bergaigne (partially) and Geldner were both correct in the views that they held regarding the word indrasenā.

* * *

In the course of the above discussion, we have met with the names of two women, Damayanti and Indrasenā, who were regarded as patterns of pativrata. Compare Mahābhārata, III. 114. 22-24:

Śāntā caitam paryacaraṇa narendra
khe Rohini Somam ivānukula ||

Arundhati vā subhāgā Vasīṣṭhān
Lopāmudrā vā yathā hy Agastyaṃ |
Nalasya vai Damayanti yathābhūd
yathā Śacī Vaiḍhatarasya caiva ||

¹⁶ The Kumbakonam edition contains some more stanzas in which it is said that this woman was the daughter of Nala.
Nalayani cendrascena babhūva
vaṣya nityam Mudgalasyājamidha
yathā Sitā Daśaratha mahātmara
yathā tava Draupadi Pāṇḍuśṇa
tathā Sānta Rṣyaśṛṅgaṁ vanastham
prītya yuktā paryacarana narendra

and ibid. IV. 24. 17-23:

duhitā Janakasyāsid Vaidehi yadi te śrutā
patim anvacarat Sitā mahārānyā-nivāsinam
vasanti ca mahāranye Rāmasya mahiśi priyā
Rāvaneṇa hṛtā Sitā rākṣasībhīṣ ca tarjita
sā kliśyamāṇā suśrṇa Ṛśmam evānvaṇḍaya

Lopāmudrā tathā bhīru bhartāram rṣisattamam
bhagavantam Agastyam śa vanāyaivaṇḍaya

Sukanyā nāma Śrīvāti Bhārgava-eyavānam vane
valmika-bhūtam sādhi śi tam anvapadyata bhāmini

Nalayani cendrascena rūpenāpratimā bhūvi
patim anvacarat vṛddham purā varṣa-sahasriṇam

Nalāṁ rājanam svālha Damayanti vanāntare
anvagacchat purā Kṛṣṇe tathā bharīṁs tvam anvagāh
yathaitāḥ kirtita nāryo ṛṣpavatyaḥ pativrataḥ
tathā tvam api kalyani sarvaiḥ samuditaṁ guṇaiḥ

These two were related to each other as mother and daughter. It is therefore interesting to find in this connection that Ahalyā (wife of Gautama and mother of Śatānanda and others) who is regarded as a pattern of chastity,17 was the daughter of Vadhryaśva son of Indrasena (Bhāgavata, IX. 21. 34).

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17 See Apte's Dictionary, s.v. ahalyā.
We can now rewrite Pargiter's genealogical table as follows:

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<table>
<thead>
<tr>
<th>Bhṛmyaśva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mudgala</td>
</tr>
<tr>
<td>Devavān = Indrasenā</td>
</tr>
<tr>
<td>Vadhryaśva = Menakā</td>
</tr>
<tr>
<td>Divodāsa</td>
</tr>
<tr>
<td>Ahalyā = Gautama</td>
</tr>
</tbody>
</table>
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Of these names, all except Bhṛmyaśva, Nala, Damayanti and Menakā are found in the RV.

§ 4

ṣagmā

This is an infrequently used word that occurs in about ten passages in the RV and in about the same number of passages in other Vedic texts. It is enumerated by the author of the Nighaṇṭu amongst sukha-nāmāni (3, 6) along with śiva, syona, śam and other words. Sāyaṇa, in his RV commentary explains it mostly as sukha or sukha-kara, but in two places (7, 97, 6; 8, 2, 27) gives the alternative explanation of ṣaktā; Bhāṭṭabhāskara explains it as sukha or samartha and as ṣakti-viśeṣa in his commentary on TS. 1. 8. 22. 2. and TB. 1. 5. 5. 1, while Uvaṭa and Mahīdhāra know nothing of ṣaktā or samartha and explain the word as sukha or sukha-kara in their commentaries on VS. 3, 43; 4, 2 and 29, 45.

Roth, in the PW, points out that the word is derived from the root ṣak 'to be able' and explains it as 'hilfsreich, mittheilsam, entgegenkommend, gültig, fromm' while Grassmann has assigned to it the meanings
'vermögend, stark, kräftig.' Similarly, Ludwig too translates the word as 'kräftig, helfend, wirksam, stark' in his RV. Ueber., while Oldenberg translates it as 'mighty' in 1, 143, 8 (SBE. 46), but as 'Glück' in Ind. St. 15, 74. Likewise, Geldner, in his RV. Glossar, explains it as 'Glück bringend, heilsam, erfolgreich, günstig'; but in his RV. Ueber., he has given up this view and, following Grassmann and others, translated the word as 'tüchtig.'

Now it seems to be plain that the word šagmā is derived from the root šak 'to be able'; but it is also equally plain that the meaning 'mighty, kräftig,' or 'tüchtig' does not fit into the context in RV. 7, 54, 3: šagmāya vah śāntyai prápadye śivān šagmān śāmyoh śāmyoh; 4, 2: diḥātapāsos tanūr asi tāṃ tvā śivān šagmān pāridāde; Av. 19, 8, 2: aśāvaimāṇi śivānī šagmānī saha vōgam bhajantu me; 14, 2, 17: aghoracaksur āpatighnī syonā şagmā suśēvā; 4, 27, 3: šagmā bhavantu maruto vah syonāh; and Śāṅkh. GS. 3, 5, 1: šagmān śagmān śivān śivān kṣemāya vah śāntyai prápadye points to the conclusion that šagmā is a synonym of śiva. The Brāhmaṇa passage, tāṃ tvā śivān śāntām šagmān sasukhām sādhisvān vā, too, cited by Uvaṭa in his commentary1 on VS. 4, 2 shows that the word was so understood in the time of the Brāhmaṇas; and since this meaning fits well into the context in all the passages

1 Uvaṭa merely calls it śruti; but one can understand clearly from the way in which the passage is cited, that he is citing from a recension of the Śat. Br. The corresponding passage of the Ajmere edition reads as tāṃ tvā śivaṃ šagmān paridadha iti tāṃ tvā śivām sādhvām paridadha iti evaśad āha.
in which it is used (as will be shown presently), there is no doubt that the author of the Nighantu as also Uvata and Mahidhara are right in explaining the word as śiva, sukha, or sukakara.

1, 130, 10: sa no nāvyebhir ṛṣa-karmann ukthaḥ
pūrān dartak pāyūbbhiḥ pāhiṣagmaiḥ
divodāsēbhīr indra stāvano
vāvrdhītā ahobhir īva dyaiḥ ||

“O thou of strong deeds (praised) with new hymns, protect us with thy auspicious protections, O shatterer of forts. Praised by the Divodāsas (i.e., the descendants of Divodāsa) do thou, O Indra, wax mighty day by day like Dyaus”.

After ukthaḥ in pāda a, I supply the word stāvanaḥ from c; compare Sāyaṇa and Geldner, RV. Ueber. The import of pāda d is not clear. Grassmann, Ludwig and Geldner construe āhobhir īva with dyauṣ and translate the expression as ‘durch Strahlen wie der Himmel’, ‘wie mit [in] den tagen der himel’, and ‘wie der Tag mit der Tageszeiten’; so does Sāyaṇa also who explains it as dyauḥ dyotana-sīla ādityah āhobhiḥ prasiddhiḥ yathā pravṛddho bhavati. This is not very satisfactory, and I therefore think that it is preferable to construe āhobhiḥ with vāvrdhītāḥ and regard dyauṛ īva only as forming the upamāna. The meaning of the pāda therefore is, ‘O Indra, may thy might increase day by day (so as to equal or surpass) that of Dyaus’. Compare in this connection 4, 21, 1: ā yātv indraḥ . . . vāvṛdhanās tāviṣir yāsyā pūrvar dyauṛ nā kṣatram abhībhūti puṣyāt “May Indra come who, developing his many strengths, increase, like Dyaus, in might overcoming those of others.”

The expression saṃmaiḥ pāyūbbhiḥ in b is equivalent to śivaḥ pāyūbbhiḥ used in 8, 60, 8: śivēbhīḥ pāhi pāyūbbhiḥ; compare also 1, 143, 8: śivēbhīr nāḥ pāyūbbhiḥ pāhi saṃmaiḥ and 6, 71, 3: ādabdhebhīḥ savālaḥ pāyūbbiḥ
tvām śivēbhir adyā pāri pāhi. Compare also the word saūbhagebhīh in 1, 112, 25: dyuḥhir ak Śvabhīh pāri pātan asmān āriśebhir āśvinā saūbhagebhīh.

1, 143, 8: áprayucechann áprayucchadbhir agne śivēbhir naḥ pāyūbhīh pāhi saṃmāh |
ādabhbhik ādrāpītebhīr īṣṭe
'nāmiśadbhbhīḥ pāri pāhi no jāh ||

"Protect us, O Agni, never failing, with watchful, auspicious, beneficent protections. O thou sacrifice, protect our children with unwinking [i.e., always watchful] undeceived heedful (protections)." The meaning of īṣṭe (so, without accent according to the Padapātha) in pāda c is not clear. Being unaccented, it must be a vocative of īṣṭi and mean either 'O thou our wish' (this is how Oldenberg understands it, SBE. 46, 158; see also Sāyaṇa) or 'O sacrifice.' I am inclined to think that neither of these two meanings is correct and that the RV poet had something quite different in his mind. īṣṭa is found similarly used in 6, 8, 7 also, ādabhbhīkī
tāva gopābhir īṣṭe 'smākan pāhi triśadhastha śūrin. In both places, Geldner (RV. Üeber. 1, 183) is inclined to think that the word used is īṣṭē, short for īṣēbhīh, and that it means 'dear' and is an attribute of pāyūbhīh or gopābhbhīh.

5, 43, 11: ā no divō bhoktāḥ pārvatād ā
sārasvati yojātā gantu yajnām |
hāvāṁ devi jujūṣūṁ āghrācī
daṃmāṁ no vácaṁ uṣati śrutu ||

"May the adorable Sarasvatī come to our sacrifice from the high heaven, from the mountain. May she, rich in ghee, and showing favour to our invocation, listen lovingly to our auspicious hymn". Regarding saṃmāṁ vácaṁ in pāda d, compare saṃtamiṁ vácaṁsi and saṃtamiṁ ghīḥ etc. in 6, 32, 1: saṃtamiṁ vácaṁsy āśā sthāvirāya takṣam; 5, 42, 1: prā saṃtâmā várunāṁ didhitī gir mitrāṁ bhagam adhitim nūnāṁ asyāh; 5, 43,
8: ácchā mahe brhati sāmtamā gir dūtō nā gantu; 1, 76,
1: bhūvād agne sāmtamā kā maniṣā and 8, 74, 7: sā [sc. matih]
et agne sāmtamā cāniṣṭha bhavatu priyā.

6, 44, 2: yāḥ sagmās tuviṣagman te
rāyō dāmā matinnām |
somah sutōh sā indra te
'stī svadhāpate mādah ||

"O thou most beneficent, the beneficent intoxicating Soma, giver of riches and hymns, is pressed for thee, O Indra, lord of strength ". Compare the epithet sāmtamaḥ applied to mādah in 9, 104, 3 and to Indra in 8, 53, 5: ā sāmtama sāmtamābhir abhiṣṭōbiḥ; compare also 1, 171,
3: utā stutō maghavā sāmbhavisthah.

6, 75, 8: rathavaḫanaṁ havir asya nāma
yātrāyudham niḥtam asya vārma |
tātā rātham upa sagmām sadema
viśvāḥ vayāṁ sunauṣasyaṁanāḥ ||

"havir (−dhāna) is the name of this chariot-carrier (i.e., of the waggon which carries the chariot) in which is placed the weapon and coat of mail of this (warrior). May we with well-disposed mind always place in it the beneficent chariot." I follow Uvāṭa and Mahūdhara (VS. 29, 45) in regarding havir in pāda a as a contraction of havir-dhāna; see also Geldner, Ved. St., 2, 275. havir-dhāna denotes the waggon which carries the havis or oblation; and the chariot-waggon is so called here because the chariot itself as also the weapon and armour are regarded by the RV poet as forming the oblation which the warrior-sacrificer uses in the battle-sacrifice.

Regarding the expression sagmāṁ rāṭham in c, compare the epithets sukhā and sukhātama that are applied to rātha in many RV verses (for references see Grassmann, s. v. sukha), and also the epithet sacanās that is applied to it in 1, 116, 18: revād uvāha sacanāḥ rāṭha vām. Compare also the epithet vāhiṣṭha 'most
comfortable' in 4, 14, 4: "أَوَّلَمْ يَحْبُسْهَا إِلَّا تَهْلِكَ وَاحَةَ أَشْتَدَاهَا.

7, 54, 3: vāstosc pate šagmāya saṃsūdā te
sakṣimāhi ranvāya gātumātyā |
pāhi kṣema utā yoge vāram no
yūyām pata svastibhiḥ sādā nah ||

"May we, Vāstospati, be joined with thy company that is beneficent, pleasant and continuing. Protect us well when we are quietly enjoying or acquiring property. Do ye protect us always with (your) blessings."

7, 60, 5: imē cetāro anṛtasya bhūrer
mitrō aryamā vāruno hi sānti |
imā rtasya vāvīthun durōne
šagmāsaḥ putrā āditer ādābdhāh ||

"These are the avengers of great wrong, Mitra, Aryamā and Varuṇa. These undeceivable beneficent sons of Aditi grew up in the house of rta (Law)". With the expression šagmāsaḥ putrā āditeh in pāda d, compare 10, 77, 8: yajñtyāsa umā ādityēna nāmnā śambhaviśṭhāh and 1, 106, 2: tā ādityā ā gatām sarvātātāyē bhūtā devā vytratūryeṣu śambhūvah.

7, 97, 6: tām šagmāso aruṣāso āśvā
yhaspātin sahavāho vahanti |
sahāś cid yāsya nilavat sadhāsthām
nāboḥo na rūpām aruṣāṁ vāsānah ||

"Him, Brhaspati, whose blue place . . . . . , draw good bright horses that draw together and that, like the sky, wear brilliant jewels."

Instead of nilavat, the reading nilavat is found in many MSS in the third pāda, whose import, with either reading, is obscure. Sāyaṇa explains pādas cd as yāsya Brhaspateḥ sahas cīt balaṁ ca bhavati | nilam nilaya nicāsah | tad-yuktam sadhāsthāṁ sahā-sthānam ca yāsya tam Brhaspatim ity anvayah | kidṛśā aśvāḥ | nubho na ādityam iça aruṣam ārocamānam rūpam vāsānā dhārayantah. Grassmann translates them as 'dessen
Kraft erstarkt ist, ihn fahren hin zum dunkeln Sitz die Hengste ... mit rothen Glanz umkleidet, wie mit Wolkem', and Ludwig as 'des sigeskraft wie ein nestartiger [zufluchts] ort, die wie der wolkenhimel in rote farbe gehület ".

śaṃśao āśvāḥ = horses that draw the chariot comfortably, i.e., good carriage-horses; compare āśvān ... vāhiyasah in 1, 104, 1 and vāhiṣṭhā āśvāḥ in 4, 14, 4 cited above and other verses (for references see Grassmann s. v. vāhiṣṭha). Compare also suṣṭhuvāho āśvāḥ in 10, 107, 11: bhogāṁ āśvāḥ suṣṭhuvāho vahanti.

8, 2,27: kēhā hūrī brahmavājī
tāṃ vakṣatah sākhāyam |
gīrīthī śṛtām gīrvaṇasam ||

"May the two good horses that are yoked by the hymn, draw here friend (Indra), fond of praises, who is famous because of hymns of praise ".

10, 31, 5: iyām sā bhūyā uṣāsāṁ iva kṣā
yād dha kṣumāntah sāvasā samāyan |
asīyā stutāṁ jātūr bhiṣamānā
tā naḥ śagmāsa úpa yantu vājāh ||

"May this be the abode, as of the Dawns, where (Riches) come together with food and strength. May the beneficient Riches come to us, eagerly longing for the hymn of this singer ". Regarding śagmāsah vājāḥ, compare 10, 53, 8: átrā jahāma yē āsann āśvāḥ sīvāṁ vayām út tāremābhi vājān.

VS. 3, 43: úpahūtāḥ hā gāva
úpahūtā ájāvayah |
ūtho ānnasya kilāla
úpahūto gṛhēsu naḥ |
ksēmāya vah śāntyai prāpadye
sīvān śagmān śamyōḥ śamyōḥ ||

"Here invoked are cows; invoked, sheep and goats. Then invoked in this our house is the sweetness of food
śagmā

(i. e., sweet food). I implore you for peace and prosperity; good fortune, good fortune, happiness, happiness."

VS. 4, 2: āpo asmān mātāraḥ 'undhavantu gṛhēṇa no ghṛtapvāḥ punantu | viśvaḥ hi riprām pravāhauti devir ād id ābhyaḥ śucir ā pūtā emi | dikṣātapāsos tanūr asi tām tvā śivān śagmām pāri dadhe bhadrām vāryāṁ pūṣyaḥ ||

"May the Waters, mothers, cleanse us; may they who are clear like ghee, cleanse us with ghṛta. The bright ones indeed wash off all filth and I shall get up from them clean and pure. Thou art the body of dikṣā and tapas, and I put on thee, auspicious, beneficent, glorying in a resplendent appearance."

AV. 4, 27, 3: pāvo dhenūnām rāsam oṣadhinām javām ārvatām kavayo yā īvathā | sāgmā bhavantu marūto naḥ syonās té no muñcantō ūṁhasah ||

"O ye poets, who impel milk in cows, sap in herbs, swiftness in coursers, may the Maruts be beneficent, propitious, to us; may they free us from distress."

AV. 14, 2, 17: aghora ca kṣur āpatighni syonā śagmā suśevā suyāmā gṛhēhyah | vīrasūr devēkāmā sām tvāvai- dhīṣimahi sumanasyāmānā ||

"With eye not terrible, not husband-slaying, happiness-conferring, beneficent, propitious, of easy control to the house, bearing male children, loving brothers-in-law, with well-disposed mind, -- may we thrive together with thee."

AV. 18, 2, 21: ṣvāyāmi te mānasā mānasīhē- mān gṛḥān ūpa jīvaṣānā ehi | sām gacchasva pitṛbhīh sām yamēna syonās tvā vātā ūpa vāntu sāgmāḥ ||

"I call thy mind here with mind; come to this house, liking; unite thyself with the Fathers, with Yama; let happy auspicious winds waft thee (to them)."
AV. 18, 4, 8: āṅgirasāṁ āyanaṁ pārvo agnir
ādityānāṁ āyanaṁ gārhapatyo
dūksinānāṁ āyanaṁ daksināgūh
mahimānāṁ agnir vīhitasya brāhmaṇā
sāmaṅgah sārva ūpa yahā sagmāh

"The path of the Āṅgiras is the eastern fire; the path of the Ādityas is the Gārhapatyā fire (i.e., householder's fire); the track of the sacrificial gifts is the southern fire; do thou, with thy limbs, whole, happy, attain to the greatness of Agni who has been created by Brahman."

AV. 19, 8, 2: aṣṭāvānāṁ śīvāṁ sagmāṁ
sahā yōgam bhajantu me
yōgam prā padye ksēmāṁ ca
ksēmāṁ prā padye yōgam ca
nāmo 'horātrābhhyāṁ astu

"The twenty-eight (asterisms) that are beneficent, helpful, may they be brought into association with me. I take refuge with Yoga (acquisition of property) and Kṣema (enjoyment of property); with Kṣema and Yoga I take refuge. I bow to Day and Night."

Pādas ab mean, 'O ye twenty-eight asterisms, may I be brought into your association, which is auspicious, beneficent'; compare with them RV. 7, 54, 3: vāstos pate sagmāyā sāmsādā te sakṣimāhi raṇvāyā gātumātayā explained above.

sagmā further occurs in TB. 1, 5, 5: vaiśvānarasya
tējasā | ptenāsyā nivartaye | sātvena parivartaye | īpaśa
'syānuvartaye | śivenā 'syopavartaye | sagmenā 'syābhivartaye in a mantra that is recited by the priest when shaving the yajamāna. It is not known exactly what the operations are that are denoted by the words nivartana, parivartana, anusvartana, upavartana and abhivartana here; but there is no doubt that sagmā like śiva denotes 'beneficence' or 'auspiciousness' here.
Śāṅkh. GS. 3, 5, 1: sagmāṁ sagmāṁ śivāṁ śivāṁ kṣe-
māya vah tāntyai prapade ṣhayam no
astra grāmo ma'vanvaya paridadātu viśva-
mahāya mā paridehi |

"Good fortune, good fortune, happiness, happiness; I take refuge with you for well-being and peace. May there be security for us; let the village give me over to the forest. Give me over to the all-great (forest)."

From sagmā is derived the word sagmiya or sagmya, which too denotes 'beneficent, auspicious' and occurs in the two following verses:

RV. 3, 31, 1: āśasad vāhnir duhitvār naptvāṁ gād
vidvāṁ rāṣya didhitim saparyān |
piśā vātava duhitvāḥ sēkam rūjāv
sāṁ sagmyena mānasā dadhanve ||

The import of this verse is obscure. See Śāyana's commentary, Oldenberg, RV. Noten, and Geldner, RV. Ueber. I translate mechanically: "To the grand-daughter went, instructing, the leader of the sacrifice knowing rāta (Law), honouring pious thought, where the father, passing semen to the daughter, together ran with beneficent thought."

AV. 3, 1, 9: ardhām ardhēnā pāyasa pruabhṣy
ardhēnā śūṣma vardhāse amura |
āvim vrdhēna sagmiyam vākhayaṁ
vārmam putram uditya īṣvāṁ |
kausastāny asmo vāpumṣy
avocāma rōdāsi satyavūcā ||

This verse too, as also the other verses of this hymn, is obscure; compare Whitney's observation (AV, Trans., p. 200), 'This hymn is intentionally and most successfully obscure'. I reproduce here his (mechanical) translation with some alterations:

"Half with half milk thou mixest; with half, O unovercome strength, thou growest. May we magnify
the beneficient friend, Varuṇa the vigourous son of Aditi, the sheep. We have spoken for him brilliant (hymns) praised by poets; the two firmaments of true speech”.

§ 5

svāsara

The attempts so far made to elucidate the meaning of this word are not satisfactory. The author of the Vedic Nighantu has mentioned this word three times—once (1,9) as a synonym of ahas, day, once, (3, 4) as a synonym of grha, dwelling, and once (4, 2) without mentioning any meaning. The deficiency in this last instance is made good by Vāsaka who has interpreted it as ahas. This meaning ahas is repeated by Uvaṭa and Mahidhara in their commentaries on VS. 26, 11 and by Devarāja in his commentary on the Nighantu. Sāyaṇa, on the other hand, has, in his RV commentary, made use not only of the meaning ahas and grha (with suitable modifications, as for instance, yāgahan 9, 94, 2; kulaya 2, 19, 2; gosṭha 2, 2, 2, etc.) but has in addition interpreted the word as āditya in 5, 62, 2, as mārga in 6, 68, 10, and as sarira in 1, 34, 7; see Geldner, Ved. Studien, 3, 111.

Roth has assigned to this word the meanings (1) Hürde, Stall; (2) Gewohnter Ort, Wohnplatz, Wohnung, Nistplatz der Vögel; that is to say, he has confined himself to the meaning grha and rejected the meaning ahas. This meaning, however, hardly yields good sense in many of the passages where the word occurs; and Geldner has, therefore, in his article on this word (Ved. Studien, 3, 110 ff.), investigated anew its meaning, and starting with the assumption that it means both a place and a time of day (as declared by the author of the Nighantu), has come to the conclusion that svāsara
means (1) Frühtrieb, Morgenweide; the time before sanāgava when the cows graze freely on the pasture; (2) Frühhaushflug aus dem Nest, die Morgenatzung with regard to birds; and (3) die Frühmesse, Frühl_hlibation, and, upalakaṇāṇa, all the three savanāṇi or libations'. This interpretation is approved of by Macdonell (see his Vedic Index, s. v. ahan, go, svāsara) and apparently by Oldenberg also who translates (RV. Noten I, 260) 3, 60, 6c as 'Diese Weiden bieten sich dir dar.' Hillebrandt, on the other hand, translates (Lieder des RV., p. 80) 5, 62, 2c as 'Ihr macht alle Milchströme des (himmlischen) Stalles strotzen' and seems therefore still to follow Roth in his interpretation of the word.

It seems to me that the translations given above of 3, 60, 6 and 5, 62, 2 by Oldenberg and Hillebrandt are hardly satisfactory. Nor are Geldner's translations (given in his RV. Übersetzung) of 1, 34, 7cd ('Drei Entfernungen kommt ihr Wagenlenker Aśvin her zu Frühmesse wie der Windhauch zur Frühweide'), 2, 19, 2cd ('dass die Lobsale der Flüsse fortteilten wie Vögel zu den Futterplätzen') and 3, 60, 6cd ('Dir stehen diese [Soma-] weiden zur Verfügung auf Geheiss der Götter und nach den Satzungen des Menschen') any better: they indicate that the meanings proposed by Geldner for the word svāsara are not correct and that they need to be revised.

The reason for such incorrectness, too, is not far to seek. Geldner has begun his exposition (Ved. Studien, 3, 111) with the observations (1) that the verses 2, 34, 8: dhenur nā śīve svāsareṣu pūrvate; 2, 2, 2: abhā tvā nākātīr uṣāsā vavāsirē 'gne vatsāṁ nā svāsareṣu dhenāvah; 8, 88,

1 In his RV. Glossar, Geldner gives two meanings only, 'Frühweide, Frühatzung, fig. für die Morgenlibation 1, 3, 8; 2, 34, 5; 8, 90, 1' for this word. It is uncertain whether he has given up the other meanings or merely abstained from reproducing them here as being (in his opinion) inappropriate in the verses referred to.
1: abhi vatsām nā svāsāreṣu dhenūva indram gīrbhr navaṃaha; 9, 94, 2: dhiyaḥ pīyuṣāḥ svāsare nā gāvaya nāyāntir abhi vāvasa indum show that the cows ooze with milk and low for their calves at the time or place of svāsara, and (2) that the the verses 1, 186, 5: śiśum nā pīyuṣīva veṣi sīndhuḥ and 2, 16, 8: dhenūr nā vatsām yavasasya pīyuṣī show that the milk-cow longs for and returns to her calf when she is pīyuṣī or yavasasya pīyuṣī. These observations are unexceptionable², and when taken into consideration along with the statement in Tait. Br. 1, 4, 9, 2: (jasmāt trir ahnāḥ paśavah prerate | pratāh saṅgave sāyam) that the cows went out to graze thrice a day, pratāh, saṅgave and sāyam, they point to the conclusion that the cows returned home from the pasture thrice a day oozing with milk and longed and lowing for their calves. Similarly, Geldner's further observation (p. 113) that svāsara denotes the time when the cows roam about and freely graze on the pastures (sva-sara), supposing that it is correct, points, when taken in conjunction with the above statement of the Tait. Br., to the conclusion that there are three periods of time in each day which can be denoted by the word svāsara and not one period only, that preceding the saṅgava time, as stated by Geldner.

² Except that, as regards the second observation, the word pīyuṣī in 2, 16, 8 has no connection with the word yavasasya which precedes it and which is to be construed with the verb abhya ite varṣa. The cow moreover does not long for her calf when she is pīyuṣī but becomes pīyuṣī [i.e., oozing with milk] when she remembers and longs for her calf or sees it; compare Kṛta-rūnya 4, 10: uparātāḥ paśimārātrigocarā udāpyavyataḥ potitum javana gām | tam utsukā cakrur avetkṣayatukam gavām ganaḥ prasūdāpatavaradvadhasah and the commentator’s explanation utsukā vatsēukantīkāh, prasūdāpatavaradvadha vatsamaraṇat svatvalpaṇāpināḥ | Raghunandana 1, 84: bhavam koṇam kṛta-dhārṇa medhyena-abhṛthād api prasuvatvar॥vatsalukoparasārināḥ; Yaśastilakācampa, 2, 184: kvacid vatsēkṣava-kṣavan-ksarat-stana- dhenu-dugdha-dhārā-dhāvyamāna-dhārapitham.
Now, what are the three times of the day when the cows were driven out to graze? It has been remarked, in this connection, by Macdonell (Vedic Index, s. v. go, note 4) that the exact sense of the above-mentioned passage of the Tait. Br. (1, 4, 9, 2) is obscure and that 'strictly speaking, the cows were driven out from the cattleshed in the morning, spent the heat of the day in the Saṅgavini, were then driven out during the evening to graze and finally came or were driven home.' That is to say, the cows were, according to him, driven out to graze twice only in the day—in the morning before saṅgava, and in the afternoon after saṅgava, and not thrice. This view seems to me to be untenable, and I am disposed to think that the statement of the Tait. Br. is correct and that the cows were driven out to graze thrice a day—in the morning (prātah), in the saṅgava time (saṅgave), and in the evening (sāyam), that is to say, in the latter part of the night (paścimarātra) before the morning-milking, in the late morning after the morning-milking, and in the afternoon some time after the saṅgava-milking, and that they returned or were driven home from the pasture before the morning-milking, before the saṅgava-milking, and before the evening-milking respectively. Compare also Bhaṭṭabhāskara’s comment (p. 235) tasmād ahnus trīk āhū pāraste paśavaś cāvanārtham pratiṣṭhante prātah saṅgave sāyam ca on this passage.

The return home of the milch-cows has been described frequently by the later Sanskrit classical writers from whose writings I reproduce here some passages on this subject:

1. utpratāh paścimarāтриgocarād
   apanoyantah pālitaṁ javena gām |
   tam utsukāś cakraṁ aveśayotsukāṁ
gavāṁ gānāh prasnuṭapivarvdhasah ||

Kirātārjuniya 4, 10.
The first of these passages describes the return home of the cows from the *paścimarātrigocara*, longing (*utsuka*) for their calves and with their udders oozing milk. *paścimarātrigocara* means the pasture in which the cows graze in the last part of the night; and hence this verse describes the return home of the cows before
the prātrādoha. The other passages refer to the return home of the milch-cows in the evening and likewise represent these cows as eager to rejoin their calves, lowing to them, and hastening to them (goṣṭham upetya satvaram) with their udders oozing milk (prasnutastananam; prasravena; sravad audhasam payah).

This eagerness of the cows to join their calves, their lowing to them and their hastening to them with udders oozing milk are features that figure also in innumerable verses of the RV that contain comparisons. Compare for instance 10, 149, 4: vāṣrēva vatsām sumānā dūhānā pātīr īva jāyām abhī no ny ētu; 10, 75, 4: abhī tva sindho śāsum in nā mātāro vāṣrā arṣanti pāyaseva dhenūvah; 1, 38, 8: vāṣrēva vidyūn mimāti vatsām nā mātā siṣakti; 1, 32, 2: vāṣrā īva dhenāvah svādāmanā ānāja ānudrām āva jagnuḥ āpah; 1, 164, 28: gaurāmim edānu vatsām miṣāntam mūrdhānam hinā akhyon mātavā u | stīkṣānam gharmin ahū vāvaśānā mimāti māyām pāyate pāyobhiḥ; 9, 86, 2: āṣyanti vātāmsa yātha pēthak | dhenūr nā vatsām pāyasābhi vajrinam.

In the same way, the lowing of the calves for their mother-cows and the licking of the calves by the cows (see Bhāgavatā, 10, 13, 24 cited above) are likewise referred to in many RV verses; compare, in respect of the former, 1, 164, 9: āmim edvatsā nām u apah; 9, 94, 4: tāṁ vāvaśānām mātāvah saucate; 10, 1, 2: prā mātāhyo abhī kānīkrdad gāḥ and in respect of the latter, 3, 41, 5: rihānti īṣvasas pātim | indram vatsām nā mātāvah; 3, 55, 13: anyāsyā vatsām rihāti mimāya;

The prātrādoha takes place in the morning and the cows are immediately after driven out again to the pasture. This pasture can not be denoted by the word pascimāriti-gocara which means the pasture in which the cows graze in the last part of the night. In the Kaunāda country, it is known as ībhuł meṇu 'pasture on which dew is falling or has just fallen'; and in the Tamil country it is known as īru vīṣu; see Tiruppāvai translated in Indian Antiquary, Vol. 55, p. 163, stanza 8, and also ibid, 56, 107, n. 10.
1, 186, 7: sitiṁ nā gāvas tārunāṁ vihantī; 3, 33, 3:
vatsāṁ ivā mātārā samrihāṇe.

The passages cited above describe the return home of the milch-cows in the early morning (before the ṭrātardohā) and in the evening (before the sāyam-dohā) only. I do not know of any which describes their return home at the saṅgava time⁴ (before the saṅgava milking)⁵; but it can not be doubted that, at that time too, the milch-cows would be eager to rejoin their calves and would hasten to them, lowing and with their udders oozing milk. The oozing of milk from the cows' udders is thus not the characteristic of a place, but of a time—the time when the milch-cows return home⁶ from the pasture and are milked. This, as we have seen above, takes place three times a day—prātaḥ,

⁴ That they did return home before the saṅgava time is clearly indicated by Tait. Br., 1, 5, 3, 1: mitrasya saṅgavoḥ śat-pratibaddhavatsāṁ yasyadhanā dhenuṃ āyena mumoca which states that the king let loose the cows in order to go and graze in the forest at daybreak after the morning milking, and ending with 2, 15: saṁcārābhūtānī digantarāṇī kṣetvā dinānte vallīyāya gantiḥ | pracakrame pallañcavatamvā prabhā patangavya munel ca dhenuḥ which says that the milch-cow turned her face home in the evening after having roamed about all the day. It is obvious from this passage that Vasiṣṭha's homadhenu did not return home, and was not milked, at saṅgava time. Compare also the epithet divasavikṛtī-pratyā-gatam that is applied to dhenuvargam in the Harṣārāṣṭrī passage cited above.

⁵ This is perhaps due to the fact that while the ṭrātardohā and sāyam-dohā are universal, the saṅgava-dohā as well as the return home of the cows at that time, is not. Compare for instance the passage in the Rāghuvāmśa beginning with 2, 1: atha brajanām adhipoḥ prabhāte jayaprātigrāhalagandhamālām | vanīya pita-pratibaddhavatsām yāsodhanā dhenuṃ āyena mumoca which states that the king let loose the cow in order to go and graze in the forest at daybreak after the morning milking, and ending with 2, 15: saṁcārābhūtānī digantarāṇī kṣetvā dinānte vallīyāya gantiḥ | pracakrame pallañcavatamvā prabhā patangavya munel ca dhenuḥ which says that the milch-cow turned her face home in the evening after having roamed about all the day. It is obvious from this passage that Vasiṣṭha's homadhenu did not return home, and was not milked, at saṅgava time. Compare also the epithet divasavikṛtī-pratyā-gatam that is applied to dhenuvargam in the Harṣārāṣṭrī passage cited above.

⁶ And hence I would derive the word svāsara as svām svākiyaṁ sthānam sarantī pratyā gacchanti yasmin kāle gāvas tat svāsaram.
sanāgave and sāyam or roughly, in the three sandhyā or savana times. It is these three times of the day that are denoted by the word svāsara.

svāsara is thus approximately equivalent to sandhyā, and in the plural, may be said to be a synonym of the word trisandhyā or trisavāna. It is a kālavācakaśabda or word denoting time; and as such, it can be used in sentences to denote the time “when” not only in the locative case, but in the accusative and genitive cases also; see Whitney, §§274c, 300a, and 302b. Compare also Gaedcke (p. 178): “Der Accusativ von Zeitbegriffen besagt, dass der Vorgang während ihrer Dauer, der Genitiv, dass er während eines Theils derselben, der Locativ, dass er zwischen ihren Grenzen, der Instrumental, dass er mit ihrem Eintritt und Verlauf stattfindet, Daher kann die Frage ‘wie lange’ nur durch den Accusative beantwortet werden, während das ‘wann’ durch alle vier Casus bestimmt werden kann.”

Like the word sandhyā which, though denoting the three sandhyā times, morning, noon and evening, is sometimes used in the sense of ‘evening’ only (see Apte), the word svāsara too, seems frequently to be used in the sense of ‘evening.’ This seems to be the case in the verses which refer to the cows oozing milk for their calves or lowing to them. And likewise there seems to be no doubt that svāsara means ‘evening’ in verses 2, 19, 2 and 2, 34, 5, where it is mentioned in connection with birds (vayāḥ; hamsāḥ); for it is well-known that birds return to their nests in the evening and this fact is referred to in many passages in the later classical literature also. Compare for instance:

ākulaś caśa-patatri-kulānām
āravair anuditaunasa-rāgāḥ |
āyayāv aharidaśa-vipāṇḍus
tulyatām dina-mukhena dināntah

Subhāṣitaratnabhāṇḍāgara (1911, p. 308, v. 27)
paripatati payonidhau pataṅgah
sararṣiruham udareṣu matta-bhrūgah |
upavana-taru-kotare vihaṅgas
.taruṇi-janeṣu saṇaiśsaṇair anaṅgaḥ ||

Ibid. (v. 45)

āvaśotsuka-pakṣīṇah kalaruṭāṁ krāṃanti vr̥kṣālayān
......

Ibid. (p. 309, v. 68)

dhatte cārṇatāṁ gato ravir aśāv aṣṭāvalāṁ cumbati |

aparāhṇa-śītalātareṇa saṇair
anilenā lōlīta-latāṅgulaye |
nilayāya śākhina ivākvaẏate
dadur ākulāḥ khagakulāṇi girah ||

Māgha (9, 4)

vihaṅga dharaṇītalām unmuṣya kamalini-vanāṁi śakunaya
iva divasaśvasāne tapovana-taru-śikhareṣu parvataṅgreṣu
ca ravi-kiranāḥ sthitim akurvaṇa |

Kādambari (B.S.S, ed., p. 47)

lokāntaram upagata-vaty anvāgaśeṣe jāte tejasāṁ adhiśe
...... avatartas tridāstavimāṇa-kiṅkini-kvaṇita īva śṛya-

māṇe śākhi-śikhara-kuḷāya-liyāmāṇa-śakunī-kula-kūjite |

Harṣacarita (p. 170)

śubheśvarālaśa-śaṇiwarana-pareva viṣākṛitāṁ baddha-
kolāhaṇāī śakunī-kulāṇi taru-kulāya-kotareṣu aśūṣu
(sol) upavana-rājīḥ ...... krameṇa cāṭikrānte
pradoṣa-śaṇaye ......

Tilakamaṇjarī (p. 160)

I have no doubt that it is this home-coming of
the birds in the evening that is referred to by the above-
mentioned RV verses (2, 19, 2; and 2, 34, 5). And
similarly, it is my belief that the word svāsara denotes
‘evening’ in verses 1, 3, 8; 2, 2, 2; etc., where it is
mentioned in connection with cows. It is true that (in
the language of the poets) the cows return home with
milk-oozing udders and low to their calves not only in the
evening, but in the other two svásara times also, namely, in the morning and forenoon. But the paucity of references in the later classical literature to the home-coming of the cows in these two svásara times, combined with the many references to their home-coming in the evening, makes me think that the RV poets too had this home-coming of the cows at evening in their mind when they used the word svásara in connection with cows in 1, 3, 8; 2, 2, 2; etc.

I shall now show that the above-mentioned meaning, namely, sandhyā time or evening, fits into the context and yields good sense in all the passages where the word svásara occurs. I begin with

1, 3, 8: vàśe devāso aptūrah sutām ā gantā tārṇayah | usrā iva svásarāni ||

"O ye All-Gods, come ye here, conquering the waters (in respect of rapid motion), quick, to the Soma juice, as cows in the evening." svásarāni =svasareṣu.

The comparison usrā iva svásarāni means yathā usrāḥ svasareṣu vatsān prati satvaram gacchanti tathā. This idea of swiftness is expressed, besides, by the epithets tārṇayah and aptūrah. The savana time that is proper to the Viṣvedevas is the third or evening savana: compare Ch. Up. 2, 24, 1: adityānām ca viśvesām ca devānāṁ tṛtīyasyavanam; and though this verse is, in the ritual, (Āś. Śr. Sūtra, 5, 10, 5) prescribed for recitation in connection with the Vaiśvadevagraha of the prātassavana, it is not improbable that it was originally recited in connection with the evening savana and that the word svásarāni is to be construed with the verb āganta also.

1, 34, 7: trir no asvinā yajata śive śive
pārī tridhātu prthivim aśâyatam |
livrō nasyāyā rathyā parāvāta
ātmēva vātāh svásarāni gacchatam ||
"Thrice every day, O ye worshipful Asvins, do ye come to the threefold earth, to us. O ye Asvins that ride on chariots, ye go (i.e., pass) through the three distant places at the sanitya times (as swiftly) as the swift-moving wind." With regard to the last pāda, compare 1, 79, 1: vāta iva dhrajimān; 1, 163, 11: tāva citām vāta iva dhrajimān; 10, 95, 2: dhrajanā vāta ivāhām asmi; 4, 38, 3: rathatūrah vātam iva dhrajetam; 7, 33, 8: vātasyena praśavo nānyēna; 10, 78, 3: vātāso nā ye dhūnaya jīgatudvah, etc., all which contain comparisons referring to the swiftness of the wind.

2, 2, 2: abhi tvā nāktrīr uṣāso vavāṣire
'guv vatsām nā svārasē suhūnavah |
ādiv īvōd aratir mānūṣā yugā
ksāpo bhāśi puruṣāra sānyētaḥ ||

"For thee, O Agni, did they low, in the nights and in the mornings, as milch-cows do for their calf in the santhhyā times. Being bright, thou shinest, as in day so in the nights, successively, throughout man’s life, O thou that hast many desirable things."

It is the opinion of Oldenberg (RV. Noten, 1, 189) that the words nākthi and uṣāsaḥ are in the nominative case and should be regarded as the subject of the verb vavāṣire, the verse being translated as: ‘dir haben Nächte und Morgenröten zugebrüllt.’ This is the opinion of Bloomfield also (RV, Repetitions 1, p. 162) who refers to 9, 94, 2 (in which I find nothing bearing on this point) in this connection; and Sāyana too has given this as an alternative explanation.

There is however no verse elsewhere in the RV in which the Nights and Dawns are represented as crying after Agni. I prefer therefore to regard nākthi and uṣāsaḥ as being in the accusative case and used here in adverbial sense. This is the view of Sāyana also in his first explanation and of Geldner. As subject of the verb vavāṣire we have to understand either the priests or the
prayers; compare 10, 64, 15: grāvā vātra madhuśūd
ucyāte bhīdā āvivāanta matibhir maniśīnaḥ and 1, 62, 3;
sām usriyābhīr vāsanta nārāḥ where the priests are
said to have lowed for the gods and for Indra; and also
8, 44, 25: ágne dhṛtaratīya te samudrāyeva sindhavah |
gīro vātāsa irate and 7, 5, 5: tvām agne karito vāvasānā
gīraḥ sacante dhūnayo ghṛtācīh where the prayers
(gīraḥ) are said to low after Agni and run to him.
Compare also 9, 63, 21: mati viṣrūḥ sām asvaran where
the priests are said to cry after Soma with prayers.

2, 19, 2: asyā maudānū mādhava vājrabastō
'him indro arnavātaṁ vi vṛcata |
prā yād vāyo nā svāsaraṇy ãcchā
prāyāṃsi ca madhvan cābramanta ||

"Exhilarated with this sweet juice, Indra, who
carries the Vajra in his hand, cut off the dragon who
had confined the waters, so that, like birds in the evening,
the pleasing (i.e., refreshing) waters of the rivers, too,
moved swiftly towards (the sea)."

The reference here is to Indra's well-known exploit
of the liberation of the Waters and Cows after slaying the
dragon; and I therefore agree with Śāyaṇa in his
opinion that the word samudraṁ is to be supplied after
āccha in the second half-verse. Compare the next verse:
indro ārno apām prārayad ahīḥācchā samudrāṁ; see
also Geldner, Ved. Studien, 3, 115, who, in his RV.
Übersetzung, however, construes āccha with the word
svāsarāṇi and translates: 'die Labsale der Flüsse
forteilten wie Vögel zu den Futterplätzen."

It is hard to explain why the word ca has been used
in pāda 4. Its use implies that something else, besides
the prāyāṃsi, moved swiftly; and what this something

*He has similarly construed āccha with svāsarāṇi in Ved.
Studien, 3, 52 also where he has translated: 'wie Vögel zur
Morgenanflug, (die Fluten) und der Wonnebrunck der Flüsse
davoneilten.'
else is, it is difficult to determine; see Oldenberg, RV. Noten, I, 203. Perhaps it is the arñāṃśi, torrents, referred to by the word arnauvālam in pāda b (compare also the words arnau apām in the next verse). This is the view of Geldner in Ved. Studien, 3, 32, though in this case, it is difficult to make a distinction between the arñāṃśi and pravāma. Or perhaps, it is the cows that Indra sets free with the waters or rivers (compare 1, 32, 12: ájayo gā ájayaḥ śūra sāman ávāṣyaḥ sūrtave saptā sindhūn and 2, 23, 18: tāca śriyā vy ājihita pāvata gacchām gotrām utāšejo yād aṅgirah | indrenā yujā tāmasā pāvivālam bhāspate nār apām abhavoj arnavām) and that are likewise mentioned in the next verse: śatrau ārṇo apām pravāyaḥ abhān̄cāḥ samudrām | ájannatā sūryaṃ svātāt gā akūnāhuṁ vaiyañānī sūdhat. Compare also 1, 61, 10: āntrah gā nāvānā avānir anuścat 'Indra set free, like the cows, the rivers that were confined.'

Here too, svāsarāni—svāsareṣu. The point of comparison in the simile vāyo nā svāsarāni 'like birds in the evening,' is swiftness which, though not mentioned, is to be understood here; compare in this respect the verse 1, 3, 8 (explained above) where too the sāmāya-dharma is not mentioned.

I have cited above many passages from classical Sanskrit writers which describe the return of birds to their nests in the evening. One only of these, namely, tvāsottukapākṣayā kalārutam kramanti vyahārayān... mentions that the birds are 'eager,' i.e., hurrying, to return to their nests: the other passages make no mention of this feature. To compensate for this, there are many RV verses that make no mention of evening-time, but refer, expressly or implicitly, to the swift movement of the birds when returning to their nests. Compare, for instance, 6, 3, 5: citrādhrajatir avatir yō akātār vér na druṣāđva vṛghu-pātmaṇaḥāh 'of wonderful speed, shining at night, with swift-flying wings like a bird
that is going to sit on a tree (i.e., that is going to its nest); compare particularly the words avása and shyakalya in the passage avásotsukapakṣiyah kalarum . . . cited above); 1, 25, 4: pārā hi me vimanyavah pātanti vāsyā-istaya vāyovāh vāsatir úpa, 'like birds to their nests, my prayers fly swiftly, seeking good fortune'; 1, 30, 4: ayám u te sām atasi kapotā iha garbhadhīm 'this (Soma juice) is for thee; thou fliest to it as swiftly as a dove does to its nest'; 1, 33, 2: úpēd ahām dhanaḍām śūdraḥ śūdraṁ jūṣṭam nā śveno vasatiḥ patām 'I fly swiftly to him, the giver of riches, the irresistible, as the falcon flies to its own dwelling-place'; 1, 183, 1: tāṁ yuñājāhāṁ mānasā yō jāviyaṁ trivandhurō vṛṣaṇā vās tricaukrāh | vēnapayāthāh sukīto dūroveṁ triidhātunā patatho vīr nā páryah 'yoke, ye two bulls, that (chariot), which is swifter than thought, has three seats, three wheels and three parts, and on which ye come, ye fly swiftly, to the dwelling of the pious person like a bird that flies with its wings to its dwelling-place'; 10, 115, 3: tāṁ to vinā dr̥ṣadvādāma . . . māhīvratam nā varājan- tanādhevāh 'him (sc. Agni), who moves (as swiftly) as a bird that is going to sit on a tree (i.e., that is going to its nest) . . . raising dust over paths like a mighty person.'*

* varājan, I conceive, is the participle of a denominative verb formed from sarāja (sar + raja which is another form of rajas; see PW, s.v., raja and saraja) and meaning 'to make dusty; to raise dust.' Regarding the simile māhīvratam nā varājanām ādhevāh, cf. 10, 40, 3: kāśya dhīsārā bhavathāh kāśya vā narā rājaṭūṭrēva sāvanāvā gochchatāh.
The comparison vāyo nā svāsarāṇi therefore in the above half-verse (prā yūd vāyo nā svāsarāṇi acchā práyamaṇa ca nādīnaṁ cākramanta) means 'as swiftly as birds (fly to their dwelling-places) in the evening.' The idea of swiftness is referred to clearly in other passages also that describe the running forth of the Waters or rivers after their liberation by Indra: compare 3, 32, 6: tvām apō yūd āha vṛtrām jaghanvān utyān īva práṣjāc sārtavājaṁ; 1, 32, 2: āhaṁ āhim pārvaṁ śāryānam; vātrā īva dhenāvah svāndamānah ānjaṁ samudrāṁ āva jagnur āpah; 1, 130, 5; tvām vṛthā nadyāṁ indra sārtavēcchā samudrāṁ arjō rāthāṁ īva vājayatō rāthāṁ īva; 2, 15, 3: vājrena khāyya atrōvan nadinām; vṛthā 'srjat pathāhuṁ dirghaṁ vāthāh; 4, 17, 3: vāhād vṛtrām vājrena mandaśānāṁ sāranāṁ āpo jāvasāḥ katavṛṣṇīḥ; 10, 111, 9-10: sṛjōḥ śindhuṁ ahūṁ jagrasānāṁ ād ētāḥ prā vivijye jāvēna | mūmukṣamāṇāṁ utā yā muncrē 'dhēd etā nā ramante nītikāh || sadhrīcē śindhuṁ uśāṁr īvāyaṁ.

2, 34, 5: indhanuṁbhār dhenūbhār rapāduddhābhār adhaśramābhīḥ pathābhīḥ bhrājadrśtyāh |
ā hamāso vā svāsaraṇi gantuna
mādhoh mādāya marutaḥ samanyavah

"With the flaming (?) cows whose udders are full, come, O ye Maruts that are of the same mind, and that have bright spears, by dustless roads for the delight of the sweet (drink), (as swiftly) as swans in the evening."

The exact meaning of indhamabhiḥ, which occurs in this one passage only, is not known. The sense of pada a too, is somewhat obscure.

svāsaraṇi in this verse too is equivalent to svasaresu. The comparison hamāso vā svāsaraṇi refers, not to the genus bird, like 6, 3, 5; 1, 25, 4; 1, 183, 1; etc., cited above, but to a particular species of birds; it resembles in this respect the verses 1, 30, 4: avāṃ u te sām atasi kapotā iva garbhādhiṃ and 1, 33, 2: jūṣṭān nā śyenō vasatiṃ patāmi (also cited above) which likewise refer to particular species of birds. The sāmānya-dharma, however, is the same, to wit, swiftness, in all these verses.

2, 34, 8: yād yuṣṭāte marūto rukmāvakṣasād
śvān rātheṣu bhāga ā sudānavah |
dhenūr nā śīve svāsaresu pinnate
jānāya rātāvaṇiṣe mahīṃ īṣam ||

"When the liberal Maruts, with ornaments on their breasts, yoke their horses in the chariots for the purpose of blessing, they ooze copious refreshments for him who has offered oblations as the milk-cow (does) to her calf in the evenings."

3, 60, 6: indra ṛḥumān vājavān matsveḥā no
śmin sāvame śācyā purnaṇtūtā |
imānī tūḥyam svāsaraṇi yemire
vratā devānām mānusāḥ ca dhārmabhiḥ ||

"Indra, delight thou now here ardently with the Rbhus and Vāja in this our oblation of the Soma juice, O thou that art much praised. These savana times are set apart for thee according to the ordinance of the gods
and the customs of man." Note the juxtaposition of the sentences, _asmīṁ sāvane matsva_ and _imāṁ tūḥyāṁ svāsaraṁ yemire_ which too points to the conclusion that _svāsara_ denotes the time of _savana._

3, 61, 4: _āva svuṁeva cinvatī maghony_
   _usā yāti svāsarasya pātun_ | 
   _svār jāuanti subhāga sudūmsa_
   _āntād divāḥ pārathā ā pṛthivyāḥ ||_

"Gathering rays, as it were, comes the liberal Dawn, the ruler of _sandhyā._ Bringing out the sun, she who is beautiful and has great might, has spread to the end of heaven and of earth."

The meaning of the expression _āva svuṁeva cinvatī_ is obscure. The epithet _svāsarasya pātun_ is appropriate to _Ušas_, because she is the deity that presides over the _sandhyā_ time.

5, 62, 2: _tāt sū vāṁ mitrāvarunā mahitvāṁ_
   _īrmā taṭsthūṣir āhāhir duduhre |
   _viśvāh pinvathah svāsarasya dhēnā_
   _ānu vāṁ ēkah pāvār ā vavarta ||_

"This, O Mitra and Varuṇa, is your greatness, (namely), that those who are here were milked day by day. You make all the prayers ooze (i.e., yield favourable results) at _sandhyā_ time; the felly alone revolved after you."

The signification of _īrmā_ in _pāda_ b is obscure. Regarding _pāda_ c compare 5, 71, 12: _viśvāya hi pracetāsā vārṇya mitrā rājathah | iśānā pīpyatam dhiyāḥ_; 9, 19, 2: _yuvāṁ hi sthāḥ svārpatī īndraś ca soma gopati | iśānā pīpyatam dhiyāḥ_; 10, 64, 12: _tām (dhiyām) pīpyatā pāyaseva dhēnūm."

6, 68, 10: _īndrāvarunā sutapāv _imāṁ sutām_
   _sōmāṁ pīkatam mādyāṁ ighravatā |
   _yuvō rātho adhvarām devāviteye_
   _prāti svāsaram āpa yāti pītāye ||
"O Indra and Varuṇa who uphold the ordinances, drink, ye Soma-drinkers, this exhilarating Soma-juice that has been pressed. Your chariot comes towards evening to the sacrifice for the meal of the gods, that you may drink." This verse is one of those that are prescribed to be recited in the course of the third or evening savāna (see Āś. Śr. Sūtra, 5, 5, 19); and hence it is likely that svāsara is used here in the sense of 'evening.'

8, 88, 1: tām vo dasmām rīṣāham
vāsor maundanām ṣudhasah ||
abhi vatsām nā svāsareṣu dhenāva
ṭīrām girbhir navāmahe ||

"We cry with our hymns for mighty Indra, the conqueror in battles, who takes delight in the bright food (i.e., the Soma juice), as milk-cows do for their calves in the evenings."

8, 99, 1: tvām idā hyo nārō pīpyan va janu bhūrnayaḥ
sā indra stāmavāhasām
ihā śrūdyā upa svāsanaṃ ā gahi ||

"The zealous men (i.e., the priests), O Vajra-bearer, have made thee drink now and yesterday. Hear now, O Indra, the (priests) who bring forward (thy) praises; come towards the evening."

9, 94, 2: devīā vyūrvān aṁkāsyā dhāmā
svarṣade bhūvanāṁ prathanta ||
dhīyah pīvānāḥ svāsare nā gāva
ṛtāyantār abhi vāvāra indum ||

"Opening again widely the abode of immortality, they spread the worlds for the finding of the sun. Oozing milk like cows in the evenings, the holy hymns lowed for Soma."

AV. 7, 23, 2: bradhnāh samicīr usāsāḥ sām aircayaḥ
arepāsah śucetasah
svāsre manyunattamaḥ citē gōh ||
The import of this verse is obscure. I translate, following Whitney: "The bright one, sending out in sandhya time the beautiful dawns, faultless, like-minded, most furious, in the gathering of the cow."

Śata. Br. 4, 3, 5, 20: ādityabhyaḥ . . . maha svasarasya patibhyaḥ

"For the Ādityas who are the lords (i.e., presiding deities) of the advanced (i.e., the latest or third) sandhya time." maha svasarasya means the 'advanced svasara' or 'third svasara'; compare the similar use of mahām mahārātra. With regard to the third savana, compare Ch. Up. 2, 34, 1: ādityānaṁ ca viśvesāṁ ca devānāṁ tṛtiyaśavanam (cited above), according to which this savana belongs to the Ādityas and Viśvedvas; compare also Śata. Br. 4, 3, 5, 1: ādityānaṁ tṛtiya-savanam. The Ādityas are therefore here represented as presiding over the third savana, that is, over the third svasara.

§ 6

arati

The word arati which I have above (p. 92) interpreted as 'bright' occurs in about thirty RV verses and has been differently explained by exegetists. Śaṅkara has explained it variously as śvāmin or iśvāra (1, 59, 2; 1, 128, 6; 1, 128, 8; 2, 4, 2; 2, 2, 3; 6, 15, 4; 7, 10, 3; etc.); vyāpta, vistṛta (2, 2, 2; 2, 2, 3); prāpaṇītr (1, 58, 7); ganṭr or abhīgantṛ (6, 3, 5; 6, 7, 1; etc.) and apriti or aramana (3, 17, 4; 4, 38, 4). Uvāca and Mahidhara have interpreted the word as alamati, paryāptamati in VS. 7, 24 and 15, 32; and the latter has besides suggested the meanings: pūrakam, ratir uparatis tadrahitam and ratir uparamas tadrahitam, sadodyamayutam ity arthah for the word aratim. Simi-
larly, Bhattabhāskara too has paraphrased arati by uparativaraṇa in his commentary on Tait. Br. 2, 5, 4, 4, as does also Sāyana in ibid., 2, 8, 2, 4.

Roth (in PW) has interpreted the word as Diener, Gehilfe, Verwalter, Ordner, administer while Grassmann, differing from him, has said that the word means 'der das Opfer zurichtet, zu Stande bringt.' Oldenberg, in SBE, 45, has explained the word as 'steward.' Bergaigne (Quarante Hymns, V) translates it as 'ministre' and Ludwig and Griffiths as 'messenger.' Geldner, in his Glossar gives the meaning 'Herr' (which Hillebrandt also approves of; Lieder des RV, p. 22), but in his Übersetzung, has translated the word as 'Lenker,' and 'Rosselenker.' He has also added the following explanatory note (p. 68): "Agni ist der arati der Götter (2, 4, 2), von Himmel und Erde (1, 59, 2; 2, 2, 3; 6, 49, 2; 10, 3, 7), des himmels (2, 2, 2; 10, 3, 2), der Erde (6, 7, 1). In Verbindung mit den Vasus auch 10, 3, 2; arati ursprünglich wohl der Rosse- und Wagenlenker (der 'himmelata') and dann der Lenker überhaupt. Für die Bedeutung 'Rosselenker' spricht bes. 4, 38, 4; 8, 19, 1 (devāsa devām aratīm dadhanvire) und 2, 4, 2 (aratī jirāsvah). Als Bezeichnung des Agni verbindet sich ar. gern mit dūḍa und havyavāḥ (3, 17, 4; 6, 15, 4; 7, 10, 3; 8, 19, 21; 10, 46, 4)."

None of these interpretations fits into the context in, for instance, 6, 3, 5: citrādhrajatār aratīr yo aktor vēr nā druṣādāvā rāghupātmajamāhāḥ; and hence it is my belief that none of them is correct.

The terms iśvara (Herr), vyāpta, gāntā, gopāḥ, etc., refer to characteristics that are common to almost all RV deities and can be used as epithets of all such deities, while in fact, the word arati is used of Agni only. This in itself is enough to raise doubts in my mind as to whether arati means iśvara, (Herr), vyāpta, or gāntā, etc. On the other hand, I believe that the correct signification of the
word *arati* is, in all probability, one that has specific reference to Agni, that in fact, *arati* means 'he who shines; the bright one; *sukra*; *pāvaka*. I give here below the reasons for such belief.

I. The verse 10, 45, 7: *uṣik pāvakō aratiḥ sumedhā mārteṣu agnir amśīto ni ṛhāyi* is in most respects parallel to the verse 1, 60, 4: *uṣik pāvakō vāsur mānuśāyaṁ vāreṇyo hōtā dhāyi vikṣu*; and it seems therefore (since *arathi* cannot mean *vāreṇyāḥ*1 and *sumedhāḥ* cannot mean *vāsuḥ*) that *aratiḥ* is equivalent to *vāsuḥ* or bright.

II. Again, five out of the thirty passages in which the word *arati* occurs, namely 1, 59, 2 (*arati vādasyoh*); 2, 2, 3 (*divās prathivyōr aratim uyi ērive*); 6, 49, 2 (*ādṛptakratum aratim yuvatyōh*); 7, 5, 1 (*divō aratāye prthivyāh*); and 10, 3, 7 (*divās-prthivyōr aratir yuvatyōh*) say that Agni is the *arati* of Heaven and Earth. Now what exactly is the relation between Agni on the one hand, and Heaven and Earth on the other, that is referred to by the word *arati* in these passages? An examination of the RV hymns addressed to Agni discloses that the following relations are mentioned therein:

1. Agni is the generator of Heaven and Earth (1, 96, 4: *visām gopā janitā vādasyōh*).

2. He is the son of Heaven and Earth (3, 8, 2: *sā mātrōr abhavat putrā idyah; cf. also 10, 1, 7; 10, 140, 2*).

3. He 'glorified' his parents, Heaven and Earth, when he was born (3, 3, 11: *ubbā pītāra mahāyam ajāyāgānīr dyāvāprthivī*).

4. He 'renovated' his parents (*mātrār*), *i.e.*, Heaven and Earth, again and again (3, 5, 7: *pūnah-punār mātrār nāvyasi kah*).

1This becomes clear from the context of the other verses where the word *arati* occurs, and where the meaning *vāreṇyāḥ* does not give good sense.
5. He ‘saw’ Heaven and Earth (3, 26, 8: äd id dyāvāpythivi pūry apasyal).

6. He follows, i.e., is like to, Heaven and Earth in point of prkṣa or strength (2, 1, 15: prkṣo yād ātra mahinā vi te bhūvac änu dyāvāpythivi rōdasi ubhē).

7. He supported Heaven and Earth (6, 8, 3: vy āstabhnaud rōdasi mitrō ādhihutah.)

8. He is prayed to make Heaven and Earth well-inclined (2, 2, 7: práci dyāvāpythivi brāhmaṇā kṛdhi).

9. He moves in Heaven and Earth as dūta 3, 3, 2,); antar dūtō rōdasi dasmā iyate; cp. also 4, 7, 8; 7, 2, 3).

10. He enters into Heaven and Earth (10, 80, 2: agnir mahī rōdasi ā vivēśa; see also 3, 3, 4; 3, 7, 4; 3, 61, 7) or moves in them (10, 80, 1: agnir rōdasi vi carat smamaṇār) adornning them.

11. He extends Heaven and Earth with his light (6, 1, 11: a yād tatāntha rōdasi vi bhāsā; see also 10, 1, 7; 5, 1, 7; 6, 4, 6; 7, 5, 4; 10, 88, 3).

12. He brings Heaven and Earth to the sacrifice and offers oblations to them (6, 16, 24: vāso yaksīhā rōdasi and 3, 7, 9: mahō devān rōdasi ēhā vakṣi; see also 6, 12, 1; 6, 11, 4; 6, 15, 15; 3, 15, 5; 10, 11, 9); he offers oblations to them as hotṛ (3, 17, 2: yāthā ‘yajō hotrām agne prithivyā yathā divō jātvedas ciklōṇ | evaṇa haviṣā yaksī devān) or invokes them as hotṛ (7, 7, 3: hōtā | a mātarā viśvāvure huvānāḥ).

13. He fills Heaven and Earth with light (6, 48, 6: a yāḥ paprau bhāmānā rōdasi ubhē; see also
14. He surpasses Heaven and Earth in greatness (3, 6, 2; rōdasi... utā prá rikhā ādha nā prayājyo).

15. He rolls up Heaven and Earth like two skins (6, 8, 3; vi-cārmanva dhiṣāṇe avartavat).

16. He roars at Heaven and Earth (10, 8, 1; ā rōdasi vṛṣabhō voravīti).

17. He gladdens Heaven and Earth with his friendship (10, 88, 2; tāśya devāh prthivi dyauṁ utāpō 'raṇayantu ṣadāḥ sakhyē asya).

18. He is known to Heaven and Earth (10, 88, 8; tāṁ dyauṁ veda tāṁ prthivi tāṁ āpah).

19. He sits in the lap of Heaven and Earth (7, 6, 6; vaisvānarā váram ā rōdasyor āgniṁ sasāda pitvār upāsthām).

20. He is the ruler of Heaven and Earth (7, 6, 2; hinvaṁti tāṁ rājyaṁ rōdasyoh).

21. He shines upon or illumines Heaven and Earth (3, 15, 3; āgniṁ dyāvāprthivi viśvaṁvaṁ ā bhātē devī amṛte āmāraṁ; see also 1, 143, 2; 3, 2, 2; 1, 96, 5; 2, 2, 5; 10, 45, 4; 7, 12, 1; 6, 3, 7).

The word arati, in all probability, refers to one of these twenty-one kinds of relations, and that being so, it becomes obvious that the first-mentioned twenty cannot be denoted by it (for none of these fits into the context in the other passages where the word arati occurs), and that it can refer to the twenty-first only.

arati thus means 'one who shines or illumines, bright, brilliant, radiant.' It is therefore derived from the same root ṛ or ar 'to shine' (and not from ṛ or ar 'to go' as Śāyāṇa has suggested) as the words arussā and arusā and is practically synonymous with these two words and also with pāvaka, śukra, śuci, viḥāvan,
rukmā, etc., all which words mean 'bright, resplendent, radiant,' and are, like the word arati, used most often as epithets of Agni or Sūrya.

I shall now show that this meaning 'bright, brilliant, radiant' suits the context in all the verses in which arati occurs. Of these 2, 2, 2: 

abhā tvā nāktir nyāso vacāśirī 'cne vatsām nā svāsareṇu dhanvāh | dīvā 
vśed aratī manuṣā yugā kṣāpo hāsit purwara śamyūtaḥ
has already been explained above (p. 92).

1, 59, 2: mūrdhā dīvā nabhīr agnih prthivyā 
āthābhavad arati vēdāyoh |

tām tvā devāso 'janayanta devām 
vaśvānara jyōtir id ārīya ||

"The head of Heaven and the navel of Earth, Agni became the illuminator of (i.e., shone upon) Heaven and Earth. The gods have engendered thee, the god, as light for the Ārya, O Vaśvānara."

Regarding the expression arati vēdāyoh, compare 1, 143, 2: pṛā dyāva śeṣih prthivyā arcavat; 10, 45, 4: 

ā vēdāsī bhānūmā bhāty antāh | 1, 90, 5: dyāvā kṣāmā 
rukmā antār vi ṣhāti and other similar verses in which Agni is said to have illuminated Heaven and Earth with his light.

2, 2, 3: tām devā buhlūkē rājasyā sudāṁsaśaṁ 
dīvāsprthivyār aratim uṣē eṣa ( | 
rātham tvā vēdyaṁ śukrāsāciśaṁ 
agnim nmitrām nā kṣīlīṣu praśāmasya ||

"The gods set up at the bottom of space (i.e., on the earth) him, Agni, with bright light, who illuminates (i.e., shines upon) Heaven and Earth, who wins (the prize) like a chariot, who is, like a friend, worthy of being praised."

6, 7, 1: mūrdhānāṃ dīvā aratim prthivyā 
vaśvānārām rūh a jātām agnām |

kāvīm samājam ālīthim jānunām 
āśāmi a pātram jānayanta devāh ||
"The gods have engendered Agni Vaisvanara, born in rta, the head of Heaven, the illuminator of Earth, wise, sovereign, the guest of men, the drinking-vessel (of the gods)."

Regarding the expression āsān pātram in d, compare the nīvid (T.B. 3, 5, 3, 1) āsān pātram jjuhr devānām | causā devapānāh addressed to Agni.

6, 49, 2: viśvesa idyam adhvarēṣv
ādirātāram aratim yuvatyoh |
divāh śiśum sāhasah śunam agnim
yajñasya ketum aruṣām yājadhyat ||

"Offer worship to Agni, who is worthy of adoration by all peoples in sacrifices, who is not proud of his insight, who is the illuminator of the two youthful women (i.e., of Heaven and Earth), the child of Heaven, the son of strength, the beacon of the sacrifice, bright."

7, 5, 1: prāgnaye tatāse bharadvaya
ārāmā divā arataye prthivyāh |
yō vitveśam amśtanāṃ upāste
vaiśvanārō vārthé jāgṛvādāhik ||

"Proffer the hymn to the strong Agni, illuminator of Heaven and Earth, who, (as) Vaisvanara, was magnified in the lap of all the immortals by the watchful (priests)."

10, 3, 7: sā ā vakṣi māhi na ā ca satsi
divāsprthivyār aratir yuvatyok |
agnih sūṭukah sutukebhir ātavi
rāhavardhī rābhavān ēhā gamyāh ||

"The illuminator of the two youthful women, (namely) Heaven and Earth, thou carriest much to us and sittest (on our barhis). May the swift impetuous Agni come here with swift impetuous horses;"

1, 58, 7: hātāram saptā juhrā vājīṭhaṁ
yāṁ vāghālo vyānte adhvarēṣu |
agnim vīvesām aratim vāsūnāṁ
saṣaparyāmī praśasā yāmi rātuṇām ||
"I worship with good cheer, and pray for wealth (to), Agni brilliant amongst the Vasus, the hotṛ who sacrifices best with seven ladies (or, tongues), whom the priests choose in the rites (as hotṛ)."

The construction of juhvō in pāda a is not clear. Oldenberg (SBE. 46, p. 46) regards saptā juhvāh as nominative plural and as the subject of vṛṇāte in pāda b, and translates 'whom the seven ladies (of the priests), the worshippers choose as the hotṛ'; see also his RV. Noten (1, p. 58). So does Geldner also in his RV, Uber. On the other hand, Pischel, in Ved. Stud. 2. 113, has compared with pādas ab here 10, 6, 4: mandrō hotā sā juhvā yājīṣṭhaḥ and says, 'Der Accusativ saptā juhvāh hängt ab von yājīṣṭhaḥ (Gaedicke, Accusativ im Veda p. 185)', with which opinion I am inclined to agree. Compare also in this connection 4, 7, 5: tām īṁ hātāram ānuṣāk cakītvāmsam ni ṣedire | rauvām pāvakāsociṣam yājīṣṭhaṁ saptā dhāmabhīk whose pādas cd convey the same meaning as the expressions aratīṁ vāsūnām and juhvō yājīṣṭhaṁ in pādas ac above.

10. 3. 2: kṛṣṇāṁ yād ēnām abhi vārpaśā bhūj
janāyau yōsāṁ brhatāṁ pītār jām |
ūrdhvāṁ bhānāṁ sūryasya stabhāyāṁ
dīvō vāsūkatvā aratīr vi bhūti ||

"When he surpassed with his splendour the Dark and the White, bringing forth the woman born of the great father and holding firm the ray, raised high, of the sun, the brilliant one (sc. Agni) shines with the bright ones of Heaven." The import of this verse is obscure. According to Śāyana, the Dark one is the Night, the great father, the sun, and the woman born of him, Uṣas.

7. 10. 3: āceḥā gāro matāyo devayāntiś
tagāṁ yānti drāvinam bhikṣamānāh |
susandhitam suprātikam svānām
havyavāham aratīṁ mānusānām ||
"The hymns and thoughts, pious, go begging for wealth to Agni, handsome, of beautiful countenance, swift carrier of offerings, who shines on men."

1, 128, 8: agnim hōtaram ifate vāsudhitim
priyām cēlitham aratām ny ērīre
hayavāham ny ērīre |
vīśyānum vāśvavedasam
hōtaram vajatām kavām |
devāso ranvām āvase vāśūyāvo
gēvōhi ranvām vāśūyāvah ||

"Agni, the hotr, the storehouse of wealth, do they magnify; him who is dear, preeminent and brilliant, did they set up; the carrier of offerings, the hotr, worshipful, wise, vivifier of all and possessor of all wealth, joy-bringing, did the gods wishing for wealth, set up, for protection; wishing for wealth, with hymns, (did they set up) the joy-bringing (Agni)."

7, 16, 1: enā vo agnim nāma-
sorjā nāpālam ā huve |
priyām cetātham aratām svahāvāram
vāśvaya duṭām amṛtam ||

"With this adoration (i.e., hymn) do I invoke Agni the son of strength, dear, pre-eminent, immortal, the messenger of all, the accomplisher of sacrifices."

1, 128, 6: vāśvā vihāvā aratār vāsnar dadhe
kāste dākṣāśaṁ tarāīṛi nā śīrathāc
hṛavasyāya nā śīrathat |
vāśvamā ṣd iṣudhyatē
devaṁ hāyām abhiṣe |
vāśvamā ṣṭ sukṛte vāram pravatī
tagir drārā vy ṣvati ||

"All grown out, the brilliant swift-moving one held wealth in his right hand, not letting it loose; desires of glory, he has not let loose. For every one who desires it, thou carriest the offerings to the gods. For every righteous one, he procures his wish, (for him) Agni opens wide both folds of the door."
The meaning of vibāyāḥ in pāda a is not certain; Geldner, whom I have followed, translates it (RV. Ueber. p. 162) as ‘ausgewachsen,’ Oldenberg (SBE, 46, p. 138) as ‘far-reaching,’ while Sāyāna, following the author of the Nighanta (3. 3) has explained it as mahan.

In pāda a, vāsur in vāsur dadhe seems clearly to be in the nominative case and in coordination with aratīḥ; and Geldner has accordingly translated (l.c.) pādas ab as ‘Ganz ausgewachsen (wird er) der Wagenlenker, hält der Gott (die Güter) in seiner rechten Hand,’ observing that, before dadhe the word vāsu is to be supplied as shown by 9, 18, 4 and that this is an instance of haplography. On the other hand, Oldenberg (op. cit. p. 140), referring to the same 9, 18, 4 (ā yā vāśāni vāryā vāśāni hāstayor dadhe) proposes to read pāda a as vistā vābāyā aratīr vāsū dadhe. Now I agree with Oldenberg that the word vāsur should not be looked upon as a nominative and as an epithet of Agni, but that it denotes ‘wealth’; but I am opposed to any emendation of the text. Compare in this connection 1, 110, 7: pāhūr nā indraḥ śāvasā vācyān pāhūr vābebhīr vāsabbhir vāsur dadhe; 8, 24, 3: sā na stāvāna ā bharā rayām citrārsavastamān | nirekē cīd yē havivā vāsur dadhe; 8, 46, 15: dadē rékmas tanvē dadir vāsū dadir vājesu puruhūta vājinam; 8, 21, 17: indra vā ghēd iyan maghmāni śārasvati vā subhāgā dadir vāsu; and 4, 24, 1: kā suṣṭutīḥ śāvasah sānum indram arvacinām vāhāsa ā vavarāt | dadir hi vārā graṇṭe vāśāni where the expression vāsur dadhe in the first two verses seems plainly to be equivalent to the expression dadir vāsu in the third and fourth and to dadir vāśāni in the fifth.

I conceive that vāsur is similarly equivalent to vāsu (vāśāni) in pada a also above and that vāsur dadhe—dadhe

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2 I am likewise inclined to think that in 10, 53, 3: sā dyur dāgat surabhīr vāsanāh, the word surabhīr is equivalent to surabhīm; compare 6, 29, 3: vāśāne ātkam surabhīm dyē kām.
vāsūni. Regarding viśvaḥ, compare 4, 1, 1: viśvam ādevam janata prācetasam where too viśva is used as an epithet of Agni.

2, 4, 2: imām vidhāunto apāṁ sadhāste
dvīṁ dadhur bhṛgavo viksu āyoh!
esā viśvāny abhy āstu bhūmā
devānām agnir aratir jīrāśvah

"Worshipping him in the abode of the waters, the Bhṛgus have again established him among the clans of Āyu. May he surpass all worlds, Agni, who shines on the gods, who has swift horses." With regard to devānām aratīḥ in pāda d, compare 8, 60, 15: āk id devēṣu rājasī addressed to Agni.

3, 17, 4: agnām sūṣṭām sūdyām gruṇāto
namasyāmas tvēdyām jātavedah
 tvām dūtām aratām havyavāham
 devā akṛtyvam amṛtasya nābhīm

"Praising Agni, handsome, of fine splendour, we adore, O Jātavedas, thee that deservest to be magnified. Thee that art brilliant, the gods have made the messenger, the carrier of offerings, the navel of immortality."

4, 1, 1: tvām hy āgne śādāṁ śit samanyāvo
devāso devām aratāṁ nīyārā
iti krātvā ucyerirē
āmartyaṁ yajata mārtyeṣvā
devām ādevam janata prācetasam
viśvam ādevam janata prācetasam

"O Agni, thee indeed, the brilliant God, have the gods with one mind set up; they have set (thee) up with this aim: ‘adore the immortal among the mortals; engender the wise god who is godly, engender the wholly wise one who is godly.’"

4, 2, 1: yō mārtyeṣv amēta ṛāvā
devo devēṣv aratir nīdāyē
hōta yājistho mānā śucādhyay
havyair agnir mānuṣa tvayādhyayē
"The brilliant god, pious, immortal, who was established as the best-sacrificing hotṛ among gods and mortals, may he shine greatly; may (he) Agni go (unto the gods) with the offerings of men." I construe mārtṛṣu, devēsu and hōta yājśṭhāh together in the relative clause; compare 6, 1, 13: agnir hōta gṛhāpatih sā rāja vīśvā veda jānīma jātāvedāh | devānām ubā yo mārtṛṇām yājśṭhāh where Agni is said to be the best-sacrificing (priest) among gods and mortals, and 4, 7, 1: ayām ibā prathamā dāhṛyī dhātābhīr hōla yājśṭhāh and other similar verses in which it is said that Agni was established as the 'best-sacrificing hotṛ.' It is my belief that these two ideas have been combined together by the poet in the relative clause of the above verse.

4, 38, 4: yāḥ smārundhānō gāḍhyā samātśu
śānutarās cārati gōṣu gācchau
āvārīja vādāthā nichekata
tirō aratām pārī āpa āyāh ||

The words gāḍhyā, śānutaraḥ, and ṛṣika and the expression vādāthā nichekata are obscure, and it is hence difficult to make out the import of this verse which describes the running of the horse Dadhikrā. I translate mechanically: "Who, seizing great (booty) in battles, moves as the better winner (of the prize) when he goes towards the cows, with his good points apparent, understanding assemblies, surpassing the brilliant one (Agni?), more than Āyu was able to obtain."

5, 2, 1: kumārāṁ mātā yuvatik śaṁuḍbhah
gūhā bibhāti nā dudāti pīṭrē |
āṅkam asya nā mināj jānasah
parāḥ pātāmī nāhitam aratau ||

The import of this verse, as also of several other verses of this hymn, is obscure; see SBE. 46, p. 368 and RV. Noten I, 312. I translate tentatively:

"The young mother carries hidden the bound son; she does not give him to the father. The people see his
not changing countenance (?) before them, placed in the radiant (fire)."

6, 3, 5: sā id āśteva pratī dhād asāyān
   chiṣāta, tējō 'yaso nā dhārāṁ |
   citvādeva asatī aratī yo ākār
   vér nā druṣādeva raghupātmajāṁbhāḥ ||

"He [Agni] has made himself ready like a shooter going to shoot and sharpened his flames like the edge of iron, (he) of marvellous speed, who shines at night and who speeds swiftly like a bird going to sit on a tree (i.e., going to its nest)."

6, 12, 3: tējīṣṭhā yāṣyāratīr varerāt
   todā udhevan nā vṛdhāsaṅāḥ adyaunā |
   adroghā nā dravśitā cetati tmān
   āmartyo 'vartrā āśadhiṣu ||

"The bright one, ruling over the forest, whose (splendour) is most brilliant, shone with increasing brightness like the sun in his path; beneficent, immortal, unchecked by plants he shows himself preeminent like a swift horse."

The construction of the words tējīṣṭhā yāṣyāratīr varerāt in pada a is difficult. Ludwig has suggested that the proper reading here is amatīr, not aratīr, and Grassmann, that one should read tejiṣṭhayā yāḥ instead of tejiṣṭhā yasya, a suggestion that Oldenberg thinks (R.V. Notes) is perhaps correct. Oldenberg has besides observed (l. c.) that 1, 127, 4 and 1, 129, 5 point to the reading aravi instead of aratī, and also that it is possible to construe the passage without emendation as 'dessen (Glut) die schärfste ist, der arati,' though such interpretation is very artificial. He therefore proposes to interpret the passage as 'he whose arati is most sharp' without however saying what the meaning of arati is.

Now the verses 1, 127, 4 and 1, 129, 5 referred to in this connection by Oldenberg are obscure and it is difficult to find out what these verses themselves mean.
And, moreover, in the verse 10, 61, 20: utable mandro
aratih vibhavasa syati dvivaritanir vaheath, the word vaheath
‘victorious in the forest,’ which is almost synonymous
with the word vanerath (‘ruling over the forest’) here, is
clearly coordinate with aratih and vibhavasa which makes
it probable that the word vanerath too here is coordinate
with aratih and refers to Agni. I therefore supply here
the word ute* (fem.; = bhana, splendour) after tejistath
on the analogy of 10, 3, 5: tejiisthihih krjumabadhir
vardsithabhir bhanubihik and translate, ‘whose (splendour)
is most brilliant, the bright one, ruling over the
forest, . . .’

In pada c, I regard na dravitha only as forming the
upanama and look upon adrogha (= not injuring; i.e.,
favourable, beneficent) as an epithet of Agni who is the
deity of this verse. Compare the epithet adrak that is
applied to Agni in 6, 15, 7: viprain hotaram puruvaram
adrakham kavin sumnair imane jatvedasam; 6, 5, 4:
hvue vaah sanooh sahas yuvanam adroghavacem matibhir
yavisatham ya invati dravishani praceti viivavaranyi puru-
vairo adrak and other verses.

dravitha, runner, seems to denote race-horse; com-
pare the word atya. Regarding the expression na dravitha
... avartah opsattsu, compare 6, 3, 4: dravir na drava-
yastvai daru dhukstah ‘Consuming the wood, thou runnest
like a coursers’ addressed to Agni. Regarding also the
sentence na dravitha cetati iman, compare 10, 176, 3:
ratho na vor ahkivto ghrenivan cetati imanah that is like-
wise addressed to Agni.

6, 15, 4: dyutahdun vo attithim svarnaram
agnim hotaram maunshah svadhvaram |

* Or, if the suggestion of Oldenberg (l. c. footnote) about
reading tejiisthihi be correct, one can supply the word bhanaa.
Sayaana, it may be noted, interprets arating here as ivdah and
construes it with tejiisthi.

* dravayast = dravast here, in the same way as dravayinavaah
(in 9, 69, 6: suryasyeca valmyo dravayinavaah) = dravithinavaah.
vipram vā dyukṣāvacasarḥa
evṛktibhir
havyayāham aratīṁ devāṁ yūjase ||

"I adorn with well-cut (i.e., well-fashioned) hymns your shining guest, the heaven-man, Agni, host of men, accompIisher of sacrifices, whose speech like that of an inspired seer is bright, the carrier of offerings, the brilliant god". Regarding the expression suvṛtibhir yūjase, compare Geldner in Ved. St. 3, p. 32f.

6, 67, 8: tā jihvāyā sādam edāṁ sumedhā
ā yūd vāṁ satyār atarīr ētē bhūt |
tād vāṁ mahītvām ghṛtāṇām astu
yuvāṁ daśāse vē cayīṣṭam ānabhā ||

The import of pāda ab is obscure. I translate, following Oldenberg (RV. Noten I, 413); "The wise one [sc. Agni] (brings) here the two (sc. Mitra and Varuṇa) at all times (and offers food) with his tongue, when (he), the powerful brilliant one, is present at the sacrifice offered to you two. May that be your greatness, O ye two whose food is ghee; you remove distress from the offerer (of sacrifices)". Compare with this stanza 3, 57, 5:
yā te jihvā mahāhumati sumedhā āγnu devśucyātu urucī |
tāyēhā vīśvā āvase yājarān ā sādavā pāyāvā cā |
mādhām ||

8, 19, 1: tām gārdhayā svārṇatīṁ
devāśo devāṁ aratīṁ dudhauvīre |
devatrā havyām ōhire ||

"Praise him, the heaven-man. The gods have run to the brilliant god and made him carry offerings to the gods." I regard ōhire in pāda c as being used with the causative sense with the signification 'made him carry'.

8, 19, 21: ite gīrā mānuśhitam
yām devā dūtām aratīṁ nyerirē |
yājīṣṭham havyayāhanam ||

"I magnify with hymn (Agni) the benefactor of men, whom, brilliant, best officiating in sacrifices, the gods set up as messenger and carrier of offerings".
10. 3, 1: inō rājau aratiḥ sāmidhavo
raudio dākṣaya suṣumān adarṣi |
cikāl vi bhāti bhāsā bhuhatā 
śiknām eti rūṣatiś apājan ||

"O king, the chief, radiant, Rudra-like, ... for skill, being kindled, has been seen. The wise one shines with great splendour, going to the dark one and driving away the bright one". The word suṣumān in pada b which I have left untranslated, is obscure; see Oldenberg's RV. Noten II, 200 where several conjectural explanations are given of it. We do not know to whom the vocative rājan in pada a and the words āvikā and rūṣati in pada d refer; but it is possible that the latter two words refer to Night and Dawn.

10. 3, 6: asyā suṣmāsō daṇḍānāpāver 
śeṇumānasā svanaya nīyudbhīh |
pratnēbhīr yo rūṣadbhir devatamo 
vi rēbbadhīr aratīr bhāti viśkaā ||

"Who, bright, brilliant, most godlike, shines with (his) old gleaming, singing (flames),—the powers of him whose felly is visible, who presses swiftly forwards, rushed onward with teams ".

10, 45, 7: uṣik pávakō aratiḥ suṇadhā 
mārīṣeṣv agnīr amrīṣo ni dhāyī |
īyartī dhūmām arusāṁ bhārikhrad 
uc chukrēva sačīa dyām iṅksan ||

"The immortal Agni, loving, bright, brilliant, wise, has been established among men. Reaching the sky with bright flame he raises up, carrying, the bright smoke ".

10, 46, 4: māndrāṁ hōtāram uṣījo nāmobbīh 
prāṇeṣaṁ yajnāṁ netāram adhvarāvāṁ |
viśāṁ akhyvam aratīm pávakām 
havyavāhan dādhato mānuseṇu ||

"Him, bright and radiant, who leads sacrifices rightly, the ruler of sacrifices, the Uṣīs, with obeisances, made the dear hotr of the clans, establishing him as the carrier of sacrificial offerings among men".
\textit{\textbf{Āśv. ŚS. 4, 7, 4}: samiddho agnir \textit{vṛṣaṇā} \textit{ratīr divas}

\textit{tapto gharma duhyate vāṃ iśe madhu |
vayām hi vāṃ purutāmāso aśvinī

\textit{havāmahe sadhamādeśa hāra va}}

"Kindled, O ye two bulls, is Agni the illuminator of Heaven; the gharma is heated; honey is milked for your food. O ye Āśvinis, we singers, most busy, invoke you in these occasions of rejoicing together".

This verse occurs in AV (7, 73, 1), with the readings \textit{rathī divāḥ} and \textit{purudāmāso} in a and c, and in Śāṅkh. ŚS. (5, 10, 8) with the reading \textit{rayīr divāḥ} in a. It is the opinion of Whitney (\textit{AV. Trans.}, p. 437) that the reading of Āśv. ŚS. is \textit{ratīr divāḥ} and that this, as also the reading of Śāṅkh. ŚS., are corruptions of the AV reading which is correct.

This opinion seems to me to be untenable. The reading \textit{vṛṣaṇāratīr divāḥ} is found in AB. 1, 22, 2 also; and the occurrence of the expressions \textit{divā aratīḥ}, \textit{rādasyor aratīḥ} and \textit{divāsprthivyār aratīḥ} in RV. 7, 5, 1 and other verses explained above shows that one should read \textit{aratīr divāḥ} in this AB passage also, and that this is the original reading, \textit{rathī divāḥ} and \textit{rayīr divāḥ} in AV and Śāṅkh. ŚS. are therefore without doubt corruptions of the reading \textit{aratīr divāḥ}.

The word \textit{aratīḥ} occurs, further, in RV. 10, 61, 20 which will be explained in the next article.

\textbf{§ 7}

\textit{dān}

This word \textit{dān}, about whose interpretation there has been much dispute, occurs in but seven verses of the RV. In six of them it is found at the end of the pada, preceded by the word \textit{pāṭih} in four (1, 149, 1; 153, 4; 10, 99, 6; 105, 2), and by \textit{patt} and \textit{siśuh} in one each (1, 120, 6; 10, 61, 20); in the remaining verse (10, 115, 2), it occurs within the pada.
Sāyāna explains the word as *satrūn damayatī* in one verse, *damayān* in another and as *ādadānāh, dadāl abhimatān prayudah, dātā, dhanānī prayudah* and *yaśṭrūn dhanadātā* in the others. According to him, therefore, there are two words having the form *dān*, one derived from the root *dān* and the other from the root *dā/1*

Similarly, Roth too (in the PW) believes that there are three words of that form: *dān* in 10, 61, 20 is, according to him, a verbal form of the root *dān*, in 10, 115, 2, a shortened form of *dānta*, tooth, and in the other five verses, the genitive of *dām*, house. In the latter opinion, he is followed by Bartholomae (Ar. For. 1. 70 ff.), Grassmann, and Brugmann (Grundriss I § 108, 204, 672).2

Pischel criticised this opinion in *Ved. St. 2, 93 ff.*, pointing out that in 1, 120, 6 and 10, 105, 2 addressed respectively to the Āśvins and Indra, the interpretation of *dān* as 'of the house' hardly fits, since these deities are nowhere in the RV described as 'masters of the house (gṛhapati)'. He therefore opined that *dān* denotes 'richtend, bemeisternd' in 10, 105, 2; 99, 6; and 'Ausrichter (des Opfers)' in 10, 115, 2; 1, 153, 4; 149, 1. In 1, 120, 6, *dān* is, according to him, a verbal form meaning 'herrichtet,' and in 10, 61, 2, too, a verbal form meaning 'ausgerichtet' and having as its subject *śīhu* which is slang for 'penis.'

This opinion of Pischel was, in its turn, criticised by Oldenberg (RV. Noten II, 267) who has observed (1) that the expression *śīhār dān*, in 10, 61, 20 is so similar to *pātir dān* that it is very questionable if it is to be construed in a different manner, and (2) that since

1 Ludwig interprets the word mostly as 'zu geben, "zu spenden", etc. (see Pischel, *Ved. St. 2, 93*) and thus seems to follow Sāyana in deriving the word from the root *dā* 'to give'; *dān* is an infinitive in his opinion. In 1, 120, 6 however he explains the word as 'dass ihr richtet.'

2 See Pischel, *Ved. St. 2, 93.*
śātu is a common epithet of Agni and this verse is referring to Agni; it is not proper to give it an unusual signification. He has therefore interpreted pāṭir dān as 'Herr des Hauses' in op. cit. II. 315, 336 and thus preferred to follow the lead of Roth and Grassmann. So also do Wackernagel who explains dān as 'des Hauses' (Ai. Gr. I, pp. 196, 258) and Macdonell who explains dān as the genitive of dām- (Ved. Gr. pp. 37, 60; see also p. 218 and n. 5 there). Similarly, Geldner too translates pāṭir dān and pāti dān in 1, 140, 1; 153, 1; 120, 6 as 'Hausgebieter', 'Herr dieses Hauses' and 'Hausmeister' in his RV. Üeber.

Now, the criticisms urged by Pischel against the interpretation proposed by Roth, and by Oldenberg against that proposed by Pischel, are, it seems to me, quite valid. At the same time, it also seems to be beyond dispute that dān in the combination pāṭir dān and śīṣur dān, is the genitive form of a word like dāns or dāms, as observed by Wackernagel (l. c.). This dāns or dāms cannot, for the reasons mentioned above, signify 'house'; and I therefore believe that it is identical with the word of that form which is cognate with the words dāmsas dāmsanā, etc., and is derived from the root dāms 'to be strong'. This is the opinion of Pischel also, except that he thinks that the root dāms signifies 'zu richten'. Compare his observations in l. c., p. 103: 'Es ergiebt sich also, dass dān za dāms gehört, dessen Grund-

3 There are other objections, too, that can be urged against Pischel's interpretation. His separation of pāṭih and dān (in his opinion, both are nominatives) in the combination pāṭir dān cannot be correct. For, except in the cases pointed out by Grassmann (n. c. pāti 8, 9), the word pāṭi by itself (i.e., when not used in association with genitives like rājasya, vasunah, sūbhah, savasah, etc.) is never used in the RV as an epithet of gods. Again, Pischel's interpretations of 10, 39, 6 and 10, 115, 2 seem to be forced and indicate that his explanation of the word dān is not correct.

Compare also his observations on pp. 104-5 in continuation of the above.

In other words, dün in the combination šīṣur dün and pātir dün, is the genitive form of düns which, like tavās and sāhas, signifies 'strong, powerful, great' and also 'strength, power, greatness.' The epithet šīṣur dün, in 10, 61, 20 addressed to Agni, thus means 'child of strength' and is synonymous with the epithets sahasaḥ sūnu and sahasas putra that are applied to him in many verses, (see Grassmann, s. v. sahas); and the epithet pātir dün used in 10, 99, 6 and 10, 105, 2 that are both addressed to Indra is similarly synonymous with the epithet savasas patti that is applied to him in many verses (see Grassmann, s. v. savas).

I shall now show that this meaning suits the context in all the verses in which the word dün occurs.

1, 120, 6: śrutām gāyatrām tākavānasāya- hāṃ cid dhi virēḥhāśvinā vām | ākṣi subhas patti dūn ||

"Hear the hymn of Takavāna; I have indeed, O Aśvins, sung your praise. O ye lords of splendour, that are great, turn your eyes."

In pāda c, I supply the word adhattam after a on the analogy of 1, 116, 16: tāśmā (sc. rjāśvāya) ākṣi nāsatya vicākṣa at hattam dasrā bhīṣajāv maravān and 1, 117, 17: ākṣi rjāśe aśvināv adhattam. Sayana explains tākavānasya in a as skhalad-gater andhasya Rjāśvasya,
an explanation which is perhaps correct; compare 1, 116, 16 cited above. dán=great, dāsrā; compare the many passages in which this epithet or its equivalents dānsīśthā, purudāmAśā, sacīpāli, śakrā, tuṣṭāmā, etc., are applied to the Āśvins, ākṣādhaṭṭam in c means ‘cast your eyes on the daksīṇā that is now offered to me’; see Geldner, RV. Ueber., p. 148.

10, 99, 6: sā id dāsaṁ tuṣṭrāvam pātir dān
salakṣām triśirṣānam damavyat
asyā trito nu ójasā vṛdhāno
vipā varāhām āyo-agrayā hau

"He, (Indra) lord of strength, overcame the loudly roaring dāsa with three heads and six eyes. Trita, waxing strong with his (sc. Indra’s) strength, killed the boar with iron-tipped arrow. The fighting of Indra and Trita with the dāsa of three heads is referred to in 10, 8, 8-9 also: sā pitrīyā āyudhānī vidvān indresita
āptyō abhy āyudhyatī triśirṣānam saptārṇāṁ jaghaṇvān
tvāstraśya ein miṁ sacśe trito gāh || bhūrid indra udi-
nakṣantam ējo vābhitaṁ sūtpārī mānyamānaṁ
tvāstraśya
cid viśvārūpasya gōnām acakrānanū streamed śirśa pārā varā

10, 105, 2: hāri vāsaṁ suvājā viṣvāta vēr
ārvantā 'nu śēpā
ubhā rajī na keśīna pātir dān

The construction of this verse is difficult. Grassmann has translated it as ”Du, dessen goldfarbenes Rossepaar schön angeschirrt, auf beiden Seiten vorwärts strebt, laufend längs den beiden Schwänzen des Vogels wie ein Haus herr zwischen den beiden behaarten Linien”, Ludwig as ”Des falbenpaar leicht angespannt verschieden seiten zustrebend anrief der Vogel die rennen, zwei Raji’s gleich die mähnigen, der ist harr zu geben” and Pischel (l. c. p. 95) as ”Dessen störrige Falben fromm

4 In this case, it would be better to interpret śrutām as ‘you have heard’, and pada c as ‘O ye lords of splendour, ye that are great have given two eyes (to Rūṣāva)’.
sind, wenn er, der Herr, die beiden mähnigen Rosse, die wie zwei Ruten steigen, gezügelt hat, sie bemeisternd.

I translate as follows: "Whose two bay horses are self-yoking, difficult of control, (these) two swift runners, having like two rajis (long) hair in the tails, the lord of strength drives.

vēh—drives, sets in motion; compare I, 63, 2: ā yād dhārti indra vívratā vēr ā te vājram jāritā bāhvr dhat; I, 177, 2: ye te vīśaṇo vṛsabhāsa indra brahmāyaṇo vṛsarathāsa ātyah | tāh ā tīṣṭha; and 10, 105, 5: ādhi yās tasthaā kēśavantā, svuṣyā = svuṣyā, self-yoking; see p. 45 above. Compare also the epithets brahmāyūjā and vacoyūjā applied to Indra's horses in the following verses, 8, 1, 24: ā tvā sahāsram ā satām yuktā rāthe hīraṇyaye | brahmāyūjo hāraya indra kēśina vāhantu somapitaye; 8, 17, 2: ā tvā brahmāyūjā hāri vāhatam indra kēśinā; 8, 45, 39: ā la etā vacoyūjā hāri gṛhne sumādṛsthā; 8, 98, 9: yuṣjānti hāri iṣīrasya gāthāyorau rātha uruṣyaye | indravāhā vacoyūjā. vivrata = difficult to control, unruly, refractory, 'widerspenstig' (Roth in PW; Geldner, RV. Eceber, 1, 63, 2), and not 'nach verschiedenen Seiten strebend' (Grassmann). ánu śēpā= in the two tails; compare 10, 97, 19: yā dśadhāk somarājür viṣṭhitāh prthivim ánu 'the plants, whose king is Soma, that are spread in the earth'; 8, 10, 6: yād antārikṣe pātathah pruvabhuja yād vēmē rōdasi ánu 'whether ye fly in the atmosphere (antāriksa), O ye two that possess.

* It seems to me now that it is preferable to interpret vacoyūjā and manoyūjā útva as 'the two horses that are yoked by the hymn or praise recited by the priest'; that is, 'the two horses that yoke themselves to the chariot as soon as the priest recites hymns invoking and praising the deities that are their masters instead of as 'the two horses that yoke themselves to the chariot as soon as their master thinks of setting forth or expresses in words his intention to set forth' (see p. 46 above and n. 7 there). Compare in this connection 3, 35, 4: brahmāṇā te brahmāyūjā yuṇaymi hāri sākhāyā satamanā ātā and 7, 36, 4: gīrā yā etā yunājād dhāri tu indra priyā surāthā tāra dhāyā.
much, or in these two worlds, namely, Heaven and Earth”; 1, 80, 1: ṛcann ānu svārāyam “may they sing in thy own sovereignty”.

The meaning of raji is unknown. Grassmann suggests* that it denotes an animal like an antelope or buffalo; and it is clear from the above comparison that it has very long hair. Perhaps, it denotes the camara-mrga or Tibetan yak which has long silken hair all over the body. With regard to pāda c, compare 8, 1, 25: ā tvā rāthe ṛjī avajāye hāri mayūraśepyaḥ | sīthīṣṭhā vahānām “O Indra, may the two steeds with white backs and tails as long as those of the peacock carry thee in the golden chariot.”

Or, should one interpret ānu āṭēpā as ‘proceeding from, i.e., beginning with, the two tails’? In this case, the two steeds of Indra would have long hair all over the body like the above-mentioned yak. Compare 3, 45, 1: ā maundrā ira hāri bhīppī yāhī mayūraśomabhīḥ ‘come, O Indra, with beautiful steeds that have on their bodies hair (long) like the peacock (‘s tail).’ The sāmānyadharma in the comparison contained in the epithets mayūraśepyaḥ and mayūraśomabhīḥ, as in the comparisons contained in many passages of later classical writers, is length. Compare, for instance, Subhāṣitaratnavihaṇḍāgāra, pp 269 f.: asyā manoharākāra-kabari-bhāra-nirjītāh | lassajāye vacam vākvaḥ camara-bhārīnāḥ; 7 asyāh sa pakṣaika-vidhoh kacauḥvah sīthāhe mukhasyopari vacam āpa | pakṣastha-tāvat-bahu-candrakoh ‘pi kalāpinām yena jītāh

* Pischel interprets raji as ‘sich anrichtend, ’ ‘gerade’ (I.c., p. 95), while Sāyana explains it as dyāvipṛtiyānu | yad vā mukhāntau raji jāksu śrīyāsaṇdrāmasan.

It will be seen that this stanza mentions, besides the peacock, the camara or yak also. Its hair or camara is likewise mentioned in a similar connection on p. 270 op. cit. in the following verse: cikura-prakaraṭā jayanti te viduṣi mārdhāni yān bhārītī sa | paṁū | ph aupraṣkritena tattulanāṁ iṣchāti cāmaraṁ kak. These verses thus lend support to the view expressed above that raji = camara or yak.
kalāpāḥ; asyāh kacānām śikhinaś ca kim nu vidhīm kalāpau
vimāter agātām | tenāyam ebbhiḥ kim apāji puṣpair abharṣī
dutā sa kim ardhacandrām; na jīmūta-echedāh sa-hi
gagana-cāri na ca tama no tasyendor maitrī na ca maithu-
karaś te hi mukharāḥ | na picham tat kekiny uciṭam
asito 'yam na ca maṇiḥ mṛdutvād ā jñātām ghaṇa-cikura-
pāśo mṛgadṛṣaḥ; and Raghuvarṇaśa 9, 67: api turaga-
samipūd upatantāṃ mayūram na sa rucira-kalāpam bāna-
lakṣa-cakāra | sapadi gata-manaskat citra-mātyānuktuśe
rati-vigalita-bandhe keśa-pāśe priyāyāḥ.

Oldenberg (op. cit., II, 325) suggests a with hesitation
that ānu śēpā in b should be emended into tanusēpā and
refers in support thereof to the observation of Gunther
(Beurteilungslehre des Pferdes, p. 298) that 'edle Hengste
haben dünneren und kürzeren Penis, gemeine haben
längeren und dickeren.' This is not very convincing,
and, for my part, I do not feel that there is any need for
emendation.

1, 149, 1: maḥāḥ sā rāyā ēsate pāṭir dānu

inā ināsya vāsunāḥ padā ā |

upa dhrājantām ādrayo vidhāṇān it

"This lord of strength advances to great wealth, the
mighty one in the abode of mighty wealth. May the
stones honour him as he speeds near."

This verse is, according to the Sarvaṁukramāṇi,
addressed to Agni; but, as observed by Geldner
(RV. Ueber.), his name is not mentioned in the hymn,
and the word ādrayah in v. 1 and sargah and śīrṣa in
v. 2 seem to point to Soma as the deity. In either case,
pāṭir dānu means 'lord of strength.' Compare 5, 6, 9:
ntō na ut pūpuryā uktēṣu śavasas pata śam stotphuṇā ā
bhara and 9, 36, 6: ā divās prṣṭhām aśvayur, gavayīḥ
soma rohasi | virayūk śavasas pate in which the epithet
śavasas pati is applied to Agni and Soma.

a He has perhaps allowed himself to be influenced by Śāyana
who explains śēpā here as śeṣavantau prastāta-pamstvāv ity arthāh.
1, 153, 4: utā vāṁ vkṣū mādyāsv āndho
gāva āpaś ca pīpayanta devaḥ |
utō no asyā pūrvyāḥ pātir dān
vītām pātām pāyasa usriyāyāḥ ||

"And in clans with plenty of Soma, the cows and
divine waters have made the plant to swell. And of this
your cow's milk, drink with relish, O ye (Mitra and
Varuṇa)—(and) first, the lord of strength (Agni),"

mādyāsva viṣku means 'in clans having plenty of
Soma' in the same way as somyāt sādasah in I, 182, 8
(asmād adyā sādasah somyād ā) means 'from a seat rich
in Soma'; see Geldner, RV. Ueber., I, pp. 192, 237.
According to Geldner (l.c.), the sense of the verse is:
"O ye Mitra and Varuṇa, the Soma juice is ready for
your drinking in many houses; do ye however rather
drink with relish this cow's milk of ours." As observed
by Śāyaṇa, pātir dān, 'lord of strength' in pāda c
denotes Agni; see also Pischel, l.c., p. 98.

10, 61, 20: ādhaśu mandrō aratir vibhāvac-
va syati dvivartanir vaneśāt |
ārdhva yāc chreniṁ na śīṣur dān
māksa śrīrām sev pylāṁ sāta mātā ||

Pāda c of this verse is obscure. Roth, in the PW,
emends śīṣuḥ into śīṣakaḥ, while Pischel (op. cit., p. 94)
believes that śīṣuḥ itself is, like the German 'der Kleine,'
slang for śīṣna. According to him, pādas cd are parallel
to 5, 7, 8: susūr asūta mātā krāṇā yād ānasē bhāgam
and other similar verses and says that the mother gave
birth to Agni immediately after copulation.

This explanation does not seem satisfactory to me
(see p. 117 above); and I am inclined to believe that the
verse as a whole says that Agni grew up as soon as he
was born and consumed the plants, and that it is parallel
to 7, 4, 2: vā gṛtso agnis tārunaś cid asu yāto vā vrajaśko
ājanistṇa mātah | sāṁ yō vānā yuvāte śucidān bhūri cil
ānā sām id atti sadyāḥ; 10, 115, 1-2: citrā ic chīsō
tārūnasya vaṅkātho nū yō mātārāv apy ēti dhātvē |
amūdāḥ yāti ṃṣanad ādāh ca nū vavākaśa sadvō māhi
dūtānām cāvan || agnir ā nave dānī apāstamāh
śūṁ yā vānā yuvāte bhāsmanā datā | uṇhi prāmārūṁ Śūvā
svadhvarā inō nū prōthamāno yavase vēṣā and other
similar passages. I therefore translate the verse as
follows: "Then the dear (Agni), bright, radiant, two-
wayed, ruling over the forest, lets himself loose in these
(plants), when (he), the child of strength becomes upright
like a straight line; the mother soon gave birth to the
strong one, the enhancer of happiness."

Pādas d and c, in which it is said that the mother
gave birth to the strong one and that the child of
strength became upright like a straight line; that is,
grew up and set himself into activity, should be read
first; and pādas ab, which describe that Agni let himself
loose in the plants (and consumed them) should be
read thereafter.

āsvī in a refers to oṣadhiśu; compare 6, 12, 3 (ex-
plained above on p. 112): tēśīśṭa yāsīrātir vuanrāt
tēō ādēvān nū vardhasāvō advāna ... avatrā oṣadhiśu
which is in many respects parallel to this. deivartanīh
in b refers perhaps to the two paths, upward and
forwards, which Agni follows in the forest when consuming
plants.

(ūrdhvō bhavati) 'becomes upright' in pāda c means
'stands up (does not sit); sets himself into activity;
bestirs himself'; compare 4, 4, 5: ūrdhvō bhava prāti
vidhyādhy asmāt 'get up (bestir thyself) and shoot them
away from us' where the expression ūrdhvō bhava is used
of Agni in this sense; 5, 1, 2: ūrdhvō agnih sumānāh
prātār asthāt 'Agni, well-disposed, has put himself into
activity in the morning'; 6, 63, 4: ūrdhvō vām agnir
adharēsva asthāt and other passages where the word
ut-tēśīśha (= ērdhvō bhava) is used of Agni. Compare
also the expression todō ādēvān nū vardhasānāh in 6, 12, 3
cited above which too has the same sense.
As already observed above, śītur dān—child of strength.

10, 115, 2: agnir ha nāma dhāyī dān āpāstamah
sām yo vānu yuvāte bhāsmanā datā |
abhīpramūrā juhva svadhvarā
eñō na prathamāno vāvasa vīśā ||

"The strong one, most efficient, named Agni, was established, who consumes woods with pulverising (i. e., destroying) tooth, the accomplisher of sacrifices with (his) growing tongue (i. e., flame), snorting like a great bull in a field of grass."

After dhāyī in a, we have to understand vikṣū, mārteṣu, durouṇī, sādane or other similar word; compare 1, 148, 2-3: nītye cintu yām sādane jagybhrē prāśastibhir dadhirē vaṇīyāsah | prá sū nayanta gṛbhāyanta iṣṭāv āścūṣo nā rathyō rāṣāhānāh || purūṇī dasmō ni riṇāti jambhair ād rocate vāna ā vībhāvā | ād asya vāto ānu vāti śocī.

The expression abhipramūrā juhva in c means, according to Pischel (l.c., p. 98), 'strengthening ladle' and according to Oldenberg (op. cit. II, 336), 'with destroying tongue.' Compare however 1, 127, 1: yā udhāvāya svadhvarā devō devācyā kṛpā 'the god who, with his upright flame turned towards the gods, accomplishes the sacrifice' addressed to Agni; the expression udhāvāya svadhvarāh kṛpā in this verse is exactly parallel to abhipramūrā juhva svadhvarāh in pāda c above. The word abhipramūrā is derived from the root murch 'to grow, to increase, to become strong,' as pointed out by Pischel (l.c., p. 112).

I have interpreted dān as 'strong' here as I have done in 10, 105, 2 above. Compare the epithet dasmā applied to Agni in 1, 148, 3 cited above and in other passages. It is possible to regard dān here as equivalent to dáme (compare the word sādane in 1, 148, 2 cited above) and to interpret it as 'in the house.' There is however
no necessity to assume two words of the form ādān, and it
seems to me preferable to look upon it as a derivative of
dāms 'strong,' in this verse also.

In the opinion of Pischel (I.c., p. 100), the word ādān
occurs, further, in the RV in the two following stanzas
also:

5, 3, 7: dvīvō nā vāsyā vīdhatā nāvinōd
vīśā ruksā āgāṭhiṣu nūnat |
ghrṇā nā yō dhrājasa pātmanā yān
ā rōdāsī vāsunā dām supānī ]

According to Pischel, the above word ādān occurs in
pāda d as ādām, and is a verbal form; ādām—ausrichtete,
i.e., ausstattete, and pādas cd mean, 'der wie (der
Durstige) in der Hitze im Zug und Flug gehend, Himmel
und Erde, die trefflichen Gatten, mit Gut ausstattete.'
I do not feel so certain that the word used in this verse
is ādān; but, granting that Pischel's opinion is right,
I would translate the verse as 'Whose (flame), when he
worships (the gods), roars like (the thunder) of Heaven,
his, the strong bright one, has roared in the plants;
going with flying speed like one (seeking shelter) from
the heat, the strong one has extended with light Heaven
and Earth, the excellent husband and wife.'

In pāda b, the word used is, according to Roth
(Ueber gewisse Kürzungen des Wortendes in Veda, p. 3)
and Pischel (I.c.), ruksō which is short for ruksēṣu and
means 'in the trees.' According to the Padapātha,
however, the word used is ruksāh which probably
means 'bright'; see Grassmann and Oldenberg,
RV. Noten, I, 371.

I have followed Pischel in the interpretation of pāda
a; but I do not feel certain that this is what the poet
had in his mind. Regarding the simile however, compare
7, 3, 6: dvīvō nā te tanyatūr eti śūsmāḥ and 4, 10, 4:
prā te dvīvō nā stanayauti śūsmāḥ.
The comparison in c is, according to Pischel, concerned with one who, feeling thirsty in the heat, runs to procure some drink to quench his thirst. I am inclined to believe that it concerns one who flies for shelter from the heat; compare 6, 16, 38: úpa chāyām iva ghṛner āgama śārma te vayām and 1, 158, 3: úpa vām ávah śaraṇām gameyam śūro nājma patāvyadvhir ēvāiḥ.

In d, I interpret vāsu as 'light' and supply after ā the word tatāna on the analogy of 6, 4, 6: ā sūryo nā bhānuṁādhir arkaṁ āgne tatāntha rōdasī vi ḍhāsā | citrō nayat pārī lāmāmyu ṛaktāḥ socīṣa pātmān anuṣijō nā diyaṁ.

The reading dāmu supātūi is, though not unintelligible, suspicious; for, as I have already observed above, the word páti by itself (i.e., not accompanied by genitives) is not used in the RV as an epithet of any deity; nor are Heaven and Earth described anywhere in the RV as 'excellent husband and wife (treffliche Gaten).’ I would therefore emend dāmu supātūi into dāṁsu-patunī (i.e., dāṁsu-patunī; compare dāṁsu-jūtak, rāṁsu-jihvah) and interpret páda d as 'he extended Heaven and Earth, lords of greatness, with his light.’ dāṁsu-patunī = great lords or lords of greatness; it is the equivalent of the epithet sudāṁsasā that is applied to Heaven and Earth in 6, 70, 7: ārjam no dyauṁ ca pṛthivī ca pīnvaṁtāṁ pitā māṁ viśvaṁś ca sudāṁsasā and 1, 159, 1: devēbhir yē devāpūtre sudāṁsasā. Roth, too, in the PW, suggests the emendation dāṁsu-patunī; he would however interpret this word as 'einen wunderkräftigen Herrn habend.’ Oldenberg (ZDMG. 55, 290) suggests the emendation tān supātūi, tān being a verbal form (= tatāna) of the root ton.

4, 19, 7: prāgrūvo uabhaucō nā vákvā |
   dhvāstra apinvaḥ yuvatiḥ ritiyānāḥ |
   dhūvatiḥ újraṁ apnakaṁ tṛṣaṇān |
   ádhog indraḥ staryo dāṁsu-patunīḥ ||
Here Roth would retain the reading dāṃsupatniḥ and interpret the word as ‘whose lord is wonderfully strong’; but against this Pischel (l. c., p. 102) urges that ‘sterile women whose lord is wonderfully strong’ are, though conceivable, hardly within the realm of probability. He would therefore emend dāṃsupatniḥ into dāṃ supatniḥ and interpret pāda d as ‘es melkte Indra die unfruchtbaren (Kühe), er machte die Frauen, die einen tüchtigen Gatten haben, schwanger’ d. h. “Indra bewirkt, dass die unfruchtbaren Kühe Milch geben, also fruchtbar werden, und dass die Frauen Kinder bekommen, ein Hauptwunsch des Inders.” Here too dāṃ or dān is a verbal form of the root dāṃs ‘richten’ and means ‘er machte schwanger.’ The stanza signifies, according to him, “Er füllte an die seichten Flüsse die (dabei) wie Mädchen (bei der Vergewaltigung) schrieen. Wüstten und Gefilde, die dürsteten, tränkte er; Indra schaffte Milch den unfruchtbaren (Kühen), er machte die Ehefrauen schwanger.” Geldner translates pāda d* as ‘Indra melkte die Gettkühe die einen tüchtigen Hausgemahl (in ihm) haben’ in his RV. Ueber. and therefore looks upon dāṃ as the genitive of dāṃ or dāṃs meaning ’house.’ Grassmann translates the pāda as ‘Indra molk des Dämon’s gelbe Kühe’ and Ludwig as ‘er gewann milch von den [bisz dahin] unfruchtbaren gattinnen des wunder [tieres].’

Hillebrandt (Lieder des RV., p. 46) translates the stanza as: “Er schwängerte die Mädchen, die wie hervorbrechende Quellen tobten, er schwängerte die jungen, rechtschaffenen Frauen, welche verkummerten. Die dürstenden. Triften und Felder sättigte er. Er verschaffte Milch den Unfruchtbaren, die einen wunderkräftigen Gatten hatten,” and observes: “Die gewaltige,
befruchtende Kraft Indra's wird geschildert. Es wird immer übersehen, dass es sich um eine Steigerung handelt. 1. schwängert 1. die agrúvo, die unvermählten, 2. die jungen Frauen, die aber dhvasrá sind, 3. die, die unfruchtbar sind, obwohl sie einen kräftigen Mann haben. Unter dhvasrá sind die zu verstehen, die einen unfruchtbaren oder sie vernachlässigenden Mann haben. Die Bedeutung von dámsu ist in dem Zusammenhang ganz klar; trotzdem die Frauen einen sehr kräftigen Gatten haben, bleiben sie unfruchtbar, und Indra hilft.

Similarly, it is the opinion of Grassmann and Ludwig (and of Geldner) also that the first two pádas too of the stanza are concerned with Indra's impregnation of maidens, and that nabhánváh in páda a is the upamāna and not the upamāya.

This opinion seems to me to be incorrect; and I believe that the stanza as a whole refers to Indra's release of the Waters or Rivers. For, on the one hand, nowhere else in the RV is Indra described as making maidens or married women fruitful. 6, 44, 21: vishási dhivó vrshabháh prthivyá visha súndhúnám vrshabháh súryánám | vishne la indur vrshabha piśáya and other similar verses which describe him as 'bull of the earth, sky,' etc., signify only that Indra is the chief person in the earth, sky, etc., (see Grassmann s. v. vrshabha 8) and are parallel in that respect to 1, 59, 2: mürdhá dhivó nabhír agníh prthivyáḥ; 8, 44, 16: agnír mürdhá dhiváh kakút páth prthivyá ayám and other similar verses that describe Agni as such. And, on the other hand, Indra is described in many RV verses as the liberator of the Waters or Rivers that had been confined by Vṛtra, and as having made it easy for them to flow freely to the sea. Compare the passages cited by Hillebrandt in his Vod. Myth., 3, 174-5; compare also 1, 32, 2: áhám áhám pávate súryánám tváśtásmai várnám svaryám latakṣa | váśrá iva dhenávāh yándamānā ánúh saumānām
These Waters are described as dasapatihi, 'wives of the dasa,' in 1, 32, 11: dasapatrih ahigopa atishhan niruddha apaḥ pariiveca gavaḥ, in 5, 30, 5: visva apō ajayad dasapatihi and also in 8, 96, 18: tvam apō ajayo dasapatihi. The dasa referred to here is Vrtra, who, in 8, 93, 2: tām indram vajayamasī mahē vytrāya hāntave is called 'great (strong).' Hence the Waters or Rivers themselves are called vīṣapatihi and vīṣnah pātnih 'wives of the strong one' in 8, 15, 6: vīṣapatrih apō jaya divē-dive and 5, 42, 12: vīṣnah pātnir nadyo vibhvatastāḥ; and in 4, 17, 3: vādhid vytrām vajrena mandasāvah sāram apō jāvasā hatavrṣnih, the Waters, after the killing of Vrtra, are called hatavrṣnih 'they whose strong husband had been killed.'

It is these Waters that are referred to as dāmuspatniḥ in pāda d of the above verse. I therefore translate
the verse as: "He caused to swell the rivers that cried out like maidens, that were covered with dust, youthful, knowers of the law. He filled the thirsty plains and deserts; Indra milked the sterile wives of the strong one (i.e., made fruit-bearing the wives of the strong one that had been sterile)."

*nabhanvāḥ* in a signifies ‘rivers’ as stated in the *Nighaṇṭu*, and denotes the Rivers that were liberated by Indra. I follow Pischel (i.e.) in looking upon *nabhanvāḥ* as the *upameya* and *agrūvah* as the *upamāṇa*. Regarding the separation of the particle *nā* from *agrūvah*, compare Pischel’s observation in *Ved. St.*, 1, 6: "nā steht auch sonst zuweilen nicht direkt hinter dem Worte, zu dem es gehört. So z. B. 5, 36, 2: *rūhat sōma nā pārvatasya prṣṭhē für rūhat sōmah prṣṭhē nā pārvatasya*. Auch hier war das Metrum die Ursache der Umstellung."

The epithets *dhvasrāḥ, yuvalah* and *rtajnāḥ* should be construed with both *nabhanvāḥ* and *agrūvah*. *dhvasrāḥ*,¹⁰ I conceive, is a synonym of the cognate word *dlūsara* ‘dusty, covered with dust;’ and *dhvasrāḥ* denotes, in the case of the Rivers, that they are dusty, i.e., that their beds have little or no water and are for the most part covered with dust, i.e., that the rivers are dried up, and in the case of the *agrūvah*, that they are *rajasvalah* (and therefore fit for impregnation.) *rtajnāḥ* denotes, in the case of the *agrūvah*, that they knew the *ṛtu*¹¹ or proper time for intercourse (see in this connection R. Schmidt’s *Beiträge zur indischen Erotik*, p. 285f., 295f.), and, in

¹⁰Roth, in the PW, explains this word as *spritzend, stiebend, ausstreuend* so v. *n. treibigg*; so also does Grassmann. Pischel, in *Ved. St.*, 2, 102, explains it as ‘fainter,’ ‘verstimmt,’ ‘missmutig,’ ‘gloomy’ (but, as epithet of the Rivers, he interprets it as ‘wasserlos,’ ‘seicht’). As we have seen above, Geldner interprets it as ‘linguishing’ and Hillebrandt as ‘a woman that (is sterile or has a husband who neglects her and) is pining away.’

¹¹Compare 1, 164, 8: *mātā pitīram ṛtā ā babhāja* where too the word *ṛtā* seems to be used in the sense of *ṛtu*. 
the case of the Rivers, that they knew that, after the death of their husband Vṛtra, they have become the property (wives) of his conqueror Indra.

adhoj ‘milked,’ in d, signifies that Indra made the Waters (Rivers) bear fruit, that is, that he released them so that they may quench the thirst of the plains and make the land fruitful. Compare in this connection the words dhānvāny ajrān aprnāk trṣānān of pāda c and pāda b of AV. 6, 22, 3 that is cited below; compare also what has been said above about pāyas. The Waters (Rivers) are called staryāḥ because, when confined by Vṛtra, they were pent up in the mountains and could not reach the plains and make them fruitful.

Regarding the simile agrūvo nā vākvāḥ, compare pāda c of TS. 3, 1, 11, 7-8: uḍaprūto marutās tāṇ iyarta vṛṣṭiṃ ye viśve marutā junaṃti | krōṣāti gārdā kanyēva tunāṇā pātyeva jāyā and AV. 6, 22, 8: uḍaprūto marutās tāṇ iyarta vṛṣṭiṃ yā viśvā nivātas prūti | ājāti glāhā kanyēva tunā ērūn tundānā pātyeva jāyā. The latter stanza is plainly corrupt (see Whitney, AV. Trans.) while the meaning of the former too is not clear. There is no doubt however that in both verses the Maruts are entreated to send down rain; that is to say, the situation is much the same as that referred to in RV 4, 19, 7. According to pāda c of the TS verse,¹² this rain ‘roars, i. e., cries like a maiden that is pricked’; and the expression krōṣāti kanyēva tunā in it is exactly equivalent to the expression agrūvo nā vākvāḥ of the RV verse.

The word dāmsu that is employed in this verse (4, 19, 7) and, in my opinion, in 6, 3, 7 also explained above, is derived from the above-mentioned root dāms ‘to be strong’ by the addition of the suffix su; compare

¹² gārdā in this pāda is obscure. Pischel (Ved. St., 1, 85) says that it denotes ‘geil,’ but I am not convinced that this interpretation is correct.
dakṣu from daḥ 'to burn' and maksi from maha 'to be great (strong,vigorous,etc.)'. It is explained variously by Sāyana as dantaṃ aśvāḥ (in 1,122,10), dāntaṃ madhye (in 1,141,4) and as damśu karmavatsaḥ yathā gṛha-\textit{mattat} antya-lopaḥ chāndasaḥ gṛha-ačādādakṣuḥ, yathā damśu yāga-\textit{gṛha} devaya\textit{janeyuḥ} (in 1,134,4). Roth and Grassmann interpret it as 'wunderkräftig, auf wunderbare Weise, erstaunlich,' while Geldner, in his RV. \textit{Über.} (1,170,179) has declared that the word is obscure and that the meaning 'in the house' does not suit. Pischel, in \textit{Ved. St.}, 2, 103, has explained this word as 'mächtig,' i.e., mighty, great, powerful; and there is no doubt that this interpretation is correct, for, as observed above, it is derived from the root damś 'to be strong.' The word therefore signifies primarily 'strong, great, mighty, powerful,' and secondarily, 'swift, quick, rapid.' Regarding the transition of meaning, compare \textit{Ved. St.}, 1, 16; 96f.; compare also the above-cited word maksi which signifies primarily 'great, powerful' and secondarily (and most frequently) 'quick, swift, rapid.'

damśu seems, like maksi, to be an indeclinable, and occurs in the following three verses also of the RV:

1,122,10: satrādhato nāḥaṃ dāmsūjūtaḥ
śārdhastara nārāṁ gūrtāśraṇaḥ
vīśṛṣṭarātrī vāti bāḥbasūtā
vīśvasu pṛṣu sādos śāmad i cāhāraḥ

"He is more swiftly-speeding, stronger than the powerful Nahuṣ; his fame is praised by men. Giving away gifts, he, the swift-goer, goes in all fights, always a hero." dāmsūjūtaḥ—swiftly-speeding or 'in gewaltiger Eile' (Pischel; \textit{Ved. St.}, 2, 103); it is an equivalent of the word bāḥbasūtā that occurs in pada 3, and means 'irresistible; difficult to check.' sāḥ in a refers to the person who worships Mitra and Varuṇa who are the deities of this verse (see Sāyana's commentary); and dāmsūjūtaḥ even without the suffix \textit{tāra}, seems to have the meaning of a comparative here. Or, should we construe the suffix \textit{tāra} of śārdhastara with dāmsūjūta also?
Geldner, in *RV. Ueber.*, I, 353, has pointed out the similarity of 6, 24, 8: na viśāve nāmate na sthīraya nā sārdhate dāsyujūtāya stavyān | āyā sansasya girāyaś cid rṣvā-gambhirē cid bhavatī gādhām aśmaī with this verse. The words dānsuṣṭāta and dāsyujūta in these two verses seem clearly to be parallel to each other. Similarly, as we have observed above, the word dānsupatniḥ in 4, 19, 7 is parallel to the word dāsāpatniḥ in 1, 32, 11. Is it possible then that the words dāsa and dasya are derived from the same root dāmsı to be strong from which dāmsu is derived, with loss of the nasal as in the cognate words dasma and dasra?

1, 134, 4: tūḥhyam uṣāṣaḥ śucayah parāvāti
bhadrā vāstrā tanvate dāṃsu raṃṣisu
citrā nāyayu raṃṣisu

"For thee [O Vāyu], the bright Dawns weave beautiful garments (i.e., make beautiful ornaments) in the swift rays, marvellous (garments) in the new rays For thee does the milch-cow Sabardughā milk all riches. Thou hast engendered the Maruts from the wombs, from the wombs of Heaven." Regarding the epithet dāṃsu 'swift' applied to raṃṣisu, compare 1, 63, 1: girāyaḥ . . . bkiyā dṛḥḥasah kirāṇā naį Jan the firm mountains through fear, moved (as swiftly) as rays, and 9, 69, 6: sūryasyeva raṃṣayo drāvaịṭaṇaḥ 'speeding swiftly like the rays of the sun.' Or, should we interpret dāṃsu raṃṣisu as 'bright rays?' Regarding the transition of meaning from 'strong, swift' to 'bright,' see *Ved. St.*, 1, 96f.

Sabardughā (literally, ‘Amṛta-milker’ according to Sāyaṇa) is a cow that milks all desired things and is therefore a prototype of the Kāmadhenu of the later Purāṇas and Epics.
1, 141, 4: \( \text{pra yāt pitūḥ paramān niyāte pāry} \)
\( \text{ā ṁśudho virūdho dāmsu rohati} \)
\( \text{ubhā yād asya janūṣām yād īnvata} \)
\( \text{ād id yāviṣṭho abhava ghrūḥ śucīḥ} \)

"When he (sc. Agni) is brought down from the highest father, he quickly climbs the... plants. When the two promote his birth, he, the youngest, glowed with heat."

'The highest father,' mentioned in a is perhaps Dyaus or Heaven; see Geldner's RV. Ueber., 1, 179, pra+ni however is a technical term used in the Śrauta-sūtras for the transportation of fire from the Āhavaniya-hearth to the Uttaravedi (see Caland-Henry, L'Agniṣṭoma, p. 78); and hence Sāyaṇa understands paramāt pitūḥ as referring to this Āhavaniya fire which thereafter comes to be known as the Gārhapatya fire. ṛṣudhah is a hap. leg. whose meaning is not known; it signifies perhaps 'strength-giving'. The 'two' mentioned in pāda care, in all probability, the two araṇis. dāmsu= vigorously, swiftly; and dāmsu ā rohati refers perhaps to the rapid spread of Agni when consuming the plants; compare in this connection the expression avartrā oṣadhiṣu in 6, 12, 3 explained above (p. 112).

§ 8

\( \text{pṛthak} \)

This is a word well-known in later literature where it has the meaning uṇā, 'diversely, variously, separately, individually, in different ways'; and it has been assumed by the commentators, Indian as well as European, that this is the meaning in the Veda also. This assumption is indeed correct as regards, 1, 131, 2; 1, 157, 1; and some other verses; but it is otherwise with regard to 10, 91, 7:
\( \text{vātopadhita īṣita vāsan ānu trśu yād ānā vēvisad vitiśhase} \) \( \text{ā te yatante rathyō yāthā pṛthak sārdhamsy} \)
agne ajārāṇi dhāksataḥ; 9, 86, 2: prā te mādāso
madārāsā asāvō 'srkutā rāthyāsā yāthā prāthak | dhenur
nā vatsāṁ pāyasābhi vajriṇām indram indaco mādhumanta
ārmāyāh ; and 10, 142, 4: yād udvāto nivāto yāsi bāpsat
prāthag eṣi pragardāṇiṣva sēnā | yadā te vāte anuvātā
dhās vāpeta śmāru vāpasi prā dhāma all which verses
contain similes with prāthak as the tertium comparationis.
In 10, 142, 4 it is said that Agni goes, prāthak, like a
swift missile; in 10, 91, 7, that the flames of Agni
press forward, prāthak, like the horses of a chariot; and
in 9, 86, 2, that the swift gladdening streams of Soma
rush forward, prāthak, like the horses of a chariot.
It is obvious that the meaning 'diversely, variously,
separately, in different ways' is inappropriate here: for
the horses of a chariot can not be said to press forward
'diversely' or 'in different ways.' On the contrary,
it is their community of action and community of
goal that is the point of comparison elsewhere in
the RV. Compare, for instance, 3, 33, 2: úcchā
samudrāṁ rathyēva yāthoḥ 'you, Vipāt and Śutudri,
go to the sea (together) like the two horses of a
chariot' (comp. anyā vāṁ anyām ṛṣy eti sūbhe in
the same verse and samānāṁ yōnīṁ ānu saṃcāranti in
the next verse); 2, 39, 3: arvānca yātaṁ rathyēva sakrā
'come, O ye two mighty (Aśvins) towards us (together)
like the two horses of a chariot' (comp. 10, 106, 1:
sadhrīcinā yātave prém ajīgah); and 3, 36, 6: āpah
samudrāṁ rathyēva jagmuh 'the waters went (together)
to the sea like the two horses of a chariot' (comp.
5, 60, 3: āpa iva sadhrīqṇo dhavadhve). Compare also
the epithet sahasāhah, drawing together, used of the
horses which draw the chariot of Brhaspati in 7, 97, 6:
tāṁ jagmāyo aruṣāso ṛṣvā bṛhaspātīṁ sahasāhō vaihante |
sāhaś cid yāsyā niśavat sadhāsthām nābhō nā rūpām
aruṣāṁ vāśanāḥ. prāthak therefore cannot mean 'diver-
sely,' 'variously,' 'separately,' 'in different ways,' here;
it must have some other signification that can yield good
sense in these passages.
What this other signification is, can be determined from these passages themselves. As we have seen, *prthag-gamana* is a common characteristic of Agni, of Agni’s flames, of the horses of a chariot, and of a swift missile—that is, of a weapon that has been hurled against the foe. If we find out therefore from other passages of the RV an answer to the question ‘What attribute is it that is characteristic of the movement of the above-named things?’, we shall in all likelihood have found out the meaning of *prthak* in these passages.

The answer to the above question is not difficult to find; for, the only attribute that characterises commonly the movement of Agni, Agni’s flames, etc., is ‘swiftness,’ ‘rapidity,’ ‘quickness,’ ‘impetuousness,’ etc. Compare respectively the following passages: (a) 3, 26, 2; tām subhrām agnīṁ āvase havānahe ... ātithin raghusyādam ‘we invoke him for protection, Agni, the bright, the swift-moving, the guest’; 10, 6, 4; devān ācchā raghupātvā jīgāti ‘he (Agni), the swift-mover, goes to the gods’; 1, 140, 9; tuvigrēbhīḥ sātvabhīr yāti vi jrayāḥ ‘he moves swiftly with his much-devouring flames’; 1, 79, 1; āhir dhūnir vātā īva dhraujimān ‘(Agni) swift (like) Ahi, flying like the wind’; 4, 4, 4; prāti spāso vi srja tārunatamah ‘send forth thy spices, (O Agni,) thou that art the swiftest’; (b) 4, 4, 2; tāva bhramāsa āsuyā pāranti ‘thy flames go swiftly’; 6, 66, 10; trṣu-cyāvaso juhāv nāgnēḥ ‘moving swiftly like the tongues (i.e., flames) of Agni’; 9, 22, 2; agnē rva bhramā vītāḥ ‘impetuous like the flames of Agni’; 4, 6, 10; tvaśaḥ agne arcāyaś cāranti śyenāso nā dvasāvāsō ārtham ‘thy bright flames, O Agni, move (swiftly) like hawks coursing to their goal’; 4, 6, 5; drāvanty asya vājino nā tōkāḥ ‘his flames run like racing horses’; (c) 1, 148, 3; āsvāso nā rathyō rārahāṇāh ‘coursing like the horses of a chariot’; 10,119,3; ānu mā pitā ayamsata rātham āsvā ivāśāvah ‘the streams (of Soma) drunk (by me) have roused me (as quickly) as swift horses (draw) a chariot’
(cf. preceding verse, prá vátā iva dādhata ūn mā pīlā ayāmsata); 4, 1, 3: sākhe sākhāyam abhy ā vaavtstvāśūm nā cakram rāthyeva rāmhyaś carry the friend to us, O friend, with speed, as the two horses of a chariot roll the swift wheel'; 2, 4, 6: vār nā pathā rāthyeva svānit 'who, (Agni,) rushed forth (as swiftly) as water on its path, as the two horses of a chariot'; (d) 9, 69, 6: sāryasyeva raśmiyo dravayitunāo mātsarāsah prasūpah sākam ivaśe 'the torpid (?), intoxicating (streams of Soma) move together, swift like the rays of the sun'; 9, 69, 7: śīndhor iva pravāyē nimma āsāvo vīṣacyutā mādāsa gātum āsata 'the streams of Soma, falling from (the hands of) the priest proceed on their way, swift like the currents of a river down an incline'; 9, 86, 1: prá ta āśavah pavamāna dhījāvo mādā arṣanti ragnjuṭā iva tmānā 'thy swift, thought-inspiring, intoxicating streams, O Pavamāna, rush forward of themselves like horses born of fleet (sires and dams)'; 1, 5, 7: ā tvā viṣaṇtv āśavah sāmāsa indra girvayah 'let the swift streams of Soma enter into you, O Indra fond of praise'; 9, 22, 1: etē sāmāsa āśavo rāthā iva prā vājinah | sārgāh sṛṣṭā ahesata 'these swift streams of Soma have moved (as swiftly) as racing chariots, (as) horses unloosed'; (e) 1, 143, 5: nā yō vārāya marutām iva svanāh sēneva sṛṣṭā dvāyā vāṭhasāṇīh 'that, like the rush of the Maruts, like a missile sent on its way, like the thunderbolt of heaven, can not be stopped'; 6, 6, 5: udha jihvā pāpatiti prā vēśno gośuyūdho nāsāniḥ sṛṣānā 'then speeds the flame of the bull (sc. Agni) like the missile hurled by the fighter for cows'; 1, 116, 1: yāv ārghagāya vimādaṭa jāyam senājāvā nyūhātū rātheva 'who (two) brought a wife to the young Vimāda in a chariot that is as swift as a missile.'

Prāthaka therefore signifies in 10, 91, 7 and similar verses 'swiftly', 'rapidly', 'quickly', 'impetuously,' etc., a meaning which suits the context. It has this meaning in the following passages:
2, 17, 3: ādākryoh prathamāṁ viryām mahād
yād asyāgre brāhmaṇā sūṣman āravahā
vṛathṣṭēṇa hāryaśvena vicyutāh
prā āravahā sīrāte sadhāryāk pithakāk "

"Then didst thou, (O Brhaspati) perform (thy) first
cvaliant deed when thou, before this (Indra), didst shatter
the powerful (Vala) with thy spell. The swift (Waters)
released by (Indra), who was in his chariot (and) who
has tawny horses, rush forward together impetuously."

There are some difficulties in the first half of this
verse. The release of the Waters mentioned in the
second half-verse indicates that the valiant deed (mahād
viryām) of the first half-verse refers to the overthrow of
the demon that had imprisoned them; compare 2, 22, 1:
sā sūn māmaṁ māhī kārman kārtavya mahām urūṁ saivam
saścad devaṁ deviṁ sadvāṁ indraṁ savyā āhūkā; 2, 24, 14:
brāhmaṇas pāter abhavati yathāvāram satvā manyūr māhī
kārma kariṣyatāṁ where also the phrase māhi kārma
refers to such overthrow; cf. also 3, 33, 7: pravācyam
saśvadha viryām tād indrasya kārman yād ākhaṁ viyāśat
vi vāyrema pariṣaṁda joghānāvam āpūvanam icchāmasūmāh.
I therefore take sūṣma as referring to the demon that
imprisoned the Waters, and āravahā in the sense of
shattering— a sense which the word has in the
preceding verse but one, vāścā yād gotrā sāhasa
pārītyā māde sāmasya dūṁhitāṁ āravat. The mention
of brāhmaṇa as the instrument used for shattering shows
(comp. 2, 24, 3 ād gā ājad abhinat brāhmaṇā valām)
that the first half-verse is addressed to Brhaspati who is
known as brāhmaṇas pāti or 'lord of spells.' It is indeed
possible to interpret, as Oldenberg has in fact done
(RV. Noten I, p. 201), the first half-verse also as being
addressed to Indra. But this seems to me however to be
a somewhat forced interpretation, and I prefer to regard
this verse as belonging to the type of verses (cf. 1, 62, 4)
whose two halves refer to Indra and Brhaspati respectively,
and to interpret it as above.
The word *asya* in the second pāda seems to refer to Indra and the words *asya agre* to be equivalent to *asya purah*. Brhaspati is, as we know from 2, 24, 9 and the Yajus texts (TS. 6, 4, 10; MS. 4, 6, 3; KS. 27, 8) the purohita of the gods (*devah*) and therefore of their chief, Indra, also. Now, the chief function of the king's purohita is, as laid down by Indian writers, the removal, by means of magical spells, of all evils whether caused by human or by extrahuman agency. These writers therefore lay particular stress on the necessity of having as purohita one that is well-versed in Atharvaniic spells; see, for instance, Kautilya's Arthaśāstra 1, 8, 5 (p. 15): *purohitam uditoditakulasilam śaḍānega vede daive nimite daṇḍanityaṁ ca abhivinitam, āpādam daivamānuśinām atharvabhīr upāyaiś ca pratikartāram kurvita; Mahābhārata 12, 73, 30-31: bhārgavāṅgirasāṁ vede kṛṣṇaciyah śaḍānagavit || yajñakarmavidhiṁ tu vidhiṁḥ pauṣṭikeṣu ca | aṣṭādaśavikalpāṇāṁ vidhiṁḥ sāvantikarmanāṁ || sarvarogav churnaḥ ca saṁyutaḥ saṁyatendriyah || (purohitah kāryaḥ); Yājñavalkyasmṛti 1, 313: *purohitam prakurvita daivajñaṁ uditodilam | daṇḍanityaṁ ca kuśalam atharvāṅgirase tathā;* see also ch. II of the Brhatsamhitā. An efficient purohita therefore was able to destroy all evils and enemies that threatened the king; compare the following ślokas:1 *upapannam nanu śivam saptaśa angeśu yasya me | daivināṁ mānuśināṁ ca pratikartā tvam āpādam ||60|| tava mantrakrīlo mantrair dūrāt prasaṁmitīribhīḥ | pratyādiśyanta iva me drṣṭalakṣyabhīdaḥ sarāḥ addressed by king Dilipa to his purohita Vasiṣṭha in the Raghuvaramśa (I. 60, 61). In the light of these passages we can now understand better the role played by Brhaspati in the incidents referred to by the RV. The

1It is likewise useful to compare the preceding śloka also:
  
  athāt harvanidhes tasya vijitāt purah ||
  arthyāṁ arthapārīr vācāṁ ādade vudatāṁ purah ||59||

Note also the close agreement in word as well as in meaning of these verses with the passage from Kautilya given above.
chant or shout (arka, brahman, rava, virava, kranda, stanta, etc.) with which he destroyed the demon and set free the cows and waters (see Bergaigne 1, 302; Boyer, J.A., 1906, I, p. 401ff.) represents the magical spell or mantra which he, as purohita, used in favour of his patron Indra against his foes. His comparison too, with a 'lion roaring in his den' in 10, 67, 9 (simhám eva nānadatam sadhāsthe) is one that is pregnant with meaning. The lion, it is believed, kills other animals by its mere roar; compare the Jātaka stories No. 152 and 241 and the following sentences in Müller's translation of the first six stories of the Piśācaprakarayam which is without doubt derived from an Indian original (ZDMG., 48, pp. 198 ff.):

(Pages 205, 206) "Jener Löwen-König besass ungeheure Stärke. Er pflegte in den Wald zu gehen und die Thiere durch sein Gebrüll zu tödten";

(Page 206) "Denn jener Löwen-König pflegt, wenn er sein Gebrüll ausgestossen hat, und irgend ein Thier gestorben ist";

(Page 216) "Da ward der Löwen-König, der Grossvater jener Prinzessin, zornig. Er stiess ein Gebrüll aus, da starben Sanyvathan [a jackal-king] und sein gesammtes Gefolge";

and as a purohita performs his sāntika, paustika and ābhicārika ceremonies in his yāgasāla, and as the mantras used therein kill the enemies even though they be afar, the comparison of these mantras with

2 Siho ..., tikkhatton sīhanādam nadi. Pathavivā sadhkim āhusam ekauinnādam ahast. Sigulassu phalikaguhāya nipañnas eva bhūtasatiṣuṣa hadhayam phali. So tatth'eva jīvatikkhayam pāpugni. (p. 8)

3 Siho ..., tikkhatton appatiṭṭiyam sīhanādam nadi .... te īī tattthi sīhanādam sute mānasabhayatajīita aṅnamānaṁ ovijhīvā tattth' eva jīvatikkhayam pāpugnim. Thapetā sīhe saṣaśi mīgatsarudayo saṣa tiṣṭāhāpariyosūnā sāhe ēntuppūda tattth'eva jīvatikkhayam pāpugnim ... . . Deśadayejanikā mamsarāsi ahast. (p. 245)
the roar of a lion, and of the purohita Brhaspati with a lion roaring in his den is singularly felicitous. Another figure of speech compares these rites and ceremonies which he performs to a ratha or war-chariot, in 2, 23, 3, which represents Brhaspati as mounted on the chariot of rite (prastya ratnam) which destroys enemies, slays demons, shatters the stony enclosure imprisoning the cows and wins the light.

Sayana, who as usual takes prthak to mean 'in different ways,' has ingeniously attempted to explain away the consequent contradiction here between sadhryak and prthak by saying that the 'going in different ways' was caused by fear—vicyutah svastthau cyatih santah sadhryak sadhricinah parasparasaṃgataḥ prthak bhītya vicyuktah santah prasirate prakarṣṇa dhāvanti. It is however the nature of Waters to flow together; compare 4, 47, 2: yuvām hi yāntindavo ninnām āpo nā sadhryak; and 5, 60, 3: āpo iva sadhryaṇco dhavadve; and the Waters (or Rivers) released by Indra are in many places said to have moved swiftly forward; cf. 1, 32, 2: vāsrā iva dhenaiva syāndamānā āṇjak samudrām āva jagmur āpah 'running, like lowing cows (to their calves), the waters went straight to the sea'; 1, 130, 5: tvam prthā nadyā indra sārtavē 'ucchā samudrām asṛjo rāthān īva vājayatō rāthān īva' thou hast released the rivers, O Indra, to run to the sea impetuously like chariots, like racing chariots'; 2, 15, 3: vājreṇa khāny atpran nadinām | vṛthaśriyā pathbhīr dirghayāthah 'with the Vajra he bored openings for the rivers and let them loose (to flow) in long-extended paths'; 4, 17, 3: vādḥid vṛtrām vājreṇa mandasānāḥ sārann āpo jāvasa hatāsvaṃ iva 'exulting he killed Vṛtra with the Vajra: the waters, whose lord was killed, rushed forth swiftly'; and especially, 10, 111, 9-10: seṭāḥ sindhunā āhina jagrasmāṇā ad id etah prā vivre jāvēna | mūmukṣamanā utā yā mūmucē 'dhēd etē nā ramante nītikāh | sadhriciḥ sindhum uṣṭir ivāyōn 'thou didst deliver the Rivers swallowed by the dragon.
and these sped forth swiftly—those desiring to be free as well as those that were freed; the swift ones do not stop; like loving (wives) they went to the sea together.' It should be noted that both the ideas of 'going together' and 'going swiftly' are given expression to in this last-quoted passage.

8, 100, 7: प्रथ नृणाम द्वावता प्रथान्
नेहायोवो दैवारित
नि शिन वृत्रस्या क्षरणिः
वाज्राम इन्द्रो अपिपतति ||

"Run forth now swiftly; he is not now who had detained you. Indra has hit Vṛtra in his vital parts with the Vajra." This is, as is evident, an address to the Waters.

3, 56, 4: अभिका अस्म पुदविर अबोध्य
अदित्यानां अहे कार नामा ||
अपास सिद्धम् अरणांदस्य देविः
पथंग व्राहणीके पुरा शिन अव्रेण ||

The meaning of this verse is not quite clear; I translate tentatively: "Their leader became known in the fight; I have invoked the sweet name of the Adityas. Even the immortal Waters stopped for him; moving swiftly, they left (him)." With regard to the third pāda, compare 2, 30, 1: इन्द्रयाग्यन्में नारामणां आपास. The fourth pāda seems to refer to the same situation as 7, 21, 3: त्वम्इ इन्द्र श्रवितवा आपास कह पारिशीतता उकिना सुरे पुरवि || त्वादुव्यक्रे राथयो नाद्हेनात्रेजान्ते विषाक्रिमावुद्धि कंहसां and 4, 22, 6: उद्धाक्ष त्वादुव्यक्रे व्यायमो भ्रमिष्यानां प्रासुद्वाह जावसाक्रमान्ता.

2, 24, 14: ब्राह्मणास पाति अभाव यात्स्वासां
सत्यो वन्यो मिन्यः कार्यायाम ||
यो गात अजात सा दिवे वि काब्यामण
महीवेन रितीं सवासारात्पथान ||

"The powerful spell of Brahmāṇaspati who was engaged in a great work had its own way (i.e., acted as desired); (he) who drove forth the cows gave it to heaven; (the herd of cows) like a great current went..."
forward impetuously with strong force." The great work refers, as I have said above, to the overthrowing of the demon that has imprisoned the waters and cows. The iva in the fourth pada, though apparently an upamāvācaka, seems really to be used in the sense of ca, that is, as a samuccaya-vācaka with the force of 'and': for Brhaspati sets free, not only cows, but the waters also.

Compare 2, 23, 18: tāva śrīvī vyājīhā pārvato gāvām gotrām úd asṛjō yād anāgirāḥ | indreṇa yujā tāmasā pārvatam brhaspate nir apām anujā arnavām; see also 6, 73, 3; 2, 24, 73-4.

9, 86, 2: prā te mādāso madirāsa āsāvō
śṛksata vāthyāso yathā pṛthak
dhenār nā vatsām pāyasābhi vajrīṇam
indram indavo mādhumanātā urmāyāḥ ||

"Thy swift, gladdening streams (O Soma), ran forth impetuously like the horses of a chariot. The sweet-bearing streams (have run) towards Indra, the Vajrabearer, as a cow with milk runs to its calf."

10, 44, 6: pṛthak pṛayam prathamā devāhūlayo
kṛṣṇata śravasyāni duṣṭārā
nā yē śekūr yajñīyām nācām āraukām
irnāvā ta vāvāvā avāsanta kēpayāh ||

This verse is somewhat obscure. I translate, following Yāska (Nirukta, 5, 25, 1): "The first invokers of the gods sped forth swiftly and performed famous (deeds) difficult to surpass; the wicked people who were unable to get upon the ship of sacrifice, stayed here only."

10, 91, 7: vātopadhāta iṣitā vāśān ānu
trṣū yād ānnā vēvīsad vatiṣṭhase |
ā te yatante rathyā yathā pṛthak
śārdhāṁsy agha ajārāṇī dhāksataḥ ||

"When thou, O Agni, being fanned by the wind, extendest thyself rapidly, following thy desires, and reachest forth eagerly after food, the unaging flames of thee, that art burning, move forward swiftly like the horses of a chariot."
10, 142, 4:

\[ \text{vād udvāto nivāto yāsi bāpsat} \]

\[ \text{pṛthag cē pragardhūniva śenā} \]

\[ \text{yadā te vātō anu vātī šeśīr} \]

\[ \text{vāpteva smāsrū vāpasi prā bhūma} || \]

“When thou goest, devouring, over ups and downs, thou movest as quickly as a swift missile. When the wind is blowing behind thy flame, thou shavest the earth as a barber the moustache.” pragardhīni (meaning, literally, ‘greedy’) = swift here; compare the similar use of the words grōdinū and gṛdhyantam in 1, 70, 11; sādhūr nā gṛdhnīk ‘swift like an excellent (horse)’ and 4, 38, 5: paḍbhīr gṛdhyantam medhāyūṃ nā śūram ‘speeding with a will, like a valiant soldier in battle’.

Regarding the transition of meaning from ‘greedy’ to ‘swift,’ compare the analogous words triṣū ‘thirsty, swift’ and tāṭrṣādā ‘thirsting, swift-moving’ in 6, 66, 10 cited above and 2, 4, 6: ā vō vānā tāṭrṣādo nā bhāti vār nā pātha rāṭhyeva śvānit. Compare also in this connection 1, 143, 5 and other verses cited above (p. 139) about the swiftness of the missile and the expressions ‘swift as an arrow; quick as a dart; pfeil-schnell’ and other similar ones in English and German.

10, 101, 4:

\[ \text{śrā yūnānti kavāyo} \]

\[ \text{yugā vi tanvate pṛthak} || \]

\[ \text{dhīrā devēṣu sumnayā} || \]

“The wise put the ploughs together; the clever, desiring the grace of the gods, quickly make ready the yokes.”

AV. 11, 5, 13:

\[ \text{agnai sūrye caunrāmāsī mātariśvan} \]

\[ \text{brahmaśīry āpsū samidham ā dadhāti} \]

\[ \text{tāsam arcīṃsi pṛthag abhrē carantī} \]

\[ \text{tāsam ājyam pūrṣa varṣam āpah} || \]

“In the fire, in the sun, in the moon, in Mātariśvan, in the waters, the Vedic student puts fuel. Their gleams go quickly to the cloud; their sacrificial butter is man,
rain, waters." Compare Manusmrti III, 76: agnan prasthulih samyag adityam upatiheke | adityaj jayate vrstir vrstir annam latah prajah.

AV. 7, 45, 2: agner ivasya dahun dahuva dahuva praithak | elam etasyasyam udnagunm ivam samaya |

"Extinguish, as (one does) fire with water, this man's jealousy which is burning impetuously (i.e., fiercely) like fire, like forest-fire."

AV. 4, 15, 2: sam ikayantu tavihah sudanaavo
"pam vasa oasadhitih sacantam |
varsha sargah mahayantu bhumin
praithag jayantam oashhayo visvarupah."

"Let the strong liberal ones (sc. the Maruts) cause to behold together; let the juices of the waters attach themselves to the herbs; let downpours of rain glorify the earth; let herbs of all forms be born quickly."

AV. 4, 15, 3: sam ikayasya gayato nubhamisy
"apam vegaah praithag ud vijantam |
varsha sargah mahayantu bhumin
praithag jayantam oashhayo visvarupah."

"Do thou make the singers behold the clouds together; let the swift streams of water rush out rapidly; let downpours of rain glorify the earth; let herbs of all forms be born quickly."

Whitney in his Translation (p. 172) renders praithak in these passages as 'here and there;' and gives a note, after verse 4, that "praithak, lit. 'severally, separately' is used in these verses rather in the sense of 'all about, everywhere.'" It seems to me that it is preferable to accept here (for verses 2 and 3) the meaning, 'quickly, rapidly' established for praithak above, and that this makes it unnecessary to suggest a third meaning, 'all about, everywhere,' for it. With regard to verse 4, the meaning nana. 'severally,' may be considered to suit well here and also in AV. 3, 19, 6 and 5, 20, 7, where, too, the
words prthak and ghos̄a (in 5, 20, 7 its synonym dhvānayāh) occur. A better sense, however, is yielded by these passages if we interpret prthak here as ‘strong’, a meaning which is a development from that of ‘rapid, quick, impetuous’; see Vedische Studien I, p. 47 and 97 for numerous examples of such development. I would therefore translate these verses as follows:

AV, 4, 15, 4: ganās tvāpa gāyantu márutāḥ
parjanya ghos̄anah prthak |
sārga varṣāsya varṣato
vārṣantu prthivim ānu ||

"Let the troops of Maruts that shout strongly sing to thee, O Parjanya; let gushes of raining rain rain along the earth." Shouting strongly is a characteristic of the Maruts that is frequently mentioned in the RV; compare for instance 1, 64, 8: simhā iva nānadati prātetasah; 1, 85, 2: ārcanto arkān janāyantia indriyām ādhī śrīya dadhīre pāśāmātaraḥ; 5, 54, 12: svāranti ghos̄am vātāsam pāyāvasah; compare also, 1, 169, 7; 3, 26, 5, and Bergaigne II, 373.

AV, 3, 19, 6: ud dhāruṣantām māgahavā vājināṇy
ud virāṇam pāyām etu ghos̄ak |
prthag ghos̄ā ululāyah
kētumāta ud iratām |
dvā ṛndrajyeṣṭhā marūto yantu sēnayā ||

"Let their energies be excited, O bounteous one; let the shout of the conquering heroes arise; let strong shouts and clear jubilant cries go up; let the divine Maruts with Indra as chief go with the army." To prthag ghos̄a in this verse corresponds dyumān ghos̄a in 10, 84, 4; dyumāntam ghos̄am vijadiya kṛmāhe.

AV, 5, 20, 7: antarēmē nābhāsi ghos̄o astu
prthak te dhvānayo yantu śibham |
aḥhi kanda standyotpāṇaḥ
ślokākāṃ mitrātiyāya svardhā ||
"Let there be noise between these two firmaments; let thy sounds go swift and strong; roar (at them), thunder, truculent, resounding unto the victory of our friends, a good partizan." The last half-verse is unintelligible to me and I have therefore repeated here the translation of Whitney.

*pithak* has the sense of uṇā in the other RV passages where it occurs, namely, in 1, 131, 2; 1, 157, 1; 8, 43, 18 and 8, 43, 29.

1, 131, 2: rāśveṣu hi tvā sāvaneṣu tuṇjōte
samāvām ēkām viṣamanyavah pīthak
svāh sāniṣyavah pīthak ||
tām tvā nāvām nā pārṣāṇīṁ
tūṣāya dhūri dhimahi ||
indram nā yajñaṁ citāyanta āyavaṁ
stōmebhur indram āyavaṁ ||

"(They) call urgently to thee in all Soma-libations—thine art one and common, the people with excellent hymns (of praise), desiring to attain light, (call upon) separately. We people, glorifying Indra with praises as with sacrifices, place at the head of the strong (hymn), thee, that, like a ship, carriest us across."

1, 157, 1: ābodhy agnir jmā ūd eti sūryo
vy uṣās caudrā mahy āvo arciśā |
āyuksātām aśvinā yatave rātham
prāsāvid devāh savitā jágat pīthak ||

"Agni has awaked; the sun rises from the earth; the bright dawn has opened heaven and earth with her light; the (two) Aśvins have yoked their chariot for going; the divine Savitṛ has impelled the world individually (to action)."

8, 43, 18: tūḥyaṁ tā aṅgirastama
viśvāḥ suṣitāyah pīthak ||
āgne kāmāya yemīre ||
"Thee, O best of Aṅgiras, have all those people with good dwelling-houses, attached to themselves, separately, in order to obtain their desires, O Agni."

8, 43, 29: tābhiyāṁ ghet te jānā ime
visvāh sukṣitayah pṛthak |
dhāśāṁ hénvanti āttave ||

"All these people with good dwelling-houses (O Agni) have separately impelled thee to eat the food."
The words visvāh sukṣitayah in these two verses though literally meaning 'all (people) that have good dwelling-houses' seem to be used in the sense of 'all (people) possessed of houses, i.e., householders'; visvāh sukṣitayah thus = visve gṛhapatayah, visvēṣu gṛhesu narah, gṛhe-gṛhe narah. Compare 5, 14, 4; 10, 91, 2; 1, 128, 4; 4, 7, 3; etc.

Thus the meaning of pṛthak is 1. (a) quick, rapid, impetuous; (b) strong; and 2. separately, differently, diversely, variously.

Likewise, the root prath, from which the word pṛthak is without doubt derived, and its derivative pṛthu seem also to signify 'to rush, to move quickly or swiftly' and 'swift' respectively. Regarding the latter word, namely pṛthu, it is the first member of the compound pṛthu-prajña which is given in the Mahāvyutpatti (Mironow's ed.; 48) as a synonym of āṣu-prajña, javanapraṣaṇa, tikesu-prajña, gambhirapraṣaṇa, etc. This seems to indicate that pṛthu in pṛthu-prajña means āṣu or javana.

§ 9
yakṣāṁ

yakṣā (neuter) is a somewhat difficult word that occurs about thirty times in the Vedic texts and that has not so far been satisfactorily explained by the exegetists. The explanations proposed for this word by the earlier
ones are collected by Geldner on pp. 126, 127 of the
_Vedische Studien_, Vol. 3, in the beginning of the article
which he has written on this word. Geldner has there,
after giving expression to the opinion that none of these
explanations is satisfactory, come to the conclusion
(p. 143) that _yakṣā_ means 1. (a) Erstaunen, Verwunder-
ungen, Neugierde; (b) Wunder, Rätsel; 2. Wunder,
Kunststück, Zauber, (a) Hexerei, Zauberei; (b) Verzaub-
erung; Verwandlung; (c) Gaukerei, Blendwerk, Illusion;
(d) Wunderkraft, Wunderkur, Heilzauber; 3. Gegenstand
der Bewunderung oder Neugierde, Kuriosität, (a) Wund-
dertier; (b) Schausstück, Fest; (c) Naturwunder wie
grosse Bäume u.s.w. M. Boyer who has likewise written
an article on this word in the _Journal Asiatique_ (1906, I,
pp. 393-477), sees no necessity for the acceptance of this
long array of meanings. Following the explanation of Roth
(übernatürliches Wesen, geisterhafte Erscheinung) and
Bergaigne (apparition surnaturelle), he thinks that _yakṣā_
denotes only ' a form likely to create feelings of astonish-
ment in the beholder,' _une forme (visible de fait ou concue
comme telle) propre à étonner le regard_, and has, in his
above-mentioned article, attempted to show that the
meaning _fantome, apparition, apparition merveilleuse,
merveille_, fits in best with the context and is sufficient to
explain every passage in which the word occurs. Olden-
berg (RV. _Noten_, II, p. 44) agrees with M. Boyer in
thinking that there is no necessity for a long series of
meanings, and that one meaning is enough to
explain all the passages in which the word occurs. This
one meaning, however, is according to Oldenberg, 'wun-
derbare geheimnisvolle (darum häufig unheimliche)
Wesensheit ' and not ' a form likely to create feelings of
astonishment in the beholder ' as proposed by M. Boyer.
And this seems now to be the opinion of Geldner also
who in his latest book (RV. _Über_) remarks, in connec-
tion with the verse 4, 3, 13, _yakṣā_; Heimlichkeit
oder Blendwerk. _yakṣā_ ist etwas Geheimnisvolles oder
Wunderbares,* and thus seems to have abandoned his former suggestion in favour of that of Oldenberg. On the other hand, Hillebrandt has, in his recently written article on this word (Festgabe für Richard von Garbe, pp. 17-23), explained it as 1. Zauberding, Zauberwesen (RV), unheimliches Wesen (Kauś. S); 2. übernatürliches grosses Wesen höherer Art (AV); 3. yakṣa [i.e., guhyaka or follower of Kubera] (AV, XI, 6, 10 and Gobh. G.S. 3, 4, 281).

The attempt to dispense with a long array of meanings and to make one meaning suffice for all passages is without doubt laudable; but it seems to me that in saying that this meaning is a 'wonderful, mysterious (and therefore sinister) being' or 'a form likely to create feelings of astonishment in the beholder,' the savants above-named have not quite hit the mark, and that these meanings do not, any more than those proposed by Geldner, fit in a number of passages, e.g., in RV. 10, 88, 13; AV. 8, 9, 8 and 11, 2, 24; Śat. Br. 12, 2, 3, 5. I propose therefore to investigate anew here the meaning of this word yakṣa.

It is necessary for me to begin first by referring to the close correspondence that exists between the words yakṣa and bhūta in post-Vedic literature. In this literature, yakṣa like bhūta, denotes a class of superhuman beings known as devayonavāh in Sanskrit literature (cf. Amarakośa, 1, 11: vidyādharo 'psaro-yakṣa-rukṣo-gandharva-kinnarāh | pīśāco guhīyakah siddho bhūto mit devayonavāh), and as avantarāh in Jaina literature (cf. Uttarādhyayana, p. 1084: pīśāya bhūyā jākkhā ya rakkhasā kinnarā ya kimpurisā | mahoragā ya gandhavā atthavihā vānamantarā and Tatvārthādhyāga-sūtra, 4, 12). These beings are represented as dwelling in unoccupied houses, in

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* He has also referred to Hertel's explanation of the word as "Licht, Feuer" on p. 43 of his *Die Arische Feuerlehre* Vol. I, a book which is inaccessible to me.
trees, forests or woods, ponds, etc., which are then said to be possessed, *adhīṣṭhita*, by them; compare Geldner, *et al.*, p. 143, Jātaka stories, No. 154 and 155, and Hopkins, *Epic Mythology*, p. 36, and Index, s.v. *yakṣa*. To *Yakṣas* as to *Bhūtas*, temples were built, adoration paid and *bāli* offered; and festivals, *yātrāḥ* or *utsavāḥ*, were instituted in their honour. They were invoked in times of danger, and vows were taken in honour of them at such times and also when people prayed for the fulfilment of any desire. Compare for instance the following passages from the *Jñātādhamakathā*:

(p. 417) *Rāyagihassa nayarassa bahiyā nāgāṇi ya bhūyāṇi ya jakkhāṇi ya indāṇi ya khandāṇi ya ruddāṇi ya sivāṇi ya vesāṇi ya vesamāṇāni ya tattha nam bahuṇām nāgāpaṭāṇāni ya āvā vesamāṇapāṭāṇāni ya maḥāriḥam pupphacanīyram karēṭā jāṇu-pāya-vadīyā evam vayittā jai nam aham devaśuppiyā đārāgam vā đārīgam vā paśyāmi tenam aham tumbham jayām ca đāyām ca bhāyām ca akkhaya-ṇikīm ca anuvattāmi.

2 The investigations of anthropologists have shown that belief in the existence, and worship, of evil spirits (demons) plays a prominent role in the religious speculations and practices of primitive people everywhere in the world; and the opinion has been expressed by writers on Vedic religion and mythology that such belief and worship were prevalent among the Āryans of Rgvedic times. Thus Oldenberg (*Religión des Veda*, p. 55f.) believes that the existence of such belief and practice is unmistakably indicated by certain details of the Vedic cult; and Hillebrandt (*Ved. Myth.,* III, p. X) says that the belief in the existence of evil spirits is met with to a small extent in the RV, and that the worship too of evil spirits must have been prevalent at the time though, as he thinks, no trace of such worship is to be seen in the RV. As we know from later literature that the worship of Yakṣas and Bhūtas was general and widespread, it is permissible to infer that the worship of evil spirits in Rgvedic times too must have, to a great extent, consisted in the worship of Yakṣas and Bhūtas, or at least, that Yakṣas and Bhūtas were included in the evil spirits that received worship in the time of the RV.
[Bhadrā, wife of the caravan-leader, sārthavāha, Dhanya, thinks] "Outside the city of Rājagrha are the temples of Nāgas, Bhūtas, Yakṣas, Indra, Skanda, Rudra, Śiva, Vēśa, and Vaiśravaṇa. There after a grand worship with flowers of the images of Nāgas, etc., up to Vaiśravaṇa, and after falling on the knees, saying thus: 'If, now, O beloved of the gods, I shall give birth to a son or a daughter, I shall then establish a worship of you, make gifts to you, appoint portions for you, and shall establish a permanent fund for you.'"

(p. 409) jūya-khalavāṇi ya vesāgarāṇi ya . . . . singhādagāṇi ya tāyāṇi ya caukkāṇi ya cacakāraṇi ya nāga-gharāṇi ya bhūya-gharāṇi ya jakhā-deūlāṇi ya . . . . [The robber Vijaya was in the habit of visiting and wandering through] "Gambling dens, drink-saloons, courtesans' houses, places where three, four, and more roads meet, temples of Nāgas, Bhūtas, and Yakṣas . . . ."

(p. 758) bhīya saṁjayaḥ ṭhayā aṁnam-aṁna-kāyaṁ sama-turahgemāna bahunāṁ indāni ya khandāni ya rudda-siva-vesamana-nāgaṁ bhūyanā ya jakhāna ya aja-koṭṭakiri-vāṇa ya bahūni svāya-sāāi uvāimamāṇā citthānti [Some merchants, when threatened by an evil spirit, mahāpiśāca, while travelling on a ship in the midst of the sea, become anxious, and] "Feeling fear and apprehension, and embracing each other (for support) are offering many offerings to many Indras, Skandas, Rudras, Śivas, Vaiśravaṇas, Nāgas, Bhūtas, Yakṣas, Āryās and Koṭṭa-kriyās." 4

(p. 212, 213) uggā uggaputtā bhogā bhogaputtā evam vraṇā bhattiya mahanā bhuda johā . . . . uhāya . . . . sivāsa kanṭhe mālakāda āvuddha-mani-suvaṇṇā kappiya-

3 Wherewith, explains the commentator Abhayacandra, the charges for renovating the temple, etc., may be met.

4 The commentator explains āryāḥ as praśānta-rūpa durghā and koṭṭakriyāḥ as saiva mahaśāradha-rūpa, that is, perhaps, fierce in aspect.
[Prince Megha sees one day] **Ugras, ugraputras, bhogas, bhogaputras, and likewise, persons born in royal families, Kṣatriyas, Brāhmaṇas, king's servants, warriors, . . . . who had bathed, . . . . who were wearing garlands on their heads and necks and ornaments of gold and jewels, who were decked with hāras, ardhhahāras, trisarakas, pralambus, and katīṣūtras, and other well-made brilliant ornaments, who were wearing very fine clothes and had their bodies anointed with sāndal, some mounted on horses, some on elephants, chariots and palanquins, moving in Rāja-grha in one direction, to one goal, and calling one of his entourage, inquires, 'What, O beloved of the gods, is there to-day in Rāja-grha a festival (utsava) in honour of Indra or Skanda or Śiva, Rudra, Vaiśravana, or a nāga, yaksā or bhūta or a yātra to a river or pond or tree, temple, mountain, garden or hill, that the ugras, bhogas, etc., are going out in one direction, to one goal?'**

The temples of Yakṣas were known as yakṣayatana (cp. Jñātā, p. 528, surappiyē nāman jakkhyatane), yakṣadevakula (cp. ibid., p. 409, jakkhadevaliṇī ya),

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* This *varṇaka* is not given in the text: the commentator has, however, extracted it from one of the preceding five Angasūtras and reproduced it in his commentary (p. 208f. of the edition).

*These are different kinds of necklaces worn round the neck. A *trisaraka* is a necklace that has three strings.
yaksagṛha or yaksabhavana (cp. Uttarādhyaayanasūtra, comm. on p. 162, Rājagrha Viraprabhodyāne Maniniya-
kasya yakṣabhavana uttirṇah), yakṣaprāśada (cp. ibid.,
p. 347, Maṇḍika-yakṣa-praśada) or yaks simply (com-
pare Jñātā, p. 417, nāgāni ya bhūyāni ya jakhāni ya,
'temples of nāgas, bhūtas, and yaksas'; Vipākasūtra,
p. 176, Bhāḍīre uyyāne Sudarisaṇa jakhhe 'Bhāḍīra
park; the yakṣa-temple named Sudarisaṇa'; ibid.,
p. 213, Soriya-jakkhe, 'the yakṣa-temple known as
Soriya'); and those of bhūtas were known as bhūtagṛha
(cp. Jñātā, p. 409, bhūyagharāṇi ya) or simply bhūta
(cp. Jñātā, p. 417, nāgāni ya bhūyāni ya jakhāni ya
cited above). The generic term caitya was used to
denote either class of temples—those of yaksas or of
bhūtas: compare Uttarādhyaayanasūtra, p. 162, Antarānji-
kāpurūyāṁ bhūtagṛham caityam; yakkha-cetiyaṁ in Bud-
dhaghoṣa’s Sūmāṅgalavilāsini on Mahāparinibbānasutta,
1. 4; and Abhayacandra’s explanation of caitya as
evantarāyatanam in his commentary on the Jñātā., p. 7.
These caityas seem to have played a prominent part in
the religious life of the city or town in which they were
situated. In the Jaina-sūtras specially, one finds that
whenever the name of a town or city is mentioned, the
name of the caitya situated in it is also almost invariably
mentioned; see, for instance, Jñātā, p. 1509, 1515ff. and
Vipākasūtra, pp. 241ff. The Buddhist Pāli books too
sometimes mention caityas in connection with towns; e.g.,
the Suppatīṭṭha-cetiya in Rājagrha is mentioned in the
Vinaya-piṭaka, Mahāvagga, I, 22, 1; and the Cāpāla,
Udana, Sattambaka, and Bahuputta cetiyas in Vesāli are
mentioned in Digha, Mahāparinibbānasutta, 3. 1. So

7 The worship of yaksas and yaksīyis still forms part of Jain
religious observances. Read in this connection the introduction
to the second edition of the "Śravaṇa-Belgola Inscriptions"
(Epigraphia Carnatica, Vol. II) with its frequent allusions to
yaksas; see also Plate 17 therein.
also do some Buddhist votive inscriptions* at Bharaut, Nāsik and other places. They are occasionally mentioned in the Purāṇas, Itihāsas and other Brāhmaṇical books also; compare, for instance, the Rāmāyaṇa, 2, 56, 33: caityāny āyatanāmī ca . . . sthāpayāmāsa Rāghavah; 2, 71, 42: devayatana-caityesu dināh paksi-mṛgās tathā; 2, 3, 18: devayatana-caityesu; 2, 17, 16: caityaṁś ca yata- nāmī ca | pradakṣiṇām pāriharan || in Agnipurāṇa (apud Hemādri’s Caturvargacintāmani, Vratakhanda, ch. 21, p. 344): caityesv āyatanesu ca | devanāṁ caiva rathyasu; in Bhaviṣyottarapurāṇa (apud Hemādri, Lc. p. 353): kūṭāgāreśu caityesu; in the Mahābhārata, 2, 102, 33: devayatana caityesu prākārattalakesu ca; Kautīlya’s Arthaśāstra, p. 208, parvasu ca . . . caitya-pūjāh

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*Nos. 693, 699, 987, 988, 1058, 1059, etc., in Lüders’ List of Brāhmaṇ Inscriptions (Appendix to Epigraphia Indica, Vol. X): see Index of Miscellaneous Terms given at the end, s. v. chetiyaghara and following words. The words chetiyaghara and caitya are there explained by Lüders as ‘Buddhist building.’ Considering however that among the Buddhist inscriptions are two—Nos. 1143 and 871—that record the gift of a yakṣa and a yakṣī (that is, of images of them) and one (No. 1206) that seems to record the gift of a bhūtāyana (for bhūtapāta? stone-slab with the image of a bhūta engraved on it), it seems more natural to give the word caitya its usual meaning and to understand in these inscriptions a reference to temples of bhūtas or yakṣas. It is true that such temples have nothing to do with Buddhism or with the life of Buddhists as we know of these from the books; but the gift of images of a yakṣa and a yakṣī referred to above shows clearly that their worship must have been prevalent amongst Buddhists also at that time and this makes it probable that the word caitya retains its meaning of ‘temple dedicated to yakṣa or bhūta’ in Buddhist inscriptions (and in Buddhist books?) also. It may, in passing, be observed that the personal names also, contained in some of the inscriptions, as for instance, the names Nāga, Nāgadatta, Nāgadina, Nāgadeva, Nāgasri, Nāgapalita; Yakhadina, Yakhadisi, Yakhi, Yakhila; Bhuta, Bhurarakhiita and Bhutapāla (see Index of Personal Names given at the end) bear witness to the prevalence of the worship of nāgas, yakṣas, and bhūtas at that time.
kārayet; p. 243, pratipannam caityasthāne rātreṇa . . .
upahārāṁ kārayet; p. 56, caitya-punyasthāna-vaua-setupandhāṁ kāryāṁ. In all these instances, the juxtaposition of the word devāyatana shows that the word caitya means 'temple of yakṣa or bhūta' and the compound devāyatana-caitya means 'temples dedicated to gods and to evil spirits.' The presiding deity of the Daṇḍapāṇi temple in Benares, that pious devotees visit every day, is also a yakṣa, as is related in ch. 32 of the Kāśikhaṇḍa.

The worship of yakṣas and bhūtas is referred to in the Bhagavad-gītā, where it is said in XVII, 4, and IX, 25 that satēvika people worship gods (deva), rājasa people yakṣas and rākṣasas, and tāmasa people, ghosts (preta) and hosts of bhūtas, and that the worshippers of bhūtas go to them while the worshippers of the Lord go to Him. Yakṣas and bhūtas are both objects of tarpāṇa (with water) in the daily brahma-yajña rite prescribed for the householder of the first three castes (cp. Āś. GS. 3, 4, 1). Similarly, the bhūtayajña, which consists in the offering of bali to bhūtas, (compare TA. 2, 10: yad bhūtebhinyo baliṁ haratī tad bhūtayajñam) is also daily prescribed for such householders (cp. ibid., 3, 1). The yakṣa-bali rite is referred to by Ujvaladatta in his scholium on the Uñādisūtras, 4, 123, in the Jātaka Stories No. 347 and 455, while its wide prevalence is attested by the common saying yakṣānurūpo baliḥ: 'As is the yakṣa, so is the bali' (that is, the bali corresponds to the yakṣa; if the yakṣa is great, the bali offered will be considerable: if the yakṣa is negligible, the bali too is

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9 yajante sāttvākā devān yakṣarakaśamī rājasāh
   preṭan bhūtayajñāṁ caṇye yajante tāmasāḥ junāh

10 bhūtani yānti bhūtejyā yānti maṇḍājinopī māṃ

II It may be observed, that analogous to the bhūtabali and yakṣabali rites, the Grihyasūtras speak of a sarpa-bali rite also where bali is offered to sarpa or snakes (nāgas); compare Āś. GS. 2, 1 and Nṛsiṁha's Prayogapārījūta (Nīrṇayāsāgara ed.) pp. 434 ff.
negligible) cited by Śaṅkara in his commentary on the Chān. Up. 6, 32 (see also Laukikanyāyāṇjali, II, p. 64: yadṛśo yakṣas tadṛśo baliḥ). TA. 1, 31, 123 gives details of the Vaiśravaṇa-yajña ceremony in which bali is offered to Vaiśravaṇa (i.e. Kubera) who is the lord of Yakṣas, but who is, remarkably enough, referred to by the mantra sarvabhūtādhipataye namaḥ iti (the commentator Bhāṭṭa-bhāskara explains sarvabhūtānam alternatively as yakṣa-guhyakānam) as the 'lord of all bhūtas.'

The fourteenth day of the dark fortnight of every month is known as bhūta-caturdāsi and is held sacred to the bhūtas. On that day are performed vratas intended to win the favour of Śiva, lord of the bhūtas; see Hemādri, i.e. p. 50 ff. That day, however, is held consecrated to the Yakṣas also, and accordingly, on that day are performed the vratas in which worship is offered to Yakṣas (namely, the Kṣemavrata, p. 154), and to Vaiśravaṇa, lord of the Yakṣas (p. 155). The Saurapurāṇa (apud Hemādri, i.e. p. 156) prescribes the performance on that day of the Kṛṣṇacaturdāsi-vrata, in which the figure of a Yakṣa made of bdellium (guggula) should be burnt, and says that in consequence of this vrata, the performer goes to the world of the Pīnāka-bearer, that is, of Śiva, the lord of bhūtas (kṛṣṇapakṣe caturdāsyāṁ yakṣaṁ guggulakāṁ dāhet sa yāti paramāṁ sthāvam yatra devah pīnākadhīrka).

It may further be mentioned that according to the Purānic mythology, Īśāna (or Rudra) the lord of bhūtas, and Kubera (or Vaiśravaṇa) the lord of Yakṣas, both dwell in the north in the Himālayas and are neighbours, and that the Jaina writers so closely associated yakṣas with bhūtas that in a story related in the Jñātādharma-kathā (Adhyayana 16, p. 1149) the wives of three Brāhmaṇa brothers are respectively named Nāgasiri, Bhūyasiri and Jakkhasiri. ¹²

¹² Compare also Sutrakṛtāngasūtra, p. 674: nāgaheum vā bhūyaheum vā jakkhaheum vā 'for the purpose of' (worshipping) nāgas, bhūtas or yakṣas.
The details given above show how close is the correspondence between the words *yakṣa* and *bhūta* in post-Vedic literature. The correspondence is no less close in Vedic literature also, as can be seen from the comparison of some passages of the Brhad. Upaniṣad. In this Upaniṣad, the word *mahat* is found used as a qualifying epithet in five passages only; in one, it is an epithet of *karma* (1, 4, 15: *mahat puyāṁ karma karoti*), while in the other four, it is an epithet of Brahman described as *mahad bhūtam* in two passages (2, 4, 10: *asya mahato bhūtasya nīvāsitaṁ etad yad ēgyeda yajurvedah* . . . ; 2, 4, 12: *idam mahad bhūtam anantam aśāram viśnānagana eva*) and as *mahad yakṣam* in two other sentences occurring in 5, 4, 1 (*sa yo haitam mahad yakṣam prathamajām veda satyam brahmeti*; *evam etan mahad yakṣam prathamajām veda satyam brahmeti*). In the same way, to the epithet *yakṣasya adhyakṣam* used of Agni Vāśvānara in RV. 10, 88, 13 corresponds the epithet *bhūtasya adhyakṣah* used in AV. 1, 31, 1 of the four āsāpalāḥ ‘lords of the quarters’ (of whom Agni is one); compare also *bhūtasya . . . pātir ēka āśiṁ in RV. 10, 121, 1. Similarly, Śat. Br. 11, 2, 3, 5: *mahad dhaiva yakṣam bhavati* corresponds to Āsv. GS. 3, 9, 6: (*snatako vai mahad bhūtam bhavati*; and the words *yakṣa* and *bhūta* are used parallelly in TB. 3, 11, 1, 1: *tvayidam antah viśvam yakṣam viśvam bhūtam viśvam subhūlam*.

It follows then from all this, and especially from the correspondence of *mahad yakṣam* with *mahad bhūtam* in the Upaniṣad passages noted above, that the two words are convertible and that *yakṣa*=*bhūta*. And it is remarkable that Bhāskararāya, the famous and most learned Tāntrik writer of the Śākta school, has explained *yakṣam* in AV. 10, 2, 32, as *mahabhūtam*. It seems to have been felt by Roth too that *yakṣa* is equivalent to *bhūta*; for in the PW (s. v. *yakṣa*) he has correctly explained *yakṣa* in AV. 8, 9, 8; RV. 10, 88, 13 and
T.B. 3,11,1, as 'die Wesen' and the word yakṣabhṛt in RV. 1, 190, 4, as 'die Wesen tragend, erhaltend.' The commentator Bhaṭtabhāskara, too, has, on the other hand, as we have seen above, explained the word bhūta in T.A. 1, 31, 123 as yakṣaṇuḥyaka.  

Now the chief meanings of bhūta are (a) being (concrete); such beings in the collective—all beings, the creation, world, universe; a particular class of superhuman beings; evil being, evil spirit; and (b) being (abstract), essence, substance, virtue, might, power, etc. The meanings 'essence, substance, might, power,' etc., are not given by the lexicographers; but, nevertheless, there can be no doubt that bhūta has these meanings quite regularly, for it is derived from the root bhū, which means not only 'to be' but also 'to be powerful, to prevail, to predominate, to be master of'; compare the meanings of the cognate words bhava and prabhava and of the allied word sattva, which is derived likewise from a root (as) meaning 'to be' and which is a synonym of bhūta. And these meanings of bhūta are enough, as I shall show now, to explain the sense of the majority of the passages in which the word yakṣa occurs. In all such passages, yakṣa can be paraphrased as bhūta or sattva.

Brhad. Up. 5, 4: tad vai tad etad eva tad āsa satyam eva sa yo haitan mahād yakṣaṁ prathamajāṁ veda satyam brahmeti jayātmān lokān jita in ny asāv asad ya evam etan mahād yakṣaṁ prathamajāṁ veda satyam brahmeti satyam hy eva brahma ||

"That (namely, Brahman), verily, was this (universe); that verily was the Real. He who knows this great first-born being, Brahman, as the Real, conquers these worlds. How could he be conquered who knows that this great

13 Compare also in this connection Hillebrandt, l.c., 21, n. 3: "Die Versuchung liegt nahe, es mit bhūtām, dem es in der Bedeutung nahe steht, wiedergeben."
first-born being, Brahman, is verily the Real? For Brahman is verily the Real." The epithet 'first-born,' prathamajā, seems here to be used in the sense of 'first existing'; compare Brhad. Up. 1, 4, 10: brahma vā idam agra āsit. Compare also T.A. 10, 1, 4: prajāpatih prathamajā rtisyātmāmātmānām abhi sām babhūva.

Kenopanisad, 3, 2: tad dhaiśām vijajñau tebhyo ha prādurbabhūva tan na vyajāñanta kim idam yakṣam iti ||

"It (Brahman) became aware of (this thought of) theirs; it manifested itself before them. They did not know (what it was, and thought within themselves) 'What is this being?'" Hillebrandt (l. c., p. 21) makes out that yakṣa refers here to the blade of straw (īrṇa) that is mentioned later on. This is a mistake and the context shows clearly that yakṣa refers to the being that appeared before the gods.

Similarly, yakṣa—being, in the other passages of this khaṇḍa where this word recurs.

Jaim. Up. Br. 1, 20, 4 [JAOS. 16, 68]: tasmīnau idam sarvam antaḥ | tad yad asminn idam sarvam antaś tasmād antar-yakṣam | antar-yakṣam ha vai nāmāyatat | tad antarikṣam iti parokṣam ācākṣate ||

"All this is within it. Because all this is within it therefore is it [called] antar-yakṣa. antar-yakṣa verily is its name; it is called antarikṣa in occult way." antar-yakṣa—that which contains all this, that is, all this creation; and the context shows clearly that yakṣa here denotes the creation.

Gopatha-brāhmaṇa, 1, 1, 1: brahma vā idam agra āsit svayambhū ekam eva tad aikṣata mahad vai yakṣam tad ekam evāṃ canti hantuham mad eva manmātram dvitiyam devam nirmitām iti . . . . tasya . . . . lalāte suhe yad ārdryam ajñāta tenānandat tam abrasvād mahad vai yakṣam suvedam avidānaḥitī ||

14 So corrected by Whitney in his Grammar, § 848, instead of the avidamūha iti of the editions.
"At first, verily, the self-born Brahman existed alone. It considered: 'Verily, I alone exist, the great being. That (that is, Brahman); well, I shall create from myself a second god like to me.' . . . At the moisture, wetness, that was produced on its forehead, it felt glad; It said: 'We have verily easily got the great being.'" mahad yakṣam, the great being referred to here, is water, āpah, which at first appears as sūhā ārdryam on the forehead and then (see khaṇḍa 2) as svedadhārāḥ, 'streams of perspiration' in the pores of its skin, and is in khaṇḍa 3, expressly called by that name (tā āpah sṛṣṭvā anuvikṣata). Regarding the creation of Water first by the Brahman, compare Manu, 1, 8: āpa eva sasārjātān tās tuvṛyam avāsrjat; Śākuntala, 1, 1 which refers to Water as yā sṛṣṭiḥ sraṣṭur ādyā; Ait. Up. 1, 1 f.: sa ikṣata lokān nu srjā iti sa imān lokān asrjātām bhavo maricir maram āpah; Sat. Br. 6, 1, 3, 1: prajāpatir vā idam agra āṣīd eka eva | so'kāmayata bāhum syām prajāyeyeti so' śrāmyat sa tāpo'lapyata tasmāc ehrānāt tepānād āpo'ṛṣiyanta; compare also Kathopanisad, 2, 1, 6: yah pūrvaṁ tapaso jātam abhyah pūrvam ajāyata which also says impliedly that tapas and āpah were first-born beings.

TB. 3, 12, 3, 1: prathamajāṁ devāṁ havīśā vidhēma svayambhū brāhma paramāṁ tāpo yāt | sā eva putrāḥ sā pītā sā mātā tāpo ha yakṣāṁ prathamāṁ sāṁ babhūva||

"Let us worship with oblation the first-born god, namely, Tapas, the self-born Brahman, the highest. He alone is the son, he the father, he the mother. Tapas was born the first being." Compare Kathopaniṣad, 2, 1, 6, cited above. It is said frequently in the Upaniṣads and elsewhere that Brahman, after the desire to create arose in it, performed tapas; and this has led to tapas being

15 I read tad abravit instead of tam abravit as printed in the Calcutta edition.
regarded as the first thing created by Brahman. Compare Sāyaṇa’s commentary on this verse: yoyam tapobhimāni devāḥ sa prathāmājāḥ | tathā copanīsādī srṣi-prakararo prathāmājāvatvām āmnāyate | sokāmayata bahu syām prajāyeyeti sa tapotapyastra; compare also AV. 11, 8, 6: tápo ha jañē kārmayās láł te jyeṣṭhām āpāsata ‘Tapas was born from action; that did they worship as the eldest.’

TB. 3, 11, 1, 1: tvāyādām antāḥ | viśvāṃ yakṣām viśvāṃ
bhūtām viśvāṃ subhūtām.

“Within thee is all being, all creation, all prosperity.” This is a formula that is used twenty-four times (with variations in the number of the second personal pronoun when required by the context) in respect of the twenty-four bricks, īṣṭakāḥ, used in the Nāciketa-cayana. These bricks are identified with the earth, waters, sky, etc., and each of these is panegyrised as the container of the whole universe. The expressions viśvāṃ yakṣām and viśvāṃ bhūtām mean almost the same thing; compare also TA. 10, 16, 1: viśvāṃ bhūtāṃ bhuvanāṃ citram, which corresponds exactly to viśvāṃ yakṣām viśvāṃ bhūtāṃ viśvāṃ subhūtām here.

AV. 8, 9, 8: yāṁ prācyutam ānu yajñāḥ pracyāvanta
upatīṣṭhanta upatīṣṭhamānām |
yāṣyā vraté prasāvā yakṣām ējati
sā virāj pṣayah paramē vyāmau ||

“After whom, when she is going, the sacrifices go and with whose approach they approach; following whose ordinance and through whose impulse, the world moves,—she, O sages, is the Virāj in the highest heaven.” This verse is the answer given by Kaśyapa to the inquiry made in the preceding verse by the six sages about the nature of Virāj who is said to be the father of Brahman. In contrast with pracyutam and pracyāvanta in the first pāda, one expects pratiṣṭhamānām and pratiṣṭhanta in the second pāda (“after whom, when she is going, the sacrifices go and when she is firmly established, are
firmly established') instead of upatiṣṭhamānāṁ and upatiṣṭhanta that are found there. It is not therefore improbable that these latter words are here used in the sense of pratiṣṭhamānāṁ and pratiṣṭhanta. Compare Praśnopaṇiṣad, 2, 4: tasminu utkramaḥ athetare sarvā evottakramaṁ tasmāṁ ca pratiṣṭhamānāṁ sarva eva pratiṣṭhante lad yathā maksīka madhukara-rājānam utkramaṁtum sarva evottakramaṁ tasmāṁ ca pratiṣṭhamānāṁ sarva eva pratiṣṭhante 'when it (sc. the prāṇa) departs, all the others depart, and when it stays fast, all others stay fast; just as, when the king-bee departs all the bees depart and when he stays fast, all stay fast.'

It will be seen that the second half-verse speaks of the whole universe being controlled by, and obeying the impulse of, the Virāj, while the first half-verse speaks, seemingly, of the sacrifices only, yajñāḥ, going when the Virāj goes and coming (or staying) when the Virāj comes (or stays). This is, to say the least, incongruous, and the more so as the sacrifices are not such important things as to deserve mention in this connection. One would rather expect in the first half-verse also mention to be made of the whole universe going and coming (or staying) according as the Virāj goes and comes (or stays); compare the word sarvā in the Upaniṣad passage sarvā evottakramaṁ . . . . sarvā eva pratiṣṭhante cited above. I am therefore led to believe that the word yajñāḥ here in the first half-verse denotes 'universe,' that is, that it has the same meaning as the word yakṣa in the second half-verse. In other words, the view of the Indian commentators that sees in yakṣa a derivative from the root yaj seems to be justified by the parallelism here of the two words yajña and yakṣa.

AV. 8, 9, 25-26: kā nu gaūḥ kā ekarṣih
              kīm u dhāma kā āśīsah |
yakṣām pṛthivyām ekavṛdd ekartūḥ katamā ni sāh ||25||
éko gaúr éka ekārśir
ékaṁ dhāmaukadalāśiṣah!
yakṣāṁ prthivyāṁ ekāvṛd
ekartūr nāti ricyate ||26||

"Who then is the bull, who the sole seer, what the abode and what the desires? The being that on earth is one-fold,—who is he? The bull is one, one the sole seer and one-grouped are the desires. The being that on earth is one-fold, he is not different." M. Boyer, following Henry, has understood these verses as referring to the sun (āditya), that is, to the sun considered as the supreme Being. This is not incorrect; but I believe that it is preferable to refer the verses, with Geldner, (I.e. p. 129) to Brahman itself, to the Virāj that is spoken of in the opening verses of this hymn. The Brahman is ekārśi, the sole seer, because from it come forth as its breath, the Rgveda, Yajurveda, Sāmaveda, etc.; see Brhad. Up. 2, 4, 10: asya mahato bhūtasya niśvasitalam etad yad r̥gvedo yajurvedah sāmavedo 'tharvāṅgirasa itihāsak purāṇam vidyā upaniṣadāh ślokāḥ sūtrāṇy anuvākhyāyanīnī vyākhyāyanīnī asyaivaśītānī sarvāṇi niśvasitānī. The Brahman is ekāvṛt, one-fold, because it is one and changeless; compare Bh. Gitā, 12, 3: saroṣtrāgam acintyam ca kūtaśham acalam dhrvam. "The imperishable Brahman that is all-pervading, unthinkable, unchanging, immutable, eternal"; it is the dhāma or abode (of all); compare ibid. 11, 38: vettiśi vedyāṁ ca param ca dhāma 'Thou art the knower, and the known; (thou art) the supreme abode'; ibid. 10, 12: param brahma param dhāma pavitraṁ paramam bhavān 'Thou art the supreme Brahman, the supreme abode, the highest purifier'; Gaudapāda-kārikā, 4, 100: durdarśam atigām-

10 And also perhaps because in it all the gods and other things become one; compare AV. 13, 4, 13: ete asmin devā ekavīto bhavanti "In him all these gods become one" said of the Supreme Being, called Savitṛ in this hymn.
bhūram ajam sāmyam viṣaradām | buddhāv padam anānātmam namaskuruntam yathābalam; and Maitryupanishad, 6, 38: tataḥ śuddhāt sattvāntaratvam acalam amṛtam acyutam dhruvam viśnu-saṃśītaṁ sarvāparam dhāma satyakāma-sarvaśītaṁ vasyuktam . . . . paśyati. In the Brahman are all āsīṣah or desires; compare Ch. Up. 8, 1, 5: etat satyaṁ brahma-puram asmīn kāmāḥ samāṅitaṁ. ‘In this citadel, namely Brahman (so Śaṅkara explains the word brahma-puram), are placed all desires’; Maitryupanisad, 6, 30: atra hi sarve kāmāḥ samāṅitaḥ. ‘Here (in the Brahman) are all desires placed’; Ait. Up. 5, 2: saukalpāḥ krutar asuh kāmo vāsa iti sarvāṁ evaitāṁ praśnānasya nāmadheyaṁ bhavanti . . . . praśnānam brahma ‘saukalpa, krutr, asu, kāma, vāsa—all these are names of only praśnāna . . . . praśnāna is Brahman.’ The Brahman is ekatu, one-seasoned, because perhaps there is no succession of days and nights in Brahma-loka, or to the Brahman there is but only one long unending day, and hence only one ‘season’; compare Ch. Up. 8, 4, 1: naitam setum ahorātre taralāḥ . . . . etām setum tīrtvāpi naktam ahar evābhiniśpadayate sakṛd-vibhātō hi evaśā brahma-lokaḥ “This bridge is not crossed by day and night; having crossed this bridge, even night becomes day; in this Brahma-loka it is always day”. ibid., 3, 11, 3: na ha vā āsma ude ṣa na nimlocati sakṛd divā hāsmai bhavati ya etām evam brahmopanisadām veda “To him who thus knows the Brahma-mystery, there is no sun-rise and no sun-set; it is day to him once for all.” Compare also Gaudapādākārikā, 3, 35: tad eva nirbhayaṁ brahma . . . . ajam anidram asvapnam . . . . sakṛdvibhātāṁ sarvajñaṁ “That is the fearless Brahman . . . . unborn, sleepless, dreamless . . . . all-knowing, to which it is always day”; and Muktikopanisad, 2, 73: sakṛdvibhātāṁ tv ajam ekam aksaram | alepakaṁ sarvagataṁ yad advayaṁ tad eva cāham sakalam vinukta om.
M. Boyer, in the course of his explanation of these verses, says (p. 419) that, _a priori_, there is no reason to suppose that the five questions in v. 25 refer to the same person or thing, but that, as a matter of fact, the answers in v. 26 are capable of being referred to one deity, namely the sun. This is because he understands the last pāda of v. 26 to mean that ‘the marvel (as already said above, _yakṣa_—merveille in M. Boyer’s opinion) on the earth . . . . is not surpassed by any.’ It seems to me however that the words _nātī ricyate_ should be understood, not as ‘is not surpassed’ but as ‘does not remain over; is not different’, and that therefore these words in v. 26 refer to the same subject, and that hence the questions in v. 25 too refer to the same subject.

_ekadhāśīṣah_ means literally, ‘the desires become one (in that being)’, that is, that all desires are found at once in that being; see above.

AV. 10, 2, 31-33: _aṣṭācakra nāvadvāra_

`devām ām pūr ayodhyā |
  tāsyām hiranyāyah kōṣah
  svargō jyotīṣāvṛtah ||31||
  tāśmin hiranyāye kōṣe
  tryāre tríprātiṣṭhite |
  tāśmin yād yakṣām ālamanvāt
  tūd vai brahmācādo vidūh ||32||
  prabhrajamānām hūrānim
  yāsaśā sampāvrūtām |
  pūram hiranyāyim brāhma
  viveśāparājitām ||33||`

“The fortress of the gods has eight wheels (i.e., circumvallations) and nine doors and is inexpugnable; in it is a sheath of gold, heaven, enveloped in splendour; verily, the Brahma-knowers know the animate being that is in this sheath of gold which has three spokes and is thrice-supported. Into this resplendent, yellow, invincible fortress of gold, enveloped in glory, entered the Brahman.”
The fortress of the gods is, as Sāyaṇa (on T.A. 1, 27, 2-3) explains, the human body; the nine doors are the nine apertures of the body, namely, the two ears, the two eyes, the two nostrils (or according to others, the nose and the brahma-randhra), the mouth, the upastha and pāyu; and the eight wheels are the eight dhātavah or 'elements' of the body—tvac (skin), asṛj (blood), medas (fat), asthin (bone), mājjan (marrow), śukra (semen), māmsa (flesh), and ojas. The sheath of gold within it is the heart which is the abode of the ātman: compare T.A. 10, 11, 2: padmakosā-pratikāsan āryānam cāpyadhōmukham | udho nisťā āvastyaante nāhyām upari tiṣṭhati || jvālamālākulaṁ bhāti visvāsvyāvatānāṁ maṁat ...... tāśmin sarvāṁ pratiṣṭhitam ...... tāśya madhye maṁān agnih ...... tāśya madhye vāhuśikha ...... tāśyāḥ śikhaṁ madhye parāmātmā vyavāsthitah | sā brāhma sā hāriṁ sūndrah sōkṣarāḥ paramāṅ svārāt || "Like to a lotus-bud, the heart, facing downwards, is (situated) one span below the neck (that is, below the top of the windpipe), and above the navel. This great abode of all (of the world) is shining, being full of rings of flames ...... in it is established everything ...... in its midst is a great fire ...... in it is a flame ...... in the midst of this flame is established the supreme ātman; he is Brahma, he Hari (Viṣṇu), he Indra, he the imperishable supreme lord." Compare also Yogatattvopanisad, 1, 9: āvdi śthāne sthitam padman tāc ca padman udbhūmukham; Dhyāna-bindūpanisad, 12: ārdhavanālam adhomukham | kadalīpuṣṭpasamkāsām sarvadevamayāmbujam; Ch. Up. 8, 1, 1: asmin brahma⋅pūrṇaḥ dāhāram pūṇḍarikām veśma "In this abode of Brahman (i.e., the body) is a small lotus chamber."

The epithets tryara and tripratiṣṭhita are not very clear. In Ch. Up. 8, 1, 3\(^\text{17}\) we read that the ākāśa of the heart contains everything, heaven, earth, agni, vāyu, etc.

\(^{17}\) cao 'ntar-hrdaya ākāśah | ubhe asmin dyāvāyṛthi antar eva samāhil | ubhāv agniś ca vāyus ca sūryācandramasāv ubhau ||

22
The word tryara may therefore perhaps refer to the three worlds and all other similar triplicities as being contained in the heart; compare Yogatattvopanisad, 1, 6: tryo lokāḥ tryo vedās tryaḥ sandhyāḥ tryaḥ surākḥ | trayognayo gunās triyāḥ sthitāḥ sarve trayākṣare. The trayāksara or pranava is thus said to contain within itself the three worlds, the three Vedas, the three sandhyās, etc.; and as the heart is, like the pranava, a seat, adhiṣṭhāna, of the Supreme, these triplicities may all be regarded as being contained in the heart and as forming the arāh or spokes thereof referred to by the epithet tryara.

The epithet tripratiṣṭhita refers perhaps to the three states of the heart spoken of in Yogatattvopanisad, 1, 1: akāre socitaṁ padmam ukāreṇaiva bhidyate | makāre labhate nādam ardhamātrā tu niṣcalā which seems to mean: “When a is pronounced, the lotus (of the heart) brightens (becomes ready to open?); it opens when u is pronounced; and begins to hum when ma is pronounced; it is immobile when the ardhamātrā is pronounced.” Now a, u, and ma are said (in the Māndūkyopanisad, Gauḍapāda-kārikā, and elsewhere) to be the pādas or feet of the pranava which thus rests or is supported on them. Similarly, the heart when it brightens, the heart when it opens, and the heart when it is humming, may be considered the feet or supports of the pranava or Brahman.

The word svarga in the fourth pāda of v. 31 is usually interpreted as ‘heavenly’, svargatulya, etc. There is however no necessity for abandoning the usual meaning of the word, namely, ‘heaven’; for this word is often used to denote the supreme heaven or Brahma-loka where the Brahman dwells (compare Brhad. Up. 4, 4, 8: dhīrā apiyanti brahmaivaḥ svargaḥ lokam and Śaṅkara’s comment: svargaloka-sabdas triviṣṭa-pa-sācy api suṇ iha prakaraṇām mokṣābhādhāyakah; Ch. 8, 3, 2-3: imāḥ
praśā ahār-ahār gacchāntya etam brahmālokaṁ na wandanti. 
. . . tasmād dhīryayam ahār-ahār vā evanvīt svāragaṁ 
lokām eti and Śaṅkara’s comment thereon). It is so used 
here also as is made quite clear by the reading of the 
parallel passage in TA. 1, 27, 3: tasyāṁ hiraṇmayah 
kośaṁ | svargo loko jyotiśā vyetaḥ.

With regard to the word aṣṭācakṛā, it has been 
obscerved by M. Boyer (l.c. p. 436) that Śaṅkara has 
explained the word cakra in it as āvaraṇa, or circumvallation 
enclosing the body that is regarded as a fortress, in 
his commentary on TA. 1, 27, 3,16 while in his 
commentary on AV. 11, 4, 22 he has explained the word 
as ‘wheel’ serving as the means for locomotion of the body 
that is here regarded as a chariot. This is because TA. 
1, 27, 3 refers distinctly to a fort, pūḥ, while AV. 11, 4, 
22 refers equally distinctly to a chariot (compare the 
words ekanemi ‘having one rim’ and sahasrākṣara which 
Śaṅkara explains as ‘having a thousand axles’ used in it). 
The discrepancy therefore, if any, is to be attributed to 
the texts themselves and not to Śaṅkara who had to 
explain them faithfully as they stood. But is there really 
a discrepancy here? I am disposed to think that there is 
none; the meanings ‘circumvallation’ and ‘wheel’ are 
not mutually exclusive, and in all probability they are 
both intended (see p. 21 above) by the word cakra 
in aṣṭācakṛā which would thus mean ‘having eight 
circumvallations and eight wheels to move with’ or 
‘having ramparts and moving.’ In other words, the fort, 
pūḥ, spoken of in AV, 10, 2, 31, seems to be a mobile 
fort, jaṅgama durgāḥ or cariṣṇuḥ pūḥ. Such a mobile 
fort is, besides the ‘firm’ forts, dr̥khāḥ purah, that are 
frequently mentioned, known to the RV which refers to 
one in 8, 1, 28: tvām pūram cariṣṇvām vadhāḥ śuṣyāsa 
sāṁ pī劫a “Thou (O Indra), didst shatter with thy 

16 There is no commentary of Śaṅkara on AV. 10, 2, 31-33 or 
in fact on any passage of the tenth Kānda of the AV.
weapons the mobile fort of Śuṣṭa.* Such forts are occasionally mentioned in later books also; compare Bhāgavata, 10, 76, 6f.—

devaśura-manasyāṇāṃ gandharvaroga-rakṣasām ||
abhedāyam kāmagamaṃ vaivre sa yānām Vṛṣṇi-bhīṣmām ||
latheti Giriśādiśto Mayāḥ para-puraṃjayaḥ ||
puraṃ nirmāya Śālavāya pradhāt Saubham ayasmayam ||

Mahābhārata, 8, 25, 13f. [The three sons of Tārakāsura said to Mahādeva:]

vaśtam iśchāma na sarīnam kartunā kāmagamaṃ subham ||
sarvakāma-samṛddhārtham avadhyam deva-dānavaīḥ. ||[13]||
yakṣa-raksoraga-gauair nānā-jātibhir Eva ca ||
na kṛṣṭābhira na sastraśī ca na sāpāir brahma-vedām ||
vadhyeta triyurām deva prayaccheḥ prapitāmaha ||[14]||

te tu labdha-vāraḥ prītāḥ saṃpradhārya paramparaṃ ||
purātroya-visṛṣṭyartham Mayāṁ vavrur mahārathāh ||[19]||
tato Mayāṁ svaṭapāśā sakre dhimān purāṇi ca ||
triś kāṇcanam ekam vai saupyaṁ kāśyāyasaṁ tathā ||[20]||

ekuśam yugamaññataṁ vistṛtaṁ tāvad āyatam ||
dṛśham caṭṭālaka-yutam bhāt-prākara-toranaṃ ||[22]||

prāśādair vividhais cāpi dvāraśī saivopashobhitam ||[23]||

and ibid., 3, 176, 1ff.:

nivartamāṇena mayo mahād dvāraśī tadoparaṃ ||
puraṃ kāmagamaṃ divyam paṃākāra-saṃa-prabhām ||[1]||
ratnadrumamayais cilair bhāsvaraśī ca patatrihbhiḥ ||
paulomaśī kālaṃgaiś ca ulīya-krśtaiś adhiśhitam ||[2]||
gopurāṭtālakopetaṁ catur-dvāraṁ durāsadaṁ ||
sarva-ratuamayai divyam adbhutopama-darṣanam ||[3]||

durdhārṣam amaraḥ api ||
mahārṣi-yaka-gandharva-pannagāsurarākṣasaiḥ ||[10]||
sarvakāmagunopetam cita-sokam anāmayaḥ ||
brahmaḥ bhavanāc chṛṣṭham . . . .
From the descriptions given of the Tripura and of the \textit{pura} of the Pālōmas and Kālakeyas (this was named Hiranyapura), it will be seen that not only were these mobile forts, moving in the sky according to the desire of the kings dwelling in them, but they were also provided with high ramparts and gates and they were impregnable to the assaults of gods (\textit{deva}), Dānavas, Yakṣas, etc. The fort named Hiranyapura was, in addition, ‘as bright as Agni (fire) and Sūrya (sun)’ and ‘better than the abode of Brahman’; and these descriptions recall the expressions \textit{devānām ayodhyā pūh}\textsuperscript{19} (in v. 31), \textit{aparājīta pūh} (in v. 33), \textit{hiranyayak, iyoṭiśa vṛtah, svargah, prabhrajāmāna, yaśasā samparivṛtta} in the above verses as also the expressions \textit{aṣṭācakrā} and \textit{navadvārā}. All these traits and especially the one about Hiranyapura being better than the abode of Brahman seem to me to point particularly to the description of the \textit{brahmapura} and the \textit{kosa} therein that is brilliant, \textit{prabhrajāmāna}, yellow, \textit{harini}, surrounded with glory, \textit{yaśasā samparivṛtta}, and golden, \textit{hiranyayi}, that is contained in the above verses (AV. 10, 2, 31-33) and to be based thereon. In any case, they make it probable that the word \textit{sakra} in \textit{aṣṭācakrā} signifies circumvallations and at the same time mobility also. Compare Kathopanisad 1, 3, 3: \textit{ātmānam rathinam viddhi śarīram ratham eva ca | buddhim tu śarathim viddhi manah pragmaham eva ca}, and other similar passages which compare the body to a chariot.

This mode of interpretation which makes the verses refer to the human body does not find favour with M. Boyer, who has observed (\textit{I.e., p. 438}) that the wording of verses 31 and 33 is such that they cannot but both refer to the same thing. The expression \textit{aparājīta pūh}

\textsuperscript{19} This has been explained by Bhāskararāya, in the course of his commentary on the Lālītā-sahasranāma, \textit{s. v. yoni-nilīvā (in v. 217) as devānām aṣṭi ayodhyā asūdyā durudhā pūh nagari ... | tīvarāvāsārūpā Ayodhyā-nagarī tu martyānām ayodhyā | iyam tu devānām aṣṭīy arthah |
in v. 33 therefore must denote the same thing as the expression ayodhyā pūh of v. 31; and though the epithets aṣṭācakrā and navadvārā may be said to be quite appropriate to the human body, it is hardly possible, he observes, to say the same of the epithets prabhājamānā, harini, yasasā sāmpariyātā and hiranayā used in v. 33.

M. Boyer therefore thinks that the verses refer to a celestial citadel of Brahman, and that the kośa, sheath, which is referred to as being within the citadel, is the sun. According to this interpretation, too, the citadel referred to is a mobile one provided with gates and cakras or means for locomotion (the numbers nine and eight, however, in the epithets aṣṭācakrā and navadvārā says M. Boyer, have no particular significance beyond that of multiplicity). The 'sheath' spoken of being the sun, the epithets svarga (which M. Boyer explains as 'celeste'), jyotiṣā vṛta and hiranayā are quite in place; the epithets tryāra and tripratiṣṭhita refer to the three worlds as being contained in the sun and as being the support (pratiṣṭhā) of the sun.

This interpretation of M. Boyer or one very like it, is, for a reason that will presently be mentioned, quite possible. The objection however that he has raised against referring the verses to the human body can, it seems to me, be easily met. The 'fortress that is impregnable to the assaults of the gods even,' devānām ayodhyā pūh, mentioned in v. 31 as having eight circumvallations and nine gates is not the same as the aparājītā pūh mentioned in v. 33. The fortress spoken of in the former verse is the body that is elsewhere also referred to as pūh or pura (compare Bh. Gitā, 5, 13: navadvāre pūre dehi nāiva kurvan na kārayān; Śvet. Up. 3, 18: puruḥ puruṣa-āvisad iti | sa vai ayam puruṣah sarvaśu pṛṣu pṛisayah; TA. 10, 10, 3; yat pūndarikam pūra- madhyasāũṭhām; Ch. Up. 8, 1, 1 yad idam asmin brahma-pūre daḥaram pūndarikāṃ veṣa, etc.), while the fortress mentioned in v. 33 is the heart that is also some-
times referred to as pura or brahmapura, compare: Mudākopanisad, 2, 2, 7: divye brahmapuraḥḥy esa vyomyānā pratiṣṭhitah (Roth in the PW. s. v. explains brahmapura as 'heart'); Ātmbodhopaniṣad, 1: yad idam brahmapuram puṇḍarikam tasmat taḍid-ābha-mātram; Nārāyanopanisad, 5: tad idam puṇḍram puṇḍarikam. This is shown by the epithet hiranyaya that is common to the kosa of vv. 31, 32 and the pūh of v. 33, as also by the parallelism of the expression jyotiṣā varṣa in v. 31 with yaśasā sāmparīvṛta in v. 33. Now this heart has been described, in TA. 10, 11, 2 cited above as 'shining' and 'full of rings of flames.' It is described as hiranyaya 'golden' in Mudākopanisad 2, 2, 8. The epithets prabhājāmāna, harita, yaśasā sāmparīvṛta, and hiranyaya of v. 33 can all be therefore appropriately used of the heart, and the incongruity pointed out by M. Boyer does not in fact exist.

These verses, as also the corresponding ones in the Taittirīya Āranyaka (1, 27, 3) are explained by the writers on Sākta Tantrism—e.g., by Lakṣmidhara in his commentary on v. 11 of the Saundaryalohari or Ānandalohari, by Bhāskararāya in his commentary on the Latitāsaharasāma and also in his commentary, named Setubandha, on the Vāmakesvara-tantra of Nityāsodāsikāravya—as referring to the Śri-cakra. As the Śri-cakra is, as is well-known, a symbol of the human body (see on this point the Bhāvanopanisad, Tantrarāja-tantra edited by A. Avalon and the Vāmakesvara-tantra mentioned above), such interpretation is not so far-fetched as it may at first sight seem to be; and what is more, it has also to be admitted that the Tāntrik interpretation brings out the meaning of the various epithets more strongly and clearly than the usual interpretation does. I reproduce here as a specimen that given in the Setubandha (p. 189) where, as I have already observed.

20 Correcting the mistakes that are found in the verses quoted in the edition.
Bhāskararāya explains the term yakṣam as mahaḥbūtam pūjaniyam: tathā cātharvanāh Śaunaka-sākhīyā āmaunanti aśācakra navadvāra devānaṁ pūr ayodhyā | tasyāṁ hiranyayah kośa svarga jyotiṣā vṛtal | tasmin hiranyaye kose iva vrem tripratiṣṭhitā | tasmin yad yakṣam ātmavat tad vai brahma | taīttriya-sākhīyām prathamānantam iti viṣeṣāḥ | trailokyamahāvādi-sarvasiddhi-pradānta-cakrāṣṭakā yuktam nava-yoni-ghaṭitam anyeṣām asādhyaṁ devatāvacena bhūtāṁ Śrī-cakra-nagarām yat tatrāpy uttamah kośo jyotirmayah svarga-tulyas trikoṇa-nāma-sūkta | tasmin koṇe tridhā pratiṣṭhitam tri-samāstī-svarūpam bindu-cakram asti | tasmin bindu-cakre svātmānivitam yad yakṣam mahābhūtam pūjaniyam tad brahmāvittati vāsāmar ajña (sic) jnanitī.

Substantially the same explanation\(^{21}\) of these two verses is given by him in his Lalitaśahasranāmābhāṣya (p. 179 of the Nirṛayasāgara ed.); but yakṣa is here explained as pūjyaṁ only.

I have said above that the explanation of M. Boyer or one similar to it, which makes the verses refer to the sun as being the citadel in which Brahma dwells, is a quite possible one; and I have also said that the explanation of Bhāskararāya and other Tantriks that makes them refer to the Śri-cakra, is not a far-fetched one. I have further given an explanation of these verses above on the line followed by Śayana, which makes them refer to the human body. The reason why so many explanations are possible of these verses is this: the verses refer to the ātmavat yakṣam (=ātmavat bhūtam or bhūtātman) or the soul, dwelling in a kośa. Now the soul in the body is identical with the puruṣa in the sun according to the

\(^{21}\) To understand these explanations of Bhāskararāya, it is necessary to have a correct notion of how the Śri-cakra is written, of its divisions and of its worship. These can be learnt from the Vāmaketūra-tantra and the Tantrarāja-tantra in detail, and then it will become evident that the Tantrik explanation of the various epithets found in these verses is superior to that of Śayana and of others who proceed on the same lines.
teaching of the Upaniṣads; compare Taitt. Up. 3, 10, 4: sa yaś cāyaṁ puruṣe | yaś cāsāv āditye | sa ekah; Maitryu-
paniṣad, 7, 7: yaś cāyaṁ hridaye yaś cāsā āditye sa esā ekah; and this explains why the kośa mentioned in v. 32 can be understood as the human heart or as the sun. The Śrī-cakra, too, as I have said above, is a symbol of the human body, and therefore the Tantrik explanation of the verses is, in essence, one that refers to such body. Similarly the Upaniṣadic doctrine of the sun being identical with Brahman (compare Ch. Up. 3, 19, 1: āditya brahmety ādeaḥ and T.A. 2, 2, 2: aśas āditya brahma) explains why some verses of the AV where the word yakṣa occurs have been referred to the sun by Henry and Boyer, and to Brahman by Geldner. In these verses yakṣa in effect refers to the Brahman, even where the interpretations do not contain that word at all, but refer instead to the sun or the soul.

AV. 10, 8, 43: punārākāṁ navādevāram
tribhir gunēbhīr ājaraṁ
āsmin yād yakṣām āttanavāt
tād vai brahmaṣvāra viduḥ

"The lotus that has nine doors and that is enveloped thrice,—verily the knowers of Brahman know the animate being in it." The 'lotus with nine doors' is, like the sheath, kośa, in the 'fortress with nine gates' in the verse explained above, the heart in the human body. The 'nine doors' are those of the human body, and the 'lotus' can be said to have them in a figurative sense only. The 'triple envelope' seems, as suggested by M. Boyer, to consist of satyā (truth), yaśas (glory) and śrih (beauty) which are said in AV. 12, 5, 2: satyena vṛtta śrīyā prārṇtā yāsāsā pārṇtā to be the envelopes of the Brahmāṇa’s cow, brahmagavi; compare the epithet jyotiṣa vṛtah of the kośa mentioned in AV. 10, 2, 31 and the epithet yaśasā samparṇtā used (in v. 33 of the same hymn) of the aparājitā pūr which, as I have said above, refers to the heart. Geldner explains the expression
trībhūr guṇābhīr āyptam as ‘enveloped by the three guṇas (i.e., sattva, rajas and tamas).’

AV. 10, 7, 38: mahād yakṣām bhūvanasya mādhye
tāpasi krāntām salilāsyā prṣṭhe |
tāsmiṁ chrayante yā u kē ca devā
vyaksasya skāndahāḥ parīta iva sākhāḥ ||

“The great being in the centre of the world has passed into tapas and into the back of the water; they that are gods (that is, all the gods) rest attached in it as the branches of a tree round the trunk.” The hymn 10, 7 in which this verse occurs is addressed to Skambha which, according to the Cālikopaniṣad (v. 11), is another name of Brahma. The ‘great being in the centre of the world,’ referred to here, is therefore the Brahma; and the word krāntam in the second pada refers to the ‘passing’ or transformation of Brahma into tapas and water—an idea which we have met with above (p. 164), where it was said that tapas and water were first created by Brahma or were first born of Brahma. This verse, however, speaks instead of ‘creation’ or ‘birth’ (upatti of the later Naiyāyikas; compare the preceding verse but one, yāh śrūmāt tāpaso jāto lokāṁ sārvāṁ samānaśe | tāsmai jyeṣṭhāya brāhmaṇe nāmaḥ referring apparently to water) from Brahma, of the ‘passing’ or transformation (parināma of the Sānkhya system,) of Brahma into tapas and Water; and it is very remarkable that the parināma doctrine of the Sānkhyas should be thus met with in the AV. With regard to the gods resting in the Brahma, compare RV. 1, 164, 39: reo ākṣāre paramē vyōman
yāsmin devā ādhi viśve niśedāḥ; Kaṭhopaniṣad, 2, 1, 9: tām devāh sarve ‘ṛptāḥ; Kaṭṣitaki Up. 2, 9: sa sud bhavati yatraite devāh. The word prṣṭhe has no particular significance here; the expression salilasya prṣṭhe is simply equivalent to salile.

AV. 10, 8, 15: duṟe pūrṇēna vasati duṟā ounēna háyate |
mahād yakṣām bhūvanasya mādhye
tāsmiṁ bālim rāṣṭrāhīto bhavanti ||
"It lives far from the full; it is abandoned in the distance by the not-full. The great being in the centre of the universe—to it bring tribute the rulers of kingdoms." The great being at the centre of the universe is of course the Brahman that is far removed from the full and the not-full, from the big and the not-big, from the small and the not-small, etc.; compare the passage nyūnam anyat sthānam sampūram anyat (the author of the Ratnaprabhā calls this a śruti) cited by Śaṅkara in the Brahmaśūtra-bhāṣya in the course of his introduction to the Anandamayīdikaraṇa along with Brhad. Up., 3, 8, 8: asthīlam anānau ahraṃvam adīrgham "It is not big, not small, not short, not long," rāstrabhṛtah means, not feudatories (as M. Boyer understands), but those who rule kingdoms, or kings, that is, as Geldner has pointed out, the gods, the chief gods; compare AV. 13, 1, 35: yev devā rāstrabhṛto bhīto yānti sūryam "The kingdom-ruling gods who go round the sun"; and ibid., 10, 7, 39: yāsmiḥ hāstābhyaṁ pādābhyaṁ vācā śrōtrena cākṣuṣā; yāsmiḥ devabhād bāllaṁ bhayate prāyāchchanti "To which the gods always render tribute with the two hands, with the two feet, with speech, hearing and with sight." These passages make it probable that the 'gods' spoken of here are the same as those mentioned in the Praśnopanisād, 2, 1—2: bhagavan kāty eva devāḥ prajām vidhārayante katraḥ etat prakāśayante kah punar esāṁ varisti’sa iti ... ākāśo ha va cā eva deva vāyur agnīr āpah prithvi vām manās cākṣuḥ śrōtraṁ ca "How many gods, O venerable, uphold the creature (i.e., the body)? Which of them illumine it? And which again of them is the greatest? These gods verily are Ākāśa, Vāyu, Agni, Water, Earth, Speech, Mind, Eye and Ear", that is to say, the prānas. Compare the story related in Brhad. Up. 6, 1 about the dispute that arose amongst the prānas as to who was the best and how the mukhya-prāṇa in whose favour the dispute was settled, made the others pay tribute to itself (6, 1, 13; tasyo me baliṁ kurute tatheti): compare also.
Kauśitaki Up. 2, 1: tasmai vā etasmai prāṇāya brahmaṇa etāh sarvā devāh ayācanānāya baliṁ haranti and Praśnopanisad, 2, 7.

VS. 34, 2: yēna kārmāṇy apāso maniśino yajñē kruvānti vidātheṣu dhīrāh | yād apūrvaṁ yakṣāṁ antāh prajānāṁ tāṁ me mānaḥ śivāsāṅkalpam astu ||

"May the manas (mind), that is in men, by means of which the wise ones, clever and intelligent, perform the rites in the sacrifice, in the religious ceremonies—may the manas that is in me, be auspiciously inclined." This mantra is the second of the six śivasāṅkalpa-mantras that are found in the beginning of ch. 34 of the VS. The epithets applied to manas in these verses show that the manas spoken of is not the mind in men, but the ego or soul or Brahman; compare for instance, the epithet jyotiśām jyōtik in v. 1, hṛt-prātiśham in v. 6, and the description yāt prajānānam utā ceto dhṛitiś ca yāj jyotir antār-anītam prajāsu in v. 3, and yāsmin ścaḥ sāma yājūniḥ yāsmin prātiśhita ratanaṁbhāv ivārāh | yāsmiṁs cītāṁ sārvam ētam prajānāṁ in v. 5. Hence the description of this manas in this verse as apūrvaṁ yakṣam which means not only 'wonderful being,' as interpreted above, but also 'the being before which none existed; first-born being'; compare Bṛhad. Up. 2, 5, 19: tad etad brahmāpūrvaṁ anuparam anantaram abāhyam. Compare also Ait. Ār., 5, 1, 1: maṇa ivāpūrvaṁ vāyur ita ślokaḥbūr bhūyasam "May I be ever new like manas (mind) the origin of śloka (sound; fame; Śāyana, however, explains as saṅgha) like Vāyu," and Śāyana's comment thereon: uttarottaram abhiyuddhaśiṣayā prayatamānam sat tat-tatt-phala-praśtyā vūtanam rūpaṁ pratipadyate.

RV. 1, 190, 4: asyā śloko diviyate prthivyām ātyo nā yaṁsad yakṣabhir vicetāḥ | mṛgāṇāṁ nā hetāyo yānti cemā bhṛhaspater asūrān abhi dyūn ||
"His voice rushes in heaven and in earth. He, the supporter of the universe, the wise, raised (his shouts or chants) as a horse (does his neigh). These chants of Brhaspati go forth, like missiles on beasts, on the enemies who are as crafty as Ahi." yakṣabhṛt= the supporter of the universe, as Roth has correctly explained. It is the equivalent of the word bhūtabhrī which is also used in the same sense; compare Bh. Gitā, 9, 5: bhūtabhrī na ca bhūtastho mamātmā bhūtabhāvanāḥ, 'supporting the universe but not in it'; and Mahābhārata, 13, 254, 16 (Viṣṇu-sahasranāma): bhūtabhṛt bhūtabhrī bhāvah. I follow Geldner in supplying ślokam in the second pāḍa as object of the verb yamṣat, and in understanding abhi dyūn (ought we not rather to read abhīdyūn as one word?) as 'attackers' or 'enemies'. After imāh in the third pāḍa, we have to understand vācaḥ, gīraḥ or other similar word meaning 'words; chants', which Brhaspati as purohita makes use of on behalf of his patron (see Geldner, l.c., p. 137). These rush on the enemies and destroy them, as the arrows of a hunter speed towards the beasts and destroy them; compare p. 141 f. above and the Raghuvamśa verse (1, 61) cited there, addressed by King Dīlīpa to his purohita: tava mantrakṛto mantrair dūrāt praśamitārābhīh| prayāḍiśyanta iva me drṣṭa-lakṣya-bhidāh sarāh. "My arrows that are able to pierce such objects only as are visible to me are made to recede to the background by the mantras (spells) that have been employed by you, the mantra-maker, and that kill enemies from a far distance."

Note here too the comparison of the purohita's spells with arrows shot at some object.

RV. 10, 88, 13: vaiśvānarāṁ kavāyo yajñīyāso

'gnim devā ajanayann ajuryām |
nākṣatraṁ pratinām āminac cariṣṇā

yaksasyādhyaksāṁ taviśāṁ brhāntam ||

"The worshipful wise ones, the gods, engendered Agni Vaiśvānara, the imperishable, the ancient, mobile luminary (star), the supervisor of the universe, the
mighty, the great." *yakṣasya adhyakṣam* or *'supervisor of the universe' is equivalent to 'lord of the universe'; compare 1, 98, 1: *vaishvānarāsya sumataḥ syāma rājā hi kām bhūvanāūnām abhiśirik | it Śāvaka vīśam idām vi caṣte vaishvānarō yatate sūryena "May we dwell in the favour of Vaiśvānara; he is the king and the ornament of the world. Born from here, Vaiśvānara beholds this world; he competes with the sun." Vaiśvānara is thus, in this latter verse, a being different from the sun, while in the former (10, 88, 13) the words *nāksatram āminac carisṇū* seem to indicate that Vaiśvānara is identical with the sun.

Śat. Br. 11, 4, 3, 5: *te haite brahmaṇo mahatī yakṣe | sa yo haite brahmaṇo mahatī yakṣe: veda mahat dhaiva yakṣe bhavati.||

"These two (sc. nāma and rūpa; name and form) are the two great beings (that is, forms, ex-istences) of Brahman. He who knows these two great beings (that is, forms, ex-istences) of Brahman, becomes himself a great being."

Kauśika-sūtra, 95, 1: *atha yatvaitāni yakṣaṇī drśyante tad yathaitau markataḥ svāpado vāyasah puruṣarūpam iti tad evam āśaṅkyam eva bhavati.||

"When these evil beings are seen, as for instance, an evil being having the form of a monkey, or of a beast of prey, or of a crow, or of man, then the same apprehension is to be felt." The word *yakṣa* here denotes 'evil being', and as monkeys, and crows can not, by themselves, be said to be evil beings, it follows that the words *markataḥ* and *vāyasah* denote evil beings having that form; compare RV. 7, 104, 18: *rakṣaṇāḥ sāṃ pīraṇtana | vayo yē bhūtvā patāyanti nuktiabhīḥ "Crush the demons who fly about at nights after having become (i.e., in the form of) birds."

In other words, the word *rūpa* that forms the last element of the compound *puruṣarūpam,*
connects itself with each of the foregoing words markatah, svapada and vayasah forming the compounds markata-rupam, svapadarupam and vayasarupam (which together with purusarupam are in apposition with, and qualify, the word yakṣam). Now according to later grammatical usage the words markata, svapada, vayasas and purusa should be all joined together in a dvandva-compound and such compound be further joined with rupa, forming a saṣṭhi-tatpuruṣa, in order that the word rupa may be connected with all these words—dvandvaṅte tṛtyāṁśam padam pratyekam abhisambadhyaṁ. It is interesting to note that here rupa connects itself with the words markata, etc., though there is no dvandva or other compound, and the words stand singly in the nominative case. A similar usage is observable in the following mantra also that comes immediately after the above sentence: yan markataḥ svapada vayasas yadidam rāṣṭram jālavedaḥ patāti puruṣa-rakṣasam īṣiraṁ yat patāti dviṣantam ete anuyantu sarve pariścaco yantu nivartamānāḥ. Here too the word rakṣasam that stands at the end of the compound puruṣa-rakṣasam has to be construed with markatah, svapadaḥ and vayasah also used in the first pāda.

Instead of purusarupam (yakṣam), the word puruṣa-rakṣasam is used in this latter mantra indicating that purusarupam yakṣam=puruṣa-rakṣasam or evil being in the form of man.

The word yakṣa is found in Kh. 93 also of the Kauśika-sūtra, where too, it has the meaning 'evil being.'

AV. 11, 2, 24: tūḥyam āranyāḥ paśavo nṛgā vāye hitā
hamśaḥ suparṇaḥ sākruṇā vāyāṃśi

tāva yakṣam paśupate apiś āntās
tūḥyam kṣaranti divyā āpo vydhē

"For thee are the beasts of the jungle, the animals placed in the forests, the swans, the kites, the birds great and small; thy might, O Paśupati, (is felt) in the waters; the divine waters flow for thy enhancement (that is, for
the enhancement of thy glory)." In other words, "the beasts of the jungle, the birds of the air, and the rivers are subject to thy power and act as thou impelst them to act. Thy might is felt in the water, in the air, and on the earth." This praise is addressed to Paśupati or Rudra as the supreme god; and the ideas expressed here belong to the same class as those expressed in RV. 1, 101, 3: yāsya vratē vārṇyaḥ yāsya sūryaḥ | yāṣye-ndrasya sindhavah sāscati vratām ("in whose control is Varuṇa and the sun; whose, Indra's, ordinance is followed by the rivers"); ibid. 2, 28, 4: rtām sindhuḥ vārunasya yānti | nā trāmyanti nā vi muncanty ete ("the rivers follow the ordinances of Varuṇa; they flow without tiring, without ceasing."); AV. 13, 3, 2: yāsmād vātā rtuthā pāvante yāsmāt samudrā ādhi viṣkāranti ("on account of whom the winds blow in season and the oceans flow"). Compare also Brhad. Up., 3, 7, 2 ff., yah pṛthivyām tiṣṭhan, pṛthivim antarō yanayati... yo 'psu tiṣṭhan... aśām antarō yanayati... yah sarveṣu bhūteṣu tiṣṭhan... sarvāṇi bhūteṇy antarō yanayati: Kathopaniṣad, 2, 6, 3: bhayād asyaṁc hātapi bhayāḥ tapati sūryaḥ.

RV. 5, 70, 4: mā kāsyādbhutakratū yaksāṁ bhujema taṅābhīḥ |
  mā śēṣasā mā tūnasā ||

"May we not, O ye (Mitra and Varuṇa) who have wonderful strength, feel, either ourselves or in our offspring or in our posterity, the might of any one." That is, "may we not feel the weight of the might of any one; may we not be oppressed by the thought that any one is more mighty than we ourselves and able to injure us." The expression yaksāṁ bhujema here is equivalent to the expression daksāṁ bhujema in 4, 3, 13 which will be explained below.

RV. 7, 88, 6: yā śāpī nītya varuṇa priyāh sānu tām āgāṃsi kruvāvat sākha te |
  mā tā ēnascanto yaksin bhujema 
  yandhi śmā viprāḥ stuvatē vārūtham. ||
“Who, O Varuṇa, being thy own dear friend and comrade, has committed evil against thee—may not we who have sinned, feel, O mighty one, thy (might); do thou that art wise offer protection to thy praiser.” We have to understand the word yakṣa here in the third pāda as the object of the verb bhujema. The meaning is, ‘may we not suffer from thy might, that is, feel the weight of thy displeasure, on account of the sins that we have committed.’ The two ideas of evā bhujema (punishment for sins committed; compare 6, 51, 7; 7, 52, 2) and yakṣaṁ bhujema (see 5, 70, 4 above) are combined here in this one pāda.

As I have already observed (see p. 18), the relative clause yā apta netrāḥ. . . teṣām āgaṁśe kṛṣṇavat qualifies vayam (understood) that is the subject of bhujema in the third pāda; as the plural vayam is only the pluralis majestaticus, the use of the singular number in yah, etc., in the first two pādas and in sutvate (fourth pāda) is not improper.

RV. 7, 61, 5: āmūrā viśvā vṛṣaṇāv imā vāṁ
   nā yāsu cītram dāṛṣe nā yaksām |
   dṛuhah sacante hṛtā jāvānām |
   nā vāṁ niṇyāṇy acīte abhūvaṇ ||

“O ye wise and strong (i.e. Mitra and Varuṇa), for you (are) all these (praises) in which is seen neither ornament (brilliance) nor substance. The Druhs follow the iniquities of men; secrets did not remain unknown to you.” The meaning of this verse is obscure. The author of the Padapātha reads the words amūrā and viśvā as duals and apparently construes them with the dual vṛṣaṇāv referring to Mitra and Varuṇa, a view that is accepted by Geldner, but from which M. Boyer dissents. I believe that the Padapātha is right in reading amūrā (and referring it to Mitra and Varuṇa); at the same time, however, I believe that it is preferable to read viśvāḥ instead of viśvā (dual) and construe it with
imāh, after which, I follow Sāyaṇa in supplying the word stutayah (girah). The sense therefore of the first half-verse is, "These praises that we offer to you, O Mitra and Varuṇa are not polished and brilliant (do not contain alaṅkāras); nor is there substance in them, that is, there is no artha-gāmbhirya or bhāva-gāmbhirya in them; we pray that you will nevertheless take them to your heart and like them."

citra here does not signify aścarya as Sāyaṇa and, following him, Geldner, think, but rather 'ornament,' alaṅkāra; it has here the same sense as it has in books on rhetoric (kāvyālaṅkāra-sāstra) and means artha-citra (artha-alaṅkāra) and sābdacitra (sabdālaṅkāra). It is an often-expressed sentiment of later books that a kāavya, stuti or other composition in words should, in order to be acceptable, contain alaṅkāras and yield a good meaning; compare, for instance, Subhāṣitaratnaḥbhadgāra, 5th edition, Kāvyapraśāsana, verses 17 and 21, in praise of alaṅkāra and vv. 22, 24 in praise of artha, and the expression bhāva-alaṅkarayocita-gāmavatī in v. 44; compare also v. 51 in ibid., p. 35: arthān kecid upāsate kṛpaṇavat kecit tv alaṅkūrvate vēṣyāvat khānu dhātuśādina āvodha-dhnanti kecid vāsān | arthālaṅkṛtya-saḍrava-dravamucām vācām praśastisprāṇi kartārāḥ kavayo bhavanti katicīt puṇyair agaṇyair ilā. The first two pādas of the above mantra too, give expression, as I think, to an idea in the same sphere; in them the poet confesses that his praises cannot be said to be good, that they contain neither alaṅkāra nor artha. Contrast in this respect Kumārasyaḥbhaya, 2, 3: atha sarvasya dhātūraṁ te sarve sarvalomukham | vāgitaṁ vāgbhir arthyaṁbhih praṇipatyo-putasthīre; Raghuvarṇīṣa, 4, 6: stutyaṁ stutibhir arthyaṁbhir upatasthī Sarvasvati; Nilakanṭhavijayacampū, 4, 16: iti stutibhir arthyaṁbhir dhyāyato uścalah Śivam | aspaṇḍesv asya gātreṣu ṣaṣṭaṁ daśṣino bhujah. arthyaṁ vāk means, as Mallinatha explains, arthayuktā vāk, speech or praise in which there is artha or bhāva or richness of content.
Compare further the opinion, cited and refuted by Viśvanātha in his Sāhityadarpaṇa (p. 14; Nirṇayasāgara ed. 1902): sālaṅkārau sābdārthau kāvyam. Hence the authors of the Rāmāyaṇa and Kādambarī have said of these works that they have been constructed of ‘brilliant’ words and thoughts; see Rām., 1, 2, 42: udāra-vṛttārtha-padair manoramais tat asya Rāmasya sakāra kirtimān . . . . yaśaskaram kāvyam udāradhir munih; and Kādambarī, v. 9 of introduction: haranti kaṁ nojvala-dipakopannir navānih padārthair upapāditāḥ kathāḥ.

For the second half-verse, I have, with much hesitation, given the explanation of M. Boyer as this seems to be better than that proposed by Śāyaṇa; I feel however very doubtful whether either of these is the correct explanation.

RV. 4, 3, 13: mā kāśya yaksāṃ sådam īd dhuró gā 
mā veśāya praminatō māpōḥ ||

mā bhrātur āuge āntjor ṛṇāṁ ver
mā sākhyur dāksāṁ ripor bhujema ||

"Do not at any time go to the sacrifice of any enemy (literally, injurer) or harmful neighbour or comrade; do not get into the debt, O Agni, of our crooked brother; may we not suffer from the power of our friend (turned into) enemy." I have already said above (p. 165) that the view of the Indian commentators that yaksā is derived from the root yaj is justified by the parallelism of the words yaksā and yajña in AV. 8, 9, 8. Śāyaṇa is therefore right in explaining yaksā here as yajña, sacrifice. The expression, ‘do not get into the debt of our crooked brother,’ in pāda c signifies the same as pāda a; it means, ‘do not go to the sacrifice of, and partake of the offerings given by, our deceitful brother’; for the term ‘debt’ when used of a deity with reference to a human, means, as has been shown by Geldner, l.c., pp. 133, 134, the debt that such deity owes to a human in return for the offerings that have been made and
accepted: compare also Bh. Gitā, 3, 11-12 in this connection. Similarly, the fourth pāda too, seems to refer indirectly to the same thing, to implore Agni not to attend the sacrifice of the friend who has turned inimical and make him rich and powerful in return. This verse therefore is one of the class that implore the deities not to favour by their presence the sacrifices of rival yajamānas; see Hillebrandt, Ved. Myth. I, pp. 119 ff.; and Bloomfield, Johns Hopkins University Circulars 1906. no. 10, p. 1049 ff.

RV. 7, 55, 16: átyāso nā yē marutak svāneco
     y u kṣadēso nā subhāyanta māryāh |
     tē harmyeṣṭhāh śīśavo nā subhīrā
     vatsāso nā prakṛṣṭinah payodhāh ||

"They who are swift like coursers, the youths, (sc. Maruts) made themselves bright (that is, decked themselves with ornaments); like people that (go to) see sacrifices; they are radiant like children that are in mansions and frisky like calves that drink ". Sāyāna explains yuṣṭa here as utsava, festival. Now, yuṣṭa, as we know, means 'sacrifice,' 'worship'; and many of the Soma-sacrifices were in fact grand festivals and are explicitly called or described by the name of utsava in the Purāṇas and Itihāsas.

Compare, for instance, the following passages:
Śrīmad-bhāgavata, 4, 3, 3 ff.:

Bhaspatisavān nāma samārebeh kratūttamam ||3||
tasmīn brahmårṣayāh sarve devaśri-pitō-devatāh |
āsan krīva-svastyevanās tatpatnayaś ca sāhāytrikāh ||4||
tad upaśrutya nabhāsi khecaranām prajāpatām |
Satī dāksāyaṇa deva pitur yajña-mahotsavam ||5||
vrajantih sarvato digbhya upadeva-varaśtriyāh |
vimānayānāh sāivistī nīśka-kanyāḥ svāsasah ||6||
dṛśtvā sva-nilayābhyaśe lokaśira mrsta-kundalāh |
patīm Bhūta-patīm devam uutsukeś abhy-abhāgata ||7||
Saly uvāca:

prajāpates te śānurasya sāmpratām
urṣyāpito yajña-mahotsavaḥ kilā ॥8ab॥
paśya prayāntir abhavānya-yasīto
‘pyalāṅkrītāh kāntasakhi varūḥhaśah ॥12ab॥

"(Dakṣa) began the sacrifice known as Bhṛhaspatisava
to which went in well-being all the Brahmārsīs, the
Devasīs, pītres and devas, and also their wives with their
husbands. Satidevi, the daughter of Dakṣa, hearing of this
from the chatter of those going in the sky, and seeing near
her dwelling the wives of Upadevas (i.e., of Gandharvas,
Kinnaras, Kīmpuruses, etc.) going with their husbands
in vimānas from all directions, wearing fine clothes and
necklaces and brilliant ear-rings and with eyes glancing
here and there, said to her lord Śiva in excitement:
'The grand festival-like sacrifice of thy father-in-law, the
Prajāpati, has, I hear, commenced . . . . See also other
women going there in troops, wearing jewels, in the
company of their husbands, O thou that art birth-less.'"

Mahābhārata, 2, 72, 1: tatāh sa Kururājasya
sarva-karma-samyddhiṃān ।
yajnah pritikaro rājau
sambhāhan vulpulotsavoḥ ॥

"Then was celebrated, O king, the sacrifice of the
Kuruid king in which not one rite was wanting, the
grand festival, causing delight."

Ibid. 14, 90, 43:

evaṁ babhūva yajñaḥ sa Dharmarājasya dhimataḥ ।
tam mahotsava-samkāṣam hrṣṭa-puṣṭa-jaukalam ।
kathayanti sma puruṣā nānā-deśa-nivāsināḥ ॥

"Then took place that sacrifice of the wise Dharmarāja . . . . And this sacrifice that was like a great festival
and was attended by many joyous and thriving people
was extolled by people that lived in different countries
(who were present at it)."
Read also the descriptions of the Rājasūya sacrifice celebrated by Yudhishthira given in the Mahābhārata (2, 71) and Bhāgavata, 10, 75.

It is therefore not surprising if, in the circumstances, the word yakṣa, meaning ‘sacrifice’ took on the meaning of utsava also, though as regards this verse, it is not necessary to assume this latter meaning for yakṣa. The original meaning itself, namely, ‘sacrifice,’ fits in well with the context here. Compare the passage cited above from the Bhāgavata where it is said that the wives of Upadevas were going to the yajña-mahotsava wearing fine clothes and jewels in the company of their husbands, and the passage cited above (p. 155) from the Jñātādharmakathā that describes the dress and jewels worn by ugras, ugraputras, Brāhmaṇas, Ksatriyas, etc., on days of Indramaha, Yakṣamaha and similar other utsavas. See also the description of the city and people on the occasion of kumudi-mahotsava given in Hemādri, l.c., p. 352 and in Jñātādharmakathā, p. 536. It becomes clear from all these that the people used to put on in former times (as in fact they do now) fine clothes and jewels when going to grand sacrifices or other utsavas, and the Maruts are compared with such people because they always deck themselves with ornaments; see 5, 54, 11; 5, 55, 6; 5, 60, 4, etc., and Macdonell’s Ved. Mythology, p. 79.

suhṛtāh, radiant, in pāda 3, means, as is indicated by the context, ‘clean, speckless, spotless’; and parydhāh vatsāh means ‘young calves’.

Gobhila-grhyasūtra, 3, 4, 28: ācaryam saparīṣāt soma abhyetātyāryaparīṣadād iṣṭate yakṣam iwa cakṣusah priyo vah bhūyāsam iva ||

“Approaching the teacher with his entourage, he looks at the teacher and entourage (saying): ‘May I be pleasing to your eye like a sacrifice.’” I have here, like M. Boyer and Geldner, construed cakṣusah with priya. Oldenberg has, however, contended (RV. Noten, 11,
(p. 45) that this is not right and that such construction would be proper only if the text had read *yaksam iva
caksuso vaih priya bhavyasam*. He therefore maintains that the correct meaning is, "May I be dear to you as the wonderful thing is to the eye" (as already noted above, *yaksas* = 'wonderful thing' for Oldenberg) and that the 'wonderful thing' here is the pupil of the eye! But, apart from the consideration that one fails to understand why the pupil of the eye should be called a 'wonderful thing' (the passage from Sat. Br. to which Oldenberg refers has no bearing at all in this connection) the idea of comparing a thing to the pupil of the eye in respect of dearness is one that is foreign to Sanskrit literature.

As regards however the above-mentioned contention itself, it must be admitted that there is some force in it; but, as *yaksas* does not mean 'pupil of the eye' but 'sacrifice' (or perhaps *utsava*) here, it makes in effect no difference whether *caksusah* is construed with *priya*, or not. In the first case, the meaning is, "May I be pleasing to your eye like a sacrifice". In the second case, the meaning is, "May I be pleasing to you as a sacrifice is pleasing to the eye"; and the expression 'may I be pleasing to you' here obviously means 'may I be pleasing to your eye'. In any case, therefore, the sense of the mantra is, "May I be dear to your eyes as a grand sacrifice; may you have as much pleasure in looking at me as people have in looking at a grand sacrifice or other similar utsava." Compare RV. 7, 84, 3: *krtam no yajnav vidathasu caram krtam brahmauii sursa praisast' 'Make our sacrifice handsome (or beloved) amongst assemblies, make our hymns laudable amongst poets'; 10, 100, 6: *yajnas ca bhud vidathc caram antamah 'May the sacrifice be handsome (or dear) and most cherished in the assembly'; and the expression *caram adhvaram* 1, 19, 1 and 5, 71, 1. See also Mahabharaata, 14, 90, 43 cited above from which we learn that the
people of all countries flocked to see the sacrifice celebrated by Yudhiṣṭhira and 2, 72, 1 *ibid.* where the epithet *priti-kara* is applied to the sacrifice.

Compare also *ibid.*, 2, 71, 44-45:

\[\text{lokesmin sarva-viprāḥ ca vaisyāḥ Śūdrāḥ uṇḍāyāḥ}||
\text{sarve mlechchāḥ sarvajanās tu adi-madhyaanta-jās tatha}||44
\text{nānādeśa-samudbhūtair nānājātibhir āgataiḥ}||
\text{paryāpta eva lokoyam Yudhiṣṭhira-nīvēsane}||45||

"All the Brähmanaśas in this world and all Kṣatriyas, Vaiśyas and Śūdras, all Mlecchas, and all people of all castes, the highest, lowest and middle castes, (were there). From the people, born in different countries and of different castes, that were present there, it seemed as if the whole world was contained in the dwelling of Yudhiṣṭhira"; and *ibid.*, 2, 71, 16:

\[\text{Jambūdvipa hi sakalo nānājanapada-yutah}||
\text{rājann adṛṣṭātaikasto rājās tasmiṁ mahākratau}||

"The whole of Jambūdvipa with all its different countries, O king, was seen assembled at one place in the grand sacrifice of that king." These grand sacrifices were thus so beloved that the people used to flock to them.

I take the word *acāryaparīṣadāṁ* as a dvandva compound meaning 'the teacher and his entourage.'

AV. 11, 6, 10: *dvānaḥ brūmo nākṣatṛāni
bhūmim yakṣāṇi pārvatān ||
*samudrā nadyo veṣantās
tē no muṇcanto āṁhasah||

"We praise the sky, the constellations of stars, the earth, the trees, and the mountains. The oceans, rivers and ponds—may they free us from evil." The word *yakṣāṇi* here has been explained as Yakṣas (followers of Kubera) by Henry (*Les Livres X, XI et XII de l’Atharvaveda*, pp. 118 and 155), Bloomfield (*Hymns of the Atharvaveda*, p. 161), and Hillebrandt (*Garbe-festschrift*,
p. 22) and as ‘Naturwunder und Naturschönheiten wie die
grossen Bäume’ by Geldner (loc. p. 143). Geldner’s
explanation is almost correct, but the way by which he
arrives at it is not, in my opinion, the proper way.
yakṣāni signifies trees here not because yakṣa means
‘Wunder,’ citra, but because the trees are here regarded
as the abode of Yakṣas or superhuman beings.

I have said above (p. 156) that the temples dedicated
to Yakṣas had the name of caitya also. This name caitya,
it may be remarked, is applied to trees also, to trees that
are wellgrown and rich in foliage and are regarded as
being the abodes of superhuman beings; cp. Trikāṇḍaśeṣa,
2, 4, 2: caityo devatarur devāvase karabha-kuṇjara
Mahābhārata, 12, 68, 44f. caityāṇām sarvathā tyāvyam
āpi patraṣya pāṭanaṃ ||44|| devāṇām āśrayāḥ caityāḥ yakṣa
rākṣasabhoginām | pīṣa-panuvaṇānām ca gandharvāppsara
rasām api | raudrāṇām caiva bhūtaṇām tasmāt tān
parivarjāyat and also the Mahābhārata verse given in
1, 49, Hidimba-vadhya in Bopp’s Ardschunā’s Reise zu
Indra’s Himmel. The name caitya thus is applied to a
tree for the same reason that it is applied to a temple—
namely, because the tree is, like the temple, the abode of
a yakṣa, bhūta or other supernatural being and is thus
holy and deserving of worship. The same is the case
with the word yakṣa also; this name is applied to
temples as also to trees, that are the abodes of yakṣas,
bhūtas or similar superhuman beings and are thus holy
and deserving of worship. I have cited above (p. 156)
instances of the word yakṣa denoting temples; this verse
offers an instance of the word yakṣa denoting trees.

This closes the list of passages where the word
yakṣa (neuter) occurs. M. Boyer however is of opinion
that this word yakṣa is found, further, (as a component of
the word yakṣya) in RV. 8, 60, 3 also: ágne kaviṁ vedhā
asi hótā pāvaṇa yākṣyaḥ | mandrō yājiṣṭho adhvarēṣa ēḍyo
viprebbhiḥ sukra māṇmabhīḥ and has explained yakṣya
there as 'having a marvellous form.' As he has himself observed, however, (l.c., p. 394) the expression hōtā pāvakā yākṣyaḥ in 8, 60, 3 is parallel to agnih pāvakā idyāḥ in 3, 27, 4, to sūcik pāvakā idyāḥ in 7, 15, 10, and to sūcik pāvakā vāndyaḥ in 2, 7, 4; and since the word yākṣa itself is, as has been shown above, derived from the root yaj, there is not the least doubt that yākṣya comes from yaj 'to worship.' I believe therefore that the verse means: "Thou, O Agni, art the wise one, the worshipper, and the adorable hōtṛ, O purifier; thou art dear, the most capable in sacrificing, praised in sacrifices, O brilliant one, with hymns by priests."

The meanings of yākṣa therefore are: 1. worship, sacrifice (and perhaps utsava, festival). 2. (a) being (concrete), beings in the collective, the creation, universe, world; a particular class of superhuman beings; evil beings, evil spirits; (b) being (abstract); reality, essence, principle, substance, virtue, power, might. The meanings enumerated under 2. are those of the word bhūta which is a synonym of yākṣa and of sattva which is a synonym of bhūta; they seem to be rūḍhi meanings, while those enumerated under 1 are clearly yoga meanings.

It becomes apparent from what has gone above that yākṣa masculine has the same relation to yākṣa neuter as bhūta masculine bears to bhūta neuter. bhūta neuter has a large number of meanings (see above; see also Apte, s.v., and PW) including those of 'being (concrete), a class of superhuman being; evil being'; while bhūta masculine has these meanings only and no other. Similarly yākṣa masculine too means the same, namely, 'being (concrete), superhuman being, evil being' while yākṣa neuter signifies these things, and also, many other things in addition. Similar too, it may be noted, is the relation of sattva masculine to sattva neuter; the masculine word signifies 'being (concrete), not-human being, (and not 'superhuman being' only; sattva is used
of animals), evil being; while the neuter word has these as well as other significations.

This explains the use of the word yakṣa masculine in Buddhist literature in contexts where the usual meaning of guhyaŋka or 'follower of Kubera' is inappropriate, and where therefore the translators have in some cases felt perplexed. Thus, in Saṃyutta Nikāya, III, 2, 25 (and elsewhere too; see Index to the Transl. of Saṃ. Nik. in SBE., vol. 10). Māra (who is not a guhyaŋka or follower of Kubera) is called a yakkha; in the Milinda-pañha, IV. 4. 32 (p. 202), the term yakkha is used in connection with Devadatta and the Bodhisattva who were at that time (see Jātaka-story No. 457; vol. IV, pp. 100 ff.) born as devaputtas. Similarly, in the translation of this book (SBE. vol. 35, p. 289, n. 2), Prof. Rhys Davids has observed that 'this is by no means the only instance of the term yakkha being used of gods.' In the same way, Prof. Kern has noted (Manual of Indian Buddhism, p. 59, n. 9) that the epithet yakkha is applied sometimes to Indra (e.g., in Majjh. Nik. I, p. 251) and the Buddha (f. i. in ñibid., I, p. 386: āhuṇeyyo yakkho uttamapuggalo atulo) and that it is used of devaputtas in Saṃ. Nik., I., p. 54. 22 The expression yakkhaṃsa saddhi too is found used in Saṃ. Nik. III, 4, 25 and IV, 11, 14-15: etācāh' aggam pi vadanti he eke yakkhaṃsa saddhi idha panditāse which Fausböll has translated (SBE., vol. 10, p. 167) as: "Thus some (who are considered) wise in this world say that the principal (thing) is the purification of the yakkha," without however saying anything as to what is intended by the 'purification of the yakkha.'

In the light of what has been said above about the meaning of the word yakṣa, it is easy to see that this word means 'evil being;' when it refers to Māra. When

22 Similarly Otto Franke in his translation of parts of the Dīghanikāya, has observed on p. 94, note 6, that the word yakkha is used occasionally to signify devas also.
used in connection with devaputtas, it means in all probability, 'superhuman being,' while when used of Indra and the Buddha, it is probable that it signifies, as has been suggested by Kern (l.c.), 'a being to be worshipped or a mighty being'—a meaning that combines in itself the two different significations of 'being (concrete)' and of 'worship' or 'might' (see p. 21 above). The expression yakkhassa suddhi which is equivalent to bhūtasya suddhi or bhūta-suddhi is somewhat ambiguous. In Tantrik practice, the term bhūta-suddhi signifies the cleansing or purification of the bhūta or elements ('earth,' 'water,' 'fire,' etc.), that make up the body of the worshipper, and is one of the many preliminary acts that precede and lead up to the worship proper of the chief deity; see Principles of Tantra (II, pp. 365 ff.) by A. Avalon, pp. 41 ff., of Mantramahārṇava, ch. 8 of Devi-bhāgavata, etc.; compare also Rāmacāṇḍāpana-puṇiṣad, 5, 1: bhūtādikām sōhadād dvārapūjām eva kṛtvā padmādyāsaṁsthaṁ prasannāh "(The worshipper) should cleanse the elements (of his body) etc., then after worshipping the gates, assuming the padmāsana or other posture, with calm mind . . . . . . . . " I feel however doubtful if it is this Tantrik practice that is referred to by the Saṁ. Nīk., the more so, as this is a preliminary act to which not much importance is attached. And I am inclined to believe that the bhūta-suddhi mentioned here refers perhaps to the cleansing or purification of the bhūta—being or self, through the eradication of what Apastamba calls bhūtādāhiyā doṣāḥ 'blemishes or vices that sear, that is, destroy, the being or self,' consisting of anger, elation, covetousness, etc.; see Apastamba-dharmasūtra, 1, 23, 5. By the eradication of these through yoga, says Apastamba, the wise man attains 'security(abhaya)'—an expression which is explained by Haradatta as abhayaṁ mokṣam, 'the liberation where there is no more fear'; compare ibid., 1, 23, 3; doṣānāṁ tu nirghāto yogamūla iha jivite | nirhṛtya bhūtādāhiyān
ksemam gacchati panditah "In this life, the destruction of vices (is to be accomplished) by means of yoga; after getting rid of the vices that sear the being, that is, the wise man attains security." Compare also ibid., 1, 23, 6: tāny anunīśhan vīdhinā sārvasāmi bhavati "He who practises these (yogas that eradicate the bhūtadāhiya-doṣas) according to rule, attains the All." A third interpretation also is possible of the term yakkhasya suddhi; yakṣaśuddhi or bhūtasuddhi or 'the purification of the being (self)' may be understood as the purification of the being or sattvaśuddhi that is spoken of in Ch. Up., 7, 26, 2: abhārā-suddhan sattva-suddhiḥ sattvaśuddhan dhruvā smṛtiḥ | smṛtilambhe sārvagranthinām vipramokṣah | tasmāi mṛditakaṣāyāya tamasah pāram darśayati bhagavān Sanatkumāraḥ "When the food becomes pure, the being (sattva; according to Śaṅkara, this denotes antahkarana here) becomes pure; when the being becomes pure, an unfailing memory (will be established); by the attainment of memory, all knots are severed; and to him whose impurity (kaśaya) is (thus) overcome, Lord Sanatkumāra will show (the Brahman) beyond the darkness." As the Saṃ. Nik. says nothing more about yakkhassa suddhi, of the causes which lead up to it or of the effects which this leads to, it is not possible to determine which of these three ideas was intended by the author; perhaps, it is the second of those mentioned above.

§ 10
ābhva

The word yakṣā leads us to the nearly-allied word ābhva, of which no satisfactory explanation has yet been given by the exegetists. This word is enumerated twice in the Nighaṇṭu, once amongst the udaka-nāmāni (1. 12) and once amongst the mahān-nāmāni (3. 3). These two
meanings *udaka* and *mahat*, however, are inadequate to explain the sense of many passages in which the word occurs; and hence Sāyāṇa has, in his *RV. Commentary*, been obliged to suggest other explanations for this word. He thus explains it as 'enemy' (*ābhavālītya abhacak śatrūḥ*) in 1, 39, 8, as 'speed' (*vega*) in 1, 24, 6, as 'cloud' (*megha*) in 1, 168, 9; and even when seemingly retaining the meaning *mahat*, he practically helps himself with new meanings when he explains *abhava* as *ati-visīrtam jagat* in 2, 33, 10, *mahad dhanam* in 5, 49, 5, *mahat karma* in 6, 4, 3, *mahat sarvaṁ vastu-jātām* in 6, 71, 5, and *mahato bhaya-ketoh pāpāt* in 1, 185, 2-8. Of the European exegetists, Roth explains the word as 'Ungedie; Ungeheuer; Unheimlichkeit; ungeheure Macht, Grösse, u. s. w.; Schwule'; and Grassmann repeats these explanations with the addition of two more, 'der Widerwärtige, das Ungethum; das grauenerregende Dunkel.' Bergaigne, in his article on this word in his *Etudes sur le lexique du RV*, comes to the conclusion that it means 'obscurity; evil in general; demoniacal might,' and in one passage (Śata. Br. 11, 2, 3, 5) 'might' in general, while Geldner, in his article on this word in *Ved. St.*, vol. 3 (p. 117 f.), has followed the lead of Roth and set down 'Schrecknis, Graus, Schreckensgestalt, Schreckenserscheinung, Gespenst, Spuk, Popanz' as the meaning of this word. Substantially the same explanation is given of this word by him in his *Glossar* also.

How insufficient these meanings are to explain the sense of the passages in which the word *abhava* occurs will become clear to every one who reads Geldner's interpretation of them in the course of his article mentioned above. And particularly, in one of these passages, namely, in Śata. Br. 11, 2, 3, 3-5:

| atha brahmaiva parārdham agucchat | tat parārdham |
| galvaiḥṣata katham na śr̥vaṇ lokān pratyaveyam āti | tad dvabhyaṁ eva, pratyaveid rūpena caiva nāmā ca |
| sa yasya kasva ca nāmāti tan nāma yasya api nāma nāsti |
it is hard to believe, as Geldner would have us do, that \textit{nāma} and \textit{rūpa} are here to be understood as the two \textit{ghora rūpe} or \textit{Popanze} or \textit{Phantome} of Brahman, and that he who thus knows \textit{nāma} and \textit{rūpa} as the two \textit{ghora rūpe} or \textit{Popanze} or \textit{Phantome} of Brahman, becomes himself a \textit{ghoram rūpa} or \textit{Popanze} or \textit{Phantom}.

The clue to the real meaning of the word \textit{abhva} is contained in the above-cited passage itself, in which the sentence \textit{te haite brahmāno mahati abhva} | \textit{sa yo haite brahmāno mahati abhva veda mahad dhīsābhvaṁ bhavati} is closely parallel to the sentence following, \textit{te haite brahmāno mahati yakṣe} | \textit{sa yo haite brahmāno mahati yakṣe veda mahad dhāvav yakṣam bhavati}. This parallelism indicates that the word \textit{abhva} has the same value as the word \textit{yakṣa}. Now in the article preceding on \textit{yakṣa}, I have shown that this word has the value of \textit{bhūta} and that it means (a) being (concrete); beings in the collective, the creation, universe, world; a particular class of superhuman beings; evil being, evil spirit; (b) being (abstract); reality, essence, principle, substance, virtue, power, might. These are the meanings of \textit{abhva} also, and I shall now show that these meanings fit well into the context in all the passages where this word occurs. I begin with the above-cited passage Śata. Br. 11; 2, 3, 3-5, which I translate as—

"Then the Brahman itself went up to the sphere beyond. Having gone up to the sphere beyond, it considered, 'How can I descend again into these worlds?' It then descended again by means of these two—Form and Name. Whatever has a name, that is Name; and
that again which has no name and which one knows by its form, 'This is (its) form,' is Form: as far as there are Form and Name, so far, indeed, (extends) this universe. These, indeed, are the two great beings (i.e., manifestations) of the Brahman; and, verily, he who knows these two great beings (i.e., manifestations) of the Brahman becomes himself a great being. These, indeed, are the two great beings (i.e., forms, existences) of the Brahman; and, verily, he who knows these two great beings (i.e., forms, existences) of the Brahman becomes himself a great being.'

Śata. Br. 3, 2, 1, 25-28: so yām yajñō vācaṁ abhidakyau mithuny etayā syāṁ iti | tāṁ sanabhāvā | indro ha vā ikṣāmcakre | mahād vā ito 'bhvam ānisyate | yajñasya ca mithunad vācāḥ ca | yam mā tan mā bhiḥhaved iti sa indra eva garbho bhūtvaitau mithunāṁ praviveśa | sa ha samvatsare jāyaṇaṁ ikṣāmcakre | mahā-viryā vā iṣāṁ yonir yā mām adidharā | yad vai meto mahād svābhvaṁ nānupraṣāyeta yam mā tan nābhīḥhaved iti | tāṁ prati-\parāṁśyāveśtyācchinat ||

"That Yajña (sacrifice) lusted after Vāc (speech) thinking, 'May I pair with her.' He united with her. Indra then thought within himself, 'Surely a great being will be born out of this union of Yajña and Vāc: [I must take care] lest it should vanquish me.' Indra himself then became an embryo and entered into that union. When being born after a year's time, he thought within himself, 'Verily, of great potency is this womb which has contained me: [I must take care] that no great being will be born from it after me, that it should not vanquish me.' Having seized and pressed it tightly, he cut it off.'

RV. 1, 63, 1: tvām mahāṁ indra yō ha śūsmair\n\ndyāva yajñānāḥ prthivi āme dhāḥ \nyād aha te viśvā girāyaś cid ābhvā \bhīyā drīhāsaṁ kirāṇā najan ||
"Thou art great, O Indra, that, when being born, didst set Heaven and Earth in agitation through thy strength; and when, from fear of thee, all beings, even firm mountains, trembled like particles of dust." The correct reading is *vīśvā* and *ābhvā*, neuter, as given in the Padapātha (see also Bergaigne, *op. cit.*), and not *vīśvāḥ* and *ābhvāḥ* as assumed by Roth (*PW*) and Geldner (*op. cit.*). *vīśvā ābhvā—vīśvāni bhūtāni—all beings, that is, the creation, the world, the universe; and Bergaigne (*op. cit.*) has rightly observed that 'vīśvā...ābhvā' are the expression d'un tout dont les montagnes, girayaś cit, font partie.' Compare 1, 61, 14: asyēd u bhiyā girayaś ca dyāhā dyāvā ca bhūmā januśas tuje; 4, 17, 2: tāva tviṣó jānīman rejata dyaú réjad bhiyāsa svāṣya manyoh | rghayānta subhād păvatāsa ārdan dhānvāni sarāyanta āpah ||

2, 33, 10: ārhan bibharsi sāyakāni dhānvaḥ- rhan niśkām yajatāṁ vīśvārūpam | ārhan nā vā bhiyā vīśvam ābhvam nā vā ādīyo rudra tvād asti ||

"Thou, O venerable, carriest bow and arrows; thou, O venerable, the all-formed necklace deserving of worship. Thou, O venerable, rulest all this universe; there is none, O Rudra, more mighty than thou." Or, should we take ābhvam here in the sense of 'evil being' and translate the third pāda as 'Thou, O venerable, cuttest to pieces all the evil beings here' (compare Max Müller's translation in *SBE*. 32, 427: 'Worthily thou cuttest every fiend here to pieces') or as 'Thou, O venerable, rulest all these evil beings'? Rudra is, as we know, the lord of all evil beings (known as *pramatha* or *bhūta* in later literature) not only in post-Vedic literature but even in the Yajus-saṁhitās; compare TS. IV. 5, 11, 1: yē (sc. rudrāh)bhūtānām udhipatayo visikhāsah kapardinah. Compare also Śāṅkh. SS. 4, 20, 1 and Sāyaṇa's commentary, eṣa devah | eṣa iti hastena pradarśya rudro 'bhidhiyatena | lat
tasmād eva kāraṇād asya rudrasyaital lokaprasiddhanbhūtaśabdopetāṁ nāma sampannam bhūtapatītibhūtavan nāma on AB. 3, 33, 1-2.

6, 71, 5: ւ duplex ayān upavakṭevasahā
   hiranyāyā savitā sprātiṃkā|
   divō rōhāmsy aruhat prthivyā
dāvamat pūtyat kāc cid ābhvam ||

“He, Savitṛ, raised high his (two) golden well-formed arms, like a speaker; he climbed over the heights of heaven and of the earth; he stopped all swift-moving beings.” upavakta=a speaker, one who harangues others, an orator; that is, one who calls for the attention of other people. To attract attention, such speaker holds his hands high; compare Ratnapālanpakathānaka (Bhavānagar ed., p. 5), st. 106: nivartayantā tumulam hastam utkṣipya dūratāḥ | avacat spaśṭa-vācaivan samrabdhān sarva-bhūbhujāh; ZDMG. 54, 529: yogindrah śanaś-śanaś dhyānam muktvā hasanu evam ucca | kiṃ kasmī pradīpyate | kas trāyate bhavārnavat | sa nara urdhva-bāhur evam jagāda | dhanāyāham tavātithiḥ; Bhārata-paṅcada-śopodghāta, p. 26: satyaṃ satyaṃ punah satyaṃ uddhṛtya bhujam ucyate | Bhārataṇ na param śāstraṃ cāsti lokes mahārthadāmn. So also does Savitṛ; compare 2, 38, 2: viśvasya hi śrūṣṭaye deva urdhvah prā bāhavā prthuḥpāniḥ sīśarti | āpasaś cid asya vrataḥ ā nimbṛgran ayām cid vāto ramate pārjyam. “He, the god (sc. Savitṛ) with wide-extending hands, holds forth his arms aloft for the hearing of the universe (that is, that the world may pay attention to him and hear him); even the Waters follow his law; this Vāta even stops in his course (at his command).”

1 Ludwig translates the first pāda as, ‘wie ein upavaktar [priester] hat er die arme emporgestreckt,’ and, on p. 226 of vol. III (of his RV. Ueber), too, writes as follows:

“VI, 71, 5. wie ein upavaktar hat er seine arme ausgestreckt, Savitar, der gott: dies kann nicht im allgemeinen ‘wie ein herbeirufender’ bedeuten, weil das ausstrecken der arme zunächst nicht das
I follow Śāyaṇa in asking *patayat* as a participle. The sense of the third pāda is, ‘he checks, he causes to stop, all things.’ Compare 2, 38, 3: ārīramad ādamānam cid ētoh | ahūrṣūnāṁ cin ny āyāṁ aviṣyāṁ “He (sc. Savitr) stopped even the swift-moving (wind) from moving; he checked the course of even those who were pressing forward like āhīs.” Compare 2, 38, 2 explained above and also 7, 56, 19: īmē turāṁ marūto rāmāyante “These Maruts bring the swift-moving one to a halt.”

1, 92, 5: *prāty arcā rūsad asyā adarśi*

\[\text{āśīṭhate bādhyate kṛṣṇām ābhvam} |\]
\[\text{svārām nā pēso vidātheṣv anjān} |\]
\[\text{citrām divō duhiā bhānām aśre} ||\]

“Her (sc. the Dawn’s) bright light is seen; it spreads itself and dispels the black being. Adorning the sacrificial post in sacrifices as if with an ornament, the Daughter of Heaven has spread her brilliant light.”

It is possible to translate *ābhvam* here as ‘substance’ or as ‘evil being’ also. In any case the sense of the passage remains the same as it is the darkness that is herbeirufen als solches charakterisierendes ist, wol aber wenn es sich um ein herbeirufen im speciellen sinne handelt, bei welchem gewisse äusserliche bewegungen regelmässig stattfinden und selbstverständlich sind, wie es eben das ausbreiten der arme bei annufung der gotter überall ist (vgl. III, 14, 5, VI, 16, 46, 63, 3. X, 79, 2).”

This opinion seems to me to be incorrect. In the first place, the verses 3, 14, 5, etc., referred to by Ludwig, allude to the stretching or spreading of the arms in front (uttānahasta); this is quite different from raising the arms on high which is a characteristic of one who wants to attract the attention of others. Compare the passages cited above. (As a matter of fact, the raising high of the arms is a gesture that is used every-where by every one, including school-children, to attract the attention of other people). Secondly, not one of the Śrauta ritual books prescribe that the upavāktra (that is, the maitrāvaruna or praśātra; see Oldenberg, Religion des Veda ², 390: Ludwig’s suggestion that he is the achenāka is untenable) should raise his hands high on any occasion.
referred to by that word (see Bergaigne, op. cit.). Compare 7, 77, 1: ākar iyótiś bádhamaṉá támáṃsi, “She (sc. Uśas) made light after dispelling darkness”; 7, 78, 2: usá yáti iyótiśa bádhamaṉá víśva támáṃsi duritāpa devi “The goddess Uśas goes, dispelling with her light all darkness and evil”; 7, 80, 2: gūḍhvi támavo iyótiśasū abodhi “She (sc. Uśas) has awakened hiding the darkness with her light.”

The sense of the third pāda is not very clear. I follow Pischel (Ved. St., 2, 124) in taking aṅjān as standing for aṅjanti and translate it as above. The top of the sacrificial post that is touched and illuminated by the bright ray, citrō bhānūḥ, of the Dawn appears as if adorned with ornaments; and hence, Uśas is said to adorn the post, as it were, with a jewel. Compare 1, 92, 1: evā u tyā uśāsah ketum akruta pūrve ñrdeñ rājaso bhānūm aṅjate; 7, 79, 2: eva aṅjate divā ánteṣu aktañ víso nā yuktā uśāsā yatante; 7, 78, 1: prāti ketāvaḥ prathamā adhrṣrann ērdhāva asyā aṅjāyo vi śrayante; 1, 113, 14: eva aṅjābhik divā átāva adyauṃ, where Uśas is said to ‘adorn’ with her rays or where her rays themselves are called ornaments, and also 3, 8, 9: śukrā vāsāṇāḥ svāraco na ágvaḥ “The sacrificial posts bearing bright ornaments have come to us”, where the ornaments of sacrificial posts are referred to.

4, 51, 9: tā in na eva samanā sāmānīr
āmitavarṇā uśāasā caaranti |
guḥantir ábhvam āsitam rūsadbhik
śukrās tanubhik śucayo rucānāḥ ||

“They that are alike, the Dawns, whose brilliance is undimmed, now go alike on their way, covering the black being with their bright selves, they that are brilliant, pure and effulgent.”

1, 140, 5: ād asya te dhvasāyanto vytherate
kṛṣṇām ábhvam māhi vārpaḥ kārikrataḥ |
yāt tin mahim avānim prabhā mármṛsad
abhiśvasān stanāyam eti nānadaḥ ||
“Then those (flames) of this (Agni) move swiftly forward destroying the black being, and putting on great splendour when he goes caressing the wide earth, panting, thundering, roaring.” dhvasāyantah in the first pada does not mean ‘sparkling’ as Oldenberg (SBE. 46, 141) understands; nor is the expression kṛṣṇām ābhvam the object (Oldenberg, i.e., Geldner, op. cit., p. 121) of kārikrataḥ in addition to māhi vārpaḥ. As the passage rātho ha vām bhūri vārpaḥ kārikrata (‘your chariot that has put on much splendour’) in 3, 58, 9 shows, vārpaḥ alone is the object of kārikrataḥ in the above verse, and not kṛṣṇām ābhvam also. This latter is the object of dhvasāyantah, ‘destroying, pulverising,’ which is derived from the root dhvas, dhvāms ‘to destroy, to pulverise.’

AV. 4, 17, 5 (=7, 23, 1): daīśvapnyām daīrjivityām
rākṣo ābhvam arāyyāh |
durāmnih sārvā durvācasa
lā asmān nāśayāmāsi |

“Evil-dreaming, evil-living, demon, evil being, hags, all the ill-named, ill-voiced,—these we make disappear from us.

AV. 13, 6, 4: sā evā mṛtyūḥ sō ’mītām
sō ’bhvām sā rāksaḥ |

“He verily (is) death, he immortality, he the evil being, he the demon.”

RV. 1, 39, 8: yuṣmēśito maruto mārtyaśīla
ā yō no ābhva iṣate |
vī tām yuyota śāvasā vy ḍajasa
vī yuṣmākābhīr utībhīh ||

“The evil spirit, O Maruts, that has been sent by you or by mortals, and is rushing on us—remove it from us by strength, by might, through your protections.” āti, protection, denotes here really the deeds of prowess done by the Maruts in order to protect; compare 1, 129, 5: nī śa namātimatim kāyasya cit tejīṣṭhābhīr arāṇibhīr nōṭibhīr ugrabhīr ugrotibhīh “Suppress well the pride of any one with thy fierce protections, i.e., deeds of
prowess, that are most brilliant like firesticks, O thou fierce one." According to Sayana, Max Müller (SBE. 32, 97) and Ludwig, the second distich means, 'deprive him of power, of strength, and of your favours.' This interpretation however implies that the Maruts sometimes help the evil spirits sent by mortals, and hence does not seem to be satisfactory.

1, 169, 3: āmyak sā ta indra ṛṣṭir asmē
   sānemy ābhvaṃ marūto jumanti |
   agniṣ cid dhī smātaśe suṣukvān
   āpo uā dviṇām dādhati prayāmsi ||

"That spear of thine, O Indra, has been attached (to thy body) on our behalf; the Maruts drive away totally the evil being. He has burnt up (the evil spirits) as Agni does brushwood; they bear food as the Waters, the island." This stanza is obscure, and in pādas c and d there is nothing to indicate who it is that is said to be suṣukvān and to carry food. According to Geldner (RV. Ueber., p. 222), who refers to the occurrence of the phrase dādhatiprayāmsi in 3, 30, 1 and 10, 91, 9 (10, 91, 1 is a misprint), the two pādas refer to the men who prepare the sacrifice; suṣukvān stands really for suṣukvāṁsah and the meaning of the two pādas is, "denn wie Feuer im Gestrüpp glühend bereiten sie (die Priester) ein Gastmahl wie die Gewässer eine Insel." Regarding pāda a, he observes that the translation 'dein Speer hat sich gegen uns gerichtet' does not fit well in the context and that, moreover, nowhere in the RV is a ṛṣṭī spoken of in connection with Indra. He is therefore inclined to connect this word ṛṣṭī with vṛṣṭī in 1, 52, 5; 14 (cf. vṛṣabhā and vṛṣabhā) and pṛsvā, and translates pāda a as 'An uns hat sich deine Hoheit (?) O Indra, angeschlossen.' Pāda b he translates as 'Die Marut setzen ihre gewaltige Erscheinung vollständig in Bewegung.'

All this seems to me to be hardly satisfactory. I think that pādas c and d refer, like a and b, to Indra and
the Maruts respectively. Regarding c, compare 6, 18, 10: 
agnir ná śuṣkam vānam indra heti rākṣo ni dhakṣi " Burn 
the evil spirits with thy weapon, O Indra, as Agni does 
dry forests." I take cit here as an upamā-vācaka; compare 
Nirukta, 1, 4, 13; Nighantu, 3, 13; and Geldner’s 
translation, cited above, of this stanza.

Regarding rṣṭī, it is true that, as observed by 
Geldner, this word is nowhere else in the RV used to 
denote the weapon of Indra. But the root rj (ṛṣī) from 
which it is derived means ‘to let loose, to throw’ so that 
rṣṭī denotes primarily that which is thrown. It is thus a 
synonym of heti (from hi, ‘to throw, to impel’) ‘missile, 
weapon’ which is used in connection with Indra in 6, 18, 
10 cited above and in other verses. There seems to be 
no doubt therefore that it denotes the Vajra or other 
weapon of Indra in the above verse and that pādas a and 
c together are a paraphrase of 6, 18, 10 cited above.

The comparison in pāda d is obscure. The meaning 
of the pāda seems to be, ‘they, the Maruts, bear food as 
the Waters bear islands on their bosom.’ Compare in this 
connection 1, 88, 1: ā vārṣiṣṭhayā na iṣā váyo ná pāptalā 
sumāyāḥ; 1, 166, 1: nityām ná sūnūm mādhū bībharta 
upa kriyantī kriyāḥ; 5,55, 1: marūto bhrājat-rṣṭayo bhṛhū 
váyo dadhīre rukmā-vāksasah; and 7, 58, 3: bhṛhū váyo 
maghāvadbhyo dadhātā, in which the Maruts are repre-
sented as bringing food to their worshippers.

1, 185, 2: bhūrin dvē ácāranti cárantam 
padvāntam gārham apādir dadhāte |
nityām ná sūnūm pītrār upāsthe 
dyāvā rākṣatam prthivī no ábhvāt |

This verse has already been translated on p. 6 above. 
Pāda d is found as the refrain of the six following verses 
of this hymn.

4, 49, 5: prá ye vásubhya ivad á námo d’úr 
ye mitrē vārune sūktā-vācaḥ |
ávaitv ábhvām krunāt vāryo 
divās-prthivyōr ávasā madema ||
"Who offered such adoration to the bright ones, who speak hymns of praise to Mitra and Varuna—(from us) let the evil being depart; make (for us) broad space. May we be glad through the favour of Heaven and Earth." The relative pronoun yé in pādas a and b has for antecedent asmat (understood) in pāda c. The expression, 'let the evil being depart, make for us broad space' means, 'drive off the evil beings and make the space around us clear of such beings; make us secure.' The phrase kṛputā vārīyah has the same sense as varivah kṛṇota (see Grassmann, s.v. varivah).

1, 24, 6: nahi te kṣatrāṁ nā sāho nā manyām
vāyaś caṁaṁ pātāyanta āpūh |

nēmā āpo animiśaṁ cāранtir
nā yē vātasya pramānūnty ābhīvan ||

"Thy might, thy strength, thy wrath,—even these birds that fly did not attain (i.e., did not measure its extent); nor (did) these waters that move unceasingly, nor they that contemn (i.e., surpass) the might (i.e., the speed) of Vāta." As explained by Sāyaṇa, ābhīvan, might, is here equivalent to vega; for it is in vega that the might of Vāta is chiefly manifested. The sense of the fourth pāda is, 'Not even they that are swifter than the wind, and still less the wind itself, can go beyond reach of thy strength, of thy might, of thy anger.'

1, 168, 9: āsūta pṛśnir mahatē vāṇāya
veṣāṁ ayāsāṁ marūtāṁ ānikam |

tē sapsaṛāso 'janayantābhīvan
ād it svadhāṁ īsirāṁ pāry apaśīvan ||

"Prśnī brought forth for the great fight the terrible troop of the impetuous Maruts. They, alike in form, produced (i.e. made manifest) their might and then saw around them the invigorating food." The sense of the second distich is obscure. sapsaṛāsaḥ=alike in form; see Ved. St., 3, 197, and svadhā= sudhā, the food of the gods; see pp. 41 f. above.
The import of the first two pādas of this stanza is not clear. vanādah is a hapax legomenon and is regarded by Oldenberg (SBE. 42, 205; RV. Noten, I, 192) as a compound of van 'the forest' and of ad 'to eat.' The stanza means therefore according to Oldenberg, "When they praised to me the monstrous might of the eater of the forests, he produced his (shining) colour as (he has done) for the Uśījs. With shining splendour he has shone joyously, he who having grown old has suddenly become young (again)." Similarly Geldner too translates the distich as "Was sie mir als das Grossartige des Holzfressers rühmen: Er veränderte seine Farbe wie für die Uśīj" in his RV. Übersetzung. In Ved. St., 3, 120, on the other hand, he regarded the word vanād as being formed, (like bhasād, and sāvād) from the root van with the suffix ad and denoting 'wish, prayer'; and he translated the distich as, "Als meine Gebete seine Schreckensgestalt abeilschten, da veränderte er seine Farbe wie für die Uśīj." I am inclined to agree with Geldner's former opinion and look upon vanād as being derived from the root van 'to wish, to long for' with the suffix ad. vanādah therefore means 'longing, eager,' and denotes, I conceive, the 'eager,' i.e., swift-moving flames of Agni; compare 6, 66, 10: trṣu-cyāvaso juhō nāgnēh 'greedily, i.e., swiftly, moving like the tongues (i.e., flames) of Agni' and the other verses referred to on p. 138 above. I therefore translate the stanza as: "He produced (i.e., put on) splendour as if for the Uśījs when the eager (flames) proclaimed his might to me; he shone with brilliant joyous light, he who having grown old, became again and again young."

Compare in connection with the first pāda, 6, 12, 5: ādha smāsya panayanti bhāso vīthā yāt tákṣad anuyāti
prthvim, ‘then his splendours (i.e., flames) proclaim his greatness as he, cutting, goes along the earth.’ The expressions āpananta and panayanta in the above verses refer to the sound made by Agni’s flames which are here represented as bards attending on kings and heralding their approach, that is, as the vaundinah, māgadhāh or sūthah that are mentioned in later literature as accompanying kings and sounding their praises; compare 9, 10, 3: rājāno nā prāsastiḥbhiḥ sōnāso gōbhir aiyate; 9, 65, 6: rājā medhābhīr iẏate. In 1, 87, 3: svayām mahītvām panayanta dhūtayah, on the other hand, it is said of the Maruts that they themselves proclaimed their greatness, that is, that they were their own bards.

āmīnā in pāda b is derived, as pointed out by Geldner in Ved. St., 3, 119, from the root mī, mi and not from mā. The expression vāryam āmīnā is synonymous with the expression vārpmah kārikrat that we have met with above in 1, 140, 5 and means ‘he produced, i.e., put on, splendour or brilliance.’ Compare 2, 13, 3: rūpā minān tādāpā ēka iẏate and 5, 42, 13: rūpā minānu āknud idām nāh. With regard to māhuḥ, see Pischel, Ved. St., 3, 186 ff.

6, 4, 3: dyāvo nā vāsyā panāvanta ākhvam
bhāsāṃsi vaste sūryo nā sukrāḥ
vā ya inōty ajārah pāvako
’snasya cīc chiśnaḥhat puśryāni ||

“Whose might they praise like that of Dyaus, he (sc. Agni), brilliant like the sun, clothes himself in splendour; he who, bright and unaging, drives away (enemies) and destroyed the old (fortresses) of Asna even.” The sense of the first pāda is not quite clear, and the explanations given of it by Pischel (Ved. St., 1, 201) and Geldner (ibid., 3, 121) are not very satisfactory. If dyāvah is to be taken as nominative plural (as it has to be in the other RV passages where it occurs) the meaning would be ‘whose greatness the heavens (i.e., the sky)
praise as it were.' This is the course followed by Ludwig who has translated the pada as 'des gewalt der himmel gleichsam bewundern,' which is sufficiently close to the translation given by me above; compare 1, 15, 8: táva dyauṁ indra paūnśyaṁ pṛthīvī vardhati śravah, 'The sky. O Indra, magnifies thy valour and the earth thy renown.' I believe however that the passage yields better sense if the word dyavah is taken as genitive singular and the pada interpreted as 'of whom they praise the greatness as of Dyaus.' The greatness of Dyaus is referred to in 4, 21, 1: dyauṁ nā kṣatram abhābhuti pūṣvāi 'May he (sc. Indra) flourish, like Dyaus, in might surpassing those of others'; KS. 7, 13: dyauṁ mahāsī bhūmir bhūmnā 'Thou art Dyaus (the sky) with (in?) greatness, the earth with (in?) vastness' and in 1, 131, 1; 1, 122, 1; etc., where the epithet asurah, mighty, is applied to Dyaus. Compare also in this connection 1, 131, 1; 1, 63, 1 and other similar passages, which describe the might of Indra and other deities by saying that even the sky and the earth quaked with fear or drew back with fear at their approach.

This closes the list of passages in which abhwa occurs. It will be noted that, like the word yaksā, this word too is used in the masculine as well as in the neuter gender; and there can be no doubt that, like its synonym yaksah (see p. 194), the word abhvaḥ too denotes 'being (concrete); a class of superhuman beings; evil being', while abhva neuter has, like yaksā neuter, these as well as the other meanings mentioned on p. 199 above.

§ 11
admasād

This word, about whose explanation there has been much dispute, is enumerated in 4, 1, amongst difficult words, by the Nighantu; and Yāska, in his commentary,
on this section, has explained the word as *admasad* admaṇṇam bhavaty admasādiniَti và 'nusānīti và, that is, as Durga explains, *grhādhikāre nīyuktā anna-sādhikā stri*. This explanation is adopted, in his commentary on RV. 1, 124, 4, by Sāyāṇa who explains the word as adyata ity adma annam| tasya pākāya grhe sidattī admasat pātā kā yosit, but who gives in addition another explanation of the word—yad và admeti grha-nāma | varātham admeti tan-nāmasu pāthāt | tatra sidatī admasaj janani. In the other verses; however, where this word occurs (6, 30, 3; 7, 83, 7; 8, 44, 29) he gives the derivation admaṇi sidatī admasad and takes the word as a masculine, interpreting adma as havih in 7, 83, 7 and 8, 44, 29 and also in 6, 4, 4, where the nearly-allied word admasādvā is used. In 8, 43, 19, he interprets adma-sūdyāya as annasya bhajanāya.

Like Sāyāṇa, Roth too in the PW understands the word as equivalent to annasad or ‘one who sits down to food’; he however interprets it as *Gast beim Mahle* and the allied word admasadya as *Tischgenossenschaft*, an interpretation which was accepted by Bergaigne (Etudes, p. 43) but dissented from by Haug (GGA. 1875, p. 80). Geldner, on the other hand, favoured, in Ved. St. 2, 179, the explanation reported by Durga as put forward by ‘some’ that the word signifies māksīkā or fly, observing that, in 7, 83, 7, the Vasiṣṭhas style themselves flies jokingly. In his Glossar, however, he has modified this opinion and said that the word denotes ‘fly’ in 1, 124, 4 (in his RV. Ueber., too, he has accordingly translated pāda c as, ‘wie eine Fliege weckt sie die Schläfer’) and 6, 30, 3, while in 7, 83, 7 it denotes ‘der bei dem Opfermahle sitzende Priester.’

Geldner’s explanation (in Ved. St., 2, 179) has been criticised by Oldenberg on p. 91 of his Vedaforforschung where this savant has declared his preference for that proposed by Roth, with the reservation however that he does not believe that it is ‘vollkommen sicher.’ Similarly,
Hillebrandt too (Lieder des RV., p. 1, n. 3) has rejected the explanation of Geldner and adopted that of Roth in his translation of 1, 124, 4. Dr. Neisser, on the other hand (Zum Wörterbuch des RV), agrees with Geldner in thinking that the word means 'auf die Speise sich setzend,' that it denotes 'fly' in 1, 124, 4 and 6, 30, 3, and that it is, in the other verses, an attribute of Agni and of the priest.

None of these explanations seems to me to be satisfactory. The word admasād occurs in but four passages; and I find it difficult to believe with Sayana and Geldner that, in one passage, it denotes 'fly' or 'cook' (fem.), and in another 'priest.' Similarly I find it difficult to accept Roth's explanation that it means 'guest'; for, nowhere, either in the RV or in any other Vedic or post-Vedic book, do we ever hear of a guest awakening those that are asleep. On the contrary, RV. 8, 44, 1: saṃidhā 'gmini duasyāta ghrtair bodhayatā tithim āśmin havyā jihotana seems to suggest that, in the time of the Rgveda, it was the host that awakened the guest in order to feed him.

Likewise, Vāsaka's explanation, too, of the word as 'one who sits down to or in food (annasaud), is without doubt wrong. The Nighantu mentions in 2, 7 as synonyms of anna the following twenty-eight words, namely, āndhah, vájāh, pāyāh, práyāh, prksāh, pittāh, váyāh, śunam, āvah, kṣu, dhasīh, śrā, ślā, śam, ārk, rāsaḥ, svadhā, arkāḥ, ksādman, némah, sasām, nāmāh, āyuḥ, śunita, brāhma, vārcaḥ, kīlalām and yāsah, of which all are found in the RV with the exception of némah. But no verb meaning 'to sit' is found used in the RV in any passage in connection with the locative or dative case of any of these twenty-seven words or of their synonyms ānana and havis also. Nor, I believe, can an instance be met with elsewhere in Vedic or later literature where human beings or divinities are said or exhorted 'to sit in (loc.) or for (dat.) food.' The expression commonly used
in such a situation in later times: is bhoktum or bhajanāya upavīṣati or its equivalents, and not anus or anuṇāya upavīṣati and its equivalents (compare for instance Śaṅkara’s commentary on Ch. Up. 3, 3, 5: Saunakaṁ Kāpeyam Kapi-gotram Abhipratāriṇaṁ ca nāmaṁ Kakṣasenaśāyāpatyaṁ Kakṣasenim bhajanayopavīṣṭan pari-visya-mañau sūpakāraṁ brahma-cāri brahma-vic chaūṇḍo bibhikṣe bhikṣitavān). And in the RV itself, a poet in a similar situation has said, (7, 57, 2) ā vitaye sadata pipriyānāḥ. Similarly, the idea of Tischgenossenschaft is expressed in Sanskrit not by admasādā or its equivalents but by the word sahaḥ-bhajana or its equivalents.

In thus becomes evident that neither the explanation of Yaska nor those of the above-mentioned exegetists, based on it, are correct and that the meaning of the word admasādā is still a riddle. As it happens, the four passages in which the word occurs, as well as other connected passages of the RV, furnish enough clues to enable one to solve this riddle.

It is shown by 1, 124, 4c: admasān na sasatā bodhāyānī that the awakening of others is a characteristic of the admasādāḥ; and it is similarly made clear by 6, 30, 3c: ni pārvata admasādo na sēduḥ that sitting down is another characteristic of the admasādāḥ. A comparison therefore of the upamānas in the RV passages in which sitting is the sāmānya-dharma with the words that are used as subjects of verbs meaning ‘to awaken’ in other RV passages1 will show us what persons or things are

1 Excluding 1, 124, 4, there are but three passages in the RV, namely, 1, 134, 3; (śayo) pṛā bodhayā pāramādīṁ jārā ā sasatāṁ ēva: 7, 67, 1: (stōmaḥ) yāṁ vām dūtā añi dhīṣyāv ājīgah: 7, 73, 3: śrutteṣvā prēṣito vāṁ abodhi prāti stōmair pāramāyo vāśśīśṭah which contain similes in which the sāmānya-dharma is the Awakening of others. As these are too few in number, I have included in the comparison all the persons or things that are described in the RV as awakening others and not merely those mentioned in the three similes mentioned above.
described by the RV poets as both awakening others and sitting down and will thus enable us to determine the meaning of admasād.

The passages containing similes with 'sitting' as sāmānya-dharma², in addition to 6, 30, 3: ni pārvatā admasādo nā seduh, are:

9, 38, 4: śyenō nā viksū sidati;
8, 21, 5: sidantas te vāyo yathā;
9, 57, 3: śyenō nā vānsu sidati;
8, 65, 9: śvāsīty apsā haṃsā nā sidan;
1, 85, 7: vāyo nā sidanā udhi barhiṣi priyē;
9, 61, 21: sidāne chyenō nā yōnim ā;
9, 92, 6: sidan mṛgō nā mahiṣō vāneṣu;
9, 96, 23: sidan vāneṣu šakunō nā pātvā;
9, 62, 4: śyenō nā yōnim āsadam;
9, 86, 35: śyenō nā vānsu kalaṅṣeṣu sidasi;
9, 72, 5: vēr nā druṣāc camvār ā sadad dhāriḥ;
10, 43, 4: vāyo nā vṛkjām supalaṁām ā sadan;
1, 168, 3: sōmaśa... hṛtsū pītāśo dūvāśo nāsate;
9, 82, 1: śyenō nā yōnim ghṛtāvantaṁ āsadam;
9, 71, 6: śyenō nā yōnim sādānaṁ dhiyā kṛtām hiranyāyam āsadam;
10, 115, 3: tām vo vīn nā druṣādam;
6, 3, 5: vēr nā druṣādvā raghupātmaṇāṁkāḥ;
1, 104, 1: tām ā ni śidā svānō nārvā;
9, 7, 5: viśo rājeva sidati;
9, 64, 29: sidanto vaṁśa yathā;
9, 92, 2: sidan hōteva sādāne camuṣu;
7, 30, 3: ny āgniḥ sidad āsuro nā hōtā;
4, 35, 8: śyenā ivēd ādhi divi niṣidā;
10, 43, 2: rājeva dasma nā ādīdhi barhiṣi; and
7, 32, 2: mādhau nā mākṣa āsate;

and the upamānas used in such similes are accordingly śyenāḥ, vāyāḥ, śoṣaḥ, mākṣaḥ, ārvaḥ, mṛgō mahiṣāḥ,

²In reality, the sāmānya-dharma in the first eighteen of the passages cited here is not 'sitting,' but swift movement; see p. 96 above and also n. 10 there.
sakunāh, hamsāh, rājā, hōtā and also admasād. The words used as subjects of the verb jagṛ ‘to awaken’ are usāh, somaḥ, agnih and dūtāh, and of the verb buddh (caus.) to awaken are svā, jārāh, jāriniḥ, agnih, indraḥ, usāh, śrutaśvā, jārītā, yajña-hotā, and also admasād.

It will be seen from the above that, excluding the admasād, the only person or thing to which the RV poets attribute the characteristic of ‘sitting’ and which they at the same time describe as awakening others, is the priest who is called hotṛ in 7, 30, 3 and 9, 92, 2 cited above, and jāritṛ and yajña-hotṛ in 10, 42, 2: prā bodhayā jārītar jārām indram and 8, 9, 17: prā bodhayōso āśvinā prā devī sūnte mahi | prā yajñahotar āmusāk prā mādayā śrāvo bhāt. And it follows hence that the word admasād denotes in all probability the hotṛ or the priest who chants the prayers addressed to the gods.

This conclusion is confirmed by 7, 83, 7: satyā nyām admasādāṁ úpastutih from which we learn that admasadana is an attribute of human beings and 8, 43, 19: agnih dibhir maniśino médhivāso vipāśiṇāḥ | admasādyāyā hi nibre in which it is said that the priests urged Agni to become, or assume the function of, an admasad. It becomes evident from these passages that admasadana is in all probability equivalent to hotṛvya. For, as

9 The jāritṛ and yajña-hotṛ are explicitly mentioned as subjects of the verb bodhay in 10, 42, 2 and 8, 9, 17. In addition, there is no doubt that the verses 5, 14, 1; 1, 22, 1 and 8, 44, 1 (which according to Sāyaṇa are addressed to the stotṛ, adhevṛṇu and tivṣaṇaḥ respectively) are addressed to the priest and that we have to understand jāritṛ or similar word as the subject. In 7, 44, 2 too, the subject nyām refers without doubt to the priests or singers.

4 I may perhaps observe here that the position is in no way altered if, instead of the upamāṇas in the above-cited similes, we include in our purview all the words that are found used in the RV passages as subjects of verbs meaning ‘to sit.’ A great majority of such words (e.g., agnih, indraḥ, mārātāḥ, etc.) refer to divinities or to quasi-divinities (vedāḥ, yāhā, apardāṣāh, pitarāḥ, śpāṣāḥ). Since it is clear from 7, 83, 7: satyā nyām admasādām
observed by Prof. Macdonell (*Ved. Myth.*, p. 96): "In consequence of his main function in the Veda of officiating at the sacrifice, Agni comes to be celebrated as the divine counterpart of the earthly priesthood. He is therefore often called generically the 'priest' (*stūj, viśra*) or specifically the 'domestic priest' (*purohita*), and constantly, more frequently in fact than by any other name, the 'offerer' (*hotṛ*), or chief priest, who is poet and spokesman in one. He is a Hotṛ appointed by men (8, 49, 1; 10, 7, 5) and by gods (6, 16, 1). He is the most adorable, the most eminent of Hotṛs (10, 2, 1; 91, 8)."

The word *ūpastuti* too in 7, 83, 7e cited above can, by its very nature be associated only with priests and is in fact so associated with them in the RV, as likewise are its synonyms *gīr, stūti, stoma*, etc. And this fact too indicates that the expression *admasādo nāraḥ* in the above pāda signifies priests that praise, that it is a synonym of *hōtāraḥ* or *jaritāraḥ*.

The above-mentioned considerations thus place it beyond doubt that *admasād* means *hōtṛ* or the priest who chants hymns of praise. And that being so, the question arises in our mind, "What is the literal meaning of the word *admasād*, and why does it denote the *hōtṛ*?" The clue to the answer of this question is contained in Śāyaṇa's

*ūpastutih* that *admasād* denotes human beings, we have to pass over all such words as also over all the words that denote inanimate things (*pārvatāh, māyākāh, gāvyātīh, cakrām, rājāh*) or birds, insects and beasts (*yenaḥ, vāyuh, hamsāh, lakunāh, sakūnāh, gāvah, mṛgō maḥiśāh, maktāh*) and also *admasād* whose meaning we are investigating, and include in our comparison such words only as refer to human beings. These are—*narāh, manusyāh, kauyā, dāsyuh, ḫasyah, rājā, vidrāh;* and *hōtā, pāti, brahmā, slōtāraḥ, śrūvyah, brahmakītyah, sākhāyaḥ*. The last-mentioned four or five words are synonyms of *hōtṛ*.

*hōtṛ*, referring to the priest, is found as subject in about ten of the passages in question, and referring to or in apposition with Agni, in about fifteen passages.
words: yad vā admeti grha-nāma | varūham admeti tana-nāmasu pāṭhāt | tatvā sūdrātī admasaj janani cited on p. 212 above. The reference here is presumably to Nīghaṇṭu 3, 4, which enumerates twenty-two synonyms of grha; but, curiously enough, the word varūtha only is found amongst these twenty-two names and not adman which is mentioned by Sāyāna. The dictionaries of Monier-Williams and Apte, however, mention in connection with this word the meaning of house also; and there is thus no doubt that adman is a synonym of grha.

admasād therefore means literally ‘one who sits in the house’, and through rūḍhi, it denotes the hōtṛ who sits, and sings, in his ‘abode’. This abode or seat is called by the name of sāḍma (this is one of the twenty-two grha-nāmāni enumerated in Nīghaṇṭu 3, 4) in 1, 73, 1: (agnih) hōteva sāḍma vidhatō vi tārīt; 1, 73, 3: nākṣad dhōtā pári sāḍma mitā yān; 7, 18, 22: hōteva sāḍma páry emi rēbhān; 9, 92 6: pári sāḍmeva paśumānti hōtā; 9, 97, 1: páry eti rēbhān mitēva sāḍma paśumānti hōtā; and by the name of sāḍana in 9, 92, 2: sīdan hōteva sāḍane camāṣu. It is also called hōtṛṣadana in 2, 9, 1: ni hōtā hōtṛṣadane vīdānas tveṣō didīvān asadat sudākṣah.

The hōtṛ and his ‘abode’ were, as is natural, very familiar to the RV poets; and he was, in their minds, so

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5 All the editions of the Nīghaṇṭu mention as the twenty-second word of this section the word ajma, of the use of which in the sense of grha not one instance has so far been met with. It is not therefore improbable that the original text of the Nīghaṇṭu read adma and not ajma in 3, 4. It is in any case very likely that the text which was known to Sāyāna included the word adma in 3, 4 amongst grha-nāmānt.

For the rest, it is my belief that adman is mentioned in some of the Sanskritlexicons as having the meaning grha, though I have not, so far, come across any such passage in the lexicons that I have examined.

6 This abode seems to be identical with the hōtṛ-ṣadana or hōtṛ-dhāṣṭra (hōtṛ-khara) of the later ritual books or with the sadas
closely associated with his abode that his going to it, singing, and his sitting in it, became, as is evidenced by the above-cited passages, common figures of comparison. It is no wonder therefore that, in the circumstances, the word *admasād* became an appellative of the *hotṛ* ‘who sits in the abode.’

In any case, there is no doubt that *admasād* signifies ‘*hotṛ*’ and I shall now show that this meaning fits well into the context in all the passages where this word and the allied words *admasadya* and *admasadvan* occur.

1, 124, 4: úpo advarśi dundhyuvo nā vākṣo
nodhā ivāvir akṛta priyāṇī
admasān nā sasato bodhāyanti
śaśvatamāgāt pūnar eviśiṣāṃ ||

This has already been translated above; see p. 32. Regarding the *hotṛ*’s awakening of those that are asleep, compare 8, 9, 17 and 10, 42, 2 cited above, in which the *hotṛ* is exhorted to awaken the deities. Compare also 10, 29, 1: śucīr vāṁ stōmo bhuraṇāv ajiṣṭah; 7, 67, 1: yō (sc. stomaḥ) vāṁ dūtō nā dhīṣyāv ajiṣṭah; 7, 73, 3: śruti-viveka prēṣito vāṁ abodhi prāti stōmair jāramāno vāśiṣṭhaḥ in which the hymns of praise sung by the priests are said to have awakened the Aśvins. And regarding the Dawn’s awakening of sleepers, compare 1, 113, 9: uṣo . . . yāṃ manuṣān yakṣyāmaṇān ajiṣṭah; 6, 65, 1: kṣīṭir uchānti manuṣīr ajiṣṭah and the passages referred to by Grassmann s.v. *budh* (*bodhāyanti*).

6, 30, 3: adyā cin nā cit lād úpo nadinām
yād ābhya ārudo gātum indra |
ni pārvatā admasādo nā sedus
tvāyā deśhāni sukroto rājāṃsi ||

"Even now and in the time to come, O Indra, (endures) the work (that thou didst in respect) of the

of which the *hotṛ-dhīṣyāv* formed part. See Śrāvatapaśārtha-
nirvacao (2nd ed.), p. 27 (no. 219), p. 247 (no. 181), and p. 243 (no. 175); Caland-Henry, L’Agnistoma, I, §§ 89—99, and PL IV
rivers when thou didst cut out a path for them. The mountains sat down, like hotṛs (at thy behest). The worlds, O wise one, have been made firm by thee”.

nā cit—in the time to come; see Geldner, Glossar (s.v.). Yāska (Nirukta, 4, 17), and following him, Śāyaṇa, however interpret it as purā. The words 'at thy behest' have to be understood here; compare Śāyaṇa: tvad-ājñayā purvatā girayo niṣeduh. The tertium comparationis in pāda c is, according to Śāyaṇa, and Geldner (Ved., St., 2, 179), naiśeṣyena upavesanam. But the simile sidan hōteva occurs in 9, 92, 2: occhā yṛcābṣa asarat pavitre nāma dādāhāh kavir asya yōnu | sidan hōteva sādane caṃuṣūpeṃ agmann āsyaḥ saptā vīprāh which says that the Soma juice settled in the bowls like the hotṛ in his abode. Now, the Soma juice settling in bowls, vats or jars is, in 9, 38, 4; 9, 57, 3 and other passages cited on p. 215 above, compared with the falcon sitting (i.e., going to sit) in his nest; and the tertium comparationis in these verses is, as I have already pointed out, not 'sitting' but 'swift movement.' This is the case in 9, 92, 2 and also in 9, 92, 6: pāri sādmeva pasumānti hōtā rājā nā satyāḥ sāmitir iyānāh | sōmah puṇānāḥ kalāsāḥ ayāsit sidan mṛgō nā mahiṣō vaneṣu and 9, 97, 1: sutāh pavitraṁ pāry eti rēbhān mitēva sādna paśumānti hōtā. Compare also 1, 180, 9: prā svandrā vātho mānuṣo nā hōtā “O ye swift ones (sc. Aśvins), you go (as swiftly) as the human hotṛ, i.e., as the hotṛ priest,” and 1, 73, 1: hōteva sādna vidhatō vi tārit “(Agni) went to the worshippers (as swiftly) as the hotṛ does to his abode” where too the sāmānya-dharma is swift-going.

The simile admasādo nā seduh in pāda c of the above verse is but a paraphrase of the simile sidan hōteva; and hence the tertium comparationis in this pāda too is swift movement. The meaning of the pāda is, “At thy behest, the mountains sat down (i.e., began to sit down) as quickly as hotṛs.” Compare 2, 11, 8: nī pārvataḥ sādy
áprayačchau "The mountain, taking heed, sat (at thy behest); that is, the mountain, heeded thy behest and sat."; and 2, 11, 7: áraústa párvatá cil sarisyán, "Even the mountain that was moving stopped (and settled on the earth at thy behest)." The reference here is to the well-known story of Indra cutting off the wings of the flying mountains and making them settle permanently on the earth; see Pischel, *Ved. St.*, 1, 174.

7, 83, 7: dúṣa rájàañàḥ sámiú āyajayavaḥ

sudásam indrāvarūnā nā yuyudhuh
satyā nṛṇam admasádāṃ úpástutir
dévā eśām abhavan devahūtisu

"The ten impious kings, O Indra and Varuṇa, did not fight (i.e., did not gain a victory over) Sudās in battle. The praising of the hotṛ priests bore fruit; the gods stood by them when they were invoked." The battle of Sudās with the ten kings is described more fully in the hymn VII, 18; see Sāyaṇa's commentary thereon and Geldner's *Kommentar*.

8, 44, 29: dhīro hy āsy admasád
vīpro nā jāgyvāḥ sādā
tagne didāyasi dyāvi

"Thou, O Agni, art a wise hotṛ, watchful always like a priest. Thou shinest in the heavens." The expression dhīraḥ admasád is equivalent to hōtā kavi-kratuh (1, 1, 5), hōtā vidūṣtarah (1, 105, 13-14), vīpro hōtā (1, 14, 9) and other similar expressions. The epithet jāgyvāḥ is frequently applied to Agni; see Grassmann, s.v., and the vīprāḥ or priests are described as jāgyvāmsāh in 1, 22, 21 and 3, 10, 9.

It is possible to construe the words vīpro nā with the preceding word admasád; and this is what Geldner has in fact done in *Ved. St.*, 2, 180. The meaning of the first two pādas would then be, "Thou, O Agni, art wise, a chanter sitting in the abode like a priest, and always watchful." The word admasád has both the *yāngika* and
rūdhī meanings here and denotes the 'hotṛ who sits in the
abode.' Regarding the simile, compare 10, 78, 1: viṃśa
tā kā manmabhī śvādhyāk "like priests with hymns, singing
songs"; compare also 7, 30, 3: ny āgniḥ sidād āsura
hūtā huvaḥu ātra subhāgāya devān7 "The mighty Agni
sat (in the abode) like the hotṛ, calling the gods here for
good fortune."

6, 4, 4: vadmaḥ hi sūno āsy admaśādvā
cakre āgniḥ januṣājmānam |
sūno na vyasaṇa vyasa dhā |
rājeva jera avṛkē kṛṣṭi antāḥ ||

"Thou, O son (of strength), art (our) speaker, (our)
hotṛ. Agni, from his birth (i.e., as soon as he was born),
made his way to food. Bestow on us vigour, O thou
vigour-bestower: thou conquerest like a king and dwellest
in a secure place." sūno in pāda a stands without doubt for
sūno sahasak; compare 6, 13, 6: vadmaḥ sūno sahaso no
vīhāyāh and Oldenberg, ZDMG, 55, 291. Pāda b is
somewhat obscure; Roth (ZDMG, 48, 679), regards
januṣā in januṣājmānam as standing for januṣām, while
Grassmann is inclined to substitute ājman for ājma.
Ludwig, without proposing any alteration translates pāda
b as "Von jeher hat Agni sich seine ban und seine speise
gemacht." This does not seem to be very satisfactory;
and I therefore construe ānam as depending on ājma
(ānam prati ājma) and translate it as above. Compare
4, 7, 10: sadyō jātasya dukṣānaṇam ājo yād asya vato
anuvātī sochā | vṛnākṣī ligmām ataseṣu jihvām sthirā cīd

7The description of the hotṛ as the 'sitter in the abode,' the
allusion in the verses cited above (on p. 220) to him and his sadman,
to his going to the sadman singing, and to his awakening of sleeping
men and deities with his chants, as also the juxtaposition of the
words hotṛ and havāna in this verse, all indicate that his function,
in the time of the RV as in that of the Śrauta-sūtras, was to chant
hymns of prayer. Hence Yāska (comp. Nirukta, 7, 15: hotāram
havāram) seems to be right in deriving the word from āhu 'to call,'
and Aurnavābha wrong in deriving it from āhu 'to offer oblations.'
ānā dayate vi jāmbohaḥ “His might is seen as soon as he is born. When the wind blows behind his flame, he winds his sharp tongue round the brushwood. He cuts with his jaws even the firm food.”

8, 43, 19: agnim dhihbir mantraṁ
medhirāso vipaścītaḥ
admaśādyāya hinviṁ

"The wise, intelligent and inspired priests urged Agni with hymns (i.e., prayers) to become hotṛ." Compare 3, 29, 8: sida hotaḥ svā u lokē cikitvān; 1, 76, 2: ehy agra śhā hōtā ni śida; and 2, 36, 4: āsan hotar ni śadā yōniṣu triṣu in which Agni is exhorted to assume the office of hotṛ; compare also 6, 4, 1; 6, 11, 1; 6, 11, 4; 6, 15, 16; 3, 4, 3; 3, 62, 12; 7, 39, 1, etc., in which verses too Agni is prayed to to become hotṛ.

§ 12
nirekā

This word occurs in eight passages of the RV and in no independent passage elsewhere. It is not mentioned in the Nighantu, and since, moreover, it does not occur in any of the passages cited in the Nirukta, Yaska and Durga have had no occasion of explaining it. Sāyaṇa derives the word from ni+rici ‘to empty’ or nīr+iti ‘to go’ (comm. on 8, 96, 3: nī-pūrvād ricyate vā nīk-pūrvād ete vṛti saṃdehād anavagrahah) and explains it differently as nairdhanya, durgati or dāridrya (1, 51, 14; 7, 18, 23; 7, 90, 3), dānu (7, 20, 8), dhana (8, 24, 4) and nirgamana (8, 24, 3; 8, 33, 2; 8, 96, 3) in his commentary on the RV and as reko riktatvam | tadrahitam karma nirekam tādrśe sarvasadhanasamānpūrṇe karmayi in his commentary on TB. 2, 8, 1, 1 (=RV. 7, 90, 3). Uvaṭa and Mahidhara, on the other hand, in their commentaries on the same verse (VS. 27, 24=RV. 7, 90, 3) interpret the
word as janair ákirṣa-pradeṣe and nirgataḥ rekah recanaṁ rekah śūnyatā yasmāt tādṛśe bahu-janākirṣa-sthāne respectively.

Roth, too, in the PW, derives the word from ni+ric and explains nirekam (acc.) as 'etwa bleibender Besitz; Eigentum' and nireka (loc.) as '(eigentlich dem bleibend; auf die Dauer; für immer.' This interpretation was considered unsatisfactory by Geldner (Ved. St., 1, 155) who therefore proposed (ibid., p. 157) the meanings '1. Subst. bevorzugter, Ehren-platz, Vorrang, Vortritt 7, 20, 8; 1, 51, 14; 8, 33, 2; 7, 18, 23; 8, 24, 3; 8, 96, 3; (2) Adj. eine bevorzugte Stellung einnehmen; bevorzugt 8, 24, 4; 7, 90, 3 dunkel.' In his Glossar however he has, following Roth, interpreted nireka as "alleiniger Besitz 8, 24, 4; Ausschließlichkeit; loc. in alleinigem Besitz 1, 51, 14; 7, 18, 23; 7, 90, 3; 8, 96, 3; ausschließlich, ganz allein 7, 20, 8; 8, 24, 3; 8, 33, 2". Similarly Oldenberg too writes (RV. Noten. I, 49): "Wie prarekā Hinausreichen, Ueberschiessen ist nirekā m. E. wörtlich etwa Hineinreichen d. h. das Stehen in engsten Zusammenhang mit Jemand, Zugehören zum intimsten Besitz Jemandes; vgl. nitya".

The above interpretations are all based on the supposed derivation of the word from the root ric with ni, and are mere guesses. None of them fits into the context in, for instance, 1, 51, 14: indro aśrāyi sudhyō nirekē and 7, 90, 3: ādha vāyūṁ niyālaṁ saścata svā utā svetum vāśudhitim nirekē; and a comparison of the passages in which this word occurs with other connected passages shows that the real meaning of the word is something quite different from those mentioned above.

In 8, 24, 4: ā nirekāṁ utā priyāṁ indra dāṛṣṭi jāṇānam, we find nirekā used as the object of ādāṛṣṭi while in the preceding verse (8, 24, 3): sā na stāvāna ā bhara rayṁ citrā-vānavatam | nirekē cīd yō harivo vāsur dādiḥ, it is said of Indra that he gives wealth in nireka.
A comparison therefore of the words that are used in RV passages as objects of the root *dr* or *dar* 'to burst open' with the words used in the locative case in connection with the word *dadi* in the passages in which that word occurs will show what is common to both groups of words and will thus guide one to the meaning of *nireka*.

Now, the words used as objects of the verb *dr* or *dar* are, besides *nireka*, the following, namely, átka, ádri, áp, úpikita, amitra, ásiya, is, útsa, (diváh) kávandha, kósa, gó, gotá, gódháyas, dásyu, dánu, dṛjñá, púr, bhúvana, rádhá, valá, vája, vrajá, šála, šáru, sámbara, sahásra, sugráthita and súkará.

The word *dadi* is used in twelve verses in nine of which it is not connected with any word in the locative case. In the remaining verses, it is connected with the locative *nireka* in 8, 24, 3 as we have seen above; and in 1, 81, 7: műde-made hi no dadi rúthá gávám jukrátah | sám gýbháya pruú satóbhahahastyā vásu śiśihi ráyá á bhara and 8, 46, 15: dadi rékñas tame dadi r vásu dadi r vájesu purukúta vájwan | nání átha, it is connected with the locatives műde-made and vájesu respectively.

It will be seen that, beside *nireka* whose meaning we are now endeavouring to determine, the word *vája* is the only one that is common to both groups; and this indicates that *nireka* is probably equivalent to *vája*.

As a matter of fact, it is necessary that one should, if one desires one’s survey to be comprehensive, include in the comparison (1) not only the words used as objects of the verb *dr* or *dar* 'to burst open,' but also those used as objects of *trh., bhid* and similar verbs, and (2) not only the words used in the locative case in connection with the word *dadi*, but also those used in that case in connection with the verbs dá, rá, etc., meaning 'to give.' It will however become manifest from the sequel that such a comprehensive comparison is unnecessary and that the limited comparison indicated above is enough to lead one to the correct meaning.
The comparison of 7, 20, 8: yās te indra priyō jānō dādāśad āsan nīreke adrivāḥ sākhā te with its parallel passages and of 7, 90, 3: ādha vāyūṁ niyūtah saśeṣa svā utā svetām vāsadhitim nīreke with its parallel passages points likewise to such equivalence and hence makes it certain that nīreka = vāja. In 7, 20, 8, Indra is exhorted to regard, in nīreka, the offerer (of oblations) as his friend, that is, to befriend the offerer (of oblations) in nīreka. The only other verses in the RV in which a similar prayer or exhortation is addressed to Indra, and words in the locative case are used in connection with sākhi, are 8, 13, 3: tām ahve vājasātaya indram bhārāya susmiyam | bhāvā nah sumne āntamaḥ sākhi evdhē; 6, 33, 4: sā tvām na indrakavābhir āti sākhi visvāyur avitā evdhē bhūḥ | svārṣātā yād dhvāyāmasi tvā yūdhyaauto nemādhitā přsū śūra; and 1, 129, 4: asmākam va indram uṣmasiṣṭāye sākhāyam visvāyum prasāham yujām vājeṣu prasāham yujām | asmākam brāhmoṭāye vā přtusu kāsu cā | nahi tvā śātruh stārata strūṣi yām visvām śātruh strūṣi yām. In the first of these verses, Indra is exhorted to befriend the suppliant in sumnu, in the second, in svārṣāti and př (note that these are synonyms of vāja), and in the third, in vāja. Compare also in this connection 4, 24, 6: kruṇy āsmāi vārivo yā itthendraya sōmam uṣatē suṇōti | sadhiścinona mānasāvivecau. tām it sākhāyam kruṇe samātsu; 8, 21, 8: vidmā sakhitvām utā śūra bhavyām ā tā vajrinn imahe | utā samasmin ā śiśīhī no vaso vāje suṣipra gomati; 3, 51, 9: aptuṛye maruta āpīr eśo 'mandau indram ānu dātivārāḥ | tēbhī sākāṁ pibatu vrtrahādaḥ sūtām sōmam dāśuṣah svē sadhāṣṭhe; and 6, 21, 8: sā tū śradhṇaṁ nūtanaya brāhmanyataḥ viṃ kārudhāyah | tvāṁ hy āpīḥ pradīvi pṛtphām sāsvad bahāthha suhāva ēṣtau and the locatives vāje, samātsu, aptuṛye and ēṣtau, (these three are synonyms of vāja), used therein.

In 7, 90, 3: ādha vāyūṁ . . . nīreke, it is said that the team (of horses) accompany Vāyu in nīreka. Compare
with this verse 7, 91, 6: yā vām satām nivāta yāḥ sahasram indravāyu viśvāvārah sācante | ābhir yātām suvidātraḥhir arvāk pātām narā prātībhṛtasya mādharah in which the word nivātaḥ and the verb sac occur, and in which Indra and Vāyu are exhorted to come to the sacrifice (this, be it noted, is one of the meanings of vāja), accompanied by the team (of horses). Compare also 7, 91, 5. ā no nivādhbhik satīnibhir adhvarām sahasriniḥbhīr uṣa yāhi yajñām | vāyo asmin sāvane mādayaṣvaḥ 7, 92, 3: praḥ yāthir yāsi dāśvāmsam ācchā nivādhbhik vāyav īśtaye durone; and 1, 135, 7: udi vāyo sasatō yāhi sāsvato yātra grāvā vādati tātra gacchalam grhām indrāṣ ca gacchalam | vi sūnāta dādrēse riyate ghrāmā pūrṇāyā nivātā yātho adhvarām indrāṣ ca yātho adhvarām in which Vāyu is prayed to come with his team to the yajñā or adhvarā (which also is a synonym of vāja).

All this makes it certain and places it beyond doubt that nirekā is equivalent to vāja. And hence it becomes evident that this word is derived, not from ni+riec, but from ni+ri or ri 'to run' (ri gataḥ; ri gati-reṣaṇayok) by the addition of the suffix ka²; compare ślōka (from

² This verb, ri or ri with ni, is used in the sense of running in 5, 86, 4.: ni yē riṇānty ējusā viṭhā gāva nā durkharaḥ "Who (sc. Maruts) run impetuously with force like bulls difficult to restrain." Grassmann in his Wörterbuch explains durkharaḥ as 'schlechtes Joch habend,' and this explanation is adopted by Ludwig who translates, (no. 690) durkhara gāvaḥ as 'wie schwer an die stange zu gewöhnende rinder.' There seems to me no doubt however that durkhār is, like durdharā and durdharā, derived from the root dhr or dhah 'to hold' and means, like those words, 'difficult to hold back or check.' Compare 5, 87, 9: yuṃ tāsya prācetasasā syātā durkhārāvā viddāh in which the epithet durdharaḥ is applied to the Maruts and 5, 56, 3: durdhrā gatāt ira bhīmayāḥ where the rush of the Maruts is compared to that of an impetuous bull. Compare also Grassmann's translation, 'Die niederstürmen mit Gewalt wie ungezähmte Stiere wild.'

According to Hemacandra's Anekārthamālā and the Medini (see the PW s. v.), durdharā is a synonym of rṣabha. The
śru) and (su) méka (from mi). nirēka thus denotes, like its equivalent vāja which is derived from vaj ‘to go’ (vaja gatau), strength, quickness, race, booty, prize, battle, sacrifice, etc. (see PW and Grassmann s. v. vāja); and I shall now show that these meanings fit well into the context in all the verses in which the word occurs.

8, 24, 4: ā nirēkām utā priyām
    indra dārsi jāvanām |
    dhrṣatā dhrṣno stāvamāṇa ā bhara ||

“Thou, O Indra, also cuttest open (the receptacle of, and makest accessible) for people, the dear wealth. O thou valiant one, bring (us wealth) boldly, being praised.” Regarding the expression nirēkām ādārsi, compare 2, 12, 15: yāḥ sunvate pācate duhrā ā cid vājam dārṣiṃ sā klāsi satyāḥ; 4, 16, 8: sā no netā vājam ā dārsi bhūrim gotrā vujām angirobhīr ghnānāh; and specially, 8, 33, 3: kāṇvebhir dhrṣṇav ā dhrṣūd vājam dārsi sahasrinām; and 8, 45, 40-41: bhindhi vāsvā āpa deviṣāḥ pari baddho jahi mṛdāh | vāsu spārham tād ā bhara || yād viśāv indra yāt shrīrē yāt pārṣaṇe pārābhītaṃ vāsu spārham ādām ā bhara all addressed to Indra, and also 9, 68, 7: āvya vārebhir utā devahūtiḥbhir nībhīr yatō vājam ā dārsi sātāye addressed to Soma, and 10, 69, 3: sā revāc choca sā gīro ṣuṣasva sā vājam dārsi sā ihā śravō dhāḥ addressed to Agni. And regarding the phrase priyām nirēkām, compare the expressions priyām vāsu, spārham vāsu, kāmyam vāsu, vāmām vāsu, etc. (for references, see Grassmann under these vocables).

expression dūrdhure gāsvah is accordingly equivalent to vṛabhāh. Compare 5, 56, 3 cited above and also 10, 103, 1: āsāh śīlāne vṛabhā ud bhāmāḥ in which the bull is mentioned as upamāna in respect of impetuous rush.

The verb vi or ri, without the prefix ni, is used with the sense of running in 5, 58, 6; kṣādanta āde riṇaṭe vāmāḥ; 1, 85, 3: vārtnyāni cām ānu riṇate gṛhāṃ and other verses; see Grassmann s. v.
1, 51, 14: indra aśrāyi sudhyō nirekā
pajrēsa stōma dūryo nā yūpah |
aścayār gavyā rathayār vasyyār
indra id rāyāh ksayati prayanā ||

"Indra has been raised high (i.e., highly praised or glorified) in the sacrifice of the pious (sacrificer), and the hymn that longs for horses, cows, chariots, and wealth, has been raised high among the Pajras, like the door post. Indra alone rules over wealth and is (its) bestower." In pāda a, aśrāyi has been translated by Geldner (RV. Ueber., I, 58) as 'gegeben', which seems to me to be incorrect. Compare 6, 11, 5: aśrāyi yajñāh sūrye nā cākṣuḥ 'the sacrifice has been raised high as the eye to the sun'; 5, 1, 12: gāvishṭhoro nāmasā stōmam agnaū ... asreṣṭ 'Gāvishṭhira, has, with adoration, raised high the hymn for Agni'; 5, 28, 1: sāmīdho agnīr divi sāvīr asreṣṭ 'Agni, kindled, has raised high his light in the sky'; 4, 6, 2: utṛdhvān bhāṇum savātī devō asreṣṭ 'God Savitṛ has raised high his ray'; and 1, 10, 1: gāyanti tvā gāyatriṇāḥ 'rearty arkām arkiṇāḥ | brahmāṇas tvā satakrata ād vaṁśām ēva yemire 'The singers besing thee, the chanters chant chants; the priests, O thou that art hundred-fold wise, have raised thee high like a pole.' The last-cited verse, it may be observed, indicates that the comparison dūryo nā yūpah in pāda b is to be understood of indraḥ also in pāda a.

Pāda b is somewhat cryptic. It is translated by Geldner (RV. Ueber.) as 'wie ein Türpfosten ist das Preislied bei den Pajras'; and this is explained by him as "Das Loblied hält so fest wie der Türpfosten. Dasselbe Bild in 8, 23, 24: stōmebhīḥ sthūrayāpavāt". But there seems to be no doubt that in this verse, the word sthūrayāpā is, like the word vyāśva in the preceding verse, jyeṣṭhābhīṃ vyāśvavāt, a proper name (see Grassmann s. v., PW s. v., and Sāyaṇa) and that it has nothing to do with a 'stout post.' The meaning of 8, 23, 24 is, "Jetzt singe dem gewaltigen mit Lied nach
Sthūrayūpa's Art as given by Grassmann (RV. Ueber.). I believe therefore that the verb aśrāyi in pāda a is the predicate of stōma and yūpa also in pāda b (this is the opinion of Oldenberg also; see RV. Noten, 1) and that the tertium comparationis is 'raising high' or (uc) chrayana. Compare 3, 8, 2-3: uc chrayasva mahatē saṅbhagāya || uc chrayasva vanaspate vārśman pṛthivyā ādhi addressed to the sacrificial post (yūpa); compare likewise the expressions ārdhvās tiṣṭhāh, tasthivāmsah, un nayanti, unniyāmānāh, śrāyamānāh, etc., used of this post in that hymn and also the other verses referred to on p. 102 of Oldenberg's Vedaforshung and sthūnārājaṃ uchrayati in Śaṅkh. GS. 3, 2, 8 (Śaṇāṇa, it may be observed explains durvo yūpah in 1, 51, 14 as dvāri nikhatā sthūnā). Regarding the expression stōmo aśrāyi, compare 3, 14, 2: āyāmi te nāma-uktīṁ jūṣvā; 1, 153, 2: prāsturī vāṁ dhāma nā prāyuktir āyāmi mitravarunā suṣvaktih; 10, 50, 6: yajñō māntro brāhmōdyataṁ vācaḥ; 1, 80, 9: indraya brāhmōdyatam; and 1, 190, 3: āpastutiṁ nāmasa ādyatim ca ślokanī yaṁsat savitēva prā bāhū which all refer to hymns 'being raised high'; compare also 7, 83, 3: indrāvarunā divi ghōṣa āruhit.

The words aśvayūḥ, etc., are, according to Śaṇāṇa, Grassmann and Ludwig, attributes of Indra. This opinion seems to me to be untenable; for it is difficult to conceive of Indra that he is 'longing for horses, cows, chariots and wealth.' I therefore agree with Geldner (op. cit.) in thinking that they are the attributes of stōmaḥ in pāda b. Compare 7, 67, 5: prācim u devāśvinā dhīyan mē nṛdrhām sātāye kṛtaṁ vasūyām and 1, 62, 11: vasūyāva matāya dasma daṇḍanuḥ in which the epithet vasūyu is applied to mati or hymn; compare also 8, 78, 9: tvām id yavayūr nāmo kāmo gavyūr hiranyayūh | tvāṁ aśvayūr ēśate.

8, 96, 3: indrasya vājra āyasā nimiśa

indrasya bāhūr bhūyiṣṭham ējāh |
"In Indra is attached the iron Vajra (thunderbolt); in Indra's two arms is the greatest strength; in Indra's head are insights. In the sacrifice, there run remarkable (praises or offerings) into (his) near mouth." With regard to pādas a, b, c, compare 1, 55, 8: āprakṣitāṁ vāsu bībhāṣī hāstayaḥ aṣāṭham sāhas tānvi śrutīḥ dādhe | āvartāso 'vatāso nā kartābhisa tānuṣu te krātava indra bhūrayah. "In thy hands, thou carriest inexhaustible wealth. The famed one bore invincible strength in his body. In thy body, O Indra, are many insights, concealed, like wells hidden by the makers", and 2, 16, 2: yāsmād indrād bhṛhatāh kim ca nām rtē visvany asmin sambhṛttādhī viryā | jatāre sūman tānuś sāho māho hāste vājraṁ bhāratī śīrṣāṁ krātum "Without whom, the great Indra, nothing (happens), in him all mights are gathered. In his belly, he bears Soma, in his body, great strength, in his hand, the thunderbolt, in his head, insight."

The sense of pāda d is obscure. The Padapātha reads śrutīyaḥ here (as it does in 2, 2, 7: durō nā vajam śrutīyaḥ āpā vṛdhi and 10, 111, 3: indraḥ kīla śrutīyaḥ asya veda) for which Grassmann (s. v. śrutyaḥ) proposes śrutyaḥ, a suggestion which I have adopted in my above translation. Sāyaṇa explains the pāda as: āsanāsyate ca vaiṇi karmāṇi yuddhārthaṁ vājino gajān savāhavatetyādini bhavanti | kim ca śrutyaṁ samgrāmāya nirggacchato 'nusātata indrasya vākya-śravanārthaṁ sarva upajyino bhṛtyā upāke 'nīka eṣanta ayam ēndro 'smān kutra kutra kārya niyokṣyaity ētena manasaḥ tadaṅtike samānaṁ āgacchanti; and Oldenberg observes (RV. Noten, II): "śrutyaḥ: man erwartet zunächst Nom.; in der Tat śrutyaḥ nicht unwahrscheinlich (vgl. Gr, WB; zu II, 2, 7; X, 111, 3): "zu seinem Mund (Lok. des Ziels) streben śr" (Hören); d. h. an seinem Mund hängt Hören und Gehorchen des Andern. Doch kann auch śrutyaḥ (Pp) richtig sein; die krātu in seinem Haupt (c) strebt auf seinem Munde fort
um Gehör zu finden (so Ludw.), oder: 'nach seinem Munde drängen sich (alle) um . . zu Hören' (Geldner Rel. Lesebuch, 79)." These explanations seem to me to be unsatisfactory, and the more so, as there is nothing parallel to the ideas contained in them in any other verse of the RV. The word śrutiya is used as an epithet of brahman, hymn, in 1, 165, 11: āmandau mā marutah stōmo ātra yān me narāḥ śrūtyam brāhma cakra; and the verb is found used with mati, hymn, in 5, 67, 5: tāt sū vām ēṣate matiḥ. Compare with this 6, 47, 14: āva tve indra pravāto vārvir giro brāhmaṇi nīyuto dhavante 'in thee, O Indra, run hymns and praises in teams (i.e., many hymns of praise) as (swiftly as) the current down an incline,' and also 6, 36, 3: samudrām nā śindhava uktāśuṣmā uruvyācasam giro ā viśantī; 1, 176, 2: tāsminv ā vēṣayā giro yā ēkaś carṣāṇīvām which refer to hymns running into or 'entering into' Indra. This, presumably, is through the mouth; and hence it is probable that śrutiyaḥ refers to girah and that the meaning of the pada is, as given above, 'the remarkable praises run into (his) near mouth.' Regarding the expression upākā āśān, compare the analogous expression upākāyor hāstayoh in 1, 81, 4: śrīvā rśvā upākāyor ni śīrpi hārīvān dadhe hāstayor vājram āyasāṁ.

At the same time, it must be observed that Grassmann's suggestion (l.c.), too, that śrutiyaḥ refers to sōmah, is not improbable. Compare 3, 46, 4: īndram sōmaśaḥ pradīvi sūlasāh samudrāṁ nā srauṣṭa ā viśantī 'into Indra enter at all times the Soma juices that have been expressed as rivers into the ocean'; 9, 85, 7: īndram viśantī madirāsa indavah; 9, 97, 36: īndram ā viṣa bhūtā ráṣena; 9, 2, 1: īndram āndō vēṣā viṣa; 9, 108, 16: īndrasya kārdi somadhānam ā viṣa samudrāṁ ēva śindhavah; and 9, 66, 15: īndrasya jāthāre viṣa in which the Soma juice is said to enter into Indra, presumably through the mouth. Compare also 7, 15, 1: upasādyaya māḥuṣaya āṣyē jukulā haviḥ; 7, 102, 3: tāsma ēd āṣyē havir juhōtā
mādhūmuttamām; 10, 91, 3: āhāvy agne havīr āsyē te; and 4, 49, 1: idām vām āsyē havīh priyām īndrā-brhaspati in which the word havīh is used in connection with āsyē, 'in the mouth.' Hence it is not improbable that srūtyāh denotes 'remarkable offerings (of Soma or oblations).'

The sense of the pāda remains unchanged even if one agrees with the Padapātha that the word used in it is srūtyai and not srūtyāh. The meaning of srūtyai is 'so that it is heard of; i.e., as is well-known'; and we have still to supply as the subject of ēsanta the word girāh or sōmāh or havīṁśi. The meaning of the pāda would thus be, the 'hymns (or offerings) run, as is well-known, into (his) near mouth in the sacrifice.'

7, 18, 23: cātvāro mā pājayanāsya dānāh
smūdiśtayah kṛṣanino nirekē |
pyrāso mā prthiviśtāh sudāsas
tokām tokāya śrāvase vahanti ||

This will be explained in the next article on smūdiśti. Regarding nirekē, compare 8, 4, 19: sthūrām rādhāh
śatāsvah kuraṅgāsya diviśtuśu 'great is the gift, comprising hundred horses, of Kuranga in the sacrifices.'

7, 20, 8: yās ta īndra priyō jāno dādāsad
āsan nirekē adrivah sākhā te |
vayām te asyām sumatau cāniṁśṭāh
syāma vārūthe āghnato nṛpitaun ||

"The dear one, O Indra, who makes offerings to thee, may he, O thou with the thunderbolt, be thy friend in battle (i.e., when he is fighting, be thou his friend and aid him). May we be most acceptable in this thy favour, in the shelter, in the protection, of thee that art gracious.' With regard to pāda b, compare 6, 33, 4; 4, 24, 6; 1, 129, 4; 3, 51, 9; and 6, 21, 8 cited above (p. 226).

7, 90, 3: rāyē nū yāṁ jajñātū rōdasimē
rāyē devi dhīśāṇā dhāti devām |
ādha vāyūṁ nīyūtāḥ saścata svā
utā śvetāṁ vāsudhitim nirekē ||
"Whom these bright Heaven and Earth bore for prosperity, him, the god, the goddess Dhiṣanā raises high (i.e., glorifies) for prosperity. And then the own teams of Vāyu accompanied the white one, who bestows wealth, to the sacrifice." Compare 7, 91, 6; 7, 91, 5; 7, 92, 3; and 1, 135, 7 cited above (p. 227).

8, 24, 3: sa na sāvāna ā bhara
rayin ċitrāśravastamam
nirekā cid yō harivo vāsur dadih

"Bring to us, being praised, wealth that is most wonderful and renowned, O thou with bay horses, that bestowest wealth even in sacrifice." Compare 1, 81, 7 and 8, 46, 15 cited above (p. 225).

vāsuh here, I conceive, stands for vāsu; see p. 107 above.

8, 33, 2: svāranti tvā sutē nāro
vāso nirekā uktinah
kadā sultān āśrānā oka ā gama
indra svābdīva vāṁsagah

"O thou bright one, when (the Soma juice) is expressed, the men that are reciting praises, call to thee in the sacrifice. When wilt thou, O Indra, thirsting for the Soma juice, come to the house (i.e., the sacrificial place), as (swiftly as) a roaring bull (to a pool of water)"? Regarding the simile in pada d, compare 1, 130, 2: pība sōmaṁ indra suvānām ādrihiḥ kōṣena siktām avatām
nā vāṁsagas tāṣānāna nā vāṁsagah; 5, 36, 1: sa ā
gamad indro yō vāsūnām ākhetad dātuṁ dāmano rayinām

dhanavacarō nā vāṁsagas tṛṣāṇās cakamānāḥ pībatu
dugdhām aṁśūn and also 8, 4, 3: yāthā gaurō apā
kṛtān tṛṣyam āty avēriṇam | āpītev eōh prapitē tūyam
ā gahi kāṁveṣu sū sācā pība.
§ 13

śmāddiṣṭi.

This is a word that occurs in four passages of the RV only; it is neither mentioned nor explained in the Nighantu and Nirukta. Sāyaṇa gives four different explanations of it,—bhadraśākya, praśustadarśana, praśastātisarjanaraddhādānāugayuktā, and kalyāṇādeśin. Roth explains it as ‘geschult, dressiert, eingeübt’ in the PW, and Grassmann as ‘mit Lenkung versehen. 1) gut lenkend; 2) gut zu lenken’. Ludwig, in his RV. Ueber., has interpreted it differently as ‘die glück herbringen’; ‘deine weisung geht hieher (=du selbst unabhängig mit herrschaft über uns)’; ‘mir hier bestimmte’ and ‘hieher die weisung habende.’ Geldner, in his Glossar, gives the meanings “1) dessen Weisungen gleich sind, gerecht 3, 45, 52; 2) gleichmässig geschult,—eingelernt 6, 63, 9; 7, 18, 23; 10, 62, 10.” In his RV. Ueber., however, he translates the word in 3, 45, 5 as ‘gleichmässig zuteilend’ and gives the following note: “śmāddiṣṭi sonst ein technischer Ausdruck der Dānastuti’s (6, 63, 9; 7, 18, 23; 10, 62, 10). Hier wohl in etwas anderem Sinn. diṣṭi ist im RV unbelegt und śmāt auch sicher nicht bestimmt. Sāy.: bhadrāśākya in dem er śmāt im Sinn von sumāt nimmt.” Oldenberg, on the other hand, observes: (RV. Noten, I, 251): “śmāddiṣṭi mir dunkel. Es findet sich sonst (6, 63, 9; 7, 18, 23; 10, 62, 10) von geschenkten Sklaven, Rossen, Stieren (?) in Dānastutis. In Bezug auf eine Schenkung heisst es V, 36, 6: yō rōhitau vājīna vājīnīvān trīṭiḥ sataik śacamāṇāv aḍiṣṭa; gibt dies aḍiṣṭa, wenn es von diṣ kommt, den Schlüssel zu śmāddiṣṭi? diṣ wäre offenbar "zuweisen"; śmāddiṣṭi hiesse etwa "begleitet von (einem Akt der) Zuweisung."

1 He also urges against Geldner’s explanations (in Glossar) the criticisms (1) that they are not in accord with the meaning of śmat, and (2) that the two proposed meanings are separated by too wide a gulf.
Ein solches Wort lässt sich von Geschenke brauchen, aber auch—and das müsste hier angenommen werden—vom Schenken, der, wo er auftritt, von Taten der Freigebigkeit begleitet ist."

It is plain from the above that Geldner and Oldenberg, Sāyāṇa and Ludwig, are at sea regarding the meaning of the word; and as for the meanings proposed by Roth and Grassmann, it can be readily seen that they do not fit well into the context in all the four passages and that they are therefore incorrect.

The word smāḍḍīṇī is a bhāuvrīhī compound composed of smāt (or smad) and diṣṭi. This latter word diṣṭi, though it does not (as observed by Geldner) occur elsewhere in the RV, is used frequently in later literature where it has the sense of ‘fate, fortune, good fortune’; see Apte. The former word smāt is found used in the RV only; it occurs, uncompounded, in thirteen passages, and compounded with abhisū, ibha, iṣṭa, udhas, puramālī and rātīṣāc in one passage each, and with diṣṭi, in four passages. In these four passages, Sāyāṇa, as we have already seen, explains smāt as praśasta, bhūdra, or kalyāṇa. Likewise, in ten of the remaining passages too, (1, 51, 15; 5, 41, 15; 5, 41, 19; 5, 87, 8; 7, 3, 8; 8, 18, 4; 8, 20, 18; 8, 25, 24; 8, 26, 19; 8, 28, 2) he declares it to be a synonym of, or explains it as, su-, praśasta or sōhāna. In explaining 1, 186, 6, he writes: smāt sahārthe praśasto vā vartate | atra praśamsāyam; and he regards it as the equivalent of saha in 8, 186, 8 and 8, 34, 6 and of saha or praśasta in 7, 87, 3. In 1, 100, 13, he explains it as bhṛṣam, in 2, 4, 9 as ati-prabhūtam, in 10, 61, 8, as asmattah, and in 1, 73, 6 as nitya (smac-chabdo nitya-sabda-samānārthah); in 10, 42, 4 he regards smadibha as a proper name.

The meanings ati-prabhūta, bhṛṣa, nitya and asmattah seem to have been invented by Sāyāṇa for the occasion and need not be considered seriously. The meanings
śobhana (pratavata, sv-) and saha, on the other hand, belong to a different category; and in fact, it is the opinion of Roth (PW), Grassmann, Wackernagel (Ai. Gr. II. 1.p.287), Macdonell (Ved. Gr. p. 424), Oldenberg (RV. Note II, p. 7) and other European exegetists that śmaṭ is a synonym of saha, while, for my part, I am inclined to prefer the meaning śobhana. See below.

As far as the compound word śmaḍḍṛṣṭi is concerned, its meaning remains the same whether one regards śmaṭ as the equivalent of saha or of śobhana. In the former case, the word means 'accompanied by good luck,' and in the latter case, 'having good luck.' In either case, therefore, the word śmaḍḍṛṣṭi means 'with good luck; having good luck.'

The good luck that is referred to here is that caused, or brought, by auspicious marks; for it is the belief of the Indian Aryans that certain marks on the body, borne by men, women, horses, dogs, cocks, etc., bring good or bad luck to the possessor. Such belief, for instance, is alluded to in Āśvalāyana's words (GS. 1, 5, 3): buddhi-rūpa-sīla-lakṣaṇa-sampannām arogām upa-yaccheta which enjoin that the girl one marries must have lakṣaṇāni or auspicious marks on her body. A similar injunction is contained in Yajñavalkyasūtra 1,52: avipālata-brahmacaryo lakṣaṇyāṁ striyām utvahe; while Śāṅkh.

GS. 1, 5: kumāryai pāṇiṁ grhniyāt | yā lakṣaṇa-sam-
pannā syāt | yasyā abhyātmām aṅgāṁ sāyuh samāh keśāṁh | āvarāh api yasyai syāṭām pradakṣīṇau griva-
yāṁ | sād-virāṇ janayīyatiḥ vidyāt specifies some of the auspicious marks and Manu (3, 8-10): nālominām nātīcio-
mām ... na pīṅgalām hamsa-vāraṇa-gāmintaṁ tanuloma-
kaśa-dāsaṇāṁ mrdevaṅgim describes some of the inauspi-
cious as also auspicious marks of a girl.

AV. 1, 18: nir lakṣmyām lalāmyām
nir āvatiṁ suvāmasyā |
ātha yā bhudrā tāni naḥ
praśāya ārātim (for saṁ ?) nayāmasi ||
nir āraunī savītā sāviṣat padār
nir hāṣtayor vāruno mitrō aryanā ||
nir aṣmāḥkyam ānumati vārāṇā
prēmāṁ devā asāviṣuk saubhagāya ||
yit ta ātmāṁ tvāvāṁ gharāṁ āstī
yād vā kṣeṣu pracātēsane vā ||
sārvāṁ tād vācā 'pa haunno vayāṁ
devās tvā savītā sūdayatu ||
ṛṣyapadīṁ vṛṣadātīṁ
gośedham vidhamāṁ utā ||
vilīḍhyam lalāmyam
lā aṣmāṁ nāsāyāmasi || 2

is a charm against unlucky marks: the gods Savitṛ, Varuṇa, Mitra, Aryaman and Anumati are implored to remove, i.e., to render innocuous, the evil marks (in a woman's body according to Kauśīka-sūtra 42, 19: nir lakṣmyam iti pāpa-lakṣanāyā mukham uḍātār aṁrecaṁ daksīṇat kESA-stuKāt) and to confer bhadrāni and sauḥ-
gam (i.e., auspicious marks) on her. Similarly, Ap.MB.
1, 1, 3: ābrāṭṛghṇīṁ varuṇāpatisghṇīṁ bṛhaspate
indrāpaturghṇīṁ lakṣmyāṁ tāṁ asvā paśītā svavā refers
to marks that presage good to brothers, husband and
sons, and ibid. 1, 10, 3: yā tvāṁ paṭighnī tānūḥ praśā-

2 This hymn is translated thus by Whitney (AV. Translation, p. 19):—

"Out we drive the pallid sign, out the niggard; then whatever
things are excellent, those we lead together for our progeny.
Savitṛ has driven out the trouble in her feet; out have Varuṇa,
Mitra, Aryaman [driven] [that] in her hands; out hath Ammati,
bestowing upon us; the gods have driven this woman forward unto
good fortune. Whatever in thy self, in thy body, is frightful, or
what in hair or in mien—all that do we smite away with [our]
words; let god Savitṛ advance thee. The antelope-footed, the
bull-toothed, the kine-repelling, the out-blowing, the licked-out, the
pallid—these we make disappear from us."

Geldner's view (Fed. Sl., 1, 314 ff.) that the whole hymn is
concerned with the domestic cat seems to me untenable.
ghñi pāṅghñi laṅkṣmigni jāraṅgnim āsyā tāṁ kṛṣṇi
refers to the body, i.e., without doubt, to the body marks,
that forebode destruction and death of husband, children,
cattle and wealth. Similarly, there is no doubt that
the expressions āpatīghnī and sīvā paśūbhyaḥ in RV.
10, 85, 14: āgḥora-ākṣur āpatīghny edhi sīvā paśūbhyaḥ
sumaññāḥ suvārcaḥ have the same meaning as the words
āpatīghnī, etc., have in Ap. MB. 1, 1, 3 cited above and
refer to bodily marks that presage good to husband and
cattle.

A detailed description of such bodily marks and of
their effects is given in Agnipuraṇa, Garudapurāṇa,
Bṛhad-saṁhitā and other such works. In the last-mentioned
book, ch. 69 deals with kanyālakṣana, and Varāha-
mihira observes in verse 1, after enumerating some
auspicious marks, that the person who marries the girl
with such marks would become king (tām udvahet yādi
bhūvo 'dhepatītvan ičcet), and in verse 3, that the marks
described therein bring the possessor much wealth
(vipulāṁ śriyam ādadhāti). The commentator Bhāṭotpala
too cites in the course of his commentary on the 3rd and
4th verses, the following observations of Samudra:
ubhī-devaḥ suguptasya yasyāḥ sā dhanā-bhāgini
jagha-nam vipulām yasyāḥ susparśam vamavajjatam
suvārṇa-bharauair yuktā sā bhaved vajya-bhāgini. Similarly,
Varāhamihira observes in ibid, 61.1-2, with reference to
some auspicious marks of the dog and the bitch: yasya
syāt sa karoti paṅgar acirāt puṣṭāṁ śriyam śvā grhe
and yā sā rāṣṭram kukkuri pataḥ puṣṭā (i.e., the owner of such
bitch becomes the ruler of a kingdom), and in 62.3, with
reference to a hen having auspicious marks: sā dātā
cucīrān mahikṣitāṁ śri-yuṣo-vijaya-virya-sampadāḥ. In
ibid. 63.2, he describes some auspicious marks of
tortoises and remarks of a tortoise having such, that it
causes the expansion of the kingdom (so 'pi urpāṇiṁ
raṣṭra-ācārddhyat) and Bhāṭotpala cites, in his com-
mentary on 63.3, the verse: śrī-putra-maṅḍitaṁ vīdyaṁ
kūrṇam vāṣṭra-vivardhanaṁ. In *ibid.* 64.9, Varāhamihira, after describing four kinds of well-favoured goats, writes,

*te catvārak śrīyāḥ putrā nālakṣṇike vasanti te*; and in 60.18 observes of a bull with auspicious marks that he brings wealth to his owner (*svāmin am acirāt kurute patiṁ lakṣmyāh*).

*smāḍḍiṣṭi* thus primarily signifies ‘possessing auspicious marks that bring to the possessor good luck (i.e., śrī, yaśaḥ, vijaya, virya, rāṣya, strī, putra, buddhi, etc., as described above).’ Since however the possession of auspicious marks makes for beauty also, the word has the secondary sense of ‘handsome, beautiful.’ It is a synonym of the words bhudra, kalyāṇa, mangala, sōbana, (cf. Amara-kośa 133: bhudrāṃ kalyāṇam mangalam śubham), sūbhaga and sūbhāga* all which mean ‘having good luck; handsome, beautiful.’

I shall now show that the above-mentioned two meanings fit well into the context in all the passages in which *smāḍḍiṣti* occurs.

3. 45, 5: svayūr iudra svarāl asi

*smāḍḍiṣṭih svāyaśastaraḥ |
sā vāvrddhāna bājasā punaṣṭuta
bhāvā nah suṣravastamaḥ ||

‘Thou, O Indra, goest wherever thou listest; thou art sovereign, handsome and very famous. O thou that art much praised, be our best hearer, growing in strength.’ The word *svayūh* in pāda a is obscure. If one interprets it in the manner of aśvayū, vasūyū, rathayū, etc., the meaning would be, ‘eager for one’s own self,’ which is not very intelligible. The word occurs again in

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*bhāga* means also ‘luck, fortune’; see Apte and compare the words *bhāgya* and *bhāgadheya*. There is thus no doubt that *sūbhāga* signifies ‘having good luck; handsome’ in the RV verses in which it is used and that Grassmann is wrong in explaining it as ‘schönen Antheil, schönes Gut besitzend’ in his *Wörterbuch*.
2, 4, 7: sā yō ay āsthād abbā dākṣad uṛein paśūr naitī svayūṁ āgapāh where it is said of Agni that he spreads himself on the earth, burning, and that he is svayū, like a cow without a cowherd. svayū seems to denote here, ‘one who goes wherever one lists’ and I have hence so explained it in 3, 45, 5 also.

svāyāṣṭara—sūyāṣṭara (see p. 44) and not ‘selbstbewusst’ as Geldner translates in his RV. Ueber. smāddiṣṭi—having auspicious marks, handsome; compare the epithets bhadrā and susamāṇḍ that are applied to Indra in 1, 82, 3: susamāṇḍam tvā vayāṁ māghavan vandīṣmāhi and 1, 132, 2: āhann indro yātā āyā īdē śṛṇvā-śṛṇnopavāyaḥ | asmṛtrā te sadhiryāḥ santu rātāyo bhadrā bhadrāṣya rālāyaḥ.

6, 63, 9: utā ma pṛjē pūrayasya rāghvī
tumīśkē satān peruṅe ca pākvā |
sāndō daḍ dīraṇīnaḥ smāddiṣṭin
dāśa vāsāso abhiṣāca rṣvān ||

"And [were given] to me two swift mares by Puraya, a hundred by Sumiṣṭha, and cooked foods by Peruka. Sāndā gave ten oxen, big, obedient (?), having auspicious marks, and adorned with gold ornaments." Regarding the auspicious marks of oxen, see ch. 60 of Brhat-samhitā; and regarding the gift of oxen decked with golden ornaments, compare Mahābhārata 1, 216, 7: [Pāṇḍubhyāḥ prāhīṇod dharīḥ] dāntān sauvarnaiḥ sūbhraiḥ paṭṭair alamuktiṁ.

7, 18, 23: cacatvāro mā pājavanāṣya dānāḥ
smāddiṣṭayāḥ kṛṣanino niśekē |
rītāso mā prthiviṣṭāḥ sudāsas
tokāṁ tokāya śrāvasa vahauti ||

"The four fleet horses, decked with golden ornaments and having auspicious marks, given to me by Sudās, son of Pijavana, in the sacrifice, being on the earth, carry me (and my) offspring to offspring and
renowned." Regarding the auspicious marks of horses, see ch. 65 of Brhat-samhitā. μίκες = vājra, in the sacrifice.

The import of the second hemistich is not clear and the word prthiviṣṭhāḥ in pada c is perplexing. Geldner, in his Glossar, gives the word as prthiviṣṭhā (though the Samhitā and Padapātha both have "ṭḥāk) 'auf der Erde stehend' but does not indicate with what word it is to be construed. Ludwig regards it as an irregular genitive singular referring to Sudās, who, according to him, stays on the earth 'ausz hochachtung'. It seems plain that the word is an epithet of ṁjřāsah or horses, and I have so explained it in my above translation. I cannot see, however, any force in the word, and I am inclined to believe that the opposite of prthiviṣṭhāḥ, namely, diviṣṭhāḥ, would be much more appropriate here; compare the expression divi dhāvamānam used of a horse in Kaurayāna's Dānastuti of Medhyatithi Kāṇva in 8, 3, 21: yāṁ me dur indro marūtaḥ pākasthamā kaurayānaḥ | viśveśam tu|mā śōbhīṣṭham ṛpēva divi dhāvamānam.

Regarding the words mā . . . tokam in this hemistich, I have followed Geldner (Kommentar) in understanding it as 'me (and my) offspring'. Sāyaṇa, however, regards tokam as an attribute of mā (tokam putravat pālaniyam mām vasīṣṭham); and similarly Oldenberg too (RV. Noten, II, p. 23) suggests the explanation, "(meich) der ich (selbst) das kind (eines berühmten, ähnlich erfolgrei-

chern Vaters) bin."

10, 62, 10: utā dāśa parivīṣe
   smādiṣṭi goparīṇasa |
   yādus turvā ca māmahe ||

"And Yadu and Turva gave me for my service two handsome slaves, supplemented by cows (i.e., in addition to cows)." Regarding the gift of slaves, compare, 8, 56, 3: satāṁ me gardabhānāṁ satāṁ āuruṇātināṁ | satāṁ dasāṁ ātī śrājāḥ and also the following verses:

. . . . . . tādā rājā Yudhīśṭhirah ||
   eko ratho vāraṇa eka eva
in Jaiminiyaśvamedha (64,46-48; p. 152a) which describe the gifts made by King Yudhisṭhira to the priests who officiated in his aśvamedha sacrifice.

With reference to the word smāt, I have already observed on p. 237 above that it is the opinion of Śaṅkara (on 1, 186, 6-8; 7, 87, 3), Roth, Grassmann, Oldenberg and other exegetists that it is the equivalent of saha, a meaning, which, it must be acknowledged, fits fairly satisfactorily into the context in all the verses in which the word occurs. I have also observed that Śaṅkara (on 1, 51, 15; 5, 41, 15; etc.) has explained the word as the equivalent of su-, praśasta, śobhana, kalyāṇa or bhadra and that, for my part, I am inclined to believe that this is the real meaning of the word. The reasons for such belief are as follow:

1. It is the opinion of Śaṅkara, given expression to in the course of his commentary on 2, 4, 9 (smaṭ sumad aṭi-prabhūtam), 8, 26, 19 (smaṭ sumat śobhanam), 8, 25, 24 (smaṭ sumad ukāra-lopaś chāndasaḥ) and 8, 28, 2 (smaṭ sumat śobhanā) that smaṭ is identical with sumat. A like opinion is expressed by Roth, too, who writes (PW; s.v. sumat) "Wir halten es für eine andere Aussprache von smat"; and similarly Oldenberg, too, observes (RV. Noten, I, p. 76): "Dass Identität von sumat und smat aufzugeben ist (Geldner, Ved. Stud. 2, 190; Bartholomae BB, 17, 115), bezweifle ich. Der Gebrauch beider Worte zeigt zu auffallende Gleichartigkeit," and draws attention to the similar formation of the compounds sumādṛtha and smaṭ-Marśisu, and of the sentences sidatāṃ sumat and
This opinion seems to me to be justified and I agree with the above-named savants that smat is identical with sumat.

This word sumat, too, it is true, is explained by Roth, Grassmann, Oldenberg, and other exegetists as the equivalent of saha. But Geldner has, in his short article on this word in *Ved. St.* 2, p. 190, pointed out that Sayana interprets it as sobhana or kalyana in his commentary on 2, 36, 3; 3, 3, 9; 8, 45, 39; 87, 4; and 10, 32, 3, and expressed the opinion that sumat can be best explained as sobhana. It is his belief that this word is derived from su with the suffix mat and means 'schön;' and in support of such conclusion, he points to the parallelism of sumadratha, used in 3, 3, 9 and 8, 45, 39 of Agni and hari with suratha used likewise of Agni and hari in 4, 2, 4 and 7, 36, 4.

This parallelism is by itself significant enough; but in addition we find the word bhadrā-jānayah in 5, 61, 4 is parallel to sumat-jāni that occurs in 1, 156, 2 and bhadrā-vrata in 10, 47, 5 to sumad-gaṇa which occurs in 2, 36, 3; and the word sumad-amśu too, applied to a mare in 1, 100, 6 seems to be parallel to sutuka and svāc that are applied to horses in 10, 3, 7 and 7, 36, 16. Hence there does not seem to be any doubt that sumat is, as said by Geldner, equivalent to sobhana, kalyana or bhadra; and I shall show presently that this meaning fits well into the context in all the passages in which the word occurs. Since however smat is identical with sumat, it follows that smat too signifies kalyana, sobhana or bhadra.

2. A like conclusion is pointed to by the parallelism of some compounds beginning with smat also. To the

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*The other explanations proposed for this word which is enumerated in the *Nighantu* (4,3) are:—srayam (Yāska in *Nirukta* 6, 22, 3; Durga and Devarāja); srayam or svatāh (Śāyana on RV. 1, 142, 7; 162, 7; 5, 2, 4; 1, 100, 16) and suśthu mādyanti kṛṣyanti (Śāyana on TS. 4, 6, 8, 3; Mahidhara on VS. 26, 24). See Geldner, l. c.*
word smād-abhiśu, used of a horse in 8, 25, 24 corresponds the word svabhīṣṭa used likewise of horses in 8, 68, 16-18; to the word smād-diṣṭi correspond, as already pointed out above, the words subhāga and subhāga; and to the word smād-rātiṣācaḥ ‘conferring splendid gifts’ in 8, 28, 2: vārṇya mitrō aryamā smādrātiṣāca agnāyah corresponds surātāyāḥ in 9, 81, 4: añah puṣā pāvamānah surātāyō mitrō gacchantu vārṇaḥ sajōsasah.

It is therefore my belief that sumāt or smāt is the equivalent of śobhana, kalyāṇa or bhadra; and I shall now show that this meaning fits well into the context in all passages. I shall begin with those in which the form sumāt occurs.

1, 100, 16: rohīc cīyācā sumād-amśur lalāmīr
dyukṣā rāyā rjarāśvasya |
vṛṣauvantam bibhṛati dhūṛṣū rātham |
mandrā ciketa nāhuṣīṣu viṅṣū ||

“The red brown (mare) of fine speed, bright (i.e., glossy), pleasing, having a spot on the forehead, that has been given to Ṛjrāśva and draws the chariot yoked with a steer has attracted notice among the Nāhus clancs,” sumād-amśu in pada a is somewhat ambiguous. Geldner, in his RV. Ueber., translates it as ‘schönezeichnet (?)’ and observes: “sumādamśu; mit schönen oder gleichmässigen amśu versehen, amśu unbekannt, ob von der Zeichnung oder sonstigen Zieraten des Tiers?” Apte, in his Dictionary, assigns to this word the meanings, among others, of (1) lustre, brilliance; (2) speed; and (3) garment, decoration; and I have in the above translation, preferred the meaning ‘speed.’ Compare the epithets sūtuka, and svāṅc, both meaning ‘fine-going, i.e., swift’ that are applied to horses in 10, 3, 7: agnih sūtukāḥ sūtukābhīr āśvaiḥ and 7, 56, 16: ātyāso nā yā maritāḥ svāṅcāḥ. It is however possible that the poet may have used the word amśu here in the sense of ‘lustre, brilliance’ (cp. the epithet śobhiṣṭham applied to
a horse in 8, 3, 21: viśvesāṁ tvāṁā śabhīṣṭham āpeva
divī dhāvanām: compare also the epithet candrāṁśu-
sama-varcāsam in the Mahābhārata passage, 1, 247, 40
cited below) or of 'garment, decoration'; compare the
epithets hiraṇīnak and krśanīnak in 6, 63, 2 and 7, 18, 23
cited above. Compare also 8, 68, 16: surāthāṁ atīthigvē
svabhīṣṭār ārūṣe | āsvamedhā supēsasah and Māhābhārata
1, 216, 17: [Pāṇḍubhyāh prāhiyod dharāḥ] gajan
vivitūn bhadrāṁ ca sād-aśvām ca svalamkṛtan rathāṁ
ca dāhanī sauvrāyajā śubhraiḥ paṭṭair alamkṛtan; ibid.
1, 247, 40: vādavānām ca śuddhānām candrāṁśu-sama-
varcāsam | dandaśaṇānaṁ prītyā sahasram hema-
bhūṣitam ||

1, 156, 2: yāh pūrvaṁya vedḥāśe nāvīyase
sumāj-jānaye viṣṇave dādāsati|
yō jātāṁ usya mahatō māhi brāvat
śed u trāvobhār yūjyaṁ cid abhy āsat ||

"He who makes offerings to Viṣṇu, the old, very
young, wise one, that has a beautiful wife; he who
announces the great birth of this great one, he will
surpass even his friend in renown." As observed above,
sumājjāni is the synonym of bhadrā-jāni that occurs in
5, 61, 4: pārā virūsa etuna māryāso bhādra-jānavah, and
means 'he who has a beautiful wife.' It is very probable
that, in both verses, the beautiful wives are thought of as
accompanying their husbands. Geldner's translation of
the word as 'dem die Frauen lieb sind' (RV. Ueber.,
p. 193) seems to me to be incorrect: so far as we know,
-jāni denotes 'wife' and not 'woman' and smāt does not
mean 'lieb.'

2, 36, 3: āneva nāh sahaiva ā hi gāntana
nī barhiṣi sadatanā rūniṣṭana |
āthā maundesa jujugāno āndhasas
svāṣṭar devēbhir jānibhiḥ sumād-gaṇah ||

"Come to us as to your house, O ye that are easy
to call (i.e., ye that at once hear our call); sit on the
barhis and be glad. Rejoice, finding pleasure in the
drink, O Tvaśtr that hast a glorious following of gods
and (their) wives;" sumād-gañah is, as already observed,
a synonym of bhadrā-vaśā which occurs in 10, 47, 5:
bhadrā-vaśāṁ vipraviraiṁ svārṣām.

3, 3, 9: vihhāva devāḥ surāyaḥ pāri kṣiśīr
agnir babhūva śāvasā sumād-rathāḥ |
tāya vratāṁi bhūri-pośino vayām
ūpa bhūṣema dāma ā suvṛktibhibh

"The bright happiness-bringing god with the
beautiful chariot, Agni, has, through his might, encom-
passed protectingly (all) men. Of him who nourishes
many, we shall honour the ordinances with hymns in our
dwelling." With regard to sumād-ratha, compare the
epithets suratha, hiranyo-ratha, and candra-ratha applied
to Agni in 4, 2, 4: sv-āsvo agne surāthah surādha ēd u
vaha suhaviṣe jānāya; 4, 1, 8: sū dūṭa viśved abhi vaṣṭī
dsāmā hōtā hiranyaratho rāmsūṣṭhvaḥ; and 1, 141, 12:
ūtā nah sudyōtmā jirāśvo hōtā mandrāḥ śṛṇavaś
candrārathah.

8, 56, 5: ācety agniś cikīṭūr
havyavā śa sumād-rathāḥ |
agnih śukrēva śociśā
brhāt sūro arocata
divī sūryo arocata

"Agni, the carrier of offerings, wise, who has a
beautiful chariot, has been perceived. Agni shone high
(as) the sun with bright light; he shone in heaven (as)
the sun."

8, 45, 39: ā tā etā vaco yūjā
hāri grōhne sumād-rathā |
yād ēm brahmābhya id dādāh

"I take hold of these thy two bay horses with the
beautiful chariot (i.e., that draw the beautiful chariot),
that yoke themselves at word, and that thou gavest to the
priests." Compare, in respect, of pādas a and b, 7, 36, 4: girā yā elā yunājad dhārī ta indra priyā surāṭhā sūra dhāyā; compare also 1, 56, 1: dākṣam mahē pāyayate hiranyāyam rātham avītyā hāriyogam ṛbhaṇasam and other similar passages in which Indra's chariot is described as 'golden'.

1, 142, 7: ā bhandāmāne upāke nāktoṣāsā supēsasā |
yakei rtāsa māṭārā|
sidatām barhī ā samat ||

"May Night and Dawn, refugent, near to each other, adorned with jewels, always moving, mothers of rta, sit on the beautiful barhīs." barhīḥ sumat= 'das schöne barhīs,' as Geldner (RV. Ueber.) has rightly translated. Compare the expressions syonām barhīḥ in 10, 110, 4; surabhī bhūte asmē ... barhīḥ in 10, 70, 4 and the epithet su- in the term subarhīs which occurs in 1, 74, 5 and 8, 20, 25. The meaning of yahvā is not quite certain and my translation, 'always moving,' is merely tentative.

1, 162, 7: upa prágaṭ samān me 'dhayi mānuma devānām āṣā upa vīpārṣṭhah |
ānu enam viṣrā ṣayato madanti |
devānām puṣṭe sakṣamā subāndhum ||

"He [sc. the sacrificial horse] has gone—a fine hymn has been made and offered by me—to the region of the gods, he who has a comfortable back. The inspired seers glorify him. We have made him our mate in the nourishing of the gods." Regarding sumat manma, compare the expressions cārur matiḥ and śundhīyr matiḥ in 9, 91, 14: hredi matiṁ janaye cārur agnāye; 6, 8, 1: vajśvāntāyā matiṁ navasya śucih sōma īva pavate cārur agnāye; 7, 88, 1: prā śundhīyuvam vārunāya prēṣṭham matiṁ vasiṭha milhūse bharasva and the terms sūkta, suṣṭuti and sumati (for references see Grassmann s.v.) meaning 'beautiful hymn.'
8, 87, 4: pibalam somaṁ mādhumantam aśvinā
    barhiṁ sidatam sumāt |
    tā vārydhānā upe suṣṭutiṁ divō
gantāṁ gaurāv ivērīnam ||

"Drink, O ye two Aśvins, the sweet Soma juice. Sit on the beautiful barhis. Making our hymn glorious, come ye here from heaven (as swifty) as two buffaloes go to the hole (filled with water; to slake their thirst)."

iṛñam = hole (filled with water); see Pischel, Ved. St., 2, 224. The tertium comparationis in the simile here is swiftness; compare 8, 4, 3: yāthā gaurō apā kṛtāṁ
tīṣyann ēty āvērīnam | āpitvē nāḥ prapitvē tūyām ā
gali kāveṣu sā sācā pība. And hence it also becomes plain that it is not to the hymn, suṣṭuti (as Sāyaṇa, Ludwig and Pischel l.c. opine) that the Aśvins are exhorted to come quickly, but to the Soma juice mentioned in pada a; compare also in this connection 7, 69, 6: nārā gaurēva vidyūtam trśāṇā 'smākam adyā
savanōpa yātam and 8, 35, 7-9: somaṁ sulām mahiśē-
vāva gacchathāḥ. The word suṣṭutiṁ is to be construed with vārydhānā which is used in the causative sense (and upe with gantāṁ); compare 10, 25, 10: maśmīn
viprasya vardhayat and 8, 36, 7: indra brāhmāṁi vardhā-
yan. The meaning of the expression suṣṭutiṁ vārydhānā

is 'making glorious the hymn'; that is, 'making known
that the hymn is potent and has achieved its object by
bestowing favours upon us.'

5, 2, 4: kṣetrad apāśyam saunūs cārantaṁ
    sumud yūthāṁ na purū sōbhamānam |
    na tā agrbhram ajanīṣta hā sāh
    pālīṅvar id yuvatāyo bhavanti ||

"I saw him very splendid-looking like a noble herd moving away from the field. They (fem.) did not seize him, for he was born; the grey-haired women became young." Hymn 5.2, in which this verse occurs, is obscure and very diverse views have been expressed about its import; see Sieg's Sagenstoffe des RV., p. 66 ff.;
Oldenberg, SBE. 46, 368; and RV. Noten, I, 311, and the literature cited therein. I am not therefore at all certain that the translation given above is in conformity with the idea which the poet had in his mind when he composed the above verse. I do not know who are meant by tāḥ in pāda c, nor what connection they have with the 'grey-haired women that became young' (or 'the youthful women that became grey-haired') mentioned in pāda d. The comparison in the first hemistich, too, is obscure; and in fact, Oldenberg, RV. Noten, l.c. doubts whether there is a comparison there. Compare, however, Kirātarjuniya, 4, 10: upāralāḥ pascima-rātri-gocarād aparayaṇalāḥ pālitum javena gām | tam utsukāś sakrur avekyanotsukam gavām ganāḥ prasunata-pivarandhasah | in which the herds of kine moving away from the fields in which they had grazed (towards home) are described as making Arjuna 'desirous of seeing them,' i.e., as having been 'worthy of being seen' or 'beautiful.'

*One particular beauty that is referred to by the above verse as being worthy of admiration in the herds of cows, is their large udders that were oozing milk. The large udder of the cow is mentioned in Raghuvirāśa 2, 18: āptina-bhūrodvahana-prayatnād gṛiṭir gurutvād vapuṣa narendraḥ | ubhāv alamakratur aūtitāhyām tapo-sunāṣṭi-patham gatāhyām also. In ibid, 1, 82-84:

    anindyā Nandini nāma dhenuḥ āśavre vanāt ||
    lalāṭodamām abhugnaṃ pāllava-smigha-pātalā |
    bhratī sveta-romāñkam sandhyeva śaśinam navam ||
    bhuvam kāṣuṇaṃ kundodhni medhyena vabhrthād api |
    prasraveṇābhīhārvīṣanti vatsāloka-pravartinā ||
not only the large udder overflowing with milk, but the white crescent-like mark on the forehead are mentioned as points of beauty.

The large udder, it may be observed, is associated with the moving away (towards home) from the grazing pasture, because it is only after the cow has grazed its fill that its udder becomes filled with milk and large in size. Hence the express mention of 'moving away from the field' in RV. 5, 2, 4 and in the verses cited above from the Kirātarjuniya and Raghuvirāśa.

With suṇata in 5, 2, 4, should be compared the word anindyā (Mallinatha: anindyā prāñṭā) in Raghū. 1, 82 cited above, and pasya-darśana in ibid, 1, 86.
10. 32, 3: tud in me chauntu va^pu^so va^pu^staram
 putro yaj jana^m pitro adhiyati |
 jaya^ patim vahati vagvan^a sum^at
 punsa id bhadr^o vahatu^h pari^kshyatah |

"That the son should remember the birth of his parents,—this has seemed to me more remarkable than what is remarkable. The beautiful wife marries the husband with a shout; a splendid wedding has been made ready for the man." The sense of this verse is not very clear; see Oldenberg, RV. Noten, II, 237. va^pu^so va^pu^staram = citr"ec citrataram or most remarkable. vagnu, shout, in pada c, denotes perhaps a ‘shout of joy’ and sumat, in the same pada, refers, I conceive, to jaya^ rather than to vagnu as Sayana and Geldner (Ved. St. 2, 190) opine. It corresponds to bhadra va^dhuh in 10, 27, 12: bhadra va^dhuh bhavati yat supesah and su^mangalir va^dhuh in 10, 85, 33: su^mangalir iyam va^dhuh imam sameta pasyata.

1, 73, 6: rtasya hi dhenavo va^va^sanah
 sma^dudhinih pipayanta dyubaktai |
 paravatah sumatih bhiksamani |
 vi sindhavah samava^ sasrur adrim |

"The lowing milch-cows of rta (i.e., that follow rta) that are bestowed by heaven and have fine udders, have oozed (milk). Begging for favour from afar, the rivers have burst though the midst of the rocks." sma^dudhinih = sobhanodhinih, having fine, that is, large, udders; see note on p. 250 above, and compare also Raghuvani^sa 2, 49: gah koti^sah sparshayato ghatodhinih. The verse is addressed to Agni and refers to the milch-cow and the waters that are necessary for the offering of oblations. va^va^sanah in pada a is ambiguous; it may mean ‘lowing’ (as translated above) or ‘longing for; eager.’ See pp. 85 ff. above.

7, 87, 3: pari spaso varuvasya sma^dirsa
 ubhe pa^syanti roda^sa sum^ekai |
The swift-moving spies of Varuṇa survey the two
beautiful worlds, Heaven and Earth,—they who inspire
thoughts, who are wise, far-seeing, followers of the Law,
(and) knowers of the sacrifice." smadisthāḥ—sobhana-
gamanāḥ as Sāyaṇa has explained; that is, swift-moving.
Compare the epithets bhūrṇayāḥ, īśirāsāḥ and svāncāḥ
that are applied to spaśaḥ in 9, 73, 4: āsya spaśo nā ni
miṣanti bhūrṇayāḥ and 9, 73, 7: rudrāsa ēṣām īśirāso
adrūḥah spaśaḥ svāncāḥ sudāṣo uṛcāksasah.
8, 25, 24: smadabhisū kāśavatā
viprā nāvisthāyā mati |
mahā vājināv ārvantā sācāsanam ||

"O ye wise [Mitra and Varuṇa], I have, through
my latest hymn, obtained plenty of wealth and two fleet
racers with beautiful reins and whips." smad-abhisū = sv-
abhisū; compare 8, 68, 16; 18: surāthinātīthi grō svabhī-
sūr ārkṣē | āśvamedhē supāsasah || aīṣu cetad viṣāvaty
antār ātrevisv āruṣi | svabhīsū kāśavatī.

The word viprā in pāda b has caused some difficulty
to the exegetists. Sāyaṇa regards it as accusative dual
and explains it as—viprā viprānu medhāvinau | medhāvi
stotā yathā stutyam devam stutibhiḥ priñayati tadvat
santosakau. So also does Ludwig who however trans-
lates the verse as, 'zugleich gewann ich die beiden
[göttlichen] Brähmana mit hieher gewandtem zügel mit
der geiszel in der hand und die beiden groszen kraftvollen
renner' and thus makes out that the viprā or two
Brähmanas formed part of the gift which the poet
received! Grassman (s.v. viprā) and Oldenberg (RV,
Noten, I, 83), on the other hand, regard it as feminine
instrumental singular (and attribute of mati). It seems to
me however that the most natural course by far is to regard
it as vocative dual, referring to Mitra and Varuṇa to whom
the hymn is addressed; compare for instance 8, 68, 15;
śravā indrotā ā dade harī ṣaṣasya sūnāvī | uṣvamedhāsya rōhita and 6, 47, 22: prastokā in mū rādhasas ta indra dāsa kṣayir dāsa vaśino dāt in which the vocative indra is used in Dānastutis. Compare also 1, 2, 9: kavi no mitrāvārunā tuvijātā urukṣāya and 5, 71, 2: viśvasya hi pracetasa vāruna mitra rājathaḥ in which the epithets kavi and pracetasā, meaning viprā, are applied to Mitra and Varuṇa and also 6, 68, 3: tā gruhī namasyēbhiḥ sūṣaṁ sumeśhān imrāvārunā caṇāna | vāśrenānyāḥ tāvasā hantī vytram sīśaktī anū vṛjānaṣu viprāḥ and 7, 88, 4-6: stotāram viprāḥ sudināvē āhnām ... yaudhi śmā viprā stucatē vārūthām in which the epithet vipra is applied to Varuṇa.

8, 28, 2: vāruna mitrō ariyām
smādrīṣācau aṣṭāyāḥ |
pāṃvānto vāṣaṅkrtāḥ ||

“Varuṇa, Mitra, Aryām, the Agnis, with their splendid gifts, and their wives,—to them is vaṣaṭ called (i.e., to them are oblations offered).” As already observed, smādrīṣācaḥ is equivalent to surātāyaḥ occurring in 9, 81, 4 cited above; and hence it is very probable that the word is here an attribute, not only of the Agnis, but of Mitra, Varuṇa and Aryaman also.

8, 34, 6: smātpramādhir na ā gahi
viśvatodhīr na utāye |
dīvō amāśya sāsato |
dīvām yayā dīvāvaso ||

“Come to our help, thou with glorious blessings that hast thoughts on all sides; the rulers of this heaven have gone to heaven, O Divāvasu.” Or, should we interpret smāt-pramādhīk as ‘he whose wife is handsome’? Compare in this connection 3, 53, 6: kalyānir jāyā surānam grēte ‘A handsome wife is (thy) joy in thy house’; 10, 86, 11: indrānim āsū nārisu subhāgam ahām aśravam ‘Among these women, I have heard that Indra’s wife is (the most) handsome’; and TB. 2, 4, 2, 7:
indrāni devi subhāgā supātni. As in 1, 156, 2 and 5, 61, 4 (see p. 246 above), it is possible that the prayer addressed to Indra to attend the sacrifice includes his wife also. Compare 1, 82, 6: pūṣanvān vajrin sām u pātynāmadah 'Accompanied by Pūṣan, hast thou, O Vajra-bearer, revelled with thy wife.'

The meaning of the second hemistic which forms the refrain of the first fifteen verses of this hymn is obscure. Śāyana explains it as, amuṣya amuṣminn indre sāsataḥ sāsati | vibhaktivyatyayah | tatra vayam sukham āsmahe he divāvaso diptahavīskendra divam svargaṁ yaya yuṣyam gacchatha | bahuvacanam pūjārtham | yad vā | he divāvaso dyu-nāmakam amuṣya amuṣi lokam sāsanaṁ kurvanto yuṣyam divam svargaṁ yaya gacchatha | atra bahu-vacanam pūjārtham. Grassmann translates it as: "Von jenes Herrschers Himmel kamt ihr (i.e., Indra and his horses) zu dem Feste Tageshell", and Ludwig as, "auf jenes Dyaus befel seid ihr auch [o falben], o Divāvasu, zum himel gegangen." These interpretations are all unsatisfactory and that given by me above is scarcely better though I have adopted in it Oldenberg's suggestion (RV, Noten, II, 105) that sāsataḥ is nominative plural and not genitive singular.

1, 51, 15: idāṁ nāmō vrṣabhāya svarāje |
| satyāśūmāya tavāse 'vāci |
| asmiṁn indra vrjāne sārvavirāh |
| smāt sūribhis táva sárman syāna ||

"This adoration (hymn) has been recited for the strong bull, sovereign, whose courage is strong; in this distress, O Indra, may we with all our men and with our noble patrons be in thy protection." smāt sūribhiḥ =bhadrāh sūribhiḥ, fortunate patrons; i.e., noble and rich patrons; compare the epithet sujala, noble, applied to suṛi in 2, 2, 11: sā no bodhi sakasya praśāmsyo yāsmin sujala īśāyante suṣravah and 5, 6, 2: sām ārvanta rāghu-
drúvah sán sujátásah súráyah; compare also 10, 81, 6: mūhyante anye abhítō jánuṣa iháṃkāraṁ maghávā súrīr astu. It must be observed however that though I have followed the current practice of Vedic exegetists (Roth, Grassmann, Oldenberg, etc.) in translating the word súrī here as 'patron,' I am not satisfied that this is the real meaning of the word. Compare also Geldner (RV. Ueber., p. 419): "Die eigentliche Bedeutung von sūrī ist noch unsicher."

1, 100, 13: tásya vájraḥ kraudatí smát svarṣā
dívō ná tveṣó ravaṭhāḥ śimivān |
tám sacante sanāyās tám dhānāni
marūtvānu no bhavatv īndra ātī ||

"His beautiful thunderbolt, that wins light, roars; the sound is terrible and overpowering like that of Dyauς. Him follow successes and prizes. May Indra with the Maruts come to our help." smát vájraḥ = śobhāno vájraḥ; compare 8, 70, 2: háśáya vájraḥ práti dhāyī darsatāḥ and 9, 97, 1: esá prá kōse núdhunān aciktadad induśya vájra vápaṣo vápaṣṭaraḥ. Regarding the simile in pāda b, compare 1, 58, 2: dívō ná sānu stanāyann aciktadat; 4, 10, 4: prá te dívō ná stanayanti śūmāḥ; 7, 3, 6: dívō ná te tanyatūt ēti śūmāḥ and other similar verses in which the sound of Dyauς, i.e., thunder, is mentioned as upamāna.

1, 186, 6: utá na im tvāṣṭā gantu ācchā
smát sūribhir abhipitve sajōsāḥ |
ā vṛitrahūndraś carṣaṇiprās
tuviṣṭamo narām na ihā gamyāḥ ||

"And may Tvāṣṭṛ also come to us gladly in the evening with the glorious and gracious gods and goddesses. May Indra, the killer of Vṛtra, the strongest of heroes, who fulfils (the expectations of) men, come here." The meaning of sūrī is, as observed above, uncertain. We know however that it is used to denote the gods (see Grassmann, s.v.); and since gods and their
wives are mentioned in 2, 36, 3 explained above and also in 6, 50, 13: _tvāṣṭā devēbhīr jānībhiḥ sajōśāh_ and 10, 64, 10: _tvāṣṭā devēbhīr jānībhiḥ pīṇā vacāh_ in connection with _Tvāṣṭṛ_, I regard the word here as an _ekaśeṣa_ referring to gods and their wives.

1, 186, 8: _utā nā ēḥ marūto vṛddhāsenāḥ_
    _smād rōdasī sāmanasaḥ sadantu_
    _piṣadasvāso 'vānayo nā rāthā_
    _risādasaḥ mitrayujo nā devāḥ _

"And may the Maruts also, with a great army (i.e., who are many in number and form a great army by themselves)—the beautiful Rodasi (also)—sit, unanimous, on our (barhis), the gods with spotted horses, whose chariots (move as swiftly) as rivers, who are as difficult to check as those joined with their allies." The translation of _pāda d_ is tentative as the meaning of _risādasaḥ_ is not certain. I am however inclined to believe that it means ‘swift; wild; impetuous; difficult to check’ (compare Pischel in _Ved. St_. 3, 190 ff.) and that the comparison concerns kings on the offensive who have effected a junction with their allies. Compare 1, 190, 6: _durniyāntuḥ pāripīto nā mitrāḥ_ ‘difficult to check like an ally who is well-pleased.’ _smād rōdasī—bhadrā rōdasī_; compare the epithet _bhadrājanayaḥ_ that is applied to the Maruts in 5, 61, 4: _pārā virāsa etana máryāso bhadrājanayaḥ_ with reference (presumably) to Rodasi.

2, 4, 9: _tvāyā yāthā grtasmadāso agne_
    _gūhā vanvānta úparān abhi syyāḥ _
    _suviśasā abhimātiṣāhāḥ_
    _smāt sūrībhyo grutā tād vāyo dhāḥ _

‘That the Grtamasadas, O Agni, attacking secretly, may, through thee, overcome (their) neighbours (and become) possessed of fine sons (and) conquerors of enemies—bestow such strength on the noble patrons and on the praiser (i.e., priest).’ The sense of _pāda b_ is obscure. The epithet _gūhā vanvāntaḥ_ ‘attacking or
winning secretly' is one that is more suited to the enemies of Agni's worshippers rather than to such worshippers themselves. The verb *as with abhi*, too, in the sense of 'overcome' takes generally in the RV objects like *pranâyān* (3.1.16: *abhi śyāma pranāyānār ādevān*), *sātrūn* (1, 178, 5: *tvāyā vayān maghavann indra sātrūn abhi śyāma*), *rakṣosah* (10, 132, 2: *yuvōh krānāya sakhyār abhi śyāma rakṣasah*), and similar words; and it is strange to meet with the word *uparān* here as its object. Geldner therefore translates (*RV. Ueber.*) the pāda as, 'die Nebenbuhler (?) heimlich überwinden' and observes, "*upara* scheint hier und 6, 2, 11 eine von der sonstigen abweichende Bedeutung zu haben. In 7, 48, 3 (wo *uparātāti*, vgl. av. *uparalāt—*) spricht ihm *aryāḥ*, also entweder rivalis, Nebenbuhler oder (mehr in Anlehnung an den avest. Sinn von *upara*) überlegen."

5, 41, 15: *padē-pade me jarimā ni dhāyi vārūtri vā śakra vyāyūhiḥ ca śīṣaktu mātā mahī rasā nah smāt śūřbhīr rajuhāsta rjuvānim||

"At every step has old age been placed. May the great mother Rasā, mighty, bestowing beneficent gifts, with beneficent things in her hands, who protects us with protections, help us (and) our noble patrons.' jarimā in pāda a means perhaps 'long life'; compare 10, 59, 4: *dyābhir hitō jarimā sū ra astu and Oldenberg's observation thereon (*RV. Noten, II, p. 197*), 'jarimān wohl in günstigem Sinn als 'langes Leben' zu verstehen, vgl. 10, 87, 21 [sūke sākhāyam ajāro jarimē 'gne mártañ āmartyas tvām nah].' Compare also 1, 116, 25: *utā pāyānna asnuvān dirghām āyur āstam evē jarimānān jagamyām."

5, 41, 19: *abhi na śīlā yūthāsya mātā smān nadībhīr urvāśi vā grṇātu urvāśi vā bhāddivā grṇāna bhūyurvanā prabhūthāsya yōḥ||
“May Ida, mother of the herd, praise us, or Urvasi with the beautiful rivers, Urvasi or Bhraddhavah who is praised and who is surrounded by the offerings of diligent men.” smaun nadih bhradarshin nadih. Compare the epithets citra, darshata, etc., applied to the river Sindhu in 10, 75, 7-8: aśvā nā citra vāpuśta darshata | svāśvā sindhuḥ surāthā svāsā hiranyāyi sūktrā ... yuvatī ... subhagā.

5, 87, 8: advesō no maruto gātum etana
śrōta hāvan jariṣūr evayāmarut |
viṣṇor mahāḥ samanyavo yuyotana
smud rathyō nā dāmsōnā
'pa dvēṣāṁśi sanutāḥ ||

"Being favourably inclined, take the way towards us, O Maruts; listen to the call of the praiser (priest). Being of the same mind as the great Viṣṇu (i.e., in combination with the great Viṣṇu), keep away from us, by your great power, (all) evil things, as good charioteers (keep away from difficult roads)." Regarding the simile in pada d, compare 8, 47, 5: pāri no vṛṇajann agha durgāṇi rathyō yathā. "May distresses keep away from us as charioteers keep away from difficult roads." evayāmarut in pada b occurs as refrain in all verses of the hymn and has been left untranslated by me. It has no connection with the other words of the verses, and seems to be used as a sort of interjection. See PW and Grassmann. smud rathyō prāṣastā rathyāḥ as explained by Śāyāna, that is, clever charioteers who know how to drive.

7, 3, 8: yā vā te saṁti dāśiṣe ādhṛṣṭā
giro vā yābhir uvātir uruṣyāḥ |
tābhṛir naḥ suṇo sahaso ni pāki
smāt sārin jariṣūn jātavedah ||

"The impregnable (citadels) that thou hast for him who makes offerings to thee, or through which thou canst protect hymns with men (i.e., hymns and
also the men, that is, us, that recite them), with them, O son of strength, O Jātavedas, protect us singers (and our) noble patrons." Compare Oldenberg, RV. Notes, II, p. 7. The word purah, 'citadels,' has to be understood here after adhṛṣṭāh; compare 7, 15, 14: ādha mahi na āvasy ānādhṛṣṭo niṣṭaye | pūr bhavā satābhujih and 10, 101, 8: pūrāh kṛṇudhvam āyasir ādṛṣṭāh and also pāda d of the preceding verse: satām pūrḥih āyasibhir ni pāhi. Regarding the expression pūrḥih ārusyāḥ, compare 1, 58, 8: āgne grṇantam āṁhasa ārūṣyōrjo napāt pūrḥih āyasibhiḥ: and regarding gira ārusyāḥ, compare 10, 177, 2: tām dyātamanāṁ svaryāṁ maṁśāṁ ṛtāṣya padē kavāyo ni pānti; 10, 93, 11: etām śāṁsaṁ indra... śudda pāhi; and 7, 56, 19: ime [sc. marutah] śāṁsaṁ vanuṣyatō ni pānti. smāt sūrīṁ= bhadrāṁ sūrīṁ.

8, 18, 4: devābhīr devy aditi
'viṣṭabharmanā ṣa gahi |
smāt sūrīḥhip purupriye susārvābhīh ||

"Come, O goddess Aditi, very dear, that bringest blessings, with the bright well-protecting gracious gods." Regarding smāt devābhīh 'gracious gods,' compare bhadrā devāḥ in 10, 72, 5: tām devā ānu ajāvantā bhadrā amṛtabandhavah.

8, 20, 18: ye cārhauti marutah sudānavaḥ
smān mālhaṣaṁ cāranti ye |
ātaś cid ā na āpa vāyaśaṁ hrddā
yuvāna ā vavoṛdhvam ||

"The liberal ones (i.e., worshippers) who adore the Maruts, who serve (i.e., worship) the gracious ones that rain blessings,—turn, O ye youths, even from thence (i.e., from heaven) towards us with very gracious mind." sudānavaḥ is an epithet of worshippers; compare 8,103,7: āśvam nā girbhi rathyāṁ sudānavo marmṛjyante devayāvah and 9, 74, 4: samiṣcinaḥ sudānavaḥ pṛiṇauti tām nāraḥ. smāt= bhadrāṁ; compare the epithet subhagā applied to
the Maruts in 5, 60, 6: \( \text{yād uttamē maruto madhyamē vā yād vāvamē subhagāso divi 5thā.} \) The epithet \( \text{mithuśah} \) is applied to the Maruts in 1, 173, 12 also: \( \text{mahāś cād yāṣya mithūśo yavya havismato maruto vaundate gih. yē in the first hemistich seems to have as antecedent naḥ in the third pāda.} \)

The words \( \text{arhanti} \) and \( \text{caranti} \) in the first hemistich are perplexing and I follow Sāyaṇa in interpreting them as \( \text{pūjayanti} \) (cp. 10, 77, 1: \( \text{sumārutam nā brahmānam arhāse} \)) and \( \text{saparyanti} \) (cp. the verb \( \text{paricar} \)) respectively. Grassmann (no. 640) translates the hemistich as, "Die reich an Gaben selbst den Maruts kommen gleich, und zu den gnäd'gen gehn im Chor," and Ludwig (no. 702) as, "die Marut, die trefflich begabten, die hieher regnend gehn, sie die anspruch haben."

8, 26, 18-19: \( \text{utā syā śvetayāvari vāhiśṭhā vām nādiinām} || \) 
\( \text{sindhir śvanyavartanīḥ} || \) 
\( \text{smād etāyā sukīrtvā} \) 
\( \text{'śvinā śvetāyā dhiyā} || \) 
\( \text{vāhethe śubhrayāvāna} || \)

"And this Śvetayāvari with a golden path, that among rivers, flows the best for ye, by this beautiful, well-famed Śvetā, drive with my prayer, O ye Aśvins with a splendid team." \( \text{śvetā=Śvetayāvari, and śvetāyā, 'by Śvetā,' means probably 'to the bank of Śvetā,' where, according to Sāyaṇa, the rṣi was invoking the Aśvins.} \)

10, 61, 8: \( \text{sā im vṛṣā nā phēnam asyad ājau} \) 
\( \text{smād ā pāraid āpa dabhṛacetāḥ} || \) 
\( \text{sāraṇ padā nā dāśiṇā parāvarā} \) 
\( \text{nā tā nā me pṛśanyo jagṛbhe} || \)

This verse, as in fact, the whole hymn in which the verse occurs, is obscure. I translate tentatively, "Like a bull in a race, he threw forth froth; the handsome one went away weak in mind. He walked with the right foot turned away, as it were, thinking 'The Pṛśanis have not got hold of me.'"
The word smāt occurs further in 10, 49, 4 (tūgram kūtsāya smādibham ca raudhayam) in the compound smādība ('having a fine elephant') which is generally regarded as a proper name (PW, Grassmann, Sāyaṇa, Pischel and Geldner in Ved. St., 1, p. xvi.).

The word sumāt too occurs, further, in the compound sumādgū in AV. 5, 1, 7 and in the compound sumāt-kṣāra in three Praiṣa formulae (VS. 21, 43-45; TB. 3, 6, 11, 1; MS. 4, 13, 7; KS. 18, 21). AV. 5, 1, 7, as in fact, the whole of the hymn 5, 1, is very obscure (Whitney, in his AV. Translation, remarks of it that it is 'intentionally and most successfully obscure'). Whitney has translated sumādgū there as 'with kine'; but there seems to be no doubt that it means 'having fine cows,' and that it is the equivalent of sugū in RV. 1, 125, 2: sugūrasat suhīranyās sudīštah. sumāt-kṣāra (which is an epithet applied to the offering of fat and cooked flesh made to the gods) is explained by Roth (PW) as 'trāufelnd, vollsaftig.' This explanation is unsatisfactory, and the word really signifies 'beautifully melting', that is, 'melting delightfully in the mouth' or 'delicious.'*

In conclusion, I would observe that, in the verses in which the words smāt and sumāt are used by themselves uncompounded, it is difficult to determine with what word they are to be construed. Thus in 10, 32, 3, I have construed sumāt with jāyā while Geldner (Ved. St. 2, 1 c.) and Sāyaṇa construe it with vagnūṇā. In 2, 4, 9, Sāyaṇa construes smāt with vāyah, and in 1, 100, 13, with krundati while I have construed them with sūribhyah and vājraḥ. Similarly, it is possible to construe it with śārman in 1, 51, 15 (compare the words su-śārman and su-śārana) and with nipāhi in 7, 3, 8 (compare su-gopāḥ; su-ūti). I have therefore in the translations given above construed it in what seemed to me to be the best way.

* Compare Uvaṭa's explanation: sumat-kṣarāṇām | sumat svayam ity arthah | svayam eva yāni kṣarante aditāni in his commentary on VS. 21. 43 and the similar explanation of Mahābhāra.
§ 14

\textit{padbhīḥ}

There has been much dispute about the interpretation of this word which occurs in six verses of the RV and in two passages of other texts; for literature in connection with it, see Oldenberg in ZDMG. 63, 300.

\textit{padbhīḥ} is mentioned in the \textit{Nighaṇṭu} in 4, 2, along with other difficult words; and Yāska, in his \textit{Nirukta} (5, 3), explains it as \textit{pañair iti vā spāsanair iti vā}. Sāyaṇa explains it uniformly as \textit{pādaiḥ} in his RV commentary; and so apparently do Uvaṭa and Mahidhara in their commentaries on VS. 23, 13.

These facts, namely, Sāyaṇa's unvarying explanation of \textit{padbhīḥ} as \textit{pādaiḥ} and the similar explanations of Uvaṭa and Mahidhara, lead me to conjecture that this explanation was borrowed by these commentators from Yāska, that Yāska, in fact, explained the word as \textit{pañair iti vā spāsanair iti vā}, and that the word \textit{pānaiḥ} found in the MSS is a corruption of the original reading \textit{pādaiḥ}.

In other words, I am inclined to believe that Yāska looked upon \textit{padbhīḥ} (1) as equivalent to \textit{pādaiḥ}, or (2) as derived from the root \textit{spaś}. According to Devarāja (i.e.), this root \textit{spaś} signifies 'to bind' and \textit{padbhīḥ} is equivalent to \textit{bandhanaiḥ}. According to Wackernagel (\textit{Ai. Gr.}, I, 172), Macdonell (\textit{Ved. Gr.}, 34) and other

\footnote{The explanation \textit{spāsanair iti vā} is found in some manuscripts of the \textit{Nirukta} after \textit{spāsanair iti vā}; see Pischel, \textit{Ved. St.}, 1, 228, n. 2. It is not found in the majority of the manuscripts, and there can therefore be no doubt that it is an interpolation.}

Durgā's commentary on the \textit{Nirukta} shows that he did not know of this explanation. On the other hand, Devarāja's explanation of \textit{padbhīḥ} in his scholium on the \textit{Nighaṇṭu} (p. 408 of Satyavrata Śāmaśrāmin's ed.) shows that the words \textit{spāsanair iti vā} formed part of the \textit{Nirukta} in his time. For the rest, the explanations of both these writers show that the \textit{Nirukta} codex which they had before them had the reading \textit{pānaiḥ}. 
exegetists however, *paḍbhīḥ* is derived not only from *paś* 'to bind' but also from *spaś* 'to see.' And thus there are altogether three meanings proposed for the word *paḍbhīḥ*.

The European exegetists differ from one another by preferring or rejecting one or more of these three meanings. Thus, Roth, in the PW, says that *paḍbhīḥ* denotes *pādaiḥ* generally, but that the word used in RV. 4, 2, 12 is derived from *spaś* 'to see' and signifies 'glances' or 'eyes.' Ludwig, in his RV. Ueber., 4, 309, questions both these derivations and says that *paḍbhīḥ* is derived from *paś* = *pāśa* or rope; later however, in 5, 626, he is inclined to admit the derivation from *spaś* 'to see' in connection with 4, 2, 12; 14. Bartholomae too, in *Bez. Beitr.* XV, 3 ff., similarly rejects the meaning *paḍbhīḥ* or *pādaiḥ* and derives the word from *paś* 'glance' and from *paś* 'rope.' Pischel, *Vid. St.* 1, 228 ff. admits all the three meanings, while Bloomfield, in *AJPh.* 11, 350 ff., opines that *paḍbhīḥ* signifies *pādaiḥ* everywhere and that it is not the instrumental plural of *paś* 'glance (eye)' or *paś* 'rope.' This is the opinion of Oldenberg also (ZDMG. 63, 300 ff.) who however interprets some of the verses in which *paḍbhīḥ* occurs differently from Bloomfield. Similarly Geldner too, in his RV. Ueber. (1, 376), has translated *paḍbhīḥ* as 'with feet.'

Now, it cannot be disputed that *paḍbhīḥ* means 'with feet' in Kauś. Sūtra 44, 17: *yaḥ vaśā māyum akrata uro va paḍbhūr āhata | agnir mā tasmād evaśo visvān mūcata evaḥāsaḥ* which is to be recited when the *vaśā* is being slain. Not only does the meaning 'with feet' fit well here in the context, but the parallel versions of this mantra in TS. 3, 1, 4, 3; Sāma-mantra-brāh.

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2 Macdonell too (op. cit. p. 238) opines that *paḍbhīḥ* in 4, 2, 12 means 'with looks' and is derived from *spaś* 'to see.'

3 Geldner, in his RV. Glossar, had, like Pischel, admitted all the three meanings.
2, 2, 11; Kat. SS. 25, 9, 12; Śāṅkh. SS. 4, 17, 12; Māṇava-SS. 1, 8, 3, 34 and Gobh. GS. 3, 10, 28 actually read padbhīh here without cerebralization; so also do in fact many MSS of the Kauśika-sūtra itself. The meaning of the mantra therefore is: "If the vaśā has cried or beat (its) breast with (its) feet,—may Agni free me from that sin and all (other) sins." Similarly, there can be no doubt that padbhīh = pādaih in VS. 23, 13 (=Śata. Br. 13, 2, 7, 6): esā svā rāthyo vīṣā padbhīs catūrbhīr ed agha. The expression catūrbhīk padbhīh here is, as already pointed out by Pischel (l.c. 352), parallel to the expression catūrbhīk padbhīh in AV. 3, 7, 2: ānu tvā hariṇo vīṣā padbhīs catūrbhīr akramit and AV. 4, 14, 9: padbhīs catūrbhīk prati tiṣṭha dikṣū; and the passage therefore means: "This excellent chariot-horse has indeed come with four feet."

The meaning pādaih however does not suit the context in RV. 10, 79, 2: utrāṇy asmai padbhīh sāṁ bharanty uttāṇāhaṁ nāmasā 'dhi vikṣū; for, it is difficult to imagine food being carried to Agni with feet by his worshippers. Bloomfield proposes therefore to interpret padbhīh as 'nimble' here and explains (l. c. 352-3) thus how the word comes to have this meaning: "The phrase padbhīs catūrbhīk expresses the simple notion that the speed of animals is due to their character as quadrupeds. Animals run swiftly with their four feet, and because of their four feet. If the notion is generalized, padbhīs, when used of human beings, may have been felt in contrast to padbhīyām to mean 'with (four) feet' and thus 'quickly, nimbly, briskly,' etc. RV. v. 64. 7 ed ā padbhīr dhāvataṁ narā bhāratāo arcanānasam 'run hither nimbly, O ye two heroes, to preserve Arcanānas.' RV. x. 99, 12, evā mahā asura vāksāthāya vamrakāḥ padbhīr úpa sarpad indraṁ 'thus, O Asura, did great Vamraka quickly come to Indra for prosperity.' It seems difficult to imagine another meaning of padbhīs in these two passages, especially the last. Pischel has
left it untranslated, though admitting that *padbhih* comes from *pād* 'foot'; it seems simply inane to translate 'Vamraka went to Indra with his feet (plural!).' We venture the same exegesis for *padbhih* in RV. x. 79. 2: àtārān āsmāi *padbhih* sām bharanty, uttānāhastā nāmasā 'dhi vikṣu' nimbly do they carry together fuel for him,' etc. Bartholomae and Pischel follow Ludwig in regarding *padbhih* as a ritual expression, equivalent to idhma-samnahana, and translate 'they bring together his fuel with ropes,' etc. But the hymn is mystical, and it seems unlikely that a dry technical detail of the ritual should appear singly in such connection."

This explanation is more ingenious than convincing; for, even granting that *padbhih* 'with feet,' when used with verbs of motion in connection with human beings, means 'briskly,' 'nimbly,' one fails to see why it should have this meaning in 10, 79, 2 where there is no verb of motion. Similarly, the explanations of Ludwig and Pischel (I. c. 237) that *padbhih* means 'with rope' here and refers to the *idhma-samnahana-rajas* (or string with which the samidhs are tied together) are unconvincing. Likewise, it is also evident that the meaning 'eyes' or 'glances' does not fit the context here at all. Hence it is clear that *padbhih* in 10, 79, 2 must have a signification different from the three mentioned above.

Now, Amarakīśa, in his lexicon, mentions (I. 4, 1) among synonyms of *mati* the words *buddhi, maniśā, dhiśāna, dhi, praśā, samuśi* and *prekṣā,* of which the last-mentioned word *prekṣā* is derived from *pra+iks* 'to see'; similarly, he mentions in 2, 7, 5f., the words *dūradarśin, dirgha-darśin,* and *vicaksana,* all derived from roots meaning 'to see,' among synonyms of *dhira* and *maniśin 'wise, verständig, nachdenkend'; and most of the verbs meaning 'to see' in Sanskrit, as for instance, *ā+lōk, ā+lōc, īks, drś, lok,* signify 'to understand, to comprehend' also;* see Apte; see also Grassmann s. v. *īks, ēt 2, drś, vi+īaks, vicaksana,* etc.

* Similarly, verbs meaning 'to see' have the sense of 'to understand, to comprehend' in many European languages also.
It is my opinion that the word \textit{paś} derived from \textit{spās} ‘to see’, is, like the above-mentioned word \textit{prakṣā}, a synonym of \textit{mati}, \textit{dhi}, \textit{maniṣā}, \textit{dhiti}, etc. \textit{paḍbhīḥ} thus is equivalent to \textit{matibhi}, \textit{dhibhi}, \textit{dhitibhi} or \textit{maniśābhi}; and I shall now show that this meaning fits well into the context in all the six RV verses in which the word occurs.

10, 79, 2: \textit{gūhā śiro nihitam ādhaḥ akiṣi aśīnvam atī jīhvāyā vānāni} | \textit{utrāny asmai paḍbhīḥ sām bharanty uttānāhastā nāmasā ‘dhi vikṣā} ||

"(His) head is placed in a secret place, (his) eyes, in a different place; irresistible, he eats woods with (his) tongue. In the clans, they (i.e., worshippers), with hands stretched out, reverently bring food for him with hymns."

\textit{paḍbhīḥ} = \textit{matibhi} ‘with hymns’; compare in this connection the following verses—7, 4, 1: \textit{prā vah śukrāya bhānāve bhadrakrām havyāṁ matiṁ cāgnaye sūpūlam}; 1, 153, 1: \textit{yājñamah vāṁ mahāḥ sajōṣā havyēbhīr mitrā- varuṇā nāmabhīḥ | ghṛtaṁ ghṛtasnū ādha yād vāṁ asmē adhvaryavo nā dhitibhīr bharantī}; 5, 7, 1: \textit{sākhayāḥ sām vah samyāncam īśam stōman cāgnaye | vārṣiśṭhāya kṣitīnāṁ ūrjo nāptre sāhasvate [bharata] and 5, 12, 1: \textit{prāgnaye bhṛhatē yajñīyāya ētāya vṛṣṇe áśurāya māṅma | ghṛtām nā yajñā āsyē sūpūlam girāṁ bhare vṛṣabhāya prācēm}; all these verses speak of food (\textit{havya}, \textit{ghṛta}, īś) being brought (\textit{bhṛta}) to Agni and Mitra-Varuṇa with hymns (\textit{mati}, \textit{dhi}, \textit{stoma}, \textit{gīv}). Compare also 1, 136, 1: \textit{prā sū īśeśtham nicirābhhyāṁ bhṛhā nāma havyāṁ matiṁ bharatā mṛlayādbhhyām}; 6, 1, 10: \textit{asmā u te māhi mahē vidhema nāmabhīr agne samidhottā havyaiḥ | vēdē sūno sahuṣo ērēbhīr ukthaṁ ā te bhadāyāṁ sumatau yatema}; 2, 35, 12: \textit{asmā bahūnām avamāya sākhyā yajñār vidhema nāmasā havirbhīḥ | sām śaṇu mārjmi dīhiśāmi bītmar dākhāmy ānamaiḥ pārī vanda rghbhīḥ}; 8, 19, 5: \textit{vāḥ samidhā yā āhuti yō vēdēna dadāsa mārto agoṇaye | yō}
nāmasā svadhvarāh; and 8, 19, 13: yō aṅgīm havyādā-
tibhir nāmobhir vā suddākṣam ăovāsati | girā vā 'jirāsci-
ṣam all which verses speak of Agni being worshipped
in reverence (nāmasā) with food and hymns.
10, 99, 12: evā mahā asura vakṣāṭhayā
vamrakāh padbhīr āpa sarpad inndram |
sā iyānāh karati svastām asmā
iṣam īṛjām suksesīṁ viśvam ābhāh ||

"Thus, O great one, did Vamraka, for the streng-
thening of (thee) that art strong, approach with hymns,
(thee) Indra. He, being approached, makes happiness for
this (Vamraka); (he) has brought food, vigour, fine
dwelling and all."

It is the opinion of Roth (in the PW) that vamraka
in pāda b means 'ant.' This view is justly criticised by
Pischel who writes thus on p. 238, l.c.: "Dass Vamrakā
nicht, wie Roth meint, "Ameischen" bedeutet, geht
klar aus dem Beiworte mahā hervor. "Ein grosses
Ameischen" wäre doch gar zu sonderbar und nicht
weniger seltsam wäre es, mahās als Genetiv sing.
zu fassen, zu vakṣāṭhayā zu ziehen und auf Indra zu
deuten. Dass ein Ameischen dem Indra zum gedeihen
verhelfen sollte, ist schwer zu glauben und wird direkt widerlegt
durch den folgenden Vers sā iyānāh karati svastām asmā
iṣam īṛjām suksesīṁ viśvam ābhāh. sā kann nur Indra,
asmāi nur Vamraka sein. Vamrakā ist Eigenname and
wohl identisch mit Vamra 1, 112, 15 (10, 99, 5 ?)."
Similarly, vamrakā is regarded as a proper name by
Bloomfield (l.c.), Grassmann and Ludwig. Śāyāṇa too
regards it as a proper name, and identifies, as I think,
quite correctly, this Vamraka, with the Vamra Vaikha-
nasa who, according to the Sarvāṅukramaṇī, is the seer
of this verse.

In pāda a, the vocative asura refers naturally to
Indra who is the deity of this stanza and is mentioned in
pāda b; compare in this connection 1, 154, 3; 1, 174, 1
and other verses (see Grassmann s.v.) in which this epithet is applied to Indra. The word mahāḥ is apparently regarded as a dative by Ludwig who translates mahā vaksāthāya as ‘zu grossem wachsthum,’ while Grassmann opines that it is a genitive and refers to Indra. It is, as we have seen, looked upon as nominative singular by Pischel and also by Bloomfield (l. c.) and interpreted as ‘great.’ This view seems to me to be incorrect; for, nowhere else in the RV do we see a priest or singer characterised as ‘great’; on the other hand, some of the seers call themselves nādhamāna ‘distressed’ (see Grassmann s.v.). I believe therefore with Grassmann that mahāḥ is a genitive and refers to Indra, and I hence supply after it the word te; compare 4, 24, 7: vṛddhāsa cid vardhātam asya taniḥ stōmebhīr ukthaiś ca śasyāmāṇā ‘May the body of this (Indra), though he is strong, become strong (er), being praised with hymns of praise.’ After indram, too, I supply, following Sāyaṇā, the word tvām.

That the hymns recited by priests or singers put strength into the deities that are praised, is an idea that is commonplace in the RV. The phrase padbhīḥ vaksāthāya upasṛṇ ‘to approach with hymns for strengthening’ in pāda b gives expression to such an idea; it is equivalent to the phrases matibhiḥ, (girbhīḥ, stotaiḥ, mānasā, brahmaṇa, etc.) vardhay, vājay, or mahay that are used in many verses. Compare for instance 5, 14, 6: agnīm ghrūṇā vārydhuk stōmebhīr viśvācarṣanim | svādhhiḥvayasyūbhīḥ; 7, 12, 3: tvām vāruṇa uta mitrō agne tvām vardhati matibhiḥ vāsiṣṭhāḥ; 7, 77, 6: yām tvā dīvo duhitī vardhāyaunto uṣaḥ sujate matibhīr vāsiṣṭhāḥ; 8, 44, 2: āgne stōmām jūsava me vārdhasvāne mānmanā; 1, 91, 11: soma girbhīṣ tvā vāyaṁ vardhad yāmo vacovidāḥ; 10, 73, 2: purā śāmśena vārydhus ṭa Ḫindraṁ; 8, 100, 3: prā sū stōmām bharata vājayānta Ḫindrāya satyām yādi satyām āsti; 6, 19, 4: tām va Ḫindram cātām asya sākoir ihā nūnāṁ vājayānte huvema;
8, 3, 16: indram stōmebhīr mahāyanta āyāvah privāmedhāso asvaran; 6, 15, 2: sā tvām sūfrīto vitāhaye adbhuto prāsastibhīr mahayase divē-dive; 3, 3, 3: viśrāso agnim mahayanta cīttibhīh; and 5, 31, 4: brahmāna indram mahāyantu arkair āvardhayam āhaye hāntavā u. The word padbhīh is equivalent to stōmebhīh, girbhīh, cīttibhīh, mātabhīh, mānmanā, prāsastibhīh, and arkaḥ in the above verses. The expression padbhīr ūpa surpat in b. is parallel to girbhīr īmahe, girbhīr āyan, etc., in 8, 68, 10: tām tvā yajñēbhīr īmahe tām girbhīr girvanastama; 10, 98, 9: tvām pūrva īṣayo girbhīr āyan tvām adhvarēsu pruhāta viśve; 2, 2, 5: tām u havyair mānuṣa rūjate girā; 1, 36, 1: agnim sūktēbhīr vācobbhir īmahe; 8, 43, 31: agnim maudrām purupriyām . hṛdbhir mandrēbhīr īmahe and other similar verses. Compare also AB. 7, 17: sa Prajāpatim eva prathamanm devatānāṁ ūpā-sāsāra kasya nūnam . ity etayarcā . Agnim upasārāṅger vayam . . ity etayarcā . . Savitāram upasārābhī tvā devo savitar ity etena tyrna.

5, 64, 7: uchāntyām me yajatā
devākṣatre ruṣadgavi |
sutām sōnam nā hastibhīr
ā padbhīr dhāvatam narā
bābhratāv arcanānasam ||

"When (the Dawn) with bright cows dawns for me in the sky, come with thoughts, running, O ye (two) heroes that are worshipful, to Arcanānas as to the (Soma juice) pressed by dexterous (priests), protecting."

yajatā in a is nominative dual and qualifies [ruvām] that is the subject of ādhāvatam in d and refers to Mitra and Varuna who are the deities of this verse. ruṣadgavi 'having bright cows' denotes the goddess Uṣas; ep. 5, 75, 9: ābhūd uṣā ruṣatpaśur āgnir adhāyyiṣvāyaḥ "The Dawn who has bright cows has appeared; Agni has been set up (i.e., kindled) at the proper time" and Nighaṇṭu 1, 15: arunyo gāva uṣasah.
devākṣatre in pāda b is obscure. Diverse suggestions have been made that it should be interpreted as (1) yajña (Sāyana: devānāṃ kṣatram balam yasmin yajñe tad devākṣatram); (2) 'Himmel' (Pischel in p. 238, l. c.); (3) 'unter göttlichen Herrschaft stehend' (Roth in PW), that is, presumably, 'the Dawn' or 'sky'; (4) 'Herrschaft der Götter, Götterreich' (Grassmann); (5) 'reich der götter' (Ludwig); (6) deva-kṣetra (Böhtlingk in PW); (7) accusative dual, attribute of havist (the dual is used because two portions are offered, one each to Mitra and Varuṇa who are entreated to come to such food as gods go to the Soma juice), and meaning 'eine die Herrschaft über die Götter verbürgende Opferspeise' (Oldenberg in RV. Noten, i, p. 348, n. 1); and (8) locative, attribute of 'rite' and denoting 'in the rite which portrays the dominion (of Mitra and Varuṇa) over the gods' (Oldenberg, l.c.). Further, after expressing his dissatisfaction with all the above explanations, Oldenberg (9) points out (l. c.) that kṣatra is preeminently the possession of Mitra and Varuṇa (who are the very deities of this verse) in the RV and that they are described as having kṣatra over the gods in 5, 68, 3: māhi vām kṣatram devāṃ and 6, 67, 5: vāve yād vām . . . kṣatram devāṃ udadānāh sajósāh, and opines that devākṣatre is a corruption of devākṣatrā, nominative dual (the corruption is *It is explicitly said of the Dawn in 1, 92, 12: adināti daivānāni vratāṇi and 7, 76, 5: tē devānāṃ u mānāni vratāṇi that she does not infringe the laws of the gods, that is, that she obeys the laws of the gods and is under their dominion.

A similar explicit statement is not made of the sky. But the sky is said to have been established in its place or to be supported or upheld by Mitra and Varuṇa (5, 62, 3: 5, 69, 1; 4; etc.), Savitr (4, 53, 2; 10, 129, 1; 4; etc.), Indra (2, 12, 1; 3, 30, 9; 2, 17, 5; etc.) Viṣṇu (7, 99, 2; 3), Agni (6, 8, 3; 1, 67, 5), Brhaspati (4, 50, 1), Soma (9, 101, 15), Prajapati (10, 121, 3), Sūrya (10, 85, 1) and perhaps by other gods; and one can therefore deduce from this that the sky is under the dominion of the gods and obeys the laws laid down by them.
caused by the attraction of the locative case of the word \textit{rūṣadgavī} that follows immediately after), and that it is an attribute of Mitra and Varuṇa and signifies 'who have dominion over the gods.'

The word \textit{devakṣatra} occurs in two passages of the Kāth. Sam. in 21, 11 (p. 52, 9): \textit{devakṣatram vai stomaś ca yajñē śāntata eva devakṣatram prāvasyati} and 33, 8 (p. 34, 5): \textit{devakṣatram vā āyusāḥ stoma devakṣatram eva tad abhyārōhanto yantu}. Not much light is thrown on the meaning of the word by the first,\textsuperscript{6} but the second indicates that \textit{devakṣatra} is a place to which people 'mount.' Since the word \textit{div} and its synonym \textit{nāka} occur more than once as objects of the verb \textit{āruh} in the KS (see 8, 16; 18, 4 etc.) and also in the RV (see Grassmann s. v. \textit{ruh}), I believe that Pischel is right in interpreting \textit{devakṣatra} as 'Himmel.' As we have seen above, the sky is under the dominion of the gods, and the epithet \textit{devakṣatra} 'under the dominion of the gods' is not therefore an inappropriate one. Compare in this connection 1, 92, 1: \textit{etā u tvā uṣāsah ketum ukrata pūrve ārthe rājaso bhānūm anijate}; 7, 79, 2: \textit{vy anijate divā ānteṣo aktān ... uṣāsah}; and 1, 113, 14: \textit{vy anijībhīr divā ātāso avidyut} in which Uṣas is said to have illuminated the sky with her rays.

The expression \textit{paḍbhir ādhāvatam} in d is equivalent to \textit{dhībhīr ādhāvatam}; compare 8, 8, 3: \textit{ā no yātām upaśruti uśvinā sōmapitaye | svāhā stōmasya vardhau ā pa kavi dhībhīr naru}; 8, 8, 7: \textit{divāś cid rocanād ādyah ā no gantām svarvidā | dhībhīr vatsa-pracetāsā stōmebhīr havanaśrutā}; 8, 24, 7: \textit{viśvāni viśvāmanaso dhīyā no}

\textsuperscript{6}The corresponding passage of the Maitr. Sam. however, namely, 3, 4, 2 (p. 46, 21): \textit{stomaś ca yajñē cety annaṁ vai stomaś ca yajñē cānyaṁ vā etad ātman dhītā 'do bhūtvā devaśetram antataḥ prīvayati} has devaśetram. This word signifies \textit{svarga} or heaven; and the reading of the MS makes it probable that \textit{devākṣatra}=\textit{devaśetra}, and thus lends support to Pischel's explanation of \textit{devaśatrat\textsuperscript{a}} as 'Himmel.'
The meaning of this expression padbhīr ādhāvatam 'come running with thoughts' is somewhat ambiguous. The thoughts referred to may be 'benevolent' thoughts, sumatayah, i.e., favours or blessings (what Śāyaṇa calls annagraha-buddhi and Grassmann 'wohlwollendes Aufmerken) of the deities; compare 8, 26, 9: sumatībhīr āpa vipraṁ iha gatam; "Come, O ye two inspired ones, with favours here"; 8, 3, 1: asmān avantu te dhiyāḥ 'May thy (Indra's) favours help us"; 7, 67, 7: āheḷatā mānasā yātām arvāk "Come hitherward with favourable thought"; 7, 37, 2: vi no rādhāṃsi maṭabhīr dayadhīvan "Bestow gifts on us with favours"; and 2, 10, 5: arakṣāṣa mānasā lāñ jṣeta "May he (Agni) enjoy it with favourably-inclined mind"; or they may be the promptings or volitions of such deities; compare 1, 3, 5: indrā yāhi dhiyāśītāḥ . . . āpa brāhmāṇi vaghātah 'Come, O Indra, impelled by thy thought, (that is, with eagerness), to the hymns of the priest'; 3, 11, 1: indrāgni ā gatam sutām gīrbhīr nābhā vāreṇyam | asyā pātām dhiyāśītā 'O Indra and Agni, prompted by your thoughts (i.e., eagerly) come to this excellent [Soma] juice that has been expressed with hymns and drink of it'; 1, 3, 2: nāvā śāvirāyā dhiyāḥ | dhiśayā vāṇatām gīrāḥ 'Cherish (our) hymns with strong thought (i.e., most eagerly), O ye two heroes that are liberal (?)'. They may also be the 'pious' thoughts, i.e., hymns or praises, of the priests, which are conceived of as compelling the deities to come to the sacrifices, etc.; compare 1, 135, 6: ā vām dhiyō vavytyur adhvarān āpa "May our hymns turn you two to our sacrifices"; 1, 139, 6: gīrbhīr givrāhas stāvamāṇa ā gahi; 1, 144, 5: tām iṁ hinvantī dīśāyaḥ; 8, 44, 9: tvām aṁga maniśīnas tvām
hinvanti cāttibhiḥ; and 10, 88, 5: tāṃ tvāhena matibhir
girbhir ukthaiḥ. Lastly, though this is less probable,
padbhīḥ may denote hymns that are conceived of as
being the praises of the bards (vandinah, sūtāh or māga-
dhāḥ) attending on kings, and mentioned on p. 210
above. It must be noted in this connection that the
epithet rājan ‘king’ is, in the RV, most often applied
to Mitra and Varuṇa who are the deities addressed in
this verse.

It is very probable that the uḍi in pāda c, sutām
śāmaṁ uḍa hastibhiḥ has really the force of ca ‘and’;
compare the instances given on pp. 25, 145 above.
Similarly, it is also very probable that the simile in pāda
c refers to swiftness. Compare, for instance, 1, 2, 5:
vāyaḥ indraś ca cetathah sutānām vājīnivasā | tāv ā
yātam ṕā ṁ dravat; 1, 3, 8: viśve devāsā aptūrah sutām ā
ganta tārayah | usrā ēva svāsaraṃ; 10, 112, 2: yās te
rāgo mānasa jāviyān ēnda tēna somapēvāya yāhi ā
tūyaṃ ā ṭe ēbhāyāḥ prā ṁ dravantu; 7, 59, 4: tūyaṃ yāta
piṭāvah and other similar verses in which Indra, Vāyu
and other gods are exorted to come quickly to the
Soma juice. Pādas c d e therefore mean, ‘Come running
swiftly, with thoughts, O ye two heroes, protecting,
to Arcanānas and to the Soma juice pressed by clever
priests.’ hastibhiḥ—by clever (priests); see Pischel,
p. 238 l. c.

7 We read in 3, 88, 1: uṣāsāṃ stōmo aśvināś uṣigah; 7, 67, 1:
yā vām datō nā dhīṣyāv uṣigah; 10, 29, 1: sūcīr vām stōmo
dharaṇāv uṣigah and other similar verses that the hymn or chant
awakened the gods. Is it possible that in such verses too the hymns
are conceived of as the praises sung by the bards in the early
morning? As we know from Raghuvamśa 5, 65: tam karna-
bhasana-nipādiḥ-pitarāṃ samāyottarachada-vimarda-krāṅgarā-
gam | sutānjājan savvyasya prathitā-prabodhān prabodh vấn
uṣasi vāgbhir udāra-vācaḥ; Magha 11, 1: śruti-samaddhitam uceḥ
pañcaham piḍayantah satatam rāha-hinam bhinnakākytya sādjam ā
pranijagitah akāku-śravaka-sniḍhadhā-kuntāh parinātitaṃ iti rātrir
māgadhā Mādhavāya and other similar passages, it was the duty of
the sūtas and māgadhās to awaken kings in the morning with songs.
It is the opinion of both Pischel and Oldenberg that ādhāv in pāda d is used in a twofold sense (ślesā); but the two savants differ in their interpretation of pādas cde. Pischel writes: (p. 238 l. c.) "Varuṇa und Mitra sollen su den gepressten Soma herbeieilen, wie die Adhvaryus zum Spülen des Somas eilen. Der Vergleich ist passivisch gewendet—yātā hastiḥkīr ā dhāvyate tāthā ā dhāvatam narā" and translates the verse as, "Wenn am Himmel die Morgenröte aufleuchtet, dann kommt ihr Heilige zu meinem gepressten Soma, wie die Adhvaryus (zum Spülen des Somas), o ihr Männer, Arcanānas hegend." Oldenberg has, on the other hand, observed: "Wie ich GGA. a. a. O. gezeigt habe, steht ā-dhāv zugleich in der Bedeutung "herbeilaufen" und "reinigen", jenes das Werk der Füsse, dieses der Hände: "wie (man) den von geschickten Priestern gepressten Soma (mit eben diesen geschickten Händen reinigt, ā-dhāv), so eilt herbei (ā-dhāv; vielleicht auch hier zu verstehen: zum Soma) mit euern Füssen, ihr Männer." The Vergleich zwischen dem Reinigen und dem Herbeilaufen beruht darauf, dass beides ā-dhāv heisst, vgl. zu 1, 64, 2."

These observations do not seem to me to be convincing, and I therefore believe that the verb ādhāv in d has the sense of 'running' only and has no connection with pāda c. It is possible however to construe padbhīk in d with sutām in c. padbhīk sutām=ādhāvāh sutām; 'pressed with (i.e., to the accompaniment of the chanting of) hymns; compare 3, 12, 1 (cited above): indrağni ā

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a The verse is translated by Grassmann as: "Beim Morgenlichte, o ihr beiden ehrwürdigen, im Götterreich, das schimmernde Rinder hat, presst mir den Soma gleichsam mit den Händen [hastiḥkīr zu lesen] und knetet mit den Füssen hin, o Männer, den [Dichter] Artschmanas unterstützend" and by Ludwig as: "wenn sie mir herbeieilen die heiligen, in dem reiche der götter, wo weisse kühe sind, lauft herbei ihr zwei männer, zum gepressten soma wie mit greifenden schlingen, erhaltend den Arcanānas."
gatam sutām girbhīr nākho vāreṇyam "Come, O Indra and Agni, to (this) excellent (Soma) juice pressed with hymns"; 3, 12, 2: ayā pātam imām sutām "Drink this (Soma juice) pressed with this (hymn)"; 8, 48, 7: isirēna te mānasā sutāsya bhaksimāhi pīryasyeva rāyāh "May we partake of thee, pressed with devoted (or vigourous) hymn, as of paternal wealth." Compare also Caland-Henry, L'Agniśṭoma, § 127 ff. and the literature cited therein. The meaning of pādas cde in this case would be, 'Come running quickly, O ye two heroes, to Arcanānas and to the Soma juice pressed by dexterous priests to the accompaniment of hymns, protecting.'

Arcanānas is, according to the Sarvānukramanī, the seer of this hymn.

4, 38, 3: yām sim ānu pravāteva drāvantam
viśvah pūrur mādātī hāraṣmānāh |
padbhīr gṛdhyanantā medhayān nā śāram
rathatūram vātam iva dhrājantam ||

When explaining pāda c of this verse on p. 146 above, I have, following Pischel, Bloomfield, and other interpreters, construed padbhīh with gṛdhyanantā and interpreted the expression as 'speeding with a will.' Though this is not wrong (padbhīh has, as we have seen on p. 272 above, the sense of 'eagerly,' 'with a will,' etc., also), I am now inclined to believe that it is much more preferable to construe it with the word (ānu) madātī (in pāda b) as is done, in the case of girbhīh, stōmebhīh and other synonyms of padbhīh, in many RV verses. Compare for instance, 1, 9, 3: mātstvā susīpra mandībhīh stōmebhīh viśvacarṣaye "Rejoice, O thou (Indra) with beautiful lips, that are honoured by all men, in (these) pleasing hymns"; 1, 51, 1: abhi tyān meṣām puruhūtam gṛmiyām indram girbhīr madata "Cheer with hymns that Indra worthy of praise, invoked by many, the goat"; 8, 6, 39: mātstvā vivasvato matī "Rejoice in the hymn (sung) from (the abode of) Vivasvat"; 10, 104, 3: indra dhēnābhīr ihā
mādayasva dhībhīr vāśvābhīk "Rejoice now, O Indra, in all these hymns and praises"; 10, 116, 2: svastidā mānasā mādayasva "Rejoice, O Indra that bestowest well-being, in (this) hymn"; 3, 53, 10: mādayasva dhībhīr adhvare sūtē sācā "Rejoicing with hymns in the Soma-sacrifice"; and particularly 5, 36, 2: ānu tvā rājann ārvato nā hinvān dhībhīr madēna purūhīta vīsē "O thou king that art invoked by many, may we all cheer thee with praises as one does who impels race-horses."

I therefore translate the verse as follows: "Whom, running (swiftly) like (water) down an incline, rushing forward like a valiant soldier in battle, surpassing chariots (in speed), and speeding like the wind, every Pūru (i.e., every one of the Pūru clan) rejoicing, cheers with praises."

This verse, and also the other verses of this hymn, are addressed to Dadhikra or Dadhikrāvan, the swift horse whom Mitra and Varuṇa presented to the Pūrus (cp. 4, 39, 2: yāṁ purūbhīyo didivāṃsaṁ nāgūṁ dadāthu nitrāvarūṇā ūṭturīna), that is, to their king Trasadasya, and whose achievements on the race-ground are described in hymns 4, 38-43.

The expression padbhīr anumadati in the first half-verse is exactly parallel to the expression dhībhīr anumadena (hinvantah) in 5, 36, 2 cited above; the meaning of the expression is, "(Every Pūru) cheered with praises and impelled (the horse) to further exertion." Compare in this connection 7, 7, 1: pṛā vo devāṁ cit sahasānām agnīṁ āśvin vā jīvaṁ hiṣe nāmobbhīk "Like a strong horse, I impel with praises the vigourous god Agni for you"; and 10, 156, 1: agnīṁ hinvantu no dhīyah sāptīṁ āśuṁ ivāśu "May our praises impel

9 In all probability however hinvān (singular) at the end of the pāda is a shortened form of hinvantah (plural), and the half-verse means, "O thou king that art invoked by many, may we all cheer thee with praises and impel thee as (people do) race-horses. hinvantah is an attribute of many.
Agni, like a fleet courser in the races "in which the verb 
hi, together with words meaning 'praises,' is used in 
connection with race-horses. A similar usage is observ-
able in 9, 68, 7; 9, 64, 16; 9, 8, 4; 8, 44, 19; 1, 143, 4; 
1, 144, 5; 10, 88, 5 and 10, 140, 3 also. Words 
denoting 'race-horses' however are not used in these 
verses, but are to be understood.

It thus becomes evident that the expressions girbhir 
arvatah anumadanti and girbhir arvatah hinvaranti are 
synonymous 10 and signify 'they cheer the race-horses 
with praises and thereby impel them to further exertion.'
The full formula to be employed in this connection 
is thus girbhir anumadanti hinvaranti ca; but, as we have 
seen, it is only in one verse (5, 36, 2 cited above) that 
both the verbs are used; the other verses use one verb 
only, either anumad or hi, to express this idea.

pravātā in pāda a is construed in connection with 
the course of Dadhikrā by Grassmann (who translates 
the expression pravāteca drāvanam as 'Dem, wenn er 
läuft gleichwie im jähren Sturze'), Ludwig ('an dem wie 
auf abschüszigem pfade laufenden'), and Macdonell 
(Ved. Myth., p. 148: 'every Pūru praises him as he 
runs on a precipice as it were'). 11 This seems to me to 
be a mistake, and I believe that the simile in pāda a is a 
uptopamā, the elided word being (the upamāna) āpo. 
Compare the simile āpo nā pravātā yatīḥ that is used in 
8, 6, 34; 8, 13, 8 and 9, 24, 2 in all which verses the

10 The verb swar with sam is used instead of anumad in 
similar circumstances in 9, 66, 8: sām u tvā dhībhīr asvaran 
hinvarth sapta jāmāyath | tāvram āhā vivāsvatoh "The seven sisters 
have cheered thee that art wise with praises and impelled thee, 
from the abode of Vivasvat (?) in the race" and 9, 67, 9: 
hinvarthi śāram āśrayah pāvamānām madhucitam | abhi girā sām 
āśvaran "The usris (?) impel the bright honey-dripping Soma 
Pavamāna; they have cheered him with praises."

11 Geldner, in his RV. Ueber., translates the expression as 
'wenn er wie in vollem Laufe dahineilt.'
śāmānya-dharma is swift going; cp. also 9, 6, 4: ānu drapsāsa īndrāṇa āpo nā pravātāsaraḥ; 7, 18, 15: indreyaitē vāsava vēvisāna āpo nā śrṣṭā adhavanta uṣcit; 9, 17, 1: prā nimnuṇeva śindhavah...sūma asyaṁ āsāvaḥ; 9, 69, 7: śindhor īva pravān ċcinnā āsāvaḥ; 1, 57, 1-2; 10, 148, 5. etc.

There can be no doubt that, like the other epithets pravātēva dravāvantam, rathāturam and vātām īva dravāvam, the epithet medhayum na sūram grdhvāntam too describes the swiftness of Dadhikrā. The meaning of the expression is, 'speeding like a valiant soldier in battle'; and it is my belief that the root grdh does not signify 'to be greedy' here and that the translations of Geldner (RV. Usber.: 'mit den Füssen (kampf) begierig wie ein Held nach der Meisterschaft begierig'), Grassmann ('Im Laufe strebt er, wie ein Held nach Beute'), Bloomfield (p. 353 l.c.: 'impatient with his feet, as a hero (is impatient) when eager for strife'); and Ludwig ('der wie mit schlingen bestreitet zu erfassen, als lanzenkundiger held') as also Pischel's explanation (l.c., p. 232: dass Dadhikrāyan im Laufe ungeduldig die Riem ein erfasst und sie schüttelt wie ein streitlustiger Held die Zügel) are all wide of the mark. Regarding the simile, compare 1, 85, 8: sūra āved yuvudhaya nā jāgmayah 'Going swiftly like valiant men ready for the battle' and 1, 158, 3: ļpa sām āsah saravāṁ gameyam sūra nājma pātāyadbhir ēvaṁ 'May I go to your shelter as a hero goes to battle with flying feet (?)' in which verses too the upamāṇa is sūra and the sāmānyadharma swift going.

4, 2, 12: kavim śaśāsuh kavāyotā dabdhā
uṇidhāryanto dūryāsv āyōh
ātas āvāṁ džīyāṁ agna ēlān
padbhīh patyēr ādhvān āryā ēvaṁ

The first half of this verse is unambiguous and may be translated as, "The undeceived wise ones instructed the wise one, establishing him in the dwellings of Āyu."
Adabdhāh kavāyah in a refers to the gods (devāh) who brought Agni down to the earth and established him in the dwellings of men so that he may guard these dwellings and also carry the offerings made by men to the gods; the word saśāsuḥ refers apparently to these injunctions (that Agni should be the gṛhapati and havyavāt) and also perhaps to his officiating as hotṛ on behalf of men. Compare Sāyana: saśāsuḥ hotā bhaveti saśāmsuḥ.

The second half-verse is ambiguous and can be interpreted in two ways:

(1) We may regard it as a paraphrase of the first half of the preceding verse, cītīm acītīm cīnaud vi vidvān prsthēva vitā vyānā ca mārtan | rāye ca naḥ svapatyāva deva dītīm ca rāsvāditim urusya. The words cītī and acītī here are explained by Sāyana and Geldner as puṣya and pāpa (Recht und Unrecht) or jñāna and ajñāna (Verstand und Unverstand) while Grassmann, Ludwig and Oldenberg (SBE. 46, 317) give the latter explanation only. cītī denotes 'pious thought, i.e., piety,' here and acītī, 'impious thought, impiety;' and the meaning of the verse is, "May he, the knowing one, distinguish piety and impiety, (and) the (pious and impious) mortals like straight and crooked backs (of horses). (Help us) to wealth and good offspring, O god; grant us Diti and keep off Aditi."

As a paraphrase of the first half of this verse, we may translate the second half of 4, 2, 12 as: "From there, O Agni, mayest thou look at these rich people that are visible by their thoughts and (those also) that are invisible by their thoughts." padbhīh = dhībhīh; and padbhīh drṣyān 'visible by their thoughts' means 'those whose thoughts, i.e., hymns or works of piety, are visible or plain to be seen.' Similarly, evaṁ udbhutān denotes the rich people 'whose thoughts (hymns or works of

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12 The meaning of the fourth pada, is obscure; see Oldenberg in SBE. 46, 321 and Ludwig's RV. Ueber.
piety) are invisible, i.e., can not be seen,' that is, rich people who perform no works of piety. The expressions \textit{padbhīr drśya} and \textit{evaīr adbhuta} in this verse are thus paraphrases of the terms \textit{citī} and \textit{acitī} of the preceding verse.

The meaning of \textit{evaīh} is not known exactly and requires to be investigated. For the present however, I look upon it as a synonym of \textit{kṛatu} or thought; compare in this connection 7, 62, 2: \textit{ebhīh stōmebhīr etasābhīr ēvaīh} where \textit{evaīh} is used as an epithet of \textit{stōmebhīh}.

(2) Secondly, we may regard the second half-verse as containing a virdhābhása: that is, it is possible that the epithets \textit{drśya} and \textit{adbhuta} refer, not to different men (as in the interpretation given above), but to the same men. The half-verse would then mean, "From there, O Agni, mayest thou look with thoughts on these rich men that are visible (and at the same time) invisible (i.e., unfathomable or wonderful) with their thoughts (hymns)."

\textit{arvāh} 'rich people' refers to the sacrificers or 'patrons' (see Geldner, \textit{RV.Über.}, and the passages referred to by him there) who are visible, \textit{drśya}, to Agni, and are at the same time, invisible, \textit{adbhuta}, in their thoughts. That is to say, the patrons are visible, while their thoughts are \textit{adbhuta}.

\textit{padbhīh} is synonymous with \textit{dhībhīh}, but should be construed with \textit{paśyeh} and not with \textit{drśyān}. Compare in this connection 1,139,2: \textit{yuvōr iithādhi sādmasv āpasyāma hironyāyam | dhībhīh ca na mānasā svēbhīr aksūbhīh sāmasya svēbhīr aksūbhīh} "Thus did we see, with thoughts, with mind, with our own senses, with the senses of Soma, your golden (throne) in your abodes." The expression \textit{dhībhīh paś signifies in all probability 'to look with heed or care,' and \textit{padbhīh paśyeh} of this verse is thus a synonym of \textit{vi cinavat} used in the preceding verse.

\footnote{13 He however looks on \textit{arvāh} as genitive singular, and not as accusative plural.}
adbhuta has two meanings, (1) invisible, and (2) wonderful, marvellous; and either of these meanings fits the context in this verse. In the first case, evair adbhutān means 'with invisible, i.e., hidden, deep or unfathomable thoughts or hymns.' Compare 5, 85, 1: prā samrāje brhad arcā gabhiraṁ hṛāma priyāṁ vāruṇaya śrutāya 'Chant loudly the dear deep hymn for the famous sovereign Varuṇa'; 1, 35, 7: gabhiraṅvepā āsuraḥ sunīthāṁ 'The mighty one of deep inspiration and good guidance'; 10, 62, 5: tā id gabhiraṅvepasah 'They (the Virūpas) indeed are deeply inspired'; 8, 8, 2: kāvi gāmbhiracetasā 'O ye two wise ones whose thoughts are unfathomable'; 1, 24, 9: urvā gabhiraṁ sumattis te astu 'O Varuṇa, may thy wide, unfathomable good favour be (for us)'; 7, 87, 6: gāmbhirāsamsa rājaso vimānaḥ 'Varuṇa the measurer of space, whose thoughts are unfathomable'; and also 4, 5, 6: idāṁ me agne kiyate pāvakāmīnate gurūṁ bharāṁ uṁ māmanaḥ | brhad dadhāthā dhṛṣatā gabhiraṁ yahvāṁ prṛṣṭham prāyasas saṃtādhātā whose meaning is not clear to me. Compare also the epithet ādbhutakratu that is applied to Agni in 8, 23, 8: yajñēbhir ādbhutakratum yāṁ kṛpā sudāyaṁ tāt and to Mitra and Varuṇa in 5, 70, 4: mā kāsyādbhutakratu yakṣaṁ bhujemā tanākkhi. I have interpreted this term on p. 184 above as 'having wonderful strength'; but it seems preferable to interpret it (as Roth and Grassmann have done) as 'having wonderful thoughts', i.e., as the equivalent of evair ādbhutān in 4, 2, 12d and of gāmbhiracetas and gāmbhirāsamsa in the verses cited above.

According to this interpretation, evair ādbhutān is, so to say, equivalent to kavitamāṁ or vīpratamāṁ and can be used (like these words) to describe gods as well as priests and patrons (yaśamāṇa).

If we regard ādbhutān as equivalent to cītrāṁ, evair ādbhutān means 'with wonderful thoughts (hymns)'; compare, 6, 66, 9: prā cītrāṁ arkāṁ ... mārulāya svātavase bhadrāvam "Offer the wonderful hymn to the
very strong host of the Maruts”; and 5, 18, 4: *citrā vā yēsu dīdhitih* “in whom (sc. yajamānas) is brilliant thought.”

According to this interpretation, pādas cd of 4, 2, 12 contain *virodahābāsa* combined with *śeṣa*.

Thus, whether we understand *adbhuta* as ‘unfathomable’ or as ‘wonderful,’ pādas cd according to the second interpretation refer to the patron who worships Agni with excellent hymns and are to be read together with the following verse (4, 2, 13): *tvām agne vāghate suprānitiḥ sutasomāya vidhatē yavīṣṭha | rātnam bhara śaśamāṇya ghrīve prithu ścandrām dvase caṛṣaṇiprāh.*

The meaning of this verse is, “Bring, O Agni, youngest, that delightful in giving, whose guidance is good, to the worshipper who has pressed the Soma, who has made ready the sacrifice, broad brilliant treasure in order to help him, thou that fillest (the expectations of) people”; and the worshippers that are referred to here as *vidhat, sutasoma* and *śaśamāna* are the same as the *evair adbhuta aryah* of the preceding verse.

Concerning the use of the instrumental in *evair adbhutā* and *paṭbhīr drśyān*, compare § 92 in Delbrück’s *Ai. Syntax*, and particularly Śata. Br. 1, 8, 1, 9: *bahuḥ prajayā paṭbhīr bhavisyaśi* and ibid. 2, 1, 4, 28: *yathāsau dyaur bahvi nakṣatrayār evam bahur bhūyāsam* cited by him there,

4, 2, 14: *ādhā ha yād vayām agne tvayā
paṭbhīr hātebhiḥ cakryām lanubhiḥ |
rāthān nā krānto āpasā bhurijor
ptām yemūḥ sudhyā āśuṣānāḥ ||

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14 *citra* occurs as an epithet of *dhi* in 8, 66, 8: *sēmām nāḥ stōnam īnjuṇānā d gahuṭra pra citrāyā śkhāyā and 8, 66, 14: *tvām na utt tāvā citrāyā śkhāyā śvīṣṭha gātavet.* But the word *dhi* in these verses, or at least in the latter, signifies not ‘hymn,’ but ‘benevolent thought’ or ‘favour’ of the deity invoked.
"And (all), O Agni, that we have, with thoughts, hands (and) bodies done for thee, with effort, like those who turn the wheel between the shafts,—(in all this), the pious-minded have held up the Law, aspiring after it."

In connection with pādas ab, compare T.A. 2, 3, 1:  
\[ \text{yād vācā yān mānasā bāhūbhīyām ārūbhīyām āśṭhūvakābhīyīn śīnār} \ yād āṅrtām cakṣmā vayām | agnir mā lāmād ēnasō gārhapatyaḥ prāmuñecatu "If we have committed sin with speech, thought, with arms, thighs, knees (or) genital organs, may Agni Gārhapatya free me from that sin"; T.A. 10, 24 (31):  
\[ \text{yād āhūr pāpam akārṣām} | \text{mānūsā vācā hasābhīyām} | \text{pādībhīyām udāreṇa śīnā} | \text{āhās tād avalumśpūtā "The sin that I have committed by day with thought, speech, hands, feet, stomach and genital organ,—may the day destroy (or, stifle) it"; Mukundamālā-} 
stotra 15:  
\[ \text{kāyena vācā manasendriyair vā buddhyatmanā} \ vā prakṛtes svabhāvāt | \text{karomī yad-yat sakalam parasmai} \ Nārāyāyaśaiva samarpayāmi "Whatever I do, with body, thought, speech, sense-organs, mind, spirit, or according to nature, all that I make over to the great Nārāyaṇa alone"; Śivāparādha-kṣamāpana-stotra 14:  
\[ \text{kara-caaya-kaRyan vā karma-vāk-kāyajam vā śravaṇa-naya-} 
\[ \text{najam vā mānasam vā 'parādhama vihitam avihitam vā sarvam etat kṣamasya jaya jaya karunādhē śri-Mahādeva Sāmbho;} \text{ and the expression mama jāna-prabhṛty etat-kṣava-parvamadhyā-vartini kāle rahasi prakāśe ca mano-vāk-kāya-karmabhīḥ ājñatā' ājñatās ca samkhāvita-} 
sakalā-dōṣa-parihārātham that occurs in the saṃkalpa.\[\]

Compare also Manu 1, 104: mano-vāg-dehaśāhī karma-doṣāhī; MBh. 3, 146, 89: karmasu deha-vāk-citta-
duṣṣās; ibid. 1, 62, 25: ṣarireṇa kṛtaṁ pāpaṁ vāc ca manasaiv ca and the other passages cited by Pischel on p. 230, l. c. in which human actions are divided into three groups kāyika, vācika, and mānasika. The words paḍbhīh and tānūbhīh of the above verse refer to two of these groups: tānūbhīh corresponds to kāya, sarīra and deha in the above-cited passages and paḍbhīh to manas and citta in them.

Regarding bhūrījoh, the observations of Pischel on p. 239f. l. c. make it very probable that it denotes "Schleif-apparat; Schleifmaschine", i. e., a machine (something like a grinding wheel) which consisted of a wheel that moved freely between two shafts. It is this wheel that is denoted by the word ratha, either by synecdoche, or because ratha itself has that meaning. of those given above: mama iha-janmani pāryanjanaṁ janma-janmā-
ntareṣu bālyya-yauvana-kauṃara-vārdhiniyēṣu jagrat-svapna-suṣuptya-
avasthāsān tvak-caukṣus-śrottra-jīvā-ghrāna-vāk-pāṇī-pāda-pāyūpas-
thair jñānato jñānato vā mano-vāk-kāya-karmabhīs saṁbhāvati-

A samkalpa printed on p. 2 (n) of Rgyvediya-nityavidhi (Nirmayāsāgara Press, 1919) has the words mama utmavah svati-
smṛt-purāṇoka-phala-prāptivarthaḥ kāyika-vācika-mānasika-sām-
sargika-jñātājñāta-prṣṭāsṛṣṭa-bhaktābhuktā-prśpta-sākula-pāpa-
kvāyārthan.

17 ratha in rathau-nābhi similarly denotes 'wheel' in Brh. Up.
Compare for instance VS. 34, 5: yāsminnu ḫeḥ sama
yājūṇi yāsmin prātiśthita ratanābhāv ivārāh "in which
are firmly established the ḫks, sāman and yajas,
as spokes in the nave of the wheel"; 5, 63, 7: sūryam ā
dhatto divi cītṛyam rātham "ye have placed in the sky
Sūrya, the brilliant wheel"; 8 and 9, 71, 5: sāṁ i
rātham nā bhurījor aheṣata dāta svāsārah "the ten
sisters (i.e., fingers) have set in motion (Soma) like the
wheel of a grinding machine." āpasā denotes the effort
that one has to make in turning the wheel.

The simile rātham nā krānto . . . is to be construed
with pādas ab ; and the meaning of the verse thus is,
"O Agni, in all that we have done for thee (i.e., in thy
honour and for thy glorification) with thoughts, hands
and bodies and with effort comparable to that which one
makes when turning the grinding wheel, we have always
sought to uphold the law and have aspiried after it."

In rām yemuh in pāda d, there is an abrupt transition
from the first person (vayām cakrā) of the other
three pādas into the third person. There seems to be no
doubt however that the sudhyā āṣṇānāh of d are identical
with the priests that are referred to as vayām in a.
Compare the next verse, adhā mātūr uṣāsah saptā vīprā
jāyemahi praṭhamā vedhāso yīn . . . in which the first
person is again used and the change again into the third
person in vv. 16, 17.

rām in d is to be construed with both yemuh and
āṣṇānāh, as pointed out by Pischel (p. 230, l.c.);
compare 4, 23, 10 and also 4, 1, 13 and 4, 2, 16.

This closes the list of RV passages in which the
word pābbhīh occurs. In all these, as I trust has been

18 Compare in this connection Macdonell, Ved. Myth., p. 31:
"He [i.e., the sun] is the helly of Mitra-Varuna (5, 62, 2) . . . . The
sun is also called a wheel (1, 175, 4; 4, 30, 4) or the ‘wheel of the
sun’ is spoken of (4, 28, 2; 5, 29, 19)" and also Bergaigne, I, 7.
made plain by the foregoing, *padbhih* has the value of *dhibhiḥ, manobhiḥ, dhitibhiḥ*, etc., and is a derivative of the root *spas* 'to see.' The word *padbhih* that is found used in VS. 23, 13, on the other hand, is the equivalent of *padbhih* and is clearly derived, as said by Uvaṭa and Mahūdhara, from *pad* 'foot.' The cerebralization of the letter *d* is anomalous and perhaps due to false analogy (cp. Lanman, *Noun Inflection* p. 475).

नमः परमक्रमण्याः नमः परमक्रमण्याः ॥

Munḍ. Up. 3, 2, 11.

तत्क्षयो रा बुञ्जीमहे । गातुं यथाय ।
गातुं यथापन्ते । तत्र वस्तित रस्तु नः ।
स्वस्तितमातुःपेभः । उत्तरं जिगातु मेवः ।
शो नो अस्तु हिपुदे । शं चतुष्टये ॥

ॐ शांति: शांति: शांति: ॥
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