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VEDIC STUDIES

BY

A. VENKATASUBBIAH

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Om

námo vācé yā coditā yā cānuditā tásyai vācé námo námo vācé námo vācáspátaye náma ṛṣibhyo mantrakṛdbhyo mántrapatibhyo mā mām ṛṣayo mantrakṛto mantrapátayaḥ párā dur mā 'hám ṛṣin mantrakṛto mantrapátin párā 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 Ṛgveda, and, as far as possible, to elucidate the meaning of Ṛgvedic 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 this, as also the difference of personal outlook, will perhaps explain why my interpretations of some words (e.g. *dâṉ*, *padbhîḥ*, *admasád*, *nireká*) 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

Read in 2, 28: *vacyámāna*; 3, 34: Grassmann; 9, 26: *nśatír*; 15, 26: with; 16, 3: *tanvàḥ*; 16, 11: *dhenúṁ*; 30, 18: *śocíṣā*; 32, 1: *adarśi*; 63, 30: *Nālāyanī*; 88, 1: *śíśuṁ*; 103, 31; *evắncna havíṣā yakṣi devắn*; 124, 2: *deviḥ*; 131, 27: referred; 139, 25: *divyắ*; 145, 12: *āśávó*; 149, 12: *saniṣyávaḥ*; 174, 32: (after Śvet. Up. 3, 18): *navadvāre pure dehī haṁso lelāyate bahiḥ*; Bṛh. Up. 2, 5, 18; 196, 28: Āpastamba; *211, 4*: 8, 15, 8 (instead of 1, 15, 1); 236, 11: *smáddiṣṭi*; 249, 13: *píba*; *272, 23*: 3, 12, 1 (instead of 3, 11, 1).

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VEDIC STUDIES

§ 1

nítya

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) *svīya*, *sahaja*, own, and (2) *dhruva*, 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 *nítya* 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 : *āyúr ná prāṇó nítyo ná sūnúḥ* and 1, 185, 2 : *nítyaṁ ná sūnúṁ pitróṛ upásthe dyávā rákṣataṁ pṛthivī no ábhvāt* where *nítyaḥ sūnúḥ* is explained by Sāyaṇa as *dhruvaḥ ātmajaḥ*, and by Ludwig as 'ein überlebender Sohn' (1, 66, 1) and 'lebender Sohn'; in 1, 166, 2 : *nítyaṁ ná sūnúṁ mádhu bíbhrata úpa kṛḷanti krīḷā́ vidátheṣu ghṛ́ṣvayaḥ* where *nítyaṁ sūnúm* is translated by Ludwig as 'einen nicht absterbenden Sohn'; in AV. 7, 109 : *káḥ pṛ́śniiṁ dhenúṁ váruṇena dattā́m átharvaṇe sudúghāṁ nítyavatsām*, Śāṅkh. GS. 3, 2, 5 : *enāṁ śiśuḥ krandaty ā kumāra enāṁ dhenuḥ krandatu nitya-vatsā* and ibid. 3, 2, 8 : *āsyandantāṁ dhenavo nitya-vatsāḥ* where the expression *nítya-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 àmṛkṣāma yóṣaṇāṁ ná márye nítyaṁ ná sūnúṁ tánayaṁ dádhānāḥ* where *nítya* 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 *nítya* 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 *nítya* as tertium comparationis. In the first of these verses it is said that Agni is *nítya* as a son (*sūnú*); in the second, that honey (*mádhu*) is *nítya* as a son (*sūnú*); and in the third, that a hymn of praise (*stóma*) is *nítya* as a son (*sūnú*). A comparison therefore of the adjectives which these words—*sūnú*, *mádhu*, *stóma* and *agní*—receive in the RV, will show what characteristics are common to the things denoted by them and will thus determine the sense of *nítya*.

Of these words, *sūnú* receives the following adjectives, —*trayayāyya*, *p r i y á*, *márjya*, *vijāvan*, *śúci*, *suśéva*, *hṛ́dya* and *nítya*; and *mádhu*, the following,—*ádhigartya*, *áśnāpinaddha*, *kā́mya*, *górjīka*, *ghṛtá*, *cā́ru*, *tridhā́tu*, *divyá*, *daivya*, *pakvá*, *párişikta*, *púşkare nişikta*, *prátibhṛta*, *p r i y á*, *madirá*, *vāraṇá*, *sāraghá*, *sukşáya*, *sutá*, *somyá*, *spārhá* and *nítya*; while *stóma* has the following adjectives—*ákşitoti*, *agriyá*, *ántama*, *ántara*, *ápūrvya*, *ámanda*, *amṛ́ta*, *uruvyác*, *étaśa*, *éva*, *kā́mya*, *krátumān*, *gīyámāna*, *gír* (?), *dṛ́śika*, *dyutádyāman*, *dyumnín*, *dhanasā́*, *námasvān*, *návajāta*, *návya*, *nū́tana*, *purutáma*, *pūtá*, *pūrvyá*, *p r é ş ṭ h a*, *mádhumattama*, *madhyamá*, *mánasā vacyámāna*, *mandín*, *mahá*, *ratnadhā́tama*, *rudríya*, (?), *vánīvan*, *vājáyan*, *vā́hiştha*, *vidúşā árdhya*, *śáṁtama*, *śasyámāna*, *śukrá*, *śúci*, *śūşá*, *śūşyà*, *satrājít*, *sādhú*, *sidhrá*, *suvṛktí* (?), *havişmān*, *hṛdā́ taşţá*, *hṛdispṛ́k*, and also *nítya*.

It will be seen that the only adjective (besides *nítya*) common to the three words *sūnú*, *mádhu* and *stóma* is *priyá* (in the case of *stóma*, we find instead of *priyá* its superlative form *préştha*) and the only characteristic that is common to the things denoted by these words is

priyatva. *priyá* is used as an epithet of *agní* also in 1, 143, 1 ; 5, 23, 3 ; and 6, 1, 6, while Agni, further, is called *priyāṇāṁ préṣṭhaḥ* once and *purupriyáḥ* many times. Thus the only adjective (beside *nítya* 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 *nítya* means *priyá* in the above passages. The probability, in this instance, is converted into certainty by the parallelism of *priyá* and *nítya* in 1, 91, 6c : *priyástotro vánaspátiḥ* and and 9, 12, 7a : *nítyastotro vánaspátiḥ*.

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

1, 73, 4 : *táṁ tvā náro dáma ā́ nítyam iddhám*
ágne sácanta kṣitíṣu dhruvā́su |
ádhi dyumnáṁ ní dadhur bhū́ry asmin
bhávā viśvā́yur dharúṇo rayīṇā́m ||

" 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 (*priyáṁ-priyam*) ; 1, 186, 3 and 8, 84, 1 (*préṣṭham*) and 8, 103, 10 (*priyāṇāṁ préṣṭham*) ; compare also the passages where he receives the epithet *purupriyá* (see Grassmann, *s.v.*) and *mandrá* (see *ibid.*, s.v.).

7, 1, 2 : *táṁ agníṁ áste vásavo ny ṛ̀ṇvan*
supraticákṣam ávase kútaś cit |
dakṣā́yyo yó dáma ā́sa nítyaḥ ||

[1] This seems to have been felt by Grassman also who in 1, 66, 1, has translated *nítyo ná sūnúḥ* as ' wie eigener Sohn, lieb.' Sāyaṇa too, similarly explains *nítyaṁ ná sūnúm* in 1, 166, 2, as *nityam aurasaṁ priyaṁ putram iva*.

"The bright ones, for their protection from everything, 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 Maṇḍala whose authorship is ascribed to the Vasiṣṭhas; and as the word *vásiṣṭha* is the superlative of the word *vásu*, Sāyaṇa is perhaps right in saying that the word *vásavaḥ* here refers to the Vasiṣṭhas.

3, 25, 5 : *ágne apā́ṁ sám idhyase duroṇé*
nítyaḥ sūno sahaso jātavedaḥ |
sadhásthāni mahāyamāna ūtí ||

"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 : *prá ṇú tyáṁ vípram adhvaréṣu sādhúm*
agníṁ hótāram īḷate námobhiḥ |
á yás tatā́na ródasī ṛténa
nítyaṁ mṛjanti vā́jinaṁ ghṛténa ||

"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 : *devó devā́n paribhū́r ṛténa*
váhā no havyáṁ prathamáś cikitvā́n |
dhūmáketuḥ samídhā bhā́rjiko
mandró hótā nítyo vācā́ yájiyān ||

"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-bannered and with brightness as thy ornament (when kindled) with fuel, the pleasing beloved hotṛ that worshippest (the gods) better (than human hotṛs) with thy voice." Compare 6, 1, 6: *saparyéṇyaḥ sá priyó vikṣv àgnír hótā mandró ní ṣasādā yájiyān | táṁ tvā vayáṁ dáma ā́ didivā́ṁsam úpa jñubā́dho námasā sadema* and

1, 26, 7 : *priyó no astu viśpátir hótā mandró várcṇyaḥ* where the expression *priyó mandró hótā* corresponds to *nítyo mandró hótā* in this verse. Compare also 1, 44, 3 : *adyā́ dūtáṁ vṛṇīmahe vásum agníṁ purupriyám | dhūmáketuṁ bhā́rjīkaṁ vyùṣṭiṣu yajñā́nām adhvaraśríyam ||*

1, 66, 1 : *rayír ná citrā́ sū́ro ná saṁdṛ́g*
āyúr ná prāṇó nítyo ná sūnúḥ ||

"(Agni), brilliant like wealth, (effulgent) like the sun in appearance, vivifier like the *prāṇa* (the life-breath), dear like a son." Compare 1, 69, 5: *putró ná jātó raṇvó duroṇé* "pleasing in the house like a son that is born."

3, 15, 2 : *tvám no asyā́ uṣáso vyùṣṭau*
tvám sū́ra údite bodhi gopā́ḥ |
jánmeva nítyaṁ tánayaṁ juṣasva
stómaṁ me agne tanvà sujāta ||

"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 Sāyaṇa in understanding *jánman* as father in spite of its being accented on the root-syllable; compare 7, 54, 2: *pitéva putrā́n práti no juṣasva* and 10, 22, 3: *pitā́ putrám iva priyám.* Compare also 5, 42, 2 and 10, 119, 4 *putrám iva priyám.* To *nítyaṁ stómam* here corresponds *priyáṁ bráhma* in 1, 75, 2; 5, 42, 2; 5, 85, 1; *priyáṁ mánma* in 6, 68, 9; 10, 54, 6; 10, 96, 11; 2, 41, 18; *priyā́ manīṣā́* in 6, 67, 2; *préṣṭhā matíḥ* in 7, 88, 1; *préṣṭhā suṣṭutíḥ* in 4, 43, 1; *préṣṭhaṁ námaḥ* in 7, 36, 5; and *préṣṭhaḥ stómaḥ* in 7, 34, 14; *mandrā́ gíḥ* in 7, 18, 3 and *mandrā́ hṛdáḥ* in 8, 43, 31.

10, 39, 14 : *etáṁ vāṁ stómam aśvinav akarmā-*
takṣāma bhṛ́gavo ná rátham |
ny àmṛkṣāma yóṣaṇāṁ ná márye
nítyaṁ ná sūnúṁ tánayaṁ dádhānāḥ ||

"We have made this praise for you, O Aśvins; we have cut them (into shape) as Bhṛgus 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: *bhū́rim dvé ácarantī cárantam*
padvántam gárbham apádī dadhāte |
nítyam ná sūnúm pitrór upásthe
dyā́vā rákṣatam pṛthivī no ábhvāt ||

"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: *mātéva putrám bibhṛtām upásthe | ápa śátrūn vidhyatām saṁvidāné.*

7, 1, 21: *tvám agne suhávo raṇvásaṁdṛk*
sudītí sūno sahaso dīdihi |
mā́ tvé sácā tánaye nítya ā́ dhaṅ
mā́ vīró asmán náryo ví dāsīt ||

"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 *nítyaṁ ná sūnúṁ mádhu bíbhrata úpa*
krīḷanti krīḷā́ vidátheṣu ghṛ́ṣvayaḥ |
nákṣanti rudrā́ ávasā namasvínaṁ
ná mardhanti svátavaso haviṣkṛ́tam ||

"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' (*mádhu*) that the Maruts are here represented as carrying is without doubt the same with which they besprinkle the earth; compare 5, 54, 8:

pínvanty útsaṁ yád inā́so ásvaran vy ùndanti pṛthivī́ṁ mádhvo ándhasā. madhu receives the epithet *priyá* in eight passages; see Grassmann, s. v. *priyám* (n.); cp. also *kā́myaṁ mádhu* in 9, 72, 2. With the first pāda, *nítyam ná sūnúṁ mádhu bíbhrata úpa*, compare *nítyaṁ ná sūnúṁ tánayaṁ dádhānāḥ* in 10, 39, 14 explained above.

7, 1, 12 : *yám aśvī́ nítyam upayā́ti yajñáṁ*
prajā́vantaṁ svapatyáṁ kṣáyaṁ naḥ |
svájanmanā śéṣasā vāvṛdhānā́m ||

This verse is obscure; I understand it as a continuation of the preceding verse[1], '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 makest 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 Sāyaṇa in taking *yajñám* as an adjective of *kṣáyam* and meaning *yajñāśraya*. There seems to be no doubt that *yajñá* is an adjective here of *kṣáya*, and that being so, it can be best interpreted here as *yajñāśraya* or *yajanīya*. The words *yajñá* and *kṣáya* occur together again in 1, 132, 3, which, too, is obscure. As regards *aśvī́*, 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: *yā́ dámpatī sámanasā sunutā́ ā́ ca dhā́vataḥ |*
dévāso nítyayāśírā ||

---

[1] *mā́ śúne agne ní ṣadāma nṛṇā́m*
mā́śéṣaso 'vīratā́ pári tvā |
prajā́vatīṣu dúryāsu durya ||

"The husband and wife, O gods, who thinking al
press and wash (Soma and mix) with pleasing admixtu
The admixture referred to is that of milk, sour r
(*dadhi*) or barley; compare 9, 101, 8: *sám u priyā́ anū
gā́vo mádāya ghṛ́ṣvayaḥ* where the admixture of m
gāvaḥ, receives the epithet *priyá*.

4, 4, 7: *séd agne astu subhágaḥ sudā́nur*
yás tvā nítyena havíṣā yá ukthaíḥ |
píprīṣati svá ā́yuṣi durōṇé
víśvéd asmai sudínā sā́sad iṣṭíḥ ||

"May he, O Agni, be fortunate and rich v
wishes to sacrifice to thee with pleasing oblations a
hymns in his house through his life. Let all (days)
fortunate days for him—such is the prayer." T
meaning of *sudā́nu* is not clear: Oldenberg translates
(*SBE.*, 46, p. 331) as 'blessed with good rain,' Grassma
(*Ueber.*) as 'reich an Gut' and Geldner (*Glossar*)
'reich-beschenkt.' There is no doubt that the two l
mentioned meanings express very nearly what the p
must have had in his mind; and I have therefore,
default of a more accurate knowledge of the meaning
the word, here rendered it as 'rich.' With regard
nítyena havíṣā, compare *priyáṁ havíḥ* in 10, 86, 12
priyátamaṁ havíḥ in 9, 34, 5 and *júṣṭaṁ havíḥ* in 3, 59

1, 66, 5: *durókaśociḥ krátur ná nítyo*
jāyéva yónāv áraṁ víśvasmai ||

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

8, 75, 6: *tásmai nūnā́m abhídyave vācā́ virūpa nítya*
vṛ́ṣṇe codasva suṣṭutím ||

"Send forth now, O Virūpa, a well-made (hymn
praise with thy dear pleasing voice towards the str
(Agni), the heavenly (?)." Regarding *nítyā vā́k* h
compare *mandrā́ vā́k* in 8, 100, 11.

9, 12, 7 : *nítyastotro vánaspátir*
dhīnắm antáḥ sabardúghaḥ |
hinvānó mắnuṣā yugá ||

"(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 *nítyastotro vánaspátiḥ* here corresponds *priyástotro vánaspátiḥ* in 1, 91, 6.

5, 6, 1 : *agníṁ táṁ manve yó vásur*
ástaṁ yáṁ yánti dhenávaḥ |
ástam árvanta āśávóstaṁ nítyāso vājína
íṣaṁ stotṛ́bhya ắ bhara ||

"I praise that Agni who is a Vasu, to whom the milch-cows go home, the swift horses go home, the dear patrons go home; bring food (nourishment) to thy praisers." The word *vājínaḥ* in the fourth pāda which I have translated as 'patrons' denotes the rich men who institute sacrifices, the *yajamānaḥ* as Sāyaṇa has correctly explained and not priests (Grassmann, *RV. Ueber*) or race-horses as Ludwig and Oldenberg (*SBE.*, 46, p. 379) think. This is shown clearly by the following verse, *só agnír yó vásur gṛṇé sáṁ yám āyánti dhenávaḥ| sám árvanto raghudrúvaḥ sáṁ sujātắsaḥ sūráya iṣaṁ stotṛ́bhya ắ bhara* which is parallel to the preceding one and where the fourth pāda mentions explicitly the *sujātắsaḥ sūráyaḥ*.

1, 71, 1 : *úpa prá jinvann uśatīr uśántaṁ*
pátiṁ ná nítyaṁ jánayaḥ sánīḷāḥ |
svásāraḥ śyắvīm áruṣīm ajuṣrañ
citrám ucchántīm uṣásaṁ ná gắvaḥ ||

"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,' *uśatīḥ*, denote in all probability, the prayers that are addressed to Agni—

who is referred to here by the word *uśántam*—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 f. and *RV.Noten* I, p. 73. With regard to *nítyaṁ pátim* compare *júṣṭaṁ pátim* in 9, 97, 22; *ád īm áyan váram á vavaśānā́ júṣṭaṁ pátiṁ kaláśe gā́va índum* where I believe, differing from Grassmann (s.v. *vāś*), that the word *vavaśānáḥ* should be derived from the root *vaś* (to wish, to desire; *vaśa kāntau*) and be interpreted in the same sense as *uśatíḥ* 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 saṁstíro vyṣṭíraḥ sáṁ gṛbhāyati*
jánāṁ eṣá janatír nítya á śaye |
púnar vardhante ápi yanti devyàm
anyád várpaḥ pitróḥ kṛṇvate 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: *pṛkṣó vápuḥ pitumā́n nítya á śaye*
dvitíyam á saptáśivāsu mātṛ́ṣu |
tṛtíyam asya vṛṣabhásya dohàse
dáśa pramatiṁ janayanta yóṣaṇaḥ ||

"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 *saptá śivā́su* and *dáśa prámatim* in the text though the text as it stands—*saptáśivāsu* (seven-fold auspicious) and *dáśapramatim*

(having ten to care for him; cared for by ten)—is not unintelligible. The words *dvitíyam* and *tṛtíyam* seem to indicate that the first pāda refers to the first 'birth' of Agni as the sun that shines in the sky. It is therefore possible to understand *vápuḥ*, brilliant, as referring to the bright sky (*dyoḥ*) 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 Chān. Up. 3, 1, 1: *asau vā ādityo devamadhu* and also the first ten *khaṇḍas* of that chapter. In the first pāda, the author of the Padapāṭha has decomposed *nítya ā́ śaye* into *nítyaḥ ā́ śaye*; and the translation given above follows this view. But the words *dvitíyam ā́ saptáśivāsu mātṛ́ṣu* that follow seem to indicate that *nítya* too should be regarded as a locative so that the *padaccheda* would be *nítye ā́ śaye*. The meaning in this case would be: "The brilliant (Agni), strong, rich in food, has entered in his own (place), that is, is in the sky"; see Macdonell's *Vedic Mythology*, p. 92 and the passages referred to therein.

10, 31, 4: *nítyaś cākanyāt svápatir dámūnā*
yásmā u devā́ḥ savitā́ jajā́na |
bhágo vā góbhir aryamém anajyāt
só asmai cā́ruś chadayad utá 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: *áśvyasya tmánā ráthyasya puṣṭér*
nítyasya rāyáḥ pátayaḥ syāma |
tā́ cakrāṇā́ ūtíbhir návyasībhir
asmatrā́ rā́yo niyútaḥ sacantām ||

'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 *tā́* has no predicate. With respect to *nítyasya rāyáḥ*, compare *priyáṁ vásu* in 4, 8, 3 and 7, 32, 15, etc., *vāmáṁ vásu* in 6, 1⁰, 5 and *spārháṁ vásu* in 2, 23, 9, etc., *spṛhayā́yyo rayíḥ* and *puruspṛ́haṁ rayím* (see Grassmann, s. v. *spṛhayāyya* and *puruspṛh*).

8, 4, 18 : *párā gā́vo yávasaṁ kác cid āghṛṇe*
nítyaṁ rékṇo amartya |
asmā́kaṁ pūṣann avitā́ śivó bhava
máṁhiṣṭho vā́jasātaye ||

"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 *nítyaṁ rékṇaḥ* here, compare *priyáṁ rékṇaḥ* in 10, 132, 3.

7, 1, 17 : *tvé agna āhávanāni bhúrī-*
śānā́sa ā́ juhuyāma nítyā |
ubhā́ kṛṇvánto vahatú miyédhe ||

"We, O Agni, being prosperous, offer to thee many pleasing oblations, bringing (to thee) both kinds of offerings." The meaning of the last pāda is obscure; see Oldenberg, *RV. Noten*, II, p. 4. Regarding *nítyā āhávanāni*, compare *nítyena havíṣā* in 4, 4, 7 explained above.

2, 27, 12 : *yó rā́jabhya ṛtaníbhyo dadā́śa*
yáṁ vardháyanti puṣṭáyaś ca nítyāḥ |
sá revā́n yāti prathamó ráthena
vasudā́vā vidátheṣu praśastáḥ ||

"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: *ná yám ripávo ná riṣaṇyávo*
gárbhe sántaṁ reṣaṇā́ reṣáyanti |
andhā́ apaśyā́ ná dabhann abhikhyā́
nítyāsa īṁ pretā́ro arakṣan ||

"Whom, while in the womb, enemies 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." *pretā́raḥ*, which I have rendered as 'well-wishers,' literally means 'lovers, pleasers.' It is preferable to construe *abhikhyā́*, literally, with sight, that is, with forethought, with watchfulness, with *arakṣan* rather than with *andhā́ apaśyā́ ná dabhan* (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. *nítyāḥ pretā́raḥ* 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: *priyó no astu viśpátir hótā mandró váreṇyaḥ | priyā́ḥ svagnáyo vayám.*

10, 7, 4: *sidhrā́ agne dhíyo asmé́ sánutrīr*
yáṁ trā́yase dáma ā́ nítyahotā |
ṛtā́vā sá rohídaśvaḥ purukṣúr
dyúbhir asmā́ áhabhir vāmám astu ||

"Efficacious, O Agni, and winners (of wealth) are the prayers of us[1] whom thou, the dear hotṛ 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 *nítyahotā* (with accent on *nítya*)

[1] Is 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 *karmadhāraya* compound; it is, however, also possible to regard it as a *bahuvrīhi* compound meaning 'he to whom the priest, *hotṛ*, is dear'; compare *priyā́ḥ svagnáyo vayám* in 1, 26, 7 cited above; compare also the following passage:

Maitr. Saṁ. 1, 1, 12: *nityahotāraṁ tvā kave dyumantaḥ sam idhīmahi* |

The corresponding passage in the other *Yajus-saṁhitās* reads *vītíhotraṁ tvā kàve dyumántaṁ sám idhīmahi* | *ágne bṛhántam adhvaré* where *vītíhotram* means 'to whom the *hotra*, the office of the *hotṛ*, is dear'; compare Uvaṭa on VS. 2, 4: *vītiḥ abhilāṣaḥ hotṛ-karmaṇi yasya saḥ vītihotraḥ.* I therefore take *nítyahotāram* 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 *hotṛtva—bhāva-pradhāno nirdeśaḥ?* If so, *nítyahotāram* would be the exact equivalent of *vītíhotram.*

Śaṅkh. GS. 3, 2, 5: *enāṁ śiśuḥ krandaty ā kumāra enāṁ 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: *abhí víprā anūṣata gā́vo vatsáṁ ná mātáraḥ* | *índram* 'the priests call out to Indra as mother-cows low to their calves;' 2, 2, 2: *abhí tvā náktīr uṣáso vavāśirégne vatsáṁ ná svásareṣu dhenávaḥ* '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: *abhí vatsáṁ ná svásareṣu dhenáva índraṁ girbhír 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: *enāṁ śiśuḥ krandaty ā kumāra āsyandantāṁ dhenavo nitya-vatsāḥ* |

"The child, the young one cries to it; may milch-cows to whom the calf is dear, pour forth (milk from their udders) near it." Oldenberg has here interpreted the verb *syandantām* in the sense of 'flocking' (*SBE.*, 29, p. 93); but the reference here is to the return home of milch-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 Raghuvaṁśa, 1, 84: (*anindyā Nandinī nāma dhenur āvavṛte vanāt*) . . . . *bhuvaṁ koṣṇena kuṇḍodhni medhyenāvabhṛthād api | prasraveṇābhivarṣantī vatsāloka-pravartinā* || and Harṣacarita (Nirṇayasāgara edition. p. 80): *divasa-vihṛti-pratyāgatam prasnuta-stanam . . . . dhenu-vargam udgata-kṣīram.* Compare also 2, 34, 8: *dhenúr ná śíśve svásareṣu pinvate jánaya rātáhaviṣe mahím íṣam* 'they (*sc.* the Maruts) ooze with copious food for every man who has offered them oblations as a milch-cow oozes milk for her calf in evenings'; 10, 75, 4: *abhí tvā sindho śíśum ín ná mātáro vāśrā́ arṣanti páyaseva dhenávaḥ* 'they (the rivers) run towards thee, O Sindhu, as milch-cows, lowing, and with (oozing) milk, run to their calves'; 9, 94, 2; *dhíyaḥ pinvānā́ḥ svásare ná gā́va ṛtāyántīr abhí vāvaśra índum* 'the hymns of praise, following *ṛta*, lowed to Soma as cows overflowing (with milk) low (to their calves) in the evening'; 9, 68, 1: *ásiṣyadanta gā́va ā́ ná dhenávaḥ | barhiṣā́do vacanā́vanta ū́dhabhiḥ parisrútam usríyā nirṇíjaṁ dhire*; and 9, 77, 1: *abhí́m ṛtásya sudúghā ghṛtaścúto vāśrā́ arṣanti páyasceva dhenávaḥ*; and 10, 31, 11: *prá kṛṣṇā́ya rúśad apinvatódhaḥ.*

AV. 7, 109 (104), 1: *káḥ pṛ́śniṁ dhenúṁ váruṇena dattā́m*
átharvaṇe sudúghāṁ nítyavatsām |
bṛ́haspátinā sakhyā́ṁ juṣāṇó
yathāvaśā́ṁ tanvàḥ kalpayāti ||

"Who, enjoying companionship with Bṛhaspati shall at his will make use of the spotted milch-cow,

well-milking, fond of her calf, given by Varuṇa to Atharvan?" I understand *tanvàḥ* here as equivalent to *ātmanaḥ* so that *tanváḥ kalpayāti* means *ātmana upakalpayati*, 'makes ready for one's own use, that is, makes use of.' Whitney translates "Who, enjoying companionship with Bṛhaspati, shall shape its body at his will—the spotted milch-cow, well-milking," etc., which is unintelligible to me.

AV. 9, 4, 21: *ayáṁ pípāna índra íd*
rayíṁ dadhātu cetaním |
ayáṁ dhenúm sudúghāṁ nítyavatsāṁ
vášaṁ duhāṁ vipascítaṁ paró diváḥ ||

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

This closes the list of passages where *nítya* has the meaning *priya*: it has the meaning *svīya*, *sahaja*, 'own,' in the passages that follow:

RV 7, 4, 7: *pariṣádyaṁ hy áraṇasya rékṇo*
nítyasya rāyáḥ pátayaḥ syāma |
ná śéṣo agne anyájātam asty
ácetānasya mā́ pathó ví dukṣaḥ ||

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 *śeṣaḥ* 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 : *dáśa máhyaṁ pautakratáḥ*
sahásrā dásyave vṛ́kaḥ |
nítyād rāyó amaṁhata ||

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

9, 92, 3 : *prá sumedhā́ gātuvíd viśvádevaḥ*
sómaḥ punānáḥ sáda eti nítyam |
bhúvad víśveṣu kā́vyeṣu rántā́
'nu jánāṁ yatate páñca dhíraḥ ||

" 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 : *nítye cin nú yáṁ sádane jagṛbhré*
práśastibhir dadhiré yajñíyāsaḥ |
prá sú nayanta gṛbháyanta iṣṭā́v
áśvāso ná rathyò rārahāṇā́ḥ ||

" 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 Mātariśvan, Vivasvat, Bhṛgu, the devas, etc.; compare 10, 46, 9 : *dyávā yám agníṁ pṛthivī́ jániṣṭām ā́pas tváṣṭā bhṛ́gavo yáṁ sáhobhiḥ | īḷényaṁ prathamáṁ mātariśvā́ devā́s tatakṣur mánave yájatram* and also Macdonell's *Vedic Mythology*, p. 71. The word *yajñíyāḥ* refers to the deities above-named.

1, 140, 12 : *ráthāya nā́vam utá no gṛhā́ya*
nítyāritrāṁ padvátīṁ rāsy agne |
asmā́kaṁ vīrā́ṁ utá no maghóno
jánāṁś ca yā́ pārāyā́c chárma yā́ 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 : *aryamyàṁ varuṇa mitryàṁ vā*
sákhāyaṁ vā sádam íd bhrấtaraṁ vā |
veśáṁ vā nítyaṁ varuṇấraṇaṁ vā
yát sīm ấgaś cakṛmấ śiśráthas tát ||

"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 : *yá āpír nítyo varuṇa priyáḥ sán*
tvấm ấgaṁsi kṛṇávat sákhā te |
mấ ta énasvanto yakṣin bhujema
yandhí ṣmā vípra stuvaté várūtham ||

"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 *yáḥ* 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 *vayam* that is to be supplied in the third pāda; 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 : *yó mṛḷáyāti cakrúṣe cid ấgaḥ* 'who (Varuṇa) is beneficent and gracious even to one that has committed sins against him' and 7, 86, 6: *ná sá svó dákṣo varuṇa dhrútiḥ sấ súrā manyúr vibhīdako ácittiḥ |*
ásti jyấyān kánīyasa upāré svấpnaś canéd ánṛtasya prayotấ "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 (*ṛta*)."

3, 53, 24: *imá indra bharatásya putrā́*
apapitvám cikitur ná prapitvám |
hinvánty áśvam áraṇaṁ ná nítyaṁ
jyā́vājaṁ pári ṇayanty ājaú ||

This verse is the last of a quartet of verses known as *vasiṣṭhadveṣiṇyaḥ* as they have been written, it is said, in disparagement of the Vasiṣṭhas. 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 Kannaḍa country, *biṭṭi kudure āvarike cabbe*, 'another's horse, and a rod cut from the āvarike (*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 pāda, the European interpreters have understood the word *jyàvāja* 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 Sāyaṇa is right in regarding the word as an epithet of *dhanus* understood here. The verb *pari-ṇī* does not mean simply 'to lead round; to carry round' a thing or person but to do so ceremoniously (hence, *pari-ṇī* 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 pāda is 'These stupid Bharatas, instead of using a bow, that is strung and ready for use, in battle to shoot arrows with, carry it ceremoniously in procession'! Compare the first pāda of the preceding verse, *ná sâyakasya cikite janāsaḥ* '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 *nítya* occurs. It will have been noticed that I have interpreted this word either as (1) *svīya*, *sahaja*, '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 *nítya* 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 *nítya* occurs. The assumption of the third meaning *dhruva* 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 *nítyaṁ kṣáyaṁ naḥ* in 7, 1, 12 as 'our own house', *nítyena havíṣā* in 4. 4, 7 as 'by (his) own oblation', *nítyayā vācā́* in 8, 75, 6 as 'with (thy) own voice', *nítyād rāyáḥ* in 5, 8, 2 as 'from (his) desirable wealth' and *nítyaṁ sádaḥ* 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.[3]

I can not say how the (third) meaning *dhruva* came to attach itself to the word *nitya*[4]; but it is easy to

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[3] I cite here some instances of this kind from Sāyaṇa's *Vedabhāṣya*. *pūrīṣam=udakam*, 5, 55, 5; *pūrīṣāt=pūrakāt maṇḍalāt*, 10, 27, 21; *pūrīṣāt=sarvakāmānāṁ pūrakāt udakāt*, 1, 163, 1; (Ved. St. 1, p. vi); *átkaḥ=vyāptaḥ*, 8, 41, 7; *átkam=rūpam*, 1, 122, 2; *átkam=vyāptarūpam*, 10, 123, 7; (*Ibid.* 2, p. 193); *íriṇam=ūṣarapradeśam*, 1, 186, 9; *íriṇam=nistṛṇaṁ taṭākadeśam*, 8, 4, 3; *íriṇam=nistṛṇam ūṣarasthānam Śatap. Br.*, 7, 2, 68; (*Ibid.* 2, p. 223); *drapsám=drutagāminam*, 8, 96, 14; *drapsáḥ=rasaḥ* 10, 17, 13; *drapsáḥ=drutagāmino rasāḥ*, 9, 106, 8; *ūrvát=vistṛtāt*, 4, 12, 5; *ūrváḥ=baḍabānalaḥ*, 3, 30, 19; *ūrva=vistṛtāgne*, *TS.* 5, 10, 6 (*Ibid.* 2, p. 269).

understand how the (second) meaning *priya* has developed from that of *svīya, sahaja*. What is one's 'own', is, in this world, generally, 'dear' to one, which explains how *nitya* originally meaning *svīya, sahaja* 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: *ákṣann ámīmadanta hy áva priyā́ adhūṣata*

[4] 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'. *tapo-rata* or *tapo-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, yajñādhyana-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 *tapo-nitya, dharma-nitya, dhyāna-nitya* and *yajñādhyayana-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, unceasing' 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 *svakīyās tanūḥ avādhūṣata akampayan*; Ludwig, too, translates *priyāḥ* here as 'sich' while Grassmann (*RV. Ueber.*) and Oldenberg (*RV. Noten*, I, p. 83) adhere to the meaning 'dear'. Another passage is 1, 114, 7: *mā́ naḥ priyā́s tanvò rudra rīriṣaḥ* (with which should be compared the parallel passage from AV. 11, 2, 29: *svā́ṁ tanvàṁ rudra mā́ rīriṣo naḥ*) 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,[5] 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* is 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: *yád adyá súrya udyati*
príyakṣatrā ṛtáṁ dadhá |
yán nimrúci prabúdhi viśvavedaso
yád vā madhyáṁdine diváḥ ||

"Whether you uphold ṛta, 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 *Viśve*

[5] Further, Oldenberg has suggested (*SBE.*, 46, p. 62) that *priyá* 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 *priyá* 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 *priyá*='own'.

devāḥ or All-Gods to whom therefore the vocatives *priyakṣatrāḥ* and *viśvavedasaḥ* refer. *priyakṣatrāḥ* here does not mean 'whose rule is agreeable (freundlich herrschend; PW, Grassmann, Ludwig)'; but *priya* here=own, *sva*, and *priyakṣatrāḥ=svakṣatrāḥ*, 'ruling themselves, independent'. Compare 5, 48, 1: *kád u priyáya dhámne manāmahe svákṣatrāya sváyaśase mahé vayám* which is likewise addressed to the *Viśve devāḥ* who are here called *svákṣatrāḥ*; compare also 1, 165, 5 where the Maruts are described as *svákṣatrāḥ*. *priyakṣatra* is thus a synonym of *svákṣatra*, *svarāj*, *svápati*.

8, 71, 2: *nahí manyúḥ paúruṣeya íśe hí vaḥ priyajāta* |
tvám íd asi kṣápāvān ||

"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 tanvà sujāta* in 3, 15, 2; compare also the epithet *tanūnapāt*, 'son of self' used of Agni.

10, 150, 3: *tvắm u jātávedasaṁ viśvávāraṁ gṛṇe dhiyā́* |
ágne devā́ṁ ā́ vaha naḥ priyávratān
mṛḷīkā́ya priyávratān ||

"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." *priyávratān=svavratān*, those whose are the ordinances; that is, either (1) those who follow their own ordinances (cp. 3, 7, 7: *devā́ devā́nām ánu hí vratā́ gúḥ* '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: *yajñéna yajñám ayajanta devás tắni dhármāṇi prathamắny āsan*; 3, 56, 1: *ná tắ minanti māyíno ná dhīrā vratắ devắnāṁ prathamắ dhruvắṇi*; 1, 36, 5: *tvé víśvā sáṁgatāni vratắ dhruvắ yắni devắ ákṛṇvata*, and the expression *daívyāni vratắni* (see Grassmann, s.v. *vrata*).

1, 140, 1: *vedíṣáde priyádhāmāya sudyúte*
dhāsím iva prá bharā yónim agnáye |
vástreṇeva vāsayā mánmanā śúciṁ
jyotírathaṁ śukrávarṇaṁ tamohánam ||

"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". *priyádhāmāya= svadhāmne= svavratāya* in either of the meanings given above. Compare 3, 21, 2 where Agni is addressed as *svádharman* 'following his own laws'; regarding the second sense, compare the epithet *vratapắḥ* (see Grassmann, s. v.) that is applied to Agni; compare also 7, 6, 2: *agnér vratắni pūrvyắ mahắni*; 2, 8, 3: *yásya* (sc. *agner*) *vratám ná míyate*; 1, 69, 7: *nákiṣ ṭa* (*agneḥ*) *etắ vratắ minanti*; and 6, 7, 5: *vaíśvānara táva tắni vratắni mahắny agne nákir ắ dadharṣa*. In the second pāda the word *iva* has really the force of *ca* and *dhāsim iva yonim prabhara* means *dhāsiṁ yoniṁ ca prabhara*.

There can be no doubt that the word *priyádhāman* has this same meaning in AV. 17, 1, 10 also: *tvám na indrotíbhiḥ śivắbhiḥ śáṁtamo bhava | āróhaṁs tridivám divó gṛṇānáḥ sómapītaye priyádhāmā svastáye . . . .* "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: *révatīr yajñápatiṁ priyadhắ viśata*! The Maitr. Saṁh. (1, 2, 15; p. 25, l. 7) and the Kāṭh. Saṁh. (3, 6; p. 25, l. 13) read *revati predhā yajñapatim*

āviśa, while the Vāj. Saṁ. (6, 11) reads *révati yájamāne priyáṁ dhā́ āviśa*. It seems clear therefore that *priya* has become shortened to *pre* in *predhā* and that the *anusvāra* in *priyaṁdhā* is an intruder.[6] 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 *révatīḥ* as an epithet of *paśvavayavāḥ* while Uvaṭa and Mahīdhara interpret *revatī* as referring to *vāk*.

priya, uncompounded, has the meaning *sva*, 'own', in the following passages:—

1, 114, 7: *mā́ no mahántam utá mā́ no arbhakáṁ*
mā́ na úkṣantam utá mā́ na ukṣitám |
mā́ no vadhīḥ pitáraṁ mótá mātáraṁ
priyā́ mā́ nas tanvò rudra rīriṣaḥ ||

"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: *tád asya priyám abhí pā́tho aśyāṁ*
náro yátra devayávo mádanti |
urukramásya sá hí bándhur itthā́
víṣṇoḥ padé paramé mádhva útsaḥ ||

"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". *priyaṁ pāthaḥ* here has the same meaning as

[6] The accent on -dha in the Vāj. Saṁ. causes difficulties; and Uvaṭa and Mahīdhara hence regard *priyámdhā́* (*ā́ viśa*) as two words, *priyám* and *dhā́ḥ* (=*dhehi*). But the Padapāṭha of the Maitr. Saṁ., too, (see Schröder's footnote 8 on p. 25) has *predhā́ḥ | priyaṁdhā́ íti priyaṁ—dhā́ḥ*; and there is thus no doubt that *priyaṁdhā* (not *-dhāḥ*; the author of the Padapāṭha is wrong in reading *-dhāḥ*) is one word and that it is accented on the last syllable.

priyaṁ dhāma in the passages given below; it means the own abode of Viṣṇu, *víṣṇoḥ paramáṁ padám* as the fourth pāda expresses it, the Viṣṇuloka of later times.

1, 162, 2: *yán nirṇíjā rékṇasā prāvṛtasya*
rātíṁ gṛbhītáṁ mukható náyanti |
súprāïī ajó mémyad viśvárūpa
indrāpūṣṇóḥ priyám ápy eti pāthaḥ ||

"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: *úpahūtāḥ pitáraḥ somyáso*
barhiṣyèṣu nidhíṣu priyéṣu |
tá ā́ gamantu tá ihá śruvantv
ádhi bruvantu tè'vantv asmā́n ||

"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 *barhiṣadaḥ pitaraḥ*, the 'pitṛs that sit on the barhis'; hence the prayer to them to take their own seats on the barhis.

9, 55, 2: *índo yáthā táva stávo yáthā te jātám ándhasaḥ |*
ní barhíṣi priyé sadaḥ ||

"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: *tám īmahe puruṣṭutáṁ*
yahvám pratnā́bhir ūtíbhiḥ |
ni barhíṣi priyé sadad ádha dvitá ||

"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 : *tè'vardhanta svátavaso mahitvanā́*
nā́kam tasthúr urú cakrire sádaḥ |
víṣṇur yád dhā́vad vṛ́ṣaṇam madacyútam
váyo ná sīdann ádhi barhíṣi 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: *pāhí no agne pāyúbhir ájasrair*
utá priyé sádana ā́ śuśukvā́n |
mā́ te bhayā́m jaritā́raṃ yaviṣṭha
nūnā́m vidan mā́ parā́m sahasvaḥ ||

"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 sádana ā́ śuśukvā́n* here corresponds exactly to *dīdivā́ṁsaṁ své dáme*, 2, 2, 11 ; *dīdivim* (*várdhamānaṁ*) *své dáme*, 1, 1, 8 ; *gopā́ ṛtásya dīdihi své dáme*, 3, 10, 2 ; *svá ā́ yás túbhyaṁ dáma ā́ vibhā́ti*, 1, 71, 6 ; *yó dīdā́ya sámiddhaḥ své duroṇé*, 7, 12, 1 ; and *dī́dyan mártyeṣv ā́ | své kṣáye śucivrata* in 10, 118, 1.

10, 13, 4: *devébhyaḥ kám avṛṇīta mṛtyúṁ*
prajā́yai kám amṛ́taṁ nā́vṛṇīta |
bṛ́haspátiṁ yajñám akṛṇvata ṛ́ṣiṁ
priyā́ṁ yamás tanvàṁ prā́rirecit ||

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

9, 73, 2 : *samyák samyáñco mahiṣā́ aheṣata*
síndhor ūrmā́v ádhi venā́ avīvipan |
mádhor dhā́rābhir janáyanto arkám ít
priyā́m índrasya tanvàm avīvṛdhan ||

"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: *asmín sv ètác chákapūta éno*
hité mitré nígatāu hanti vīrắn |
avór vā yád dhắt tanúṣv
ávaḥ priyắsu yajñíyāsv árvā ||

"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 *arvā* (courser) in pāda d and if the word *śakapūta* is really a proper name.

2, 20, 6: *sá ha śrutá índro nắma devá*
ūrdhvó bhuvan mánuṣe dasmátamaḥ |
áva priyắm arśasānásya sāhvắñ
chíro bharad dāsásya svadhắvān ||

"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: *yád asya dhắmani priyé samīcīnắso ásvaran* |
nắbhā yajñásya dohánā prắdhvaré ||

"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: *prá yád vām mitrāvaruṇā spūrdhán*
priyắ dhắma yuvádhitā minánti |
ná yé devắsa óhasā ná mártā
áyajñasāco ápyo ná putrắḥ ||

"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 Apī, are no performers of sacrifice." The second half-verse is not clear; in the first half-verse, the expression *priyā́ dhā́ma yuvádhitā* 'the own ordinances laid down by you,' is equivalent to 'your own ordinances; the ordinances laid down by you in person'.

3, 55, 10: *víṣṇur gopā́ḥ paramā́ṁ pāti pā́thaḥ*
priyā́ dhā́māny amṛ́tā dádhānaḥ |
agníṣ ṭā́ víśvā bhúvanāni vedā
mahád devā́nām asuratvám ékam ||

"Viṣṇu, 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: *prá tā́n agnír babhasat tigmájambhas*
tápiṣṭhena śóciṣā yáḥ surā́dhāḥ |
prá yé mināntí váruṇasya dhā́ma
priyā́ mitrásya cétato dhruvā́ṇi ||

"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: *śriyáse kám bhānúbhiḥ sám mimikṣire*
té raśmíbhis tā́ ṛ́kvabhiḥ sukhādáyaḥ |
té vā́śīmanta iṣmíṇo ábhīravo
vidré priyásya mā́rutasya dhā́mnaḥ ||

"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 pāda is not clear as the word *dhāma* used in it is ambiguous.

9, 12, 8 : *abhí priyá divás padá sómo hinvānó arṣati |*
víprasya dhárayā kavíḥ ||

"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 : *eṣá syá pītáye sutó hárir arṣati dharṇasíḥ |*
krándan yónim abhí priyám ||

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

4, 45, 3 : *mádhvaḥ pibatam madhupébhir āsábhir*
utá priyám mádhune yuñjāthām ráthaṃ |
á vartaníṃ mádhunā jinvathaḥ pathó
dṛtíṃ vahethe mádhumantam aśvinā ||

"Drink, O ye Aśvins, 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 : *úd u tyác cákṣur máhi mitráyor ā̃ṅ*
éti priyáṃ váruṇayor ádabdham |
ṛtásya śúci darśatám ánikaṃ
rukmó ná divá úditā vy àdyaut ||

"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 : *ā̃ dyā̃ṃ tanoṣi raśmíbhir*
ā̃ntárikṣam urú priyám |
úṣaḥ śukréṇa śocíṣā ||

"Thou extendest the heaven with thy rays and also thy own broad sky with thy radiant effulgence, O Uṣas'. The sky, *antarikṣa*, is called "Uṣas' own" probably because Uṣas is an *antarikṣa-sthānīya-devatā* and the *antarikṣa* thus belongs to her.

1, 124, 4 : *úpo aharśi śundhyúvo ná vákṣo*
nodhā́ ivāvír akṛta priyā́ṇi |
admasán ná sasató bodhā́yantī
śaśvatlamā́gāt púnar eyúṣīṇām ||

"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 hotṛ, she has come again, the most frequent comer of those that come again". After *priyāṇi*, own, I supply the word *mahimnaḥ* following 7, 75, 1 : *vy ùṣā́ āvo divijā́ ṛténāviṣkṛṇvānā́ mahimā́nam ā́gāt.* The same word, or, if a neuter noun be deemed necessary, the word *mahitvam* or *mahitvanam*, it seems to me, should be supplied also in 4, 4, 5 : *āvíṣ kṛṇuṣva daívyāny agne* (*daivyāni=daivyāni mahitvāni*; *daivyāni vīryāṇi*; Sāyaṇa supplies *tejāṁsi*) and 2, 23, 14: *āvís tát kṛṣva yád ásat ta ukthyàm* (*yat= yat mahitvam*; *yad vīryam*; Sāyaṇa has *yad viryam*). *nodhas* still remains an obscure word and its meaning is unknown.

priya means 'own' in the following passages also: TS. 5, 1, 5, 2 : *chándāṅsi khálu vā́ agnéḥ priyā́ tanū́ḥ | priyáyaivainaṁ tanúvā páridadhāti* "the *chandāṁsi*, indeed, are the own body (self) of Agni; he covers him with his own body (self)"; *ibid.*, 5, 1, 6, 2 : *eṣā́ vā́ agnéḥ priyā́ tanū́r yád ajā́ priyáyaivaínaṁ tanúvā sā́ṅsṛjati* "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 : *eṣā́ khálu vā́ agnéḥ priyā́ tanū́r yád vaiśvānaráḥ | priyáyām evaínaṁ tanúvāṁ prátiṣṭhāpayati* "this, namely, Vaiśvānara, is verily Agni's own body; he establishes him in his own body" (compare *vaiśvānara iti vā agneḥ priyaṁ dhāma* "Vaiśvānara is Agni's own body" in Tāṇḍya Br. 14, 2, 3; and Ait. Br. 3, 8, 6-7); TS. 5, 3, 10, 3 : *etád vā́ agnéḥ priyáṁ dhā́ma yád ghṛtáṁ priyéṇaivaínaṁ dhā́mnā sámardhayati* "this namely, ghee, is verily the own form of Agni; he makes him thrive with his own

form"; KS. 20, 1: *agner vā eṣā vaiśvānarasya priyā tanūr yat sikatāḥ* "this, namely, sand, is verily the own body of Agni"; *ibid.*, 21, 3: *priyayaivainaṁ tanvā samardhayati* "he makes him thrive with his own body (form)".

Likewise, it means 'own' in VS. 2, 17: *agnéḥ priyáṁ páthó 'pītam* "Go to the own abode of Agni"; in VS. 8, 50: *agneḥ, indrasya, viśveṣāṁ devānāṁ, priyaṁ pātho 'pīhi* "Go to the own abode of Agni, Indra, Viśvedevas" (compare *svaṁ pātho apītha* 'go to your own abode' in ĀŚS. 1, 11, 8); and AV. 2, 34, 2: *pramuñcánto bhúvanasya réto gātúṁ dhatta yájamānāya devāḥ | upákṛtaṁ śáśamānaṁ yád ásthāt priyáṁ devánāṁ ápy etu páthaḥ* "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: *upákṛtaṁ śaśamānáṁ yád ásthāj jīvám devánām ápy etu páthaḥ* and TS. 5, 1, 11, 4: *áśvo ghṛténa tmányā sámakta úpa devāṁ ṛtuśáḥ pátha etu*)." And similarly *priya* means 'own' in TS. 1, 5, 3, 2-3: *saptá te agne samídhaḥ saptá jihvāḥ saptá ṛṣayaḥ saptá dhāma priyāṇi* and in *ibid.*, 1, 5, 4, 4: *saptá sapta vai saptadhágneḥ priyās tanúvaḥ.*

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

Kauṣ. Up. 3, 1: *pratardano ha daivodāsir indrasya priyaṁ dhāmopajagāma yuddhena pauruṣeṇa ca | taṁ hendra uvāca pratardana varaṁ te dadānīti* ||

"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 priyaṁ dhāma* here does not mean 'Freundschaft, Gunst, Liebe' of Indra (as Geldner would have it) or 'gewohnte 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: *āhaveṣu mitho 'nyonyaṁ jighāṁsanto mahīkṣitaḥ | yudhyamānāḥ paraṁ śaktyā svargaṁ yānty aparāṅmukhāḥ*, and Kauṭilya's Arthaśāstra, 10, 3 (p. 365): *vedeṣv apy anuśrūyate—samāpta-dakṣiṇānāṁ yajñānām avabhṛtheṣu sā te gatir yā śūrāṇām iti . . . . yān yajñasaṅghais tapasā ca viprāḥ svargaiṣiṇaḥ pātracayaś ca yānti | kṣaṇena tān apy apiyānti śūrāḥ prāṇān suyuddheṣu parityajantaḥ.*

Ait. Br. 6, 20, 9-10: *etena vai vasiṣṭha indrasya priyaṁ dhāmopāgacchat | sa paramaṁ lokam ajayat | upendrasya priyaṁ dhāma* (Aufrecht's edition reads *lokam* here which is incorrect) *gacchati jayati paramaṁ lokaṁ ya evaṁ 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 gṛtsamada indrasya priyaṁ dhāmopāgacchat*; 5, 2, 12: *gayaḥ plāto viśveṣāṁ devānāṁ priyaṁ dhāmopāgacchat*; 1, 21, 6: *etābhir hāśvinoḥ kakṣīvān priyaṁ dhāmopāgacchat*; TS. 5, 2, 1, 6: *eténa vai vatsaprír bhālandanò 'gneḥ priyáṁ dhắmắvārundaha*; ibid. 5, 2, 3, 4: *eténa vai viśvắmitro'gnéḥ priyáṁ dhắmắvārunddha*; and in ibid., 5, 3, 11, 3: *agnéḥ priyáṁ dhắma, ṛtūnắṁ priyáṁ dhắma*, 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) Gṛtsamada 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 agneḥ, indrasya, priyaṁ dhāma gacchati ya evaṁ veda* in the above passages) attain the world of the particular deity (*sāyujyaṁ gacchati, salokatām āpnoti*) that is addressed by the *stotra* or mantra but also that they become such deity itself (*sarūpatām āpnoti*). Compare for instance, Lalitāsahasranāmastotra (Nirṇaya-sāgara ed., v. 289 ff.): *pratimāsaṁ pauṛṇamāsyām ebhir nāmasahasrakaiḥ | rātrau yaś cakrarājasthām arcayet paradevatām || sa eva lalitārūpas tadrūpā lalitā svayam | na tayor vidyate bhedo bhedakṛt pāpakṛd bhavet ||* ; Avyaktopaniṣat, Kh. 7: *ya imāṁ vidyām adhīte . . . . dehānte tamasaḥ paraṁ dhāma prāpnuyāt | yatra virāṭ nṛsiṁho'vabhāsate . . . . . tatsvarūpa-dhyānaparā munaya ākalpānte tasminn eva līyante* ; Tripurātāpinī Upaniṣat, 4: *oṁ namaś śivāyeti yājuṣamantropāsako rudratvaṁ prāpnoti* ; and Rāmarahasyopaniṣat, Ch. 5: *rāmamantrāṇāṁ kṛtapuraścaraṇo rāmacandro bhavati.*

priya means ' own ' in the other passages too given in PW. Thus, VS. 1, 31 : *dhắma nắmāsi priyắṁ devắnām* " Thou art the gods' own form and name " ; *ibid.*, 2, 6 : *priyéṇa dhắmnā priyắṁ sáda ắsīda* " Sit in thy own seat in thy own form " ; *priyắ dhắmāni* and *priyắ pắthāṁsi* in VS. 21, 46 ff. mean ' own abodes, own domains ' ; Śata. Br. 3, 4, 2, 5 : *te devā juṣṭās tanūḥ priyāṇi dhāmāni sārdhaṁ samavadadire* " The gods took together portions from their own selves, from their own powers " ; *ibid.*, 10, 1, 3, 11 : *etad dhāsya priyaṁ dhāma yad yaviṣṭha iti* " This is indeed his own name, that of ' youngest ' " ; and *ibid.* 2, 3, 4, 24 : *āhutayo vā asya priyaṁ dhāma* " The

oblations are indeed the own essence of him"; *priyeṇaivainaṁ dhāmnā samardhayati, saṁsparśayati, pratyeti*, etc.) "With his own body (or form, or nature, etc.) he makes him thrive (covers him, etc.)."

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

2, 5, 7: *sváḥ svấya dhấyase*
kṛṇutấm ṛtvíg ṛtvíjam |
stómaṁ yajñáṁ cấd áraṁ
vanémā rarimấ vayám ||

"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 *sva* seems to mean 'dear, beloved' here; compare the passages given above where Agni is called 'dear'. Regarding *svaṁ dhāyaḥ* compare 10, 112, 4: *priyébhir yāhi priyám ánnam áccha* and note the repetition of the word *priya* here similar to that of *sva* in the above verse. Compare also 1, 58, 2: *ấ svám ádma yuvámāno ajáraḥ . . ataséṣu tiṣṭhati* where too perhaps *sva* means 'dear'.

3, 31, 21: *ádediṣṭa vṛtrahấ gópatir gấ*
antáḥ kṛṣṇấṁ aruṣaír dhấmabhir gāt |
prá sūnṛ́tā diśámāna ṛténa
dúraś ca víśvā avṛṇod ápa svấḥ ||

"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 pāda as 'he has opened all his own doors' hardly yields any sense; I therefore take *svāḥ* here as equivalent to *priyāḥ*. Compare 1, 142, 6: *pāvakấsaḥ puruspṛ́ho dvấro devír asaścátaḥ*; 7, 17, 2: *utá dvấra uśatír ví śrayantām* and

10, 70, 5 : *ví śrayadhvam . . . . uśatír dvāraḥ* 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, *rāyo duraḥ* in 1, 68, 10 : *ví rấya aurṇod dúraḥ purukṣúḥ*) ; 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 : *imấ bráhma bṛhádḍivo vivakt-*
índrāya śūṣám agriyáḥ svarṣấḥ |
mahó gotrásya kṣayati svarấjo
dúraś ca víśvā avṛṇod ápa svấḥ ||

"These mighty hymns Bṛhaddiva 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 *aśman* : compare 4, 22, 1 : *yó* (sc. *indraḥ*) *áśmānaṁ śávasā bíbhrad éti* ; 6, 22, 6 : *manojúvā svataváḥ párvatena | ácyutā cid vilitá svojo rujáḥ* ; and 1, 51, 3 : *saséna cid vimadấyāvaho vásv ājáv ádriṁ vāvasānásya nartáyan.* The epithet *svarấj*, 'independent,' indicates perhaps that the Vajra is irresistible and overcomes all.

8, 70, 11 : *anyávratam ámānuṣam*
áyajvānam ádevayum |
áva svấḥ sákhā dudhuvīta párvataḥ
sughnấya dásyuṁ párvataḥ ||

"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: *saṁpáśyamānā amadann abhí svám*
páyaḥ pratnásya rétaso dúghānāḥ |
ví ródasī atapad ghóṣa eṣām
jāté niṣṭhām ádadhur góṣu vīrán ||

"Seeing and milking the milk of the old one's semen, they (the Aṅgirases) 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 Aṅgirases; see Macdonell's *Vedic Mythology*, pp. 61 and 143. The 'old one,' *pratna*, is Dyaus or Heaven and his 'seed,' *retaḥ*, is the sun; compare 8, 6, 30: *ād ít pratnásya rétaso jyótiṣ paśyanti vāsarám*; 1, 100, 3: *divó ná yásya rétaso dúghānāḥ*; 5, 17, 3: *divó ná yásya rétasā bṛhác chócanty arcáyaḥ*; and 10, 37, 1: *divás putrāya sūryāya śaṁsata*. 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 Sāyaṇa, as *svakīyaṁ 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: *abhí tyáṁ meṣáṁ puruhūtám ṛgmíyam índraṁ gīrbhír 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: *gṛṇānó áṅgirobhir dasma ví var uṣásā sūryeṇa góbhir ándhaḥ*. 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 : *vīhí svắm ắhutiṁ juṣāṇó mánasā*
svắhā mánasā yád idắṁ juhómi |

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

AV. 3, 19, 3 : *nīcaíḥ padyantām ádhare bhavantu*
yé naḥ sūríṁ maghávānaṁ pṛtanyắn |
kṣiṇắmi bráhmaṇāmítrān
ún nayāmi svắn ahám ||

"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 *svān* as '(my) own people' is not unsuited here, the contrast between *amitrān* and *svān* 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 : *taptó vāṁ gharmó nakṣatu svắhotā*
prá vāṁ adhvaryúś caratu páyasvān |
mádhor dugdhásyāśvinā tanắyā
vītáṁ pātáṁ páyasa usríyāyāḥ ||

"The *gharma* is heated for you; let the dear hotṛ approach; let the adhvaryu, rich in milk, move forward. Eat ye, O Aśvins, of this milked sweet; drink ye of this cow's milk." The word *tanắyāḥ* is obscure and I have followed Ludwig here in translating it as 'this.' Regarding *svắhotā*, compare what has been said above under *nítyahotā*. Compare also 7, 73, 2 : *ny ù priyó mánuṣaḥ sādi hótā nắsatyā yó yájate vándate ca* | *aśnītáṁ mádhvo aśvinā upāká ắ vāṁ voce vidátheṣu práyasvān* where the expressions *priyo hotā*, *aśnītaṁ madhvo aśvinā*, and *prayasvān* are parallel to *svahotā*, *madhor aśvinā vītam*, and *prayasvān* (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 Sāyaṇa's commentary, and not *payasvān*) in the above verse.

10, 21, 1: *ágnim ná svávṛktibhir hótāraṁ tvā vṛṇīmahe* |
yajñáya stīrṇábarhiṣe ví vo máde
śīrám pāvakáśociṣaṁ vívakṣase ||

"As Agni, we, with pleasingly-cut (hymns of praise), choose thee hotṛ for the sacrifice where the *barhis* is spread—thee that art burning and that hast clear light." Compare *priyā́ taṣṭā́ni*, pleasingly-cut, pleasingly-fashioned (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, *ví vo máde . . . . vívakṣase*, which is not here translated, see Oldenberg, *RV. Noten* II, p. 221 and the literature referred to therein.

8, 32, 20: *píba svádhainavānām utá yás túgrye sácā* |
utáyám indra yás táva ||

"Drink of these (Somas that are mixed) with pleasing milk; and what is with Tugrya and that which is here, O Indra, are thine." *svádhainavānām* is equivalent to *priyadhainavānām*: the reference is to the milk which is added to the Soma juice. Compare 9, 101, 8: *sám u priyā́ anūṣata gā́vo mádāya ghṛ́ṣvayaḥ* | *sómāsaḥ kṛṇvate pathā́ḥ pávamānāsa índavaḥ*; compare also 9, 32, 5: *abhí gā́vo anūṣata yóṣā jārám iva priyám*; 9, 1, 9: *abhī́ mám ágbnyā utá śriṇánti dhenávaḥ śíśum* | *sómam índrāya pā́tave*; 9, 9, 1: *pári priyā́ diváḥ kavír váyāṁsi naptyòr hitáḥ* | *suvānó yāti kavíkratuḥ*.

VS. 22, 19: *ihá dhṛ́tir ihá svádhṛtiḥ svā́hā* |
"Here steadiness; here pleasing steadiness, hail."

In the above translations, I have assumed that the words *svávṛkti*, *svádhainava* and *svádhṛti* have really the word *sva* as a component, in which case *priyavṛkti*, *priyadhainava* and *priyadhṛti* 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 *sva-*. As examples of such, I may cite the following from PW—*svagupta*, *svagṛhītanāman*, *svadhā*, *svadhita*, *svadhiti*, *svastha*, *svabrahmaṇyā*, *svabhadrā*, *svavāsinī*, and *svarāṣṭra* (proper name of a people), *svapura* (name of a town), *svabhūmi* (proper name), and *svareṇu* (proper name) all which have also forms beginning with *su-* instead of *sva-*. The word *sujana* occurs in the form *svajana* in *Ind. Spr.* (II), 6672, *svajana-durjanayoḥ*, and it is remarked in PW 'nicht selten werden *svajana* und *sujana* mit einander verwechselt.' Similarly, the PW gives references to passages where the word *svaprakāśa* has the meaning 'clear,' that is, of *suprakāśa*. In the RV itself, we have the form *svadhā́*, nectar, instead of *sudhā* and the form *sváyaśastaram* in 8, 60, 11 where the SV reads *suyaśastaram*. I am inclined to think that the words *svávṛkti*, *svádhainava*, and *svádhṛti* also belong to this class and that they are but variants of the words *suvṛkti*, *sudhainava* and *sudhṛti*. Of these latter, the word *suvṛkti* occurs frequently in the RV. It is derived from the root *ṛc* in PW but I believe that it really comes from the root *vṛj* 'to cut' (compare the word *vṛkta-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 hotṛ 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 Uvaṭa, I may here observe, has paraphrased *svadhṛti* by *sādhu-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, *svadhā-sudhā*, *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—*svávṛkti-suvṛkti*, *sváyaśastara-suyaśastara* 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 idam agra āsīt | tato vai sad ajāyata | tad ātmānaï svayam akuruta | tasmāt tat sukṛtam ucyata iti*; the word *sukṛta* here stands patently for *svakṛta* and is thus a variant of it; compare Śaṅkara's commentary thereon: *sukṛtaṁ svayaṁ-kartr ucyate* and Śaṅkarānanda's scholium, *sukṛtaṁ svārthe 'yaṁ soḥ prayogaḥ | svena saṁskṛtavat svakṛtam.* Compare also Muṇḍ. Up. 1, 2, 1: *eṣa vaḥ panthāḥ sukṛtasya loke* (Śaṅkara: *sukṛtasya svayaṁ nirvartitasya karmaṇo loke*); ibid., 1, 2, 6: *eṣa vaḥ puṇyaḥ sukṛto brahmalokaḥ* and also ibid., 1, 2, 10: *nākasya pṛṣṭhe te sukṛte 'nubhūtvā imaṁ lokaṁ hīnataraṁ vā viśanti* where too in all

probability *sukṛtaḥ=svakṛtaḥ*: and Kaṭha Up. 1, 3, 1: *ṛtaṁ pibantau sukṛtasya loke chāyāṁ praviṣṭau parame parārdhe* where Śaṅkara has explained *sukṛtasya* as *svayaṁ kṛtasya karmaṇaḥ*. It must therefore be understood 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 occurs and determine accordingly the original form of the word and its meaning and also whether the word occurs 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 *su-*. The words *svákṣatra-sukṣatrá* both occur in the RV; and the originality of the form *svákṣatra* is proved by the occurrence of the parallel word *priyakṣatra*; see above. One has therefore to consider if the word *sukṣatrá*, 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' (*śobhanaṁ kṣatraṁ yasya*) or when it is regarded as a variant of the word *svakṣatra* and therefore interpreted as 'whose is dominion' (*svaṁ kṣatraṁ yasya*), that is, 'ruling over others; sovereign.' Considering that the word *sukṣatrá* 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 *sukṣatrá* as a variant of the original form *svákṣatra*, 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 *suścandrá-sváścandra* 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 *sváścandra* in 1, 52, 9, the only passage where it occurs, as equivalent to *suścandrá* and as meaning 'well-shining.' As regards the words *suhótṛ* (RV)—*sváhotṛ* (AV), the occurrence of the word *nítyahotṛ* (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 *nítyahotṛ*, while the juxtaposition of the word *svadhvará* in 8, 103, 12: *yáḥ suhótā svadhvaráḥ* 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 *svávaśastara*, 'renowned of one's self' (RV)—*súyaśastara* 'having much renown' (SV), it is obvious

that the latter is the better meaning. I believe therefore that *svâyaśastara* in the RV is a variant of *súyaśastara* and means the same as that word, and likewise that the word *svâyaśas* occurring frequently in the RV, is a variant of, and has the same meaning as, *súyaśas*. Similarly, of the pair *sugopá* (having a good protector; well-protected)—*svágopa* (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 *svágopa* in 10, 31, 10 (the only passage where the word occurs): *vyáthir avyathíḥ kṛṇuta svágopā*, as 'well-protected' and to regard it as a variant of the word *sugopa*; while, of the pair *suyúj* ('well-yoked') *-svayúj* ('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 *suyúj* (in the RV passages where it occurs) as a variant of, and having the same meaning as, *svayúj*. Compare the epithet *manoyúj*, which, like *suyúj*, is applied to hymns, horses, and chariots; and compare specially 1, 121, 12: *tvám indra náryo yắñi ávo nṛ́n tíṣṭhā vắtasya suyújo váhiṣṭhān | yáṁ te kāvyá uśánā mandínaṁ dắd vṛtraháṇaṁ pắryaṁ tatakṣa vájram* with 1, 51, 10: *tákṣad yát ta uśánā sáhasā sáho ví ródasī majmánā bādhate śávaḥ | ắ tvā vắtasya nṛmaṇo manoyúja ắ pū́ryamāṇam avahann abhí śrávaḥ* and 5, 31, 10: *vắtasya yuktắn suyújaś cid áśvān* with 4, 48, 4: *váhantu tvā manoyújo yuktắso navatír náva vắyo* . . . . where the word *suyuj* in the former pair of verses is obviously parallel to the word *manoyuj* in the latter pair thus indicating clearly that *suyuj* is equivalent to *svayuj*. Compare also the verse 3, 58, 3: *suyúgbhir áśvaiḥ suvṛ́tā ráthena dásrāv imắṁ śṛṇutaṁ ślókam ádreḥ* with the verse 5, 75, 6: *ắ vāṁ narā manoyújo 'śvāsaḥ pruṣitápsavaḥ | váyo vahantu pītáye sahá sumnébhir aśvinā* and with the verse 1, 119, 4:

yuvám bhujyúṁ bhurámāṇaṁ víbhir gatáṁ sváyuktibhir nivāhantā pitṛ́bhya ā́ and note that the epithets *suyúj*, *manoyúj* and *sváyukti* are parallelly 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 *manoyújaḥ* as well as *svayújaḥ*.

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

svá has the sense of *priyá* in the derivative *svadhā́* 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 *nityá* and *svá*, the word *nijá*, too, means primarily 'own'; and like these two words, it too seems to have the meaning *priyá* in the following passage: AV. 3, 5, 2: *máyi kṣatráṁ parṇamaṇe máyi dhārayatād rayím | ahám rāṣṭrásyābhivarge nijó bhūyāsam uttamáḥ* "In me maintain dominion, *parṇa* amulet, in me maintain wealth; may I, in the sphere of (my) kingdom, be beloved, supreme".

júṣṭa like *priyá*, originally means 'pleasing, agreeable, dear' and like *priyá*, has, seemingly, the meaning 'own' in the following passages:

Śata. Br. 3, 4, 2, 5: *te devā́ juṣṭā́s tanūḥ priyā́ṇi dhāmāni sārdhaṁ samavadadire* | 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 *vacoyújaḥ*. They are thus at the same time *manoyújaḥ* or *vacoyújaḥ* and *svayújaḥ*.

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 *juṣṭāḥ* with the word *priyāṇi* that follows.

1, 33, 2 : *úpéd ahám dhanadām ápratītam*
júṣṭām ná śyenó vasatím patāmi |
índram namasyánn upamébhir arkaír
yáḥ stotṛ́bhyo hávyo ásti yámaṃ ||

" 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." *júṣṭā vasatíḥ* is here equivalent to *svā́ vasatíḥ* ; compare 1, 25, 4 : *párā hi me vimanyavaḥ pátanti vásya-iṣṭaye | váyo ná vasatír úpa* ; 9, 71, 6 : *śyenó ná yónim sádanam . . . . eṣati.*

4, 29, 3 : *śravāyéd asya kárṇā vājayádhyai*
júṣṭām ánu prá díśam mandayádhyai |
udvāvṛṣāṇó rā́dhase túviṣmān
káran na índraḥ sutīrthā́bhayaṃ 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 : *yád vā śakra parāváti samudré ádhi mándase | asmā́kam it suté raṇā sám índubhiḥ.* The ' good crossings ' desired are no doubt across evils, *duritā*, and enemies, *dviṣaḥ.* Instead of *prá díśam*, I read *pradíśam* : see Oldenberg, *Vedaforschung*, p. 110.

1, 182, 6 : *ávaviddhaṃ taugryám apsv àntár*
anārambhaṇé támasi práviddham |
cátasro nā́vo jáṭhalasya júṣṭā
úd aśvíbhyām iṣitā́ḥ pārayanti ||

" The four own ships of Jaṭhala 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 *jaṭhala* here as a proper name: the person referred to is perhaps the same as the Jaṭhara 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: *mắṁ catvára āśávaḥ śávīṣṭhasya dravitnávaḥ | suráthāso abhí práyo vákṣan váyo ná túgryam.*

Likewise, *júṣṭa* seems to have this meaning of 'own' in the formula *amuṣmai tvā juṣṭaṁ prokṣāmi* (*nirvapāmi*, etc.; see *Concordance*); the meaning seems to be "I sprinkle thee that art the own (portion) of such-and-such."

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

10, 140, 3: *úrjo napāj jātavedaḥ suśastíbhir*
mándasva dhītíbhir hitáḥ |
tvé íṣaḥ sáṁ dadhur bhúrivarpasaś
citrótayo vāmájātāḥ ||

"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". *vāmájātāḥ* here, like *priyájāta* in 8, 71, 2 above, seems to be equivalent to *svajātāḥ.*

T.S. 1, 5, 1, 1: *devāsuráḥ saṁyattā āsan | té devá vijayám upayánto 'gnáu vāmáṁ vásu sáṁ nyadadhata | idám u no bhaviṣyati | yádi no jesyántīti |*

"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: *yáḥ purā́ bhadráḥ sán pắpīyān syắt | sá púnarvasvor agníṁ ắdadhīta | púnar evaínaṁ vāmáṁ vásūpắvartate | bhadró 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)." *vāmaṁ vasu* here seems clearly to be equivalent to *svakīyaṁ vasu*.

In the case of these words also, *priyá*, *svá*, *júṣṭa* and *vāmá*, I have to repeat the observation made above with regard to *nítya*—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 *nítya* in the sense of ' dear ' (*priya*) 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—

anuraktaś ca tān āsīt Pāṇḍavān sa Ghaṭotkacaḥ |
teṣāṁ ca dayito nityam ātmanityo babhūva ha ||

" 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 *ātmā* 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 *araṇya-nitya*, *dharma-nitya*, *tapo-nitya*, *satya-nitya*, *adhyātmajñāna-nityatvam* in *Bh. Gītā* 13, 11) has the signification ' dear '. In *Bh. Gītā* 13, 11 especially (*adhyātmajñānanityatvaṁ tattva-jñānārthadarśanam | etaj jñānam iti proktam . . . .*) 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 *strīnitya* that occurs in Kathāsaritsāgara 45. 183: *nissnehena kim etena sva-priyās tyajatā bahiḥ* | *itīva nidrā strīnityasyaikasyāpy 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 *strī-laṁpaṭa* that is applied to Sūryaprabha in *ibid.* 47. 101-102.

§ 2

śunám

Amongst the words *nítya*, *svá*, *nijá*, *vāmá*, and *júṣṭa* 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 *śuná* also.

This word is enumerated by the author of the *Nighaṇṭu* amongst the synonyms of *sukha*, happiness; and this meaning *sukha* or the derived meaning *sukhakara* 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 *śunam* as *śūnam utsāhena pravṛddham*, thus connecting the word with the verb *śū* 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 *śunam* as 'zum Heil' in

Lieder des Ṛgveda, p. 106. Later, however, Geldner himself has translated (*RV. Uebersetzung*) 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. Saṁ. (1, 4, 11 ; p. 60, l. 3f.) which reads as follows:

na vai tad vidma yadi brāhmaṇā vā smo 'brāhmaṇā vā | yadi tasya va ṛṣeḥ smo 'nyasya vā yasya brūmahe | yasya ha tv eva bruvāṇo yajate taṁ tad iṣṭam āgacchati netaram upanamati | tat pravare pravaryamāṇe brūyāt | devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje | yo 'smi sa san karomi | śunaṁ ma iṣṭaṁ śunaṁ śāntaṁ śunaṁ kṛtaṁ bhūyāt | iti tad ya eva kaś ca sa san yajate taṁ tad iṣṭam āgacchati netaram upanamati ||

The mantra *devāḥ pitaraḥ* . . . . occurring in this passage is found in the Ait. Br., Tait. Br., and Kāṭhaka-saṁhitā also, but in a slightly different form, namely, as *devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje yasyāsmi na tam antar emi svaṁ ma iṣṭaṁ svaṁ dattaṁ svaṁ pūrtaṁ svaṁ śrāntaṁ svaṁ hutam* in Tait. Br. 3, 7, 5, 4 and Āp. Śr. Sūtra 4, 9, 6 and as *devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje tad vaḥ prabravīmi tasya me vitta svaṁ ma iṣṭam astu śunaṁ śāntaṁ svaṁ kṛtam* in KS. 4, 14. The word *śunam* in the MS reading of the mantra is thus parallel to the word *svam* 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 Brāhmaṇas or not Brāhmaṇas, whether we are (the descendants) of the ṛṣi 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 *śunam=svam* (with which it is parallelly used) in the KS reading of the mantra: *devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje tad vaḥ prabravīmi tasya me vitta svaṁ ma iṣṭam astu śunaṁ śāntaṁ svaṁ kṛtam* "O Gods, O Fathers, 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 *svam*, 'own' is unsuited to the word *śunám* in the passages of the RV and other texts where the word occurs. And I therefore infer, from the analogy of the words *priyá*, *vāmá* and *júṣṭa* or *nítya*, *svá* and *nijá*, that mean both 'dear' and 'own,' that *śuná*, too, has these two meanings, and that it has, in the passages referred to, the meaning *priya*, 'dear, pleasing, agreeable.' This meaning *priya*, as I shall now show, suits the context well and yields good sense in these passages.

Śāṅkh. GS. 2, 10, 6: *agniḥ śraddhāṁ ca medhāṁ cā*
'vinipātaṁ smṛtiṁ ca me |
īḷito jātavedā ayaṁ
śunaṁ naḥ samprayacchatu ||

"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 *priya* and *vāma* in TS. 4, 7, 3, 1: *priyáṁ ca me 'nukāmáś ca me . . . . (yajñéna kalpantām)*; RV. 4, 30, 24: *vāmáṁ-vāmaṁ ta ādure devó dadātv aryamá | vāmáṁ pūṣá vāmáṁ*

bhágo vāmáṁ deváḥ kárūḷatī; 10, 56, 2: *vāmám asmábhyaṁ dhātu śárma túbhyam.*

RV. Khila 10, 128, 4: *śunam ahaṁ hiraṇyasya*
pitur nāmeva jagrabha |
tena māṁ sūryatvacam
akaraṁ pūruṣu priyam ||

"I have invoked the dear name of *hiraṇya* (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: *priyā́ vo nā́ma huve turā́ṇām*; 10, 84, 5: *priyáṁ te nā́ma sahure gṛṇīmasi* where the epithet *priya* is applied to *nāman*. Compare also, with regard to the invoking of the father, 2, 10, 1: *johū́tro agníḥ prathamáḥ pitéva*; 8, 21, 14: *ā́d ít pitéva hūyase*; 6, 52, 6: *agníḥ suśáṁsaḥ suhávaḥ pitéva*; 1, 104, 9: *pitéva naḥ śṛṇuhi hūyámānaḥ*; 10, 39, 1: *pitúr ná nā́ma suhávaṁ havāmahe*, etc.

10, 160, 5: *aśvāyánto gavyánto vājáyanto*
hávāmahe tvópagantavā́ u |
ābhū́ṣantas te sumataú návāyāṁ
vayám indra tvā śunáṁ huvema ||

"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: *éndra no gadhi priyáḥ* and 1, 142, 4: *índraṁ citrám ihá priyám* where the epithet *priya* is applied to Indra.

3, 30, 22: *śunáṁ huvema maghávānam índram*
asmín bhāre nṛtamaṁ vā́jasātau |
śṛṇvántam ugrám ūtáye samátsu
ghnántaṁ vṛtrā́ṇi saṁjítaṁ dhánānām ||

"We invoke in this battle, in the winning of booty, dear Indra, liberal, most valiant, fierce, who hears (our cry) for protection, kills enemies in fights, and is the winner of wealth,"

6, 16, 4: *tvắm īḷe ádha dvitấ*
bharató vājíbhiḥ śunám |
ījé yajñéṣu yajñíyam ||

" 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: *agním hótāram īḷate vásudhitim priyám cétiṣṭham*; 1, 128, 7: *agnír yajñéṣu jényo ná viśpátiḥ priyó yajñéṣu viśpátiḥ* and the other passages referred to on p. 3 above where Agni is called *priya*, *purupriya*, *preṣṭha*, etc.,

10, 126, 7: *śunám asmábhyam ūtáye*
váruṇo mitró aryamấ |
śárma yacchantu saprátha
ādityấso yád īmahe áti dvíṣaḥ ||

" 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: *yuṣmắkaṁ śármaṇi priyé syấma*; 7, 95, 5: *táva śárman priyátame dádhānā úpa stheyāma śaraṇám ná vṛkṣám* in which the epithet *priya* is applied to *śarman*.

1, 117, 18: *śunám andhấya bhāram ahvayat sấ*
vṛkír aśvinā vṛṣaṇā náréti |
jārấḥ kanína iva cakṣadānấ
ṛjrấśvaḥ śatám ékaṁ ca meṣắn ||

" '(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 Ṛjrāśva cut up a hundred and one goats.' "

Maitr. Saṁ., 2, 7, 12:

śunaṁ naro lāṅgalenānaḍudbhir
bhagaḥ phālaiḥ sīrapatir marudbhiḥ |
parjanyo bījam īrayāno dhinotu
śunāsīrā kṛṇutaṁ dhānyaṁ 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 Śuna and Sīra confer grain on us." One has to supply the word *kṛṇotu*, *dadātu* or similar word after *śunam* in the first half-verse. Note the parallelism of *dhinotu* in the second half-verse with *śunam* (*kṛṇotu* or *dadātu*) in the second.

Kauśika-sūtra, 46, 54: *śunaṁ vada dakṣiṇataḥ*
śunam uttarato vada |
śunaṁ purastān no vada
śunaṁ paścāt kapiñjala ||

"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: *śunáṁ naḥ phálā ví kṛṣantu bhúmiṁ*
śunáṁ kīnāśā abhí yantu vāhaíḥ |
śunáṁ parjányo mádhunā páyobhiḥ
śúnāsīrā śunám asmāsu 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 Śuna and Sīra 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 pāda one has to supply a word like *kṛṇotu* or *dadhātu* on the analogy of the fourth pāda. Compare also 4, 2, 8: *priyáṁ vā tvā kṛṇávate haviṣmān* and the phrase *ráṇaṁ dhāḥ* and *ráṇaṁ kṛdhi* in 8, 96, 16: *vibhumádbhyo bhúvanebhyo ráṇaṁ dhāḥ* and 10, 112, 10: *ráṇaṁ kṛdhi raṇakṛt satyaśuṣma.*

4, 57, 4: *śunáṁ vāhāḥ śunáṁ náraḥ*
śunáṁ kṛṣatu lāṅgalam |
śunáṁ varatrā́ badhyantāṁ
śunáṁ áṣṭrāṁ úd 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: *śunám aṣṭrāvy àcarat kapardī*
varatrā́yāṁ dā́rvā náhyamānaḥ |
nṛmṇā́ni kṛṇván bahváve jánāya
gā́ḥ paspaśānás táviṣīr 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 (*Ved. Studien 2*) in their opinion that it deals with the story of a Brāhmaṇa couple and a chariot-race.

The subject of *acarat* in pāda a above is the bull, *vṛṣabha*, that is mentioned in the previous verse as running—*áraṁhata pádyābhiḥ kakúdmān*. 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 concieve that this must have been the case with

Mudgala's bull also. *dâru* in the second pāda refers, of course, to the *drughaṇa* or block of wood mentioned in the next verse.

It has been suggested by Oldenberg (*l.c.*), perhaps with a view to get over the difficulty caused by the word *kapardí* (which he interprets as 'wearing a braid, *zottig*'), 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 Indrasenā with Keśinī as charioteer; see the article on *Indrasená* that follows below.

4, 3, 11: *ṛténâdriṁ vy àsan bhidántaḥ*
sám áṅgiraso navanta góbhiḥ |
śunáṁ náraḥ pári ṣadann uṣâsam
āvíḥ svàr abhavaj jāté agnaú ||

"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 *pariṣadan* 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 *pariṣadyam* in TB. 3, 1, 2, 9 as *parita upāsyam* (*cf.* also Mahīdhara on VS. 5, 32) and regard *pariṣadan* here as equivalent to *paryupāsāṁcakrire*. Compare 7, 76, 6: *práti tvā stómair īḷate vásiṣṭhā uṣarbúdhaḥ subhage tuṣṭuvâṁsaḥ | gávāṁ netrí vâjapatnī na ucchóṣaḥ sujāte prathamâ jarasva*; 7, 78, 2: *práti śīm agnír jarate sámiddhaḥ práti víprāso matíbhir gṛṇántaḥ | uṣâ yāti jyótiṣā bâdhamānā víśvā támāṁsi duritâpa devī*; 7, 80, 1: *práti stómebhir uṣásaṁ vásiṣṭhā gīrbhír víprāsaḥ prathamâ abudhran*. 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: *ví céd ucchánty aśvinā uṣáśaḥ prá vāṁ bráhmāṇi kārávo bharante | ūrdhváṁ bhānúṁ savitā devó aśred bṛhád agnáyaḥ samídhā jarante*; 7, 77, 1-3: *úpo ruruce yuvatír ná yóṣā víśvaṁ jīvám prasuvántī carāyai | ábhūd agníḥ samídhe mānuṣāṇām ákar jyótir bádhamānā támāṁsi || víśvaṁ pratīcí sapráthā úd asthād rúśad vāso bíbhratī śukrám aśvait | hiraṇyavarṇā sudṛśīkasaṁdṛg gávāṁ mātā netry áhnām aroci || devánāṁ cákṣuḥ subhágā váhantī śvetáṁ náyantī sudṛśīkam áśvam | uṣā́ adarśi*; 7, 78, 2-3: *práti ṣīm agnír jarate sámiddhaḥ práti víprāso matíbhir gṛṇántaḥ | uṣā́ yāti jyótiṣā bā́dhamānā víśvā támāṁsi duritā́pa devī́ || etā́ u tyā́ḥ práty adṛśran purástāj jyótir yácchantīr uṣáso vibhātíḥ | ájījanan sū́ryaṁ yajñám agníṁ apācínaṁ támo agād ájuṣṭam*: 1, 113, 9; *úṣo yád agníṁ samídhe cakártha ví yád ā́vaś cákṣasā sū́ryasya*. 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: *citrábhānur uṣásāṁ bhāty ágre*.

AV. 3, 15, 4: *imā́m agne śaráṇiṁ mīmṛṣo no*
yā́m ádhvānam ágāma dūrā́m |
śunáṁ no astu prapaṇó vikrayáś ca
pratipaṇáḥ phalínaṁ mā kṛṇotu |
idáṁ havyáṁ saṁvidānaú juṣethāṁ
śunáṁ no astu caritā́m útthitaṁ 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)." *śaraṇi*=road, path, and not *hiṁsā*,

offence or *Verdruss*; see Apte. Accordingly I take the verb *mṛṣ* in the sense of 'to sprinkle,' a meaning which the author of the *Dhātupāṭha* 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 *tánūnapāt pathá ṛtásya yā́nān mádhvā samañjān svadayā sujihva* in RV. 10, 110, 2; *ā́ no dadhikrā́ḥ pathyā́m anaktu* in 7, 44, 5; and *madhvādya devo devebhyo devayānān patho anaktu* in TB. 3, 6, 2, 1.

RV. 7, 70, 1: *ā́ viśvavārā 'śvinā́ gatam naḥ*
prá tát sthā́nam avāci vām pṛthivyā́m |
áśvo ná vā́jī śunáprṣṭho asthād
ā́ yát sedáthur dhruvā́se ná yónim ||

"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." *śunáprṣṭhaḥ=priyaprṣṭhaḥ* or *vītaprṣṭhaḥ* which is used many times in the RV as an epithet of *aśva*, *atya*, *hari*, 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 *suṣadaḥ* 'easy or comfortable to sit upon' that is used as an epithet of *arvan* in VS. 11, 44: *āśúr bhava vājy àrvan pṛthúr bhava suṣádas tvám.* Compare also *śagmā́so áśvāḥ* in RV. 7, 97, 6: *tám śagmā́so aruṣā́so áśvā bṛ́haspátim sahavā́ho vahanti* and *śagmā́ hárī* in 8, 2, 27: *éhá hárī brahmayújā śagmā́ vakṣataḥ sákhāyam.*

2, 18, 6: *āśītyā́ navatyā́ yāhy arvā́ñ*
ā́ śaténa háribhir uhyámānaḥ |
ayám hí te śunáhotreṣu sóma
índra tvāyā́ pāriṣikto mádāya ||

"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 : *tívró vo mádhumāñ ayáṁ*
śunáhotreṣu matsaráḥ |
etáṁ pibata kámyam ||

"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 : *tvé víśvā sarasvati*
śritāyūṁṣi devyám |
śunáhotreṣu matsva
prajáṁ devi dидiḍḍhi naḥ ||

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

The exegetists have explained the word *śunáhotreṣu* in all the above three verses[1] as a proper noun (Sāyaṇa does so in 2, 41, 14 and 2, 41, 17 only ; in 2, 18, 6 he interprets *śunahotreṣu* as *sukhena hūyate somo yebhir iti śunahotrāḥ pātraviśeṣāḥ*)—an explanation for which there does not seem to be any necessity. For, just as the word *śunapṛṣṭha* is equivalent to *vītapṛṣṭha*, in the same way does the word *śunahotra* (*śunaṁ hotre yasya*) seem to be equivalent to the word *vītihotra* (*vītiḥ 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 : *kó maṁsate vītihotraḥ sudeváḥ* and 2, 38, 1 : *áthābhajad vītihotraṁ svastaú* with the signification of 'priest'. This meaning, 'priest' suits *śunahotra* also in the above verses, and there is thus no necessity to regard it as a proper name.

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

[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: *tau samalabhetām | so 'smād abhiśunataro 'bhavat* means, as explained by the commentator Bhaṭṭa-bhāskara, *balena abhivṛddhaḥ* 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 *Nighaṇṭu* seems to be but an approximate equivalent of the original *priya*, and, like all approximations, not quite accurate.

§ 3

indrasenā

The word *indrasenā* occurs in one place only, in stanza 3 (*út sma vāto vahati vāso asyā ádhirathaṁ yád ájayat sahásram | rathír abhūn mudgalānī gáviṣṭau bhare kṛtáṁ vy aced indrasenā*) 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 Ṣaḍguruśiṣya (p. 158 of the *Sarvānukramaṇī*, 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, (JA. 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*, II, 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 Mimus* 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), *indrasenā* is a proper name denoting the wife of a human being, of Mudgala, and is the equivalent of the word *Mudgalānī* that is used in stanzas 2 and 6 of the hymn. According to the first-named scholars (Bergaigne and others), on the other hand, *indrasenā* 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 *Sarvānukramaṇī*, the son of Bhṛmyaśva and the author of this hymn. With the help of these details, Mr. Pargiter constructed the following genealogy:

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[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 Sāyaṇa also.

[3] Referring to Vaitāna-sūtra 15. 3; Gop. Br. 2. 2. 9; Āpa. ŚS. 11. 3. 14; and TA. 3. 9. 1; *sénéndrasya dhénā Bŕhaspátch* . . . , Bloomfield has shown at length, in pp. 549-552 l. c., that Senā is the wife of Indra and that the Indrasenā of stanza 3 is the same as this Senā.

Bhṛmyaśva
|
Mudgala
|
Brahmiṣṭha=Indrasenā
|
Vadhryaśva=Menakā
|
Divodāsa

And from this genealogy, he arrived at the following conclusions respecting the persons named in the hymn:

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

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

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

4. Vadhri, in stanza 12, seems to refer to Indrasenā's son and Mudgala's grandson Vadhryaśva.

5. Keśī, mentioned in stanza 6, was the sārathi or charioteer who drove Mudgalānī 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 Indrasenā, 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 Nārāyaṇī 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 Virāṭaparvan (Ch. 24; 19-22). In both these places, this text has *Nālāyani* instead of its doublet form *Nārāyaṇī*; and it thus indicates that Indrasenā the wife of Mudgala was the daughter of Nala. She must therefore be

identified with the Indrasenā who, we read in the *Nalopākhyāna*,[4] was born to Nala of Damayantī.

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

"Kṛṣṇā, the daughter of Drupada, was, in her former birth, known as Indrasenā. She was then the daughter of Nala and was married to the ṛṣi Maudgalya[5] 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.[6] The blameless Indrasenā 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 Indrasenā, 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 vijahārā 'maropamaḥ* ||
janayāmāsa ca tato Damayantyām mahāmanāḥ |
Indrasenaṁ sutaṁ cāpi Indrasenāṁ ca kanyakām ||
Mahābhārata, 3. 54. 48-9.

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

[6] *eṣā Nālāyanī pūrvaṁ Maudgalyaṁ sthaviraṁ patim* |
ārādhayāmāsa tadā kuṣṭhinaṁ tam aninditā ||
tvag-asthi-bhūtaṁ kaṭukaṁ lolam īrṣyuṁ sukopanam |
sugandhetara-gandhādhyaṁ valī-palita-mūrdhajam ||
sthaviraṁ vikṛtākāraṁ śīryamāna-nakha-tvacam |
ucchiṣṭam upabhuñjānā paryupāste mahā-munim ||
Ādiparvan, Ch. 212; 4-6.

her often what she desired. Indrasenā, being thus frequently urged, begged of the ṛṣi that he should sport with her, first dividing himself into five persons, and later becoming one again.

"The ṛṣi, owing to the power of his austerities and his yoga, accordingly sported with Indrasenā for many years, now making himself into five men and again as one man, in Indraloka, Meru and other places. Indrasenā thus came to the forefront of pativratās in the same way as Arundhatī and Sītā; and she attained a greater distinction in this respect *than even her mother Damayantī.*[7]

"While the ṛṣi Maudgalya thus played with Indrasenā, 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 Indrasenā, she prostrated herself before the ṛṣi and earnestly besought him not to leave her as her craving for sensual pleasures was still unsatisfied. The ṛṣi 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, Indrasenā, too, repaired to a forest and practised austerities in order to please Śiva. That god, being pleased with the austerities, showed himself to Indrasenā 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, *Damayantyāś ca mātus sā viśeṣaṁ yayau*, informs us in an unmistakable way that Indrasenā,[8] who is described as

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[7] *eka-patnī tathā bhūtvā sadaivāgre yaśasvinī* ||
Arundhatīva Sīteva babhūvāti-pativratā |
Damayantyāś ca mātus sā viśeṣam adhikaṁ yayau ||
Ibid; Ch. 212; 25.

[8] The text, I may here note, calls Maudgalya's wife Mahendrasenā in one place (1. 212. 17).

Nālāyanī and as the wife of Maudgalya, was the daughter of Damayantī.

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 Indrasenā, mentioned in stanza 2, is the same as the Mudgalānī 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 Purāṇas, 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 Indrasenā'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 (*saśarīra-svarga*) 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 Divodāsa, i.e., to denote Vadhryaśva, 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[9] (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 Indrasenā's husband Mudgala, a point about which Bloomfield and Oldenberg were inlined 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 Indrasenā in his stead. A passage[10] of the Kāṭhaka-saṁhitā (X. 5; Vol. 1, p. 130) which relates the story of a chariot-race between Vāmadeva and Kusidāyī shows that it was not unusual for women to take part in such

[9] 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 brahmarṣi) rather than as a proper name. The corrupt text of the Harivaṁśa, too, which uses the word *brahmarṣi* 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 Devavān, - a view accepted by Macdonell (*Vedic Index*, 1, 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.

[10] Vāmadevaś ca vai Kusidāyī cātmanor ājiṁ ayātām | tasya Kusidāyī pūrvasyātidrutasya kūbaraṁ ny amṛṇāt | sā dvitīyam upa paryā vartata | īṣāṁ vā . . . akṣaṁ vā chetsyāmīti | sa Vāmadeva ukhyam agnim abibhaḥ . . ||

races. Indrasenā too, who was the daughter of Nala, a noted charioteer,[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 (*rathīḥ*) as well as the charioteer (*sārathiḥ*) in the race. He has therefore accepted (p. 8) Sāyaṇa's dictum[12] that the word *keśī* in that stanza stands really for the feminine form *keśinī* and means 'having beautiful hair'. Further on, however, Sāyaṇa has given another explanation[13] according to which Keśinī was the charioteer. I am disposed to think that this last explanation is correct and that this Keśinī is, perhaps, identical with the Keśinī who, in the *Nalopākhyāna*,[14] was employed by Damayantī 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 *parivṛkteva patividyam ānaṭ* 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

[11] Mahābhārata, Vanaparvan, 64, 2 ; 69, 28-31 ; 70, 18, etc.

[12] keśīti sārathyabhiprāyeṇa pulliṅgatā |

[13] athavā keśī keśinī sārathir asya |

[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 *vádhri* in stanza 12 refers to Indrasenā's son seems to be untenable.

The above story is not found in Ganapat Krishnaji's edition of the Mahābhārata, with Nīlakaṇṭha'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,[15] known as *Pañcendropākhyāna* ('Story of the five Indras') which *is* found in the Bombay edition (Ch. 197) and is as follows:

The gods (*devāḥ*) were once engaged in celebrating a sacrifice of many years' duration in the Naimiśa forest. Once they saw a golden lotus floating in the Gaṅgā 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

[15] This story is, in parts, reminiscent of that related in Kenopaniṣat (khaṇḍa 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 Pāṇḍu were the five Indras and his daughter Kṛṣṇā, that woman.[16]

This story corroborates, though in a very unexpected way, the opinion expressed by Bergaigne and Bloomfield that the word *indrasenā́* denotes the wife of Indra, while the *Indrasenopākhyāna* that precedes it in the Kumbakonam edition shows that the opinion of Geldner (and others), that *indrasenā́* 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 *indrasenā́*.

* * * *

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

Śāntā cainaṁ paryacaran narendra
khe Rohiṇī Somam ivānukūlā ||

Arundhatī vā subhagā Vasiṣṭhaṁ
Lopāmudrā vā yathā hy Agastyam |
Nalasya vai Damayantī yathābhūd
yathā Śacī Vajradharasya caiva ||

[16] The Kumbakonam edition contains some more stanzas in which it is said that this woman was the daughter of Nala.

Nālāyanī cendrasenā babhūva
vaśyā nityaṁ Mudgalasyājamīḍha |
yathā Sītā Dāśarather mahātmano
yathā tava Draupadī Pāṇḍuputra |
tathā Śāntā Ṛśyaśṛṅgaṁ vanasthaṁ
prītyā yuktā paryacaran narendra ||

and ibid. IV. 24. 17-23:

duhitā Janakasyāsīd Vaidehī yadi te śrutā |
patiṁ anvacarat Sītā mahāraṇya-nivāsinam ||

vasantī ca mahāraṇye Rāmasya mahiṣī priyā |
Rāvaṇena hṛtā Sītā rākṣasībhiś ca tarjitā |
sā kliśyamānā suśroṇi Rāmam evānvapadyata ||

Lopāmudrā tathā bhīru bhartāram ṛṣisattamam |
bhagavantam Agastyaṁ sā vanāyaivānvapadyata ||

Sukanyā nāma Śaryāter Bhārgava-cyavanaṁ vane |
valmīka-bhūtaṁ sādhvī tam anvapadyata bhāmini ||

Nālāyanī cendrasenā rūpeṇāpratimā bhuvi |
patiṁ anvacarad vṛddhaṁ purā varṣa-sahasriṇam ||

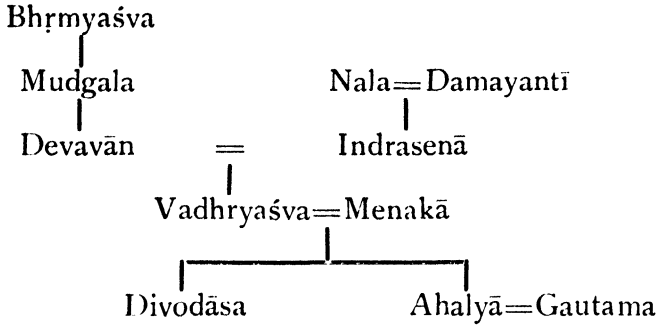
Nalaṁ rājānam evātha Damayantī vanāntare |
anvagacchat purā Kṛṣṇe tathā bhartṛṁs tvam anvagāḥ

yathaitāḥ kīrtitā nāryo rūpavatyaḥ pativratāḥ |
tathā tvam api kalyāṇi sarvaiḥ samuditā 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 Indrasenā (Bhāgavata, IX. 21. 34).

[17] See Apte's Dictionary, s.v. *ahalyā*.

We can now rewrite Pargiter's genealogical table as follows:



Of these names, all except Bhṛmyaśva, Nala, Damayantī and Menakā are found in the RV.

§ 4

śagmá

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 *śakta*; Bhaṭṭa-bhāskara explains it as *sukha* or *samartha* and as *śakti-viśeṣa* in his commentary on TS. 1. 8. 22. 2. and TB. 1. 5. 5. 1, while Uvaṭa and Mahīdhara know nothing of *śakta* 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 *śak* 'to be able' and explains it as 'hilfreich, mittheilsam, entgegenkommend, gütig, 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 *śagmá* is derived from the root *śak* '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: *śagmáyā saṁsádā te sakṣīmáhi raṇváyā gātumátyā* while the meaning *śiva* or *sukha-kara* does. Hence it is not probable that *śagmá* means 'stark, tüchtig, kräftig or mighty' as Grassmann and the other scholars mentioned above think. On the other hand, the juxtaposition of the words *śiva*, *syona* and *śaṁyoḥ* in VS. 3, 43: *kṣémāya vaḥ śāntyai prápadye śivā́ṁ śagmā́ṁ śaṁyóḥ śaṁyóḥ*; 4, 2: *dīkṣātapásos tanúr asi tā́ṁ tvā śivā́ṁ śagmā́ṁ páridadhe*; AV. 19, 8, 2: *aṣṭāviṁśā́ni śivā́ni śagmā́ni sahá yógaṁ bhajantu me*; 14, 2, 17: *ághoracakṣur ápatighnī syoná śagmá́ suśévā*; 4, 27, 3: *śagmā́ bhavantu marúto naḥ syonā́ḥ*; and Śāṅkh. GS. 3, 5, 1: *śagmaṁ śagmaṁ śivaṁ śivaṁ kṣemāya vaḥ śāntyai prapadye* points to the conclusion that *śagmá* is a synonym of *śiva*. The Brāhmaṇa passage, *tā́ṁ tvā śivā́ṁ śāntā́ṁ śagmā́ṁ sasukhā́ṁ sādhvīṁ vā*, too, cited by Uvaṭa in his commentary[1] 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 Śata. Br. The corresponding passage of the Ajmere edition reads as *tā́ṁ tvā śivā́ṁ śagmā́ṁ paridadha iti tā́ṁ tvā śivā́ṁ sādhvīṁ paridadha ity evaitad āha.*

in which it is used (as will be shown presently), there is no doubt that the author of the *Nighaṇṭu* as also Uvaṭa and Mahīdhara are right in explaining the word as *śiva*, *sukha*, or *sukhakara*.

1, 130, 10 : *sá no návyebhir vṛṣakarmann ukthaíḥ*
púrām dartaḥ pāyúbhiḥ pāhi śagmaíḥ |
divodāsébhir indra stávāno
vāvṛdhīthā́ áhobhir iva dyaúḥ ||

"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 *ukthaíḥ* in pāda a, I supply the word *stávānaḥ* from c ; compare Sāyaṇa and Geldner, *RV. Ueber.* The import of pāda d is not clear. Grassmann, Ludwig and Geldner construe *áhobhir iva* with *dyaús* 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-śīla ādityaḥ ahobhiḥ prasiddhaiḥ yathā pravṛddho bhavati.* This is not very satisfactory, and I therefore think that it is preferable to construe *áhobhiḥ* with *vāvṛdhīthā́ḥ* and regard *dyaur iva* 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 : *ā́ yātv índraḥ . . vāvṛdhānás táviṣīr yásya pūrvír dyaúr ná kṣatrám abhíbhūti puṣyāt* "May Indra come who, developing his many strengths, increase, like Dyaus, in might overcoming those of others."

The expression *śagmaíḥ pāyúbhiḥ* in b is equivalent to *śivaíḥ pāyúbhiḥ* used in 8, 60, 8 : *śivébhiḥ pāhi pāyúbhiḥ* ; compare also 1, 143, 8 : *śivébhir naḥ pāyúbhiḥ pāhi śagmaíḥ* and 6, 71, 3 : *ádabdhebhiḥ savitaḥ pāyúbhiṣ*

ṭvám śivébhir adyá pári pāhi. Compare also the word *saúbhagebhiḥ* in 1, 112, 25 : *dyubhír aktúbhiḥ pári pātam asmán áriṣṭebhir aśvinā saúbhagebhiḥ.*

1, 143, 8 : *áprayucchann áprayucchadbhir agne*
śivébhir naḥ pāyúbhiḥ pāhi śagmaíḥ |
ádabdhebhir ádṛpitebhir iṣṭé
'nimiṣadbhiḥ pári pāhi no jāḥ ||

"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 *iṣṭe* (so, without accent according to the Padapāṭha) in pāda c is not clear. Being unaccented, it must be a vocative of *iṣṭi* 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. *iṣṭa* is found similarly used in 6, 8, 7 also, *ádabdhebhis táva gopābir iṣṭe 'smākaṁ pāhi triṣadhastha sūrīn.* In both places, Geldner (*RV. Ueber.* I, 183) is inclined to think that the word used is *iṣṭé*, short for *iṣṭébhiḥ*, and that it means 'dear' and is an attribute of *pāyúbhiḥ* or *gopābhiḥ.*

5, 43, 11 : *ā́ no divó bṛhatáḥ párvatād ā́*
sárasvatī yajatā́ gantu yajñám |
hávaṁ devī́ jujuṣāṇā́ ghṛtā́cī
śagmā́ṁ no vā́cam uśatī́ śṛṇotu ||

"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 *śagmā́ṁ vā́cam* in pāda d, compare *śáṁtamāni vácāṁsi* and *śáṁtamā gíḥ* etc. in 6, 32, 1 : *śáṁtamāni vácāṁsy āsā́ sthávirāya takṣam*; 5, 42, 1 : *prá śáṁtamā váruṇaṁ dídhitī gír mitrā́ṁ bhágam áditiṁ nūnám aśyāḥ*; 5, 43,

8: *ácchā mahī́ bṛhatī́ śáṁtamā gír dūtó ná gantu*; 1, 76, 1: *bhúvad agne śáṁtamā kā́ manīṣā́* and 8, 74, 7: *sā́* [sc. *matíḥ*] *te agne śáṁtamā cániṣṭhā bhavatu priyā́.*

6, 44, 2: *yáḥ śagmás tuviśagma te*
rāyó dāmā́ matīnā́m |
sómaḥ sutáḥ sá indra té
'sti svadhāpate mádaḥ ||

"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 *śáṁtamaḥ* applied to *mádaḥ* in 9, 104, 3 and to Indra in 8, 53, 5: *ā́ śaṁtama śáṁtamābhir abhíṣṭibhiḥ*; compare also 1, 171, 3: *utá stutó maghávā śáṁbhaviṣṭhaḥ.*

6, 75, 8: *rathavā́hanaṁ havír asya nā́ma*
yátrā́yudhaṁ níhitam asya várma |
tátrā rátham úpa śagmā́m sadema
viśvā́hā vayáṁ sumanasyámānāḥ ||

"*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 Uvaṭa and Mahīdhara (VS. 29, 45) in regarding *havír* 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 *śagmā́m rátham* in c, compare the epithets *sukhá* and *sukhátama* that are applied to *rátha* in many RV verses (for references see Grassmann, s. v. *sukha*), and also the epithet *sacanás* that is applied to it in 1, 116, 18: *rcvád uvāha sacanó rátho vām.* Compare also the epithet *váhiṣṭha* 'most

comfortable' in 4, 14, 4: *á vām váhiṣṭhā ihá té vahantu ráthā áśvāsaḥ.*

7, 54, 3: *vástoṣ pate śagmáyā saṁsádā te*
sakṣīmáhi raṇváyā gātumátyā |
páhí kṣéma utá yóge váraṁ no
yūyáṁ pāta svastíbhiḥ sádā naḥ ||

"May we, Vāstoṣpati, 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: *imé cetā́ro ánṛtasya bhū́rer*
mitró aryamā́ váruṇo hí sánti |
imá ṛtásya vāvṛdhur duroṇé
śagmā́saḥ putrā́ áditer ádabdhāḥ ||

"These are the avengers of great wrong, Mitra, Aryamā and Varuṇa. These undeceivable beneficent sons of Aditi grew up in the house of ṛta (Law)". With the expression *śagmā́saḥ putrā́ áditeḥ* in pāda d, compare 10, 77, 8: *yajñíyāsa ū́mā ādityéna nā́mnā śáṁbhaviṣṭhāḥ* and 1, 106, 2: *tá ādityā́ á gataṁ sarvátātaye bhūtá devā́ vṛtratū́ryeṣu śaṁbhúvaḥ.*

7, 97, 6: *tā́ṁ śagmā́so aruṣā́so áśvā*
bṛ́haspátiṁ sahavā́ho vahanti |
sáhaś cid yásya nī́lavat sadhásthaṁ
nā́bho ná rū́pā́m aruṣā́m vásānāḥ ||

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

Instead of *nī́lavat*, the reading *nī́ḷavat* is found in many MSS in the third pāda, whose import, with either reading, is obscure. Sāyaṇa explains pādas cd as *yasya Bṛhaspateḥ sahaś cit balaṁ ca bhavati | niḷaṁ nilayo nivāsaḥ | tad-yuktaṁ sadhasthaṁ saha-sthānaṁ ca yasya taṁ Bṛhaspatim ity anvayaḥ | kīdṛśā aśvāḥ | nabho na ādityam iva aruṣam ārocamānaṁ rūpaṁ vasānā dhārayantaḥ.* Grassmann translates them as 'dessen

Kraft erstarkt ist, ihn fahren hin zum dunkeln Sitz die Hengste . . . mit rothem Glanz umkleidet, wie mit Wolkem', and Ludwig as 'des sigeskraft wie ein nestartiger [zufluchts] ort, die wie der wolkenhimel in rote farbe gehüllet".

śagmáso áśvāḥ= horses that draw the chariot comfortably, i. e., good carriage-horses; compare *áśvān . . váhiyasaḥ* in 1, 104, 1 and *váhiṣṭhā áśvāḥ* in 4, 14, 4 cited above and other verses (for references see Grassmann s. v. *váhiṣṭha*). Compare also *suṣṭhuvā́ho áśvāḥ* in 10, 107, 11: *bhojā́m áśvāḥ suṣṭhuvā́ho vahanti.*

8, 2,27: *éhá hárī brahmayújā*
śagmā́ vakṣataḥ sákhāyam |
gīrbhíḥ śrutā́m gírvaṇasam ||

"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: *iyáṁ sā́ bhūyā uṣásām iva kṣā́*
yád dha kṣumántaḥ śávasā samā́yan |
asyá stutíṁ jaritúr bhíkṣamāṇā
ā́ naḥ śagmā́sa úpa yantu vā́jāḥ ||

"May this be the abode, as of the Dawns, where (Riches) come together with food and strength. May the beneficent Riches come to us, eagerly longing for the hymn of this singer". Regarding *śagmā́saḥ vā́jāḥ*, compare 10, 53, 8: *átrā jahāma yé ásann áśevāḥ śivā́n vayám út taremābhí vā́jān.*

VS. 3, 43: *úpahūtā ihá gā́va*
úpahūtā ájāvayaḥ |
átho ánnasya kīlā́la
úpahūto gṛhéṣu naḥ |
kṣémāya vaḥ śā́ntyai prápadye
śivā́ṁ śagmā́ṁ śaṁyóḥ śaṁyóḥ ||

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

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

VS. 4, 2: *ấpo asmấn mātárah śundhayantu ghṛténa no ghṛtapvàḥ punantu | víśvaṁ hí ripráṁ pravấhanti devír úd íd ābhyaḥ śúcir ấ pūtá emi | dīkṣātapásos tanúr asi tấṁ tvā śivấṁ śagmấṁ pári dadhe bhadrấṁ várṇaṁ púṣyan ||*

"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 dīkṣā and tapas, and I put on thee, auspicious, beneficent, glorying in a resplendent appearance."

AV. 4, 27, 3: *páyo dhenūnấṁ rásam óṣadhīnāṁ javám árvatāṁ kavayo yá ínvatha | śagmấ bhavantu marúto naḥ syonấs té no muñcantv áṁhasaḥ ||*

"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: *ághoracakṣur ápatighnī syonấ śagmấ suśévā suyámā gṛhébhyaḥ | vīrasúr devṛ́kāmā sáṁ tváyaidhiṣīmahi sumanasyámānā ||*

"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: *hváyāmi te mánasā mána ihémấn gṛhấn úpa jujuṣāṇá ehi | sáṁ gacchasva pitṛ́bhiḥ sáṁ yaména syonás tvā vấtā úpa vāntu śagmấḥ ||*

"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: *áṅgirasām áyanaṁ pū́rvo agnír*
ādityā́nām áyanaṁ gā́rhapatyo
dákṣiṇānām áyanaṁ dakṣiṇāgnáḥ |
mahimā́nam agnér vihitasya bráhmaṇā
sámaṅgaḥ sárva úpa yāhi śagmáḥ ||

"The path of the Aṅgirases is the eastern fire; the path of the Ādityas is the Gārhapatya 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: *aṣṭāviṁśā́ni śivā́ni śagmā́ni*
sahá yógaṁ bhajantu me |
yógaṁ prá padye kṣémaṁ ca
kṣémaṁ prá padye yógaṁ ca
námo 'horātrā́bhyām 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: *vā́stoṣ pate śagmáyā saṁsádā te sakṣīmáhi raṇváyā gātumátyā* explained above.

śagmá further occurs in TB. 1, 5, 5: *vaiśvānarasya tejasā | ṛtenāsya nivartaye | satyena parivartaye | tapasā 'syānuvartaye | śivenā 'syopavartaye | śagmenā '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*, *anuvartana*, *upavartana* and *abhivartana* here; but there is no doubt that *śagmá* like *śiva* denotes 'beneficence' or 'auspiciousness' here.

Śāṅkh. GS. 3, 5, 1: *śagmaṁ śagmaṁ śivaṁ śivaṁ kṣemāya vaḥ śāntyai prapadye 'bhayaṁ no astu grāmo mā 'raṇyāya paridadātu viśvamahāya 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 *śagmá* is derived the word *śagmiya* or *śagmya*, which too denotes 'beneficent, auspicious' and occurs in the two following verses:

RV. 3, 31, 1: *śáśad váhnir duhitúr naptyàm gād*
vidvā́ñ ṛtásya dī́dhitiṁ saparyán |
pitā́ yátra duhitúḥ sékam ṛñjáṅ
sáṁ śagmyèna mánasā dadhanvé ||

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

AV. 5, 1, 9: *ardhám ardhéna páyasā pṛṇakṣy*
ardhéna śuṣma vardhase amūra |
áviṁ vṛdhāma śagmíyaṁ sákhāyaṁ
váruṇaṁ putrám ádityā iṣirám |
kaviśastā́ny asmai vápūṁṣy
avocāma ródasī satyavā́cā ||

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 beneficent 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

svásara

The attempts so far made to elucidate the meaning of this word are not satisfactory. The author of the Vedic *Nighaṇṭu* has mentioned this word three times—once (1,9) as a synonym of *ahas*, day, once, (3, 4) as a synonym of *gṛha*, dwelling, and once (4, 2) without mentioning any meaning. The deficiency in this last instance is made good by Yāska who has interpreted it as *ahas*. This meaning *ahas* is repeated by Uvaṭa and Mahīdhara in their commentaries on VS. 26, 11 and by Devarāja in his commentary on the *Nighaṇṭu*. Sāyaṇa, on the other hand, has, in his RV commentary, made use not only of the meaning *ahas* and *gṛha* (with suitable modifications, as for instance, *yāgāhan* 9, 94, 2; *kulāya* 2, 19, 2; *goṣṭha* 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 *śarīra* 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, Nistplaz der Vögel; that is to say, he has confined himself to the meaning *gṛha* 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 *Nighaṇṭu*), has come to the conclusion that *svásara*

means (1) Frühtrieb, Morgenweide; the time before *saṁgava* when the cows graze freely on the pasture; (2) Frühausflug aus dem Nest, die Morgenatzung with regard to birds; and (3) die Frühmesse, Frühlibation, and, *upalakṣaṇena*, all the three *savanāni* or libations[1]. This interpretation is approved of by Macdonell (see his *Vedic Index*, s. v. *ahan*, *go*, *svasara*) 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. Uebersetzung*) of 1, 34, 7cd ('Drei Entfernungen kommt ihr Wagenlenker Aśvin her zu Frühmesse wie der Windhauch zur Frühweide'), 2, 19, 2cd ('dass die Labsale der Flüsse forteilten 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 *svásara* 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: *dhenúr ná śíśve svásareṣu pinvate*; 2, 2, 2: *abhí tvā náktīr uṣáso vavāśiré 'gne vatsáṁ ná svásareṣu dhenávaḥ*; 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: *abhí vatsáṁ ná svásareṣu dhenáva índraṁ gīrbhír navāmahe*; 9, 94, 2: *dhíyaḥ pinvānāḥ svásare ná gāva ṛtāyántīr abhí vāvaśra índum* show that the cows ooze with milk and low for their calves at the time or place of *svásara*, and (2) that the verses 1, 186, 5: *śíśuṁ ná pipyúṣīva veti síndhuḥ* and 2, 16, 8: *dhenúr ná vatsáṁ yávasasya pipyúṣī* show that the milch-cow longs for and returns to her calf when she is *pipyuṣī* or *yavasasya pipyuṣī*. These observations are unexceptionable[2], and when taken into consideration along with the statement in Tait. Br. 1, 4, 9, 2: (*tasmāt trir ahnaḥ paśavaḥ prerate | prātaḥ saṁgave sāyam*) that the cows went out to graze thrice a day, *prātaḥ*, *saṁgave* and *sāyam*, they point to the conclusion that the cows returned home from the pasture thrice a day oozing with milk and longing and lowing for their calves. Similarly, Geldner's further observation (p. 113) that *svasara* 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 *svasara* and not one period only, that preceding the *saṁgava* time, as stated by Geldner.

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[2] Except that, as regards the second observation, the word *pipyúṣī* in 2, 16, 8 has no connection with the word *yávasasya* which precedes it and which is to be construed with the verb *abhy á vavṛtsva*. The cow moreover does not long for her calf when she is *pipyuṣī* but becomes *pipyuṣī* [*i.e.*, oozing with milk] when she remembers and longs for her calf or sees it; compare Kirātārjunīya 4, 10: *upāratāḥ paścimarātrigocarād apārayantaḥ patitum javena gām | tam utsukāś cakrur avekṣaṇotsukaṁ gavāṁ gaṇāḥ prasnutapīvaraudhasaḥ* and the commentator's explanation *utsukā vatseṣūtkaṇṭhitāḥ, prasnutapīvaraudhaso vatsasmaraṇāt sravatpināpīnāḥ;* Raghuvaṁśa 1, 84: *bhuvaṁ koṣṇena kuṇḍodhni medhyenāvabhṛthād api | prasravaṇābhivarṣantī vatsālokapravartinā*; Yaśastilakacampū, 2, 184: *kvacid vatsekṣaṇa-kṣaṇa-kṣarat-stana-dhenu-dugdha-dhārā-dhāvyamāna-dharāpīṭham.*

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 Saṁgavinī, 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 *saṁgava*, and in the afternoon after *saṁgava*, 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 (*prātaḥ*), in the *saṁgava* time (*saṁgave*), 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 *saṁgava*-milking, and that they returned or were driven home from the pasture before the morning-milking, before the *saṁgava*-milking, and before the evening-milking respectively. Compare also Bhaṭṭabhāskara's comment (p. 235) *tasmād ahnas triḥ prerate paśavaś caraṇārthaṁ pratiṣṭhante prātaḥ saṁgave sāyaṁ 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. *upāratāḥ paścimarātrigocarād*
   apārayantaḥ patituṁ javena gām |
   tam utsukāś cakrur avekṣaṇotsukaṁ
   gavāṁ gaṇāḥ prasnutapīvaraudhasaḥ ||

Kirātārjunīya 4, 10.

2. *nirvāti vāsare astācala-kūṭa- kirīṭe niculamañjarī-bhāṁsi tejāṁsi muñcati viyan-muci marīci-mālini divasa-vihṛti-pratyāgataṁ prasnuta-stanaṁ sta-naṁ-dhaye dhayati dhenuvargam udgata-kṣīraṁ kṣudhita-tarṇaka-vrāte*

Harṣacarita (Nirṇayasāgara ed., p. 80).

3. *anindyā Nandinī nāma dhenur āvavṛte vanāt* ||

. . . . . .

bhuvaṁ koṣṇena kuṇḍodhnī medhyenāvabhṛthād api prasraveṇābhivarṣantī vatsālokapravartinā ||

Raghuvaṁśa (1, 82-84)

4. *sa naicikīḥ pratyaham ātapānte*
pratyuktaghoṣā iva vatsanādaiḥ |
madhūni vaṁśadhvanibhiḥ prayacchan
ninãya bhūyo 'pi nivāsabhūmim ||

Yādavābhyudaya 4, 89.

5. *sāyaṁ gato yāmayamena Mādhavaḥ* ||
gāvas tato goṣṭham upetya satvaraṁ
huṁkāraghoṣaiḥ parihūtasaṁgatān |
svakān svakān vatsatarān apāyayan
muhur lihantyaḥ sravad audhasaṁ payaḥ ||

Śrīmad-Bhāgavata 10. 13. 23-24.

6. *vimucyamāneṣu sandhyopāsanāñjali-mukuleṣu*
. . . vighaṭamāneṣu cakravāka-mithuneṣu
. . . . mukharībhavatsu mathyamāneṣu
arṇavārṇassv iva abhyarṇa-tarṇaka-svanākar-ṇanodīrṇena dhenuṣyāṇāṁ dīrgha-rambhitāra-veṇa gopuramukheṣu

Yaśastilaka-campū 2, p. 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 *prātardoha*.[3] 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 (*prasnutastanam*; *prasraveṇa*; *sravad audhasaṁ payaḥ*).

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: *vāśréva vatsáṁ sumánā dúhānā pátir iva jāyā́m abhí no ny ètu*; 10, 75, 4: *abhí tvā́ sindho śíśum ín ná mātáro vāśrā́ arṣanti páyaseva dhenávaḥ*; 1, 38, 8: *vāśréva vidyún mimāti vatsáṁ ná mātā́ siṣakti*; 1, 32, 2: *vāśrā́ iva dhenávaḥ syándamānā áñjaḥ samudrám áva jagmur ā́paḥ*; 1, 164, 28: *gaúr amīmed ánu vatsám miṣántaṁ mūrdhā́naṁ híṁ akṛṇon mā́tavā́ u | sṛ́kvāṇaṁ gharmám abhí vāvaśānā́ mímāti māyúṁ páyate páyobhiḥ*; 9, 86, 2: *ásṛkṣata ráthyāso yáthā pṛ́thak | dhenúr ná vatsáṁ páyasābhí vajríṇam*. In the same way, the lowing of the calves for their mother-cows and the licking of the calves by the cows (see Bhāgavata, 10, 13, 24 cited above) are likewise referred to in many RV verses; compare, in respect of the former, 1, 164, 9: *ámīmed vatsó ánu gā́m apaśyat*; 9, 94, 4: *táṁ vāvaśānā́ṁ matáyaḥ sacante*; 10, 1, 2: *prá mātṛ́bhyo ádhi kánikradad gā́ḥ* and in respect of the latter, 3, 41, 5; *rihánti śávasas pátim | indraṁ vatsáṁ ná mātáraḥ*; 3, 55, 13: *anyásyā vatsáṁ rihatī́ mimāya*;

[3] The *prātardoha* 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 *paścimarātri-gocara* which means the pasture in which the cows graze in the last part of the night. In the Kannaḍa country, it is known as *ibbani mevu* 'pasture on which dew is falling or has just fallen'; and in the Tamil country it is known as *śiru vīḍu*; see *Tiruppāvai* translated in Indian Antiquary, Vol. 55, p. 163, stanza 8, and also ibid, 56, 107, n. 10.

1, 186, 7 : *śíśuṁ ná gávas táruṇaṁ rihanti* ; 3, 33, 3 : *vatsám iva mātárā saṁrihāṇé.*

The passages cited above describe the return home of the milch-cows in the early morning (before the *prātar-doha*) and in the evening (before the *sāyaṁ-doha*) only. I do not know of any which describes their return home at the *saṁgava* time[4] (before the *saṁgava* 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 home[6] 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 *saṁgava* time is clearly indicated by Tait. Br., 1, 5, 3, 1 : *mitrasya saṁgavaḥ | tat puṇyam tejasvy ahaḥ | tasmāt tarhi paśavaḥ samāyanti* and Bhaṭṭabhāskara's comment *diganteṣu caritvā vrajaṁ samāgacchanti* thereon.

[5] This is perhaps due to the fact that while the *prātardoha* and *sāyaṁdoha* are universal, the *saṁgava-doha* as well as the return home of the cows at that time, is not. Compare for instance the passage in the Raghuvaṁśa beginning with 2, 1 : *atha prajānām adhipaḥ prabhāte jāyāpratigrāhitagandhamālyām | vanāya pīta-pratibaddha-vatsāṁ yaśodhano dhenum ṛṣer 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 : *saṁcārapūtāni digantarāṇi kṛtvā dinānte nilayāya gantum | pracakrame pallavarāgatāmrā prabhā pataṅgasya muneś 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 *saṁgava* time. Compare also the epithet *divasa-vihṛti-pratyā-gatam* that is applied to *dhenuvargam* in the Harṣacarita passage cited above.

[6] And hence I would derive the word *svasara* as *svaṁ* svakīyaṁ sthānaṁ *saranti* pratyā gacchanti yasmin kāle gāvas tat *svasaram.*

saṁgave 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 *svásara.*

svásara is thus approximately equivalent to *sandhyā*, and in the plural, may be said to be a synonym of the word *trisandhya* or *triṣavaṇa.* 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 Gaedicke (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 *svásara* 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 *svásara* means 'evening' in verses 2, 19, 2 and 2, 34, 5, where it is mentioned in connection with birds (*vayaḥ*; *haṁsāḥ*); 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 cala-patatri-kulānām
āravair uddhuditauṣasa-rāgaḥ |
āyayāv aharidaśva-vipāṇḍus
tulyatāṁ dina-mukhena dināntaḥ ||

Subhāṣitaratnabhāṇḍāgāra (1911, p. 308, v. 27)

paripatati payonidhau patańgaḥ
sarasiruhām udareṣu matta-bhṛńgaḥ |
upavana-taru-koṭare vihańgas
taruṇi-janeṣu śanaiśśanair anańgaḥ ||

Ibid. (v. 45)

āvāsotsuka-pakṣiṇaḥ kalarutaṁ krāmanti vṛkṣālayān
. . . . . .
dhatte cāruṇatāṁ gato ravir asāv astācalaṁ cumbati |

Ibid. (p. 309, v. 68)

aparāhṇa-śītalatareṇa śanair
anilena lolita-latāńgulaye |
nilayāya śākhina ivāhvayate
dadur ākulāḥ khagakulāni giraḥ ||

Māgha (9, 4)

vihāya dharaṇitalam unmucya kamalinī-vanāni śakunaya
iva divasāvasāne tapovana-taru-śikhareṣu parvatāgreṣu
ca ravi-kiraṇāḥ sthitim akurvata |

Kādambarī (B.S.S. ed., p. 47)

lokāntaram upagatavaty anurāgaśeṣe jāte tejasām adhīśe
. . . avataratas tridaśavimāna-kiṅkiṇī-kvaṇita iva śrūya-
māṇe śākhi-śikhara-kulāya-līyamāna-śakuni-kula-kūjite |

Harṣacarita (p. 170)

śubhetarālāpa-saṁvaraṇa-pareva vistāritānibaddha-
kolāhalāni śakuni-kulāni taru-kulāya-koṭareṣv asūṣu
(so!) *upavana-rājiḥ . . . . krameṇa cātikrānte*
pradoṣa-samaye . . . .

Tilakamañjarī (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 *svásara* 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.[7]

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: *víśve devâso aptúraḥ sutám â ganta tűrṇayaḥ |*
usrấ iva svásarāṇi ||

"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." *svásarāṇi=svasareṣu.* The comparison *usrấ iva svásarāṇi* means *yathā́ usrā́ḥ svasareṣu vatsā́n prati satvaraṁ gacchanti tathā́.* This idea of swiftness is expressed, besides, by the epithets *tűrṇayaḥ* and *aptúraḥ.* The *savana* time that is proper to the Viśvedevas is the third or evening *savana*: compare Ch. Up. 2, 24, 1: *ādityānāṁ ca viśveṣāṁ ca devānāṁ tṛtīyasavanam*; and though this verse is, in the ritual, (Āś. Śr. Sūtra, 5, 10, 5) prescribed for recitation in connection with the Vaiśvadevagraha of the *prātas-savana*, it is not improbable that it was originally recited in connection with the evening *savana* and that the word *svásarāṇi* is to be construed with the verb *āganta* also.

1, 34, 7: *trír no aśvinā yajatā divé-dive*
pári tridhâtu pṛthivîm aśāyatam |
tisró nāsatyā rathyā parāváta
ātméva vâtaḥ svásarāṇi gacchatam ||

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[7] I have, therefore, in what follows, translated *svásara* as 'evening' in these verses. It is, however, open to those who do not share my above-expressed belief to translate the word as '*sandhyā* time.'

"Thrice every day, O ye worshipful Aśvins, do ye come to the threefold earth, to us. O ye Aśvins that ride on chariots, ye go (*i.e.*, pass) through the three distant places at the *sandhyā* times (as swiftly) as the swift-moving wind." With regard to the last pāda, compare 1, 79, 1: *vāta iva dhrájīmān*; 1, 163, 11: *táva cittáṁ vāta iva dhrájīmāu*; 10, 95, 2: *durāpaṇā́ vāta ivāhám asmi*; 4, 38, 3: *rathatúraṁ vātam iva dhrájantam*; 7, 33, 8: *vātasyeva prajávo nā́nyéna*; 10, 78, 3: *vātāso ná yé dhúnayo jigatnávaḥ*, etc., all which contain comparisons referring to the swiftness of the wind.

2, 2, 2: *abhí tvā náktīr uṣáso vavāśiré*
'gne vatsáṁ ná svásareṣu dhenávaḥ |
divá ivéd aratír mā́nuṣā yugā́
kṣápo bhāsi puruvāra saṁyátaḥ ||

"For thee, O Agni, did they low, in the nights and in the mornings, as milch-cows do for their calf in the *sandhyā* 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*, I. 189) that the words *náktīḥ* and *uṣásaḥ* are in the nominative case and should be regarded as the subject of the verb *vavāśire*, the verse being translated as: 'dir haben Nächte und Morgenröten zugebrüllt.' This is the opinion of Bloomfield also (*RV. Repetitions* I, p. 162) who refers to 9, 94, 2 (in which I find nothing bearing on this point) in this connection; and Sāyaṇa 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 *náktīḥ* and *uṣásaḥ* as being in the accusative case and used here in adverbial sense. This is the view of Sāyaṇa also in his first explanation and of Geldner. As subject of the verb *vavāśire* we have to understand either the priests or the

prayers; compare 10, 64, 15: *grâvā yátra madhuṣúd ucyáte bṛhád ávīvaśanta matíbhir manīṣíṇaḥ* and 1, 62, 3: *sám usríyābhir vāvaśanta náraḥ* where the priests are said to have lowed for the gods and for Indra; and also 8, 44, 25: *ágne dhṛtávratāya te samudrâyeva síndhavaḥ | gíro vāśrâsa īrate* and 7, 5, 5: *tvâm agne harito vāvaśānâ gíraḥ sacante dhúnayo ghṛtâciḥ* where the prayers (*giraḥ*) are said to low after Agni and run to him. Compare also 9, 63, 21: *matî víprāḥ sám asvaran* where the priests are said to cry after Soma with prayers.

2, 19, 2: *asyá mandānó mádhvo vájrahastó*
'him índro arṇovṛ́tam ví vṛścat |
prá yád váyo ná svásarāṇy ácchā
práyāṁsi ca nadînāṁ cákramanta ||

"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 Sāyaṇa in his opinion that the word *samudram* is to be supplied after *áccha* in the second half-verse. Compare the next verse: *índro árṇo apâṁ praírayad ahihácchā samudrám*; see also Geldner, *Ved. Studien*, 3, 115, who, in his *RV. Uebersetzung*, however, construes *áccha* with the word *svásarāṇi* and translates: 'die Labsale der Flüsse forteilten wie Vögel zu den Futterplätzen.'[8]

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

[8] He has similarly construed *áccha* with *svásarāṇi* in *Ved. Studien*, 3, 52 also where he has translated: 'wie Vögel zur Morgenatzung, (die Fluten) und der Wonnetrank der Flüsse davoneilten.'

else is, it is difficult to determine; see Oldenberg, *RV. Noten*, I, 203. Perhaps it is the *arṇāṁsi*, torrents, referred to by the word *arṇovṛtam* in pāda b (compare also the words *árṇo apấm* in the next verse). This is the view of Geldner in *Ved. Studien*, 3, 52, though in this case, it is difficult to make a distinction between the *arṇāṁsi* and *prayāṁsi*. Or perhaps, it is the cows that Indra sets free with the waters or rivers (compare 1, 32, 12: *ájayo gấ ájayaḥ śūra sómam ávāsṛjaḥ sártave saptá síndhūn* and 2, 23, 18: *táva śriyé vy àjihīta párvato gávāṁ gotrám udásṛjo yád aṅgiraḥ | índreṇa yujấ támasā párīvṛtaṁ bṛ́haspate nír apấm aubjo arṇavám*) and that are likewise mentioned in the next verse: *índro árṇo apấṁ praírayad ahihấcchā samudrám | ájanayat sū́ryaṁ vidád gấ aktúnấhnāṁ vayúnāni sādhat*. Compare also 1, 61, 10: *índraḥ | gấ ná vrāṇấ avánir amuñcat* 'Indra set free, like the cows, the rivers that were confined.'

Here too, *svásarāṇi=svásareṣu*. The point of comparison in the simile *váyo ná svásarāṇi* '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 *sāmānya-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, *āvāsotsukapakṣiṇaḥ kalarutaṁ krāmanti vṛkṣālayān . . .* 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 implicity, to the swift movement of the birds when returning to their nests. Compare, for instance, 6, 3, 5: *citrádhrajatir aratír yó aktór vér ná druṣádvā raghupátmajaṁhāḥ* '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 *āvāsa* and *vṛkṣālaya* in the passage *āvāsotsukapakṣiṇaḥ kalarutam . . .* cited above)'; 1, 25, 4: *párā hí me vímanyavaḥ pátanti vásya-iṣṭaye | váyo ná vasatír úpa*, 'like birds to their nests, my prayers fly swifty, seeking good fortune'; 1, 30, 4: *ayám u te sám atasi kapotá iva garbhadhím* 'this (Soma juice) is for thee; thou fliest to it as swiftly as a dove does to its nest'; 1, 33, 2: *úpéd aháṁ dhanadā́m ápratītaṁ júṣṭāṁ ná śyenó vasatíṁ patāmi* 'I fly swiftly to him, the giver of riches, the irresistible, as the falcon flies to its own dwelling-place'; 1, 183, 1: *táṁ yuñjāthāṁ mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ | yénopayātháḥ sukṛ́to duroṇáṁ tridhā́tunā patatho vír ná párṇaiḥ* '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: *táṁ vo víṁ ná druṣádam . . . . máhivrataṁ ná sarájantaṁ ádhvanaḥ* '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.'[9] Compare also 9, 72, 5: *ā́prāḥ krátūn sám ajair adhvaré matír vér ná druṣác camvòr ā́sadad dhárīḥ*; 9, 61, 21: *sámmiślo aruṣó bhava sūpasthā́bhir ná dhenúbhiḥ | sídañ chyenó ná yónim ā́*; 9, 62, 4: *ásāvy aṁśúr mádāyāpsú dákṣo giriṣṭhā́ḥ | śyenó ná yónim ā́sadat*; 9, 71, 6: *śyenó ná yóniṁ sádanaṁ dhiyā́ kṛtám hiraṇyáyaṁ āsádaṁ devá éṣati | é riṇanti barhíṣi priyám girā́ 'śvo ná devā́ñ ápy eti yajñíyaḥ*; 9, 82, 1: *áśavi sómo*

[9] *sarájantam*, I conceive, is the participle of a denominative verb formed from *saraja* (*sa*+*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 *máhivrataṁ ná sarájantam ádhvanaḥ*, cf. 10, 40, 3: *kásya dhvasrā́ bhavathaḥ kásya vā narā rājaputréva sávanāva gacchathaḥ*.

aruṣó vṛṣā hárī rā́jeva dasmó abhí gā́ acikradat | punānó vā́ram pávy ety avyáyam śyenó ná yónim ghṛtávantam āsádam; 9, 86, 35: *íṣam ū́rjam pavamānābhy àrṣasi śyenó ná vā́msu kaláśeṣu sīdasi*; 10, 43, 4: *váyo ná vṛkṣā́m supalāśā́m ā́sadan sómāsa índram mandínaś camū́ṣádaḥ* where the idea of swiftness is implied by the comparison with the bird or falcon 'sitting,' *i.e.*, going to sit, in its nest.[10]

The comparison *váyo ná svásarāṇi* therefore in the above half-verse (*prá yád váyo ná svásarāṇy ácchā práyāṁsi ca nadīnā́m cákramanta*) 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: *tvám apó yád dha vṛtrám jaghanvā́ṅ átyāṅ iva prā́sṛjaḥ sártavājau*; 1, 32, 2: *áhann áhim párvate śiśriyāṇám . . vā́śrā́ iva dhenávaḥ syándamānā áñjaḥ samudrám áva jagmur ā́paḥ*; 1, 130, 5; *tvám vṛthā́ nadyà indra sártavéccha samudrám asṛjo ráthāṅ iva vājayató ráthāṅ iva*; 2, 15, 3: *vájreṇa khā́ny atṛṇan nadīnām | vṛthā́ 'sṛjat pathíbhir dīrghayā́thaiḥ*; 4, 17, 3: *vádhīd vṛtrám vájreṇa mandasānáḥ sárann ā́po jávasā hatávṛṣṇīḥ*; 10, 111, 9-10: *sṛjáḥ síndhūṅr áhinā jagrasānā́ṅ ā́d íd etā́ḥ prá vivijre javéna | múmukṣamāṇā utá yā́ mumucré 'dhéd etā́ ná ramante nítiktāḥ || sadhrīcī́ḥ síndhum uśatī́r ivāyan.*

2, 34, 5: *índhanvabhir dhenúbhī rapśádūdhabhir adhvasmábhiḥ pathíbhir bhrājadṛṣṭayaḥ |*

[10] This idea of swiftness is expressed clearly in other verses and similes; cf., for instance, 9, 62, 8: *só arṣéndrāya pītáye tiró rómāṇy avyáyā | sídan yónā váneṣv ā́*; 9, 62, 16: *pávamānaḥ sutó nṛ́bhiḥ sómo vā́jam ivāsarat | camū́ṣu śákmanāsádam*; 9, 62, 19: *āviśā́n kaláśam sutó víśvā árṣann abhí śríyaḥ | śúro ná góṣu tiṣṭhati*; 9, 64, 20: *ā́ yád yónim hiraṇyáyam ā́śúr ṛtásya sídati* 9, 87, 1: *prá tú drava pári kóśaṁ ní ṣīda nṛ́bhiḥ punānó abhí vā́jam arṣa.*

á haṁsáso ná svásarāṇi gantana
mádhor mádāya marutaḥ samanyavaḥ ||

" 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 *índhanvabhiḥ*, which occurs in this one passage only, is not known. The sense of pāda a too, is somewhat obscure.

svásarāṇi in this verse too is equivalent to *svasareṣu*. The comparison *haṁsáso ná svásarāṇi* 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 : *ayám u te sám atasi kapotá iva garbhadhím* and 1, 33, 2 : *júṣṭāṁ ná śyenó vasatíṁ patāmi* (also cited above) which likewise refer to particular species of birds. The *sāmānyadharma*, however, is the same, to wit, swiftness, in all these verses.

2, 34, 8 : *yád yuñjáte marúto rukmávakṣasó*
'śvān ráthesu bhága á sudānavaḥ |
dhenúr ná śíśve svásareṣu pinvate
jánāya rātáhaviṣe mahím íṣam ||

" 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 milch-cow (does) to her calf in the evenings."

3, 60, 6 : *índra ṛbhumán vājavān matsvehá no*
'smín sávane śácyā puruṣṭuta |
imáni túbhyaṁ svásarāṇi yemire
vratá devānāṁ mánuṣaś ca dhármabhiḥ ||

" Indra, delight thou now here ardently with the Ṛbhus 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, *asmín sávane matsva* and *imắni túbhyaṁ svásarāṇi yemire* which too points to the conclusion that *svásara* denotes the time of *savana*.

3, 61, 4 : *áva syűmeva cinvatī́ maghóny*
uṣắ yāti svásarasya pátnī |
svàr jánantī subhágā sudáṁsā
ắntād diváḥ papratha ấ pṛthivyáḥ ||

"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 *áva syűmeva cinvatī́* is obscure. The epithet *svásarasya pátnī* is appropriate to Uṣas, because she is the deity that presides over the *sandhyā* time.

5, 62, 2 : *tát sú vāṁ mitrāvaruṇā mahitvám*
īrmắ tasthúṣīr áhabhir duduhre |
víśvāḥ pinvathaḥ svásarasya dhénā
ánu vām ékaḥ pavír ấ 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 *īrmắ* in pāda b is obscure. Regarding pāda c compare 5, 71, 12 : *víśvasya hí pracetasā váruṇa mítra rā́jathaḥ* | *īśānắ pipyataṁ dhíyaḥ* ; 9, 19, 2 : *yuvắṁ hí sthắḥ svarpatī́ índraś ca soma gópatī* | *īśānắ pipyataṁ dhíyaḥ* ; 10, 64, 12 : *tắṁ (dhiyam) pīpayata páyaseva dhenúm*.

6, 68, 10 : *índrāvaruṇā sutapāv imáṁ sutáṁ*
sómaṁ pibataṁ mádyaṁ dhṛtavratā |
yuvó rátho adhvarắṁ devávītaye
práti svásaram úpa yāti pītáye ||

"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 *savana* (see Āś. Śr. Sūtra, 5, 5, 19); and hence it is likely that *svásara* is used here in the sense of 'evening.'

8, 88, 1: *tám vo dasmám ṛtīṣáhaṁ*
vásor mandānám ándhasaḥ |
abhí vatsáṁ ná svásareṣu dhenáva
índraṁ gīrbhír 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 milch-cows do for their calves in the evenings."

8, 99, 1: *tvám idā́ hyó náró 'pīpyan vajrin bhū́rṇayaḥ |*
sá indra stómavāhasām
ihá śrudhy úpa svásaram ā́ 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: *dvitā́ vyūrṇvánn amṛ́tasya dhā́ma*
svarvíde bhúvanāni prathanta |
dhíyaḥ pinvānā́ḥ svásare ná gā́va
ṛtāyántīr abhí vāvaśra índum ||

"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: *bradhnáḥ samícīr uṣásaḥ sám airayan |*
arepásaḥ sácetasaḥ
svásare manyumáttamāś cité góḥ ||

The import of this verse is obscure. I translate, following Whitney: "The bright one, sending out in *sandhyā* time the beautiful dawns, faultless, like-minded, most furious, in the gathering of the cow."

Śata. Br. 4, 3, 5, 20: *ādityebhyaḥ . . . . maha svasarasya patibhyaḥ* |

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

§ 6

aratí

The word *aratí* which I have above (p. 92) interpreted as 'bright' occurs in about thirty RV verses and has been differently explained by exegetists. Sāyaṇa has explained it variously as *svāmin* or *īśvara* (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); *prāpayitṛ* (1, 58, 7); *gantṛ* or *abhigantṛ* (6, 3, 5; 6, 7, 1; etc.) and *aprīti* or *aramaṇa* (3, 17, 4; 4, 38, 4). Uvaṭa and Mahīdhara 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 arthaḥ* for the word *aratim*. Simi-

larly, Bhaṭṭabhāskara too has paraphrased *aratí* by *uparatirahita* in his commentary on Tait. Br. 2, 5, 4, 4, as does also Sāyaṇa in *ibid.*, 2, 8, 2, 4.

Roth (in PW) has interpreted the word as *Diener, Gehülfe, 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 *Uebersetzung*, has translated the word as 'Lenker,' and 'Rosselenker.' He has also added the following explanatory note (p. 68): "Agni ist der *aratí* 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 Vasu's auch 10, 3, 2; *aratí* ursprünglich wohl der Rosse- und Wagenlenker (der 'hyppelata') and dann der Lenker überhaupt. Für die Bedeutung 'Rosselenker' spricht bes. 4, 38, 4; 8, 19, 1 (*devấso devám aratím dadhanvire*) und 2, 4, 2 (*aratír jīrấśvaḥ*). Als Bezeichnung des Agni verbindet sich *ar.* gern mit *dūtá* und *havyavấh* (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: *citrádhrajatir aratír yó aktór vér ná druṣádvā raghupátmajaṁhāḥ*; and hence it is my belief that none of them is correct.

The terms *īśvara* (Herr), *vyāpta*, *gantṛ*, *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 *aratí* is used of Agni only. This in itself is enough to raise doubts in my mind as to whether *aratí* means *īśvara*, (Herr), *vyāpta*, or *gantṛ*, etc. On the other hand, I believe that the correct signification of the

word *aratí* is, in all probability, one that has specific reference to Agni, that in fact, *aratí* means 'he who shines; the bright one; *śukra*; *pāvaka*.' I give here below the reasons for such belief.

I. The verse 10, 45, 7 : *uśík pāvakó aratíḥ sumedhā́ mártеṣv agnír amṛ́to ní dhāyi* is in most respects parallel to the verse 1, 60, 4 ; *uśík pāvakó vásur mā́nuṣāṇām váreṇyo hótā dhāyi vikṣú* ; and it seems therefore (since *aratíḥ* cannot mean *váreṇyaḥ*[1] and *sumedhā́ḥ* cannot mean *vásuḥ*) that *aratíḥ* is equivalent to *vásuḥ* or bright.

II. Again, five out of the thirty passages in which the word *aratí* occurs, namely 1, 59, 2 (*aratí ródasyoḥ*); 2, 2, 3 (*divás pṛthivyór aratím ny èrire*); 6, 49, 2 (*ádṛptakratum aratím yuvatyóḥ*); 7, 5, 1 (*divó aratáye pṛthivyā́ḥ*); and 10, 3, 7 (*divás-pṛthivyór aratír yuvatyóḥ*) say that Agni is the *aratí* 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 *aratí* 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 : *viśā́m gopā́ janitā́ ródasyoḥ*).
2. He is the son of Heaven and Earth (3, 3, 2 : *sá mātrór abhavat putrá íḍyaḥ* ; cf. also 10, 1, 7 ; 10, 140, 2).
3. He 'glorified' his parents, Heaven and Earth, when he was born (3, 3, 11 : *ubhā́ pitárā maháyann ajāyatāgnír dyā́vāpṛthiví*).
4. He 'renovated' his parents (*mātarā*), *i.e.*, Heaven and Earth, again and again (3, 5, 7 : *púnaḥ-punar mātárā návyasī kaḥ*).

[1] This becomes clear from the context of the other verses where the word *aratí* occurs, and where the meaning *váreṇyaḥ* does not give good sense.

5. He 'saw' Heaven and Earth (3, 26, 8: *ádid dyávāpṛthiví páry apaśyat*).
6. He follows, *i.e.*, is like to, Heaven and Earth in point of *pṛkṣa* or strength (2, 1, 15: *pṛkṣó yád átra mahiná ví te bhúvad ánu dyávāpṛthiví ródasī ubhé*).
7. He supported Heaven and Earth (6, 8, 3: *vy àstabhnād ṛódasī mitró ádbhutaḥ.*)
8. He is prayed to make Heaven and Earth well-inclined (2, 2, 7: *prâcī dyávāpṛthiví bráhmaṇā kṛdhi*).
9. He moves in Heaven and Earth as *dūta* 3, 3, 2,); *antár dūtó ródasī dasmá īyate*; cp. also 4, 7, 8; 7, 2, 3).
10. He enters into Heaven and Earth (10, 80, 2: *agnír mahí ródasī á viveśa*; see also 3, 3, 4; 3, 7, 4; 3, 61, 7) or moves in them (10, 80, 1: *agní ródasī ví carat smamañján*), adorning them.
11. He extends Heaven and Earth with his light (6, 1, 11: *á yás tatántha ródasī ví bhāsá*; 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: *váso yakṣïhá ródasī* and 3, 7, 9: *mahó devân ródasī éhá 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: *yáthâ 'yajo hotrám agne pṛthivyâ yáthā divó jātavedas cikitvân | evánena havíṣā yakṣi devân*) or invokes them as hotṛ (7, 7, 3: *hótā | á mātárā viśvávāre huvānáḥ*).
13. He fills Heaven and Earth with light (6, 48, 6; *á yáḥ papraú bhānúnā ródasī ubhé*; see also

1, 69, 1 ; 1, 73, 8 ; 3, 2, 7 ; 3, 3, 10 ; 3, 6, 2 ; 7, 13, 2 ; 10, 140, 2).

14. He surpasses Heaven and Earth in greatness (3, 6, 2 ; *ródasī . . utá prá rikthā ádha nú prayajyo*).
15. He rolls up Heaven and Earth like two skins (6, 8, 3 : *ví cármaṇīva dhiṣáṇe avartayat*).
16. He roars at Heaven and Earth (10, 8, 1 : *á ródasī vṛṣabhó roravīti*).
17. He gladdens Heaven and Earth with his friendship (10, 88, 2 : *tásya devấḥ pṛthivī́ dyaúr utấpó 'raṇayann óṣadhīḥ sakhyé asya*).
18. He is known to Heaven and Earth (10, 88, 8 : *tám dyaúr veda tám pṛthivī́ tám ấpaḥ*).
19. He sits in the lap of Heaven and Earth (7, 6, 6 : *vaiśvānaró váram ấ ródasyor ấgniḥ sasāda pitrór upástham*).
20. He is the ruler of Heaven and Earth (7, 6, 2 ; *hinvánti śáṁ rājyáṁ ródasyoḥ*).
21. He shines upon or illumines Heaven and Earth (3, 15, 3 : *agnír dyấvāpṛthivī́ viśvajanyé ấ bhāti devī́ amṛ́te ámūraḥ* ; 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 *aratí*, 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 *aratí* occurs), and that it can refer to the twenty-first only.

aratí 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 Sāyaṇa has suggested) as the words *aruṇá* and *aruṣá* and is practically synonymous with these two words and also with *pāvaká*, *śukrá*, *śúci*, *vibhā́van*,

rukmá, etc., all which words mean 'bright, resplendent, radiant,' and are, like the word *aratí*, 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 *aratí* occurs. Of these 2, 2, 2: *abhí tvā náktir uṣáso vavāśiré 'gne vatsáṁ ná svásareṣu dhenávaḥ | divá ivéd aratír mānuṣā yugā́ kṣápo bhāsi puruvāra saṁyátaḥ* has already been explained above (p. 92).

1, 59, 2: *mūrdhā́ divó nā́bhir agníḥ pṛthivyā́*
áthābhavad aratí ródasyoḥ |
táṁ tvā devā́so 'janayanta devā́ṁ
vaiśvānara jyótir íd ā́ryāya ||

"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 Vaiśvānara."

Regarding the expression *aratí ródasyoḥ*, compare 1, 143, 2: *prá dyā́vā śocíḥ pṛthiví arocayat*; 10, 45, 4: *ā́ ródasī bhānúnā bhāty antáḥ*; 1, 96, 5: *dyā́vā kṣā́mā rukmó antár ví bhāti* and other similar verses in which Agni is said to have illuminated Heaven and Earth with his light.

2, 2, 3: *táṁ devā́ budhné rájasaḥ sudáṁsasaṁ*
diváspṛthivyór aratíṁ ny èrire |
rátham iva védyaṁ śukráśocişam
agníṁ mitráṁ ná kṣitíṣu praśáṁsyam ||

"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: *mūrdhā́naṁ divó aratíṁ pṛthivyā́*
vaiśvānarám ṛtá ā́ jātám agníṁ |
kavíṁ samrā́jam átithiṁ jánānām
āsánn ā́ pā́traṁ janayanta devā́ḥ ||

"The gods have engendered Agni Vaiśvānara, born in ṛta, the head of Heaven, the illuminator of Earth, wise, sovereign, the guest of men, the drinking-vessel (of the gods)."

Regarding the expression *āsán pātram* in d, compare the nivid (T.B. 3, 5, 3, 1) *áspātraṁ juhúr devánām | camasó devapānaḥ* addressed to Agni.

6, 49, 2: *viśó-viśa ídyam adhvaréṣv*
ádṛptakratum aratíṁ yuvatyóḥ |
diváḥ śíśuṁ sáhasaḥ sūnúm agníṁ
yajñásya ketúm aruṣáṁ yájadhyai ||

"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: *prāgnáye tavase bharadhvaṁ*
gíraṁ divó aratáye pṛthivyāḥ |
yó víśveṣām amṛtānām upásthe
vaiśvānaró vāvṛdhé jāgṛvádbhiḥ ||

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

10, 3, 7: *sá ā́ vakṣi máhi na ā́ ca satsi*
divásprthivyór aratír yuvatyóḥ |
agníḥ sutúkaḥ sutúkebhir áśvai
rábhasvadbhī rábhasvāñ éhá gamyāḥ ||

"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: *hótāraṁ saptá juhvò yájiṣṭhaṁ*
yáṁ vāgháto vṛṇáte adhvaréṣu |
agníṁ víśveṣāṁ aratíṁ vásūnāṁ
saparyāmi práyasā yāmi rátnam ||

"I worship with good cheer, and pray for wealth (to), Agni brilliant amongst the Vasus, the hotṛ who sacrifices best with seven ladles (or, tongues), whom the priests choose in the rites (as hotṛ)."

The construction of *juhvò* in pāda a is not clear. Oldenberg (*SBE.* 46, p. 46) regards *saptá juhvàḥ* as nominative plural and as the subject of *vṛṇáte* in pāda b, and translates 'whom the seven ladles (of the priests), the worshippers choose as the hotṛ'; see also his *RV. Noten* (I, p. 58). So does Geldner also in his *RV. Ueber.* On the other hand, Pischel, in *Ved. Stud.* 2, 113, has compared with pādas ab here 10, 6, 4 : *mandró hótā sá juhvà yájiṣṭhaḥ* and says, 'Der Accusativ *saptá juhvàḥ* hängt ab von *yájiṣṭham* (Gaedicke, Accusativ im Veda p. 185)', with which opinion I am inclined to agree. Compare also in this connection 4, 7, 5 : *tám īṁ hótāram ānuṣák cikitvāṁsaṁ ní ṣedire | raṇvám pāvakáśociṣaṁ yájiṣṭhaṁ saptá dhāmabhiḥ* whose pādas cd convey the same meaning as the expressions *aratím vásūnām* and *juhvò yájiṣṭham* in pādas ac above.

10, 3, 2 : *kṛṣṇāṁ yád énīm abhí várpasā bhúj*
janáyan yóṣām bṛhatáḥ pitúr jām |
ūrdhvám bhānúṁ súryasya stabhāyán
divó vásubhir aratír ví bhāti ||

"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 Sāyaṇa, the Dark one is the Night, the great father, the sun, and the woman born of him, Uṣas.

7, 10, 3 : *áccha gíro matáyo devayántīr*
agníṁ yanti drávinaṁ bhíkṣamāṇāḥ |
susaṁdṛśaṁ suprátīkaṁ sváñcaṁ
havyaváham aratíṁ mánuṣāṇām ||

"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 : *agníṁ hótāram ílate vásudhitiṁ*
priyáṁ cétiṣṭham aratíṁ ny èrire
havyavāháṁ ny èrire |
viśvāyuṁ viśvávedasaṁ
hótāraṁ yajatáṁ kavíṁ |
devāso raṇvám ávase vasūyávo
gīrbhí raṇvāṁ vasūyávaḥ ||

"Agni, the hotṛ, the storehouse of wealth, do they magnify; him who is dear, preeminent and brilliant, did they set up; the carrier of offerings, the hotṛ, 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 : *enā́ vo agníṁ náma-*
sorjó nápātam ā́ huve |
priyáṁ cétiṣṭham aratíṁ svadhvaráṁ
viśvasya dūtám amṛ́tam ||

"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 : *víśvo vihāyā aratír vásur dadhe*
hásta dákṣiṇe taráṇir ná śiśrathac
chravasyáyā ná śiśrathat |
víśvasmā íd iṣudhyaté
devatrā́ havyám óhiṣe |
víśvasmā ít sukṛ́te vā́ram ṛṇvaty
agnír dvā́rā vy ṛ̀ṇvati ||

"All grown out, the brilliant swift-moving one held wealth in his right hand, not letting it loose; desirous 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 *víhāyāḥ* 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 Sāyaṇa, following the author of the *Nighaṇṭu* (3. 3) has explained it as *mahān.*

In pāda a, *vásur* in *vásur dadhe* seems clearly to be in the nominative case and in coordination with *aratíḥ*; 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 *vásu* is to be supplied as shown by 9, 18, 4 and that this is an instance of haplology. On the other hand, Oldenberg (op. cit. p. 140), referring to the same 9, 18, 4 (*á yó víśvāni vā́ryā vásūni hástayor dadhé*) proposes to read pāda a as *víśvā víhāyā aratír vásū dadhe.* Now I agree with Oldenberg that the word *vásur* 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: *ṛbhúr ná índraḥ śávasā náviyān ṛbhúr vā́jebhir vásubhir vásur dadíḥ*; 8, 24, 3: *sá na stávāna ā́ bhara rayím citráśravastamam | nireké cid yó harivo vásur dadíḥ*; 8, 46, 15: *dadí rékṇas tanvè dadír vásu dadír vā́jeṣu puruhūta vājínam*; 8, 21, 17: *índro vā ghéd íyan maghám sárasvatī vā subhágā dadír vásu*; and 4, 24, 1: *kā́ suṣṭutíḥ śávasaḥ sūnúm índram arvācīnám rā́dhasa ā́ vavartat | dadír hí vīró gṛṇaté vásūni* where the expression *vásur dadíḥ* in the first two verses seems plainly to be equivalent to the expression *dadír vásu* in the third and fourth and to *dadír vásūni* in the fifth.

I conceive that *vásur* is similarly equivalent to *vásu* (*vásūni*) in pāda a also above [2] and that *vásur dadhe=dadhe*

[2] I am likewise inclined to think that in 10, 53, 3: *sá áyur ágāt surabhír vásānaḥ*, the word *surabhir* is equivalent to *surabhím*; compare 6, 29, 3; *vásāno átkam surabhím dṛśé kám.*

vásūni. Regarding *víśvaḥ*, compare 4, 1, 1: *víśvam ádevaṁ janata prácetasam* where too *víśva* is used as an epithet of Agni.

2, 4, 2: *imáṁ vidhánto apáṁ sadhásthe*
dvitá dadhur bhṛgavo vikṣv àyóḥ |
eṣá víśvāny abhy àstu bhúmā
devánām agnír aratír jīráśvaḥ ||

"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 *devánām aratíḥ* in pāda d, compare 8, 60, 15: *ád íd devéṣu rājasi* addressed to Agni.

3, 17, 4: *agníṁ sudītíṁ sudṛśaṁ gṛṇánto*
namasyámas tvéḍyaṁ jātavedaḥ |
tváṁ dūtám aratíṁ havyavāhaṁ
devá akṛṇvann amṛtasya nábhim ||

"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: *tváṁ hy àgne sádam ít samanyávo*
devāso devám aratíṁ ny èriré |
íti krátvā nyeriré |
ámartyaṁ yajata mártyeṣv á
devám ádevaṁ janata prácetasaṁ
víśvam ádevaṁ janata prácetasam ||

"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: *yó mártyeṣv amṛta ṛtávā*
devó devéṣv aratír nidhāyi |
hótā yájiṣṭho mahnā śucádhyai
havyaír agnír mánuṣa īrayádhyai ||

"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 *mártyeṣu, devéṣu* and *hótā yájiṣṭhaḥ* together in the relative clause; compare 6, 1, 13: *agnír hótā gṛhápatiḥ sá rā́jā víśvā vedá jánimā jātávedāḥ | devā́nām utá yó mártyānām yájiṣṭhaḥ* where Agni is said to be the best-sacrificing (priest) among gods and mortals, and 4, 7, 1: *ayám ihá prathamó dhāyi dhātṛ́bhir hótā yájiṣṭhaḥ* 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: *yáḥ smārundhānó gádhyā samátsu*
sánutaraś cárati góṣu gácchan |
āvívṛjīko vidáthā nicíkyat
tiró aratíṁ páry ā́pa āyóḥ ||

The words *gádhyā, sánutaraḥ*, and *ṛjīka* and the expression *vidáthā nicíkyat* 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: *kumārám mātā́ yuvatíḥ sámubdham*
gúhā bibharti ná dadāti pitré |
ánīkam asya ná mināj jánāsaḥ
puráḥ paśyanti níhitam arataú ||

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 : *sá íd ásteva práti dhād asiṣyáñ*
chíśīta téjó 'yaso ná dhārām |
citrádhrajatir aratír yó aktór
vér ná druṣádvā raghupátmajaṁhāḥ ||

"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 : *téjiṣṭhā yásyāratír vanerāṭ*
todó ádhvan ná vṛdhasānó adyaut |
adroghó ná dravitā cetati tmánn
ámartyo 'vartrá óṣadhīṣu ||

"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 *téjiṣṭhā yásyāratír vanerāṭ* in pāda a is difficult. Ludwig has suggested that the proper reading here is *amatir*, not *aratir*, and Grassmann, that one should read *tejiṣṭhayā yaḥ* instead of *tejiṣṭhā yasya*, a suggestion that Oldenberg thinks (*RV. Noten*) is perhaps correct. Oldenberg has besides observed (l. c.) that 1, 127, 4 and 1, 129, 5 point to the reading *araṇi* instead of *arati*, 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: *ádhāsu mandró aratír vibhāvāva syati dvivartanír vaneṣāṭ*, the word *vaneṣāṭ* 'victorious in the forest,' which is almost synonymous with the word *vanerāṭ* ('ruling over the forest') here, is clearly coordinate with *aratíḥ* and *vibhāvā* which makes it probable that the word *vanerāṭ* too here is coordinate with *aratiḥ* and refers to Agni. I therefore supply here the word *ruc*[3] (fem.;=*bhānu*, splendour) after *tejiṣṭhā* on the analogy of 10, 3, 5: *téjiṣṭhaih krīḷumádbhir várṣiṣṭhebhir bhānúbhiḥ* and translate, 'whose (splendour) is most brilliant, the bright one, ruling over the forest, . .'

In pāda c, I regard *ná dravitā* only as forming the upamāna 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 *adrúh* that is applied to Agni in 6, 15, 7: *vípraṁ hótāraṁ puruvāram adrúhaṁ kavíṁ sumnaír īmahe jātávedasam*; 6, 5, 1: *huvé vaḥ sūnúṁ sáhaso yúvānam ádroghavācaṁ matíbhir yáviṣṭham | yá invati drāviṇāni prácetā viśvávārāṇi puruvāro adhrúk* and other verses.

dravitā, runner, seems to denote race-horse; compare the word *atya*. Regarding the expression *ná dravitā . . avartrá óṣadhiṣu*, compare 6, 3, 4: *dravír ná drāvayasi*[4] *dāru dhákṣat* 'Consuming the wood, thou runnest like a courser' addressed to Agni. Regarding also the sentence *ná dravitā cetati tmán*, compare 10, 176, 3; *rátho ná yór abhívṛto ghṛṇívān cetati tmánā* that is likewise addressed to Agni.

6, 15, 4: *dyutānáṁ vo átithiṁ svàrṇaram*
agníṁ hótāraṁ mánuṣaḥ svadhvarám |

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[3] Or, if the suggestion of Oldenberg (l. c. footnote) about reading *tejiṣṭhāḥ* be correct, one can supply the word *bhānavaḥ*. Sāyaṇa, it may be noted, interprets *aratiḥ* here as *jvālā* and construes it with *tejiṣṭhā*.

[4] *drāvayasi*= *dravasi* here, in the same way as *drāvayitnávaḥ* (in 9, 69, 6: *súryasyeva raśmáyo drāvayitnávaḥ*)=*dravitnavaḥ*.

vípraṁ ná dyukṣávacasaṁ suvṛktíbhir
havyavā́haṁ aratíṁ devám ṛñjase ||

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

6, 67, 8: *tā́ jihvā́yā sádam édáṁ sumedhā́*
ā́ yád vāṁ satyó aratír ṛté bhūt |
tád vāṁ mahitváṁ ghṛtānnāv astu
yuvā́ṁ dāśúṣe ví cayiṣṭam áṁhaḥ ||

The import of pādas 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: *yā́ te jihvā́ mádhumatī sumedhā́ ágne devéṣūcyáta urūcī́* | *táyehá víśvāṁ ávase yájatrān ā́ sādaya pāyáyā cā mádhūni* ||.

8, 19, 1: *táṁ gūrdhayā svàrṇaraṁ*
devā́so devám aratíṁ dadhanvire |
devatrā́ havyám óhire ||

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

8, 19, 21: *íḷe girā́ mánurhitaṁ*
yáṁ devā́ dūtám aratíṁ nyeriré |
yájiṣṭhaṁ havyavā́hanaṁ ||

"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 : *inó rājann aratíḥ sámiddho*
raúdro dákṣāya suṣumáṅ adarśi |
cikíd ví bhāti bhāsá bṛhatā́
'siknīm eti rúśatīm 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 *suṣumáṅ* in pāda 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 pāda a and the words *áśiknī* and *rúśatī* in pāda d refer; but it is possible that the latter two words refer to Night and Dawn.

10, 3, 6 : *asyá śúṣmāso dadṛśānápaver*
jéhamānasya svanayan niyúdbhiḥ |
pratnébhir yó rúśadbhir devátamo
ví rébhadbhir aratír bhāti víbhvā ||

"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 : *uśík pāvakó aratíḥ sumedhā́*
mártesv agnír amṛ́to ní dhāyi |
íyarti dhūmám aruṣáṁ bháribhrad
úc chukréṇa śocíṣā dyā́m ínakṣan ||

"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 : *mandrám hótāram uśíjo námobhiḥ*
prā́ñcaṁ yajñáṁ netā́ram adhvarā́ṇām |
viśā́m akṛṇvann aratíṁ pāvakáṁ
havyavā́haṁ dádhato mā́nuṣeṣu ||

"Him, bright and radiant, who leads sacrifices rightly, the ruler of sacrifices, the Uśijs, with obeisances, made the dear hotṛ of the clans, establishing him as the carrier of sacrificial offerings among men".

Āśv. ŚS. 4, 7, 4 : *samiddho agnir vṛṣaṇā 'ratir divas*
tapto gharmo duhyate vām iṣe madhu |
vayaṁ hi vāṁ purutamāso aśvinā
havāmahe sadhamādeṣu kāravaḥ ||

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

This verse occurs in AV (7, 73, 1), with the readings *rathí diváḥ* and *purudámāso* in a and c, and in Śāṅkh. ŚS. (5, 10, 8) with the reading *rayir divaḥ* in a. It is the opinion of Whitney (*AV. Trans.* p. 437) that the reading of Āśv. ŚS. is *ratir divaḥ* 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 *vṛṣaṇāratir divaḥ* is found in AB. 1, 22, 2 also ; and the occurrence of the expressions *divó aratíḥ*, *ródasyor aratíḥ* and *diváspṛthivyór aratíḥ* in RV. 7, 5, 1 and other verses explained above shows that one should read *aratir divaḥ* in this AB passage also, and that this is the original reading. *rathí diváḥ* and *rayir divaḥ* in AV and Śāṅkh. ŚS. are therefore without doubt corruptions of the reading *aratir diváḥ*.

The word *aratíḥ* occurs, further, in RV. 10, 61, 20 which will be explained in the next article.

§ 7

dán

This word *dán*, 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 pāda, preceded by the word *pátiḥ* in four (1, 149, 1 ; 153, 4 ; 10, 99, 6 ; 105, 2), and by *patī* and *śíśuḥ* in one each (1, 120, 6 ; 10, 61, 20) ; in the remaining verse (10, 115, 2), it occurs within the pāda.

Sāyaṇa explains the word as *śatrūn damayati* in one verse, *damayan* in another and as *ādadānaḥ*, *dadad abhimataṁ prayacchan*, *dātā*, *dhanāni prayacchan* and *yaṣṭṛṇāṁ dhanadātā* in the others. According to him, therefore, there are two words having the form *dán*, one derived from the root *dam* and the other from the root *dā*.[1]

Similarly, Roth too (in the PW) believes that there are three words of that form: *dán* in 10, 61, 20 is, according to him, a verbal form of the root *dan*, in 10, 115, 2, a shortened form of *danta*, tooth, and in the other five verses, the genitive of *dám*, house. In the latter opinion, he is followed by Bartholomae (Ar. For. 1. 70 ff), Grassmann, and Brugmann (Grundriss 1 § 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 Aśvins and Indra, the interpretation of *dán* 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 *dán* 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, *dán* 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 *śíśuḥ* 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 *śíśur dán*, in 10, 61, 20 is so similar to *pátir dán* 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 Sāyaṇa in deriving the word from the root *dā* 'to give'; *dán* 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.

śíśu 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 *pátir dán* 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 *dán* as 'des Hauses' (*Ai. Gr.* I, pp. 196, 258) and Macdonell who explains *dán* as the genitive of *dám-* (*Ved. Gr.* pp. 37, 60; see also p. 218 and n. 5 there). Similarly, Geldner too translates *pátir dán* and *patī dán* in 1, 140, 1; 153, 1; 120, 6 as 'Hausgebieter', 'Herr dieses Hauses' and 'Hausmeister' in his *RV. Ueber.*

Now, the criticisms urged by Pischel against the interpretation proposed by Roth, and by Oldenberg[3] against that proposed by Pischel, are, it seems to me, quite valid. At the same time, it also seems to be beyond dispute that *dán* in the combination *pátir dán* and *śíśur dán*, is the genitive form of a word like *dans* or *daṁs*, as observed by Wackernagel (l. c.). This *dans* or *daṁs* 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 *dáṁsas dáṁsanā*, etc, and is derived from the root *daṁs* 'to be strong'. This is the opinion of Pischel also, except that he thinks that the root *daṁs* signifies 'zu richten'. Compare his observations in l. c., p. 103: "Es ergiebt sich also, dass *dán* zu *daṁs* gehört, dessen Grund-

[3] There are other objections, too, that can be urged against Pischel's interpretation. His separation of *pátiḥ* and *dán* (in his opinion, both are nominatives) in the combination *pátir dán* cannot be correct. For, except in the cases pointed out by Grassmann (*s. v.* pati 8, 9), the word *pati* by itself (i.e., when not used in association with genitives like *vājasya*, *vasunaḥ*, *śubhaḥ*, *śavasaḥ* etc.) is never used in the RV as an epithet of gods. Again, Pischel's interpretations of 10, 99, 6 and 10, 115, 2 seem to be forced and indicate that his explanation of the word *dán* is not correct.

bedeutung 'richten' ist. . . Zur gleichen Wurzel gehören *daṁsána*, *daṁsánā*, *dáṁsas* 'Meisterschaft', 'Macht', *daṁsánāvant* 'mächtig', *purudáṁsa*, *purudáṁsas*, *sudáṁsas* 'sehr mächtig', *dáṁsiṣṭha* 'sehr mächtig', *dáṁsu* 'mächtig' im Sinne von 'gewaltig', 'weit', 'hoch' u. dgl., *dáṁsujūta* 'in gewaltiger Eile' (so auch Ved. Stud. 1, 220 zu lesen; sonst weiss ich auch heut keine bessere Erklärung von 1, 122, 10), *dasmá* und *dasrá* 'mächtig', 'Meister'."

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

In other words, *dán* in the combination *śíśur dán* and *pátir dán*, is the genitive form of *daṁs* which, like *tavás* and *sáhas*, signifies 'strong, powerful, great' and also 'strength, power, greatness.' The epithet *śíśur dán*, 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 *pátir dán* used in 10, 99, 6 and 10, 105, 2 that are both addressed to Indra is similarly synonymous with the epithet *śavasas pati* that is applied to him in many verses (see Grassmann, s. v. *śavas*).

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

1, 120, 6 : *śrutáṁ gāyatráṁ tákavānasyā-*
háṁ cid dhí rirébhāśvinā vām |
ā́kṣī́ śubhas patī dán ||

"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 *ā́* on the analogy of 1, 116, 16: *táśmā* (sc. ṛjrāśvāya) *akṣī́ nāsatyā vicákṣa ā́ dhattaṁ dasrā bhiṣajāv anarván* and 1, 117, 17: *ā́kṣī ṛjrā́śve aśvināv adhattam*. Sāyaṇa explains *tákavānasya* in a as *skhalad-gater andhasya Ṛjrāśvasya*,

an explanation which is perhaps correct;[4] compare 1, 116, 16 cited above. *dán*=great, *dasrā*; compare the many passages in which this epithet or its equivalents *dáṁsiṣṭhā*, *purudáṁsasā*, *śacīpatī*, *śakrā*, *tuvíṣṭamā*, etc., are applied to the Aśvins. *ákṣī adhattam* in c means 'cast your eyes on the *dakṣiṇā* that is now offered to me'; see Geldner, *RV. Ueber.*, p. 148.

10, 99, 6: *sá íd dásaṁ tuvīrávaṁ pátir dán*
ṣaḷakṣáṁ triśīrṣáṇaṁ damanyat |
asyá tritó nv ójasā vṛdhānó
vipā́ varāhám áyo-agrayā han ||

"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: *sá pítryāṇy áyudhāni vidvā́n índreṣita āptyó abhy àyudhyat | triśīrṣáṇaṁ saptáraśmiṁ jaghanvā́n tvāṣṭrásya cin níḥ sasṛje tritó gā́ḥ || bhū́rid índra udínakṣantam ójó 'vābhinat sátpatir mányamānam | tvāṣṭrásya cid viśvárūpasya gónām ācakrāṇás triṇí śīrṣā́ párā vark.*

10, 105, 2: *hárī yásya suyújā vívratā vér*
árvantā́ 'nu śépā |
ubhā́ rajī́ ná keśínā pátir dán ||

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 Hausherr zwischen den beiden behaarten Linien", Ludwig as "Des falbenpaar leicht angespannt verschiedenen seiten zustrebend anrief der vogel die renner, zwei Raji's gleich die mähnigen, der ist herr zu geben" and Pischel (l. c. p. 95) as "Dessen störrige Falben fromm

[4] In this case, it would be better to interpret *śrutám* as 'you have heard', and pāda c as 'O ye lords of splendour, ye that are great have given two eyes (to Ṛjrāśva)'.

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."

véḥ=drives, sets in motion; compare 1, 63, 2: *ā́ yád dhárī indra vívratā vér ā́ te vájraṁ jaritā́ bāhvór dhāt*; 1, 177, 2: *yé te vṛ́ṣaṇo vṛṣabhā́sa indra brahmayújo vṛ́ṣarathāso átyāḥ | tā́ṁ ā́ tiṣṭha*; and 10, 105, 5: *ádhi yás tasthaú kéśavantā. suyújā*=*svayujā*, self-yoking; see p. 45 above. Compare also the epithets *brahmayújā* and *vacoyújā*[5] applied to Indra's horses in the following verses, 8, 1, 24: *ā́ tvā sahásram ā́ śatā́ṁ yuktā́ ráthe hiraṇyáye | brahmayújo háraya indra keśíno váhantu sómapītaye*; 8, 17, 2: *ā́ tvā brahmayújā hárī váhatām indra keśínā*; 8, 45, 39: *ā́ ta etā́ vacoyújā hárī gṛbhṇe sumádrathā*; 8, 98, 9: *yuñjánti hárī iṣirásya gāthávoraū ráthe urúyuge | indravā́hā vacoyújā. vívratā*=difficult to control, unruly, refractory, 'widerspenstig' (Roth in PW; Geldner, *RV. Ueber.*, 1, 63, 2), and not 'nach verschiedenen Seiten strebend' (Grassmann). *ánu śépā*= in the two tails; compare 10, 97, 19: *yā́ óṣadhīḥ sómarājñīr víṣṭhitāḥ pṛthivī́m ánu* 'the plants, whose king is Soma, that are spread in the earth'; 8, 10, 6: *yád antárikṣe pátathaḥ purubhujā yád vemé ródasī ánu* 'whether ye fly in the atmosphere (*antarikṣa*), O ye two that possess

[5] It seems to me now that it is preferable to interpret *vacoyújā* and *manoyújā áśvā* 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: *bráhmaṇā te brahmayújā yunajmi hárī sákhāyā sadhamā́da āśú* and 7, 36, 4: *girā́ yā́ etā́ yunájad dhárī ta índra priyā́ surā́thā śūra dhāyú.*

much, or in these two worlds, namely, Heaven and Earth"; 1, 80, 1: *árcann ánu svarấjyam* 'may they sing in thy own sovereignty'.

The meaning of *rají* is unknown. Grassmann suggests[6] 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-mṛga* or Tibetan yak which has long silken hair all over the body. With regard to pāda c, compare 8, 1, 25: *ā́ tvā ráthe hiraṇyáye hárī mayū́raśepyā | śitipṛ́ṣṭhā́ vahatām* "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 *ánu śépā* 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: *ā́ mandraír indra háribhir yāhí mayū́raromabhiḥ* '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 *mayū́raśepyā* and *mayū́raromabhiḥ*, as in the comparisons contained in many passages of later classical writers, is length. Compare, for instance, Subhāṣitaratnabhāṇḍāgāra, pp 269 f.: *asyā manoharākāra-kabarī-bhāra-nirjitāḥ | lajjayeva vane vāsaṁ cakruś camara-barhiṇaḥ*;[7] *asyāḥ sapakṣaika-vidhoḥ kacaughaḥ sthāne mukhasyopari vāsam āpa | pakṣastha-tāvad-bahu-candrako 'pi kalāpināṁ yena jitaḥ*

[6] Pischel interprets *rají* as 'sich aufrichtend,' 'gerade' (l.c., p. 95), while Sāyaṇa explains it as *dyāvāpṛthivyau | yad vā mahāntau rañjakau sūryācandramasau.*

[7] It will be seen that this stanza mentions, besides the peacock, the *camara* or yak also. Its hair or *cāmara* is likewise mentioned in a similar connection on p. 270 op. cit. in the following verse: *cikura-prakarā jayanti te viduṣī mūrdhani yān bibharti sā | paśunā 'py apuraskṛtena tattulanām icchati cāmareṇa kaḥ.* These verses thus lend support to the view expressed above that *rají*= *camara* or yak.

kalāpaḥ; *asyāḥ kacānām śikhinaś ca kiṁ nu vidhiṁ kalāpau vimater agātām | tenāyam ebhiḥ kim apūji puṣpair abhartsi datvā sa kim ardhacandram*; *na jīmūta-cchedaḥ sa hi gagana-cārī na ca tamo na tasyendor maitrī na ca madhu-karās te hi mukharāḥ | na picchaṁ tat kekiny ucitam asito 'yaṁ na ca maṇir mṛdutvād ā jñātam ghana-cikura-pāśo mṛgadṛśaḥ*; and Raghuvaṁśa 9, 67: *api turaga-samīpād utpatantaṁ mayūraṁ na sa rucira-kalāpaṁ bāṇa-lakṣī-cakāra | sapadi gata-manaskaś citra-mālyānukīrṇe rati-vigalita-bandhe keśa-pāśe priyāyāḥ.*

Oldenberg (op. cit. II, 325) suggests [8] with hesitation that *ánu śépā* in b should be emended into *tanuśépā* 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: *maháḥ sá rāyá éṣate pátir dánn*
iná inásya vásunaḥ padá ā́ |
úpa dhrájantam ádrayo vidhánn ít ||

"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 *Sarvānukramaṇī*, addressed to Agni; but, as observed by Geldner (*RV. Ueber.*), his name is not mentioned in the hymn, and the word *ádrayaḥ* in v. 1 and *sargaḥ* and *śiśrīta* in v. 2 seem to point to Soma as the deity. In either case, *pátir dán* means 'lord of strength.' Compare 5, 6, 9: *utó na út pupūryā ukthéṣu śavasas pata íṣaṁ stotṛ́bhya ā́ bhara* and 9, 36, 6: *ā́ divás pṛṣṭhám aśvayúr gavyayúḥ soma rohasi | vīrayúḥ śavasas pate* in which the epithet *śavasas pati* is applied to Agni and Soma.

[8] He has perhaps allowed himself to be influenced by Sāyaṇa who explains *śepā* here as *śepavantau praśasta-pumstvāv ity arthaḥ.*

1, 153, 4: *utá vāṁ vikṣú mádyāsv ándho*
gáva ấpaś ca pīpayanta devíḥ |
utó no asyá pūrvyáḥ pátir dán
vītáṁ pātáṁ páyasa 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)."

mádyāsu vikṣú means 'in clans having plenty of Soma' in the same way as *somyā́t sádasaḥ* in 1, 182, 8 (*asmā́d adyá sádasaḥ somyā́d ā́*) 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 Sāyaṇa, *pátir dán*, 'lord of strength' in pāda c denotes Agni; see also Pischel, l.c., p. 98.

10, 61, 20: *ádhāsu mandró aratír vibhā́vā-*
va syati dvivartanír vaneṣā́ṭ |
ūrdhvā́ yác chréṇir ná śíśur dán
makṣú sthirā́ṁ śevṛdhā́ṁ sūta mātā́ ||

Pāda c of this verse is obscure. Roth, in the PW, emends *śíśuḥ* into *śíśnaḥ*, while Pischel (op. cit., p. 94) believes that *śíśuḥ* itself is, like the German 'der Kleine,' slang for *śíśna*. According to him, pādas cd are parallel to 5, 7, 8: *suṣū́r asūta mātā́ krāṇā́ yád ānaśé bhágam* 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: *sá gṛ́tso agnís táruṇaś cid astu yáto yáviṣṭho ájaniṣṭa mātúḥ | sáṁ yó vánā yuváte śúcidan bhúri cid ánnā sám íd atti sadyáḥ*; 10, 115, 1-2: *citrá íc chíśos*

táruṇasya vakṣátho ná yó mātárāv apy éti dhātave | anūdhā́ yádi jī́janad ádhā ca mí vavákṣa sadyó máhi dūtyàṁ cáran || agnír ha nā́ma dhāyi dánn apástamaḥ sáṁ yó vánā yuvátc bhásmanā datā́ | abhipramúrā juhvà svadhvará inó ná próthamāno yávase vṛ́ṣā 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.

āsu in a refers to *óṣadhīṣu*; compare 6, 12, 3 (explained above on p. 112): *téjiṣṭhā yásyāratír vanerā́ṭ todó ádhvan ná vṛdhasānó adyaut . . avartrá óṣadhīṣu* which is in many respects parallel to this. *dvivartaníḥ* in b refers perhaps to the two paths, upward and forwards, which Agni follows in the forest when consuming plants.

(*ūrdhvó bhavati*) 'becomes upright' in pāda c means 'stands up (does not sit); sets himself into activity; bestirs himself'; compare 4, 4, 5: *ūrdhvó bhava práti vidhyā́dhy asmát* 'get up (bestir thyself) and shoot them away from us' where the expression *ūrdhvó bhava* is used of Agni in this sense; 5, 1, 2: *ūrdhvó agníḥ sumánāḥ prātár asthāt* 'Agni, well-disposed, has put himself into activity in the morning'; 6, 63, 4: *ūrdhvó vām agnír adhvaréṣv asthāt* and other passages where the word *ut-tiṣṭha* (= *ūrdhvo bhava*) is used of Agni. Compare also the expression *todó ádhvan ná vṛdhasānáḥ* in 6, 12, 3 cited above which too has the same sense.

As already observed above, *śíśur dán*= child of strength.

10, 115, 2: *agnír ha náma dhāyi dánn apástamaḥ*
sáṁ yó vánā yuváte bhásmanā datā́ |
abhipramúrā juhvà́ svadhvará
inó ná próthamāno yávase vṛ́ṣā ||

"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 *dhāyi* in a, we have to understand *vikṣú*, *mártesu*, *duroṇé*, *sádane* or other similar word; compare 1, 148, 2-3: *nítye cin nú yáṁ sádane jagṛ́bhré práśastibhir dadhiré yajñíyāsaḥ | prá sú nayanta gṛbháyanta iṣṭáv áśvāso ná rathyò rārahāṇā́ḥ || purū́ṇi dasmó ní riṇāti jámbhair ā́d rocate vána ā́ vibhā́vā | ā́d asya vā́to ánu vāti śocíḥ.*

The expression *abhipramúrā juhvà* 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: *yá ūrdhváyā svadhvaró devó devā́cyā kṛpā́* 'the god who, with his upright flame turned towards the gods, accomplishes the sacrifice' addressed to Agni; the expression *ūrdhváyā svadhvaráḥ kṛpā́* in this verse is exactly parallel to *abhipramúrā juhvà svadhvaráḥ* in pāda c above. The word *abhipramúrā* 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 *dán* as 'strong' here as I have done in 10, 105, 2 above. Compare the epithet *dasmá* applied to Agni in 1, 148, 3 cited above and in other passages. It is possible to regard *dán* here as equivalent to *dáme* (compare the word *sádane* 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 *dán*, and it seems to me preferable to look upon it as a derivative of *daṁs* 'strong,' in this verse also.

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

5, 3, 7: *divó ná yásya vidható návīnod*
vṛ́ṣā rukṣá óṣadhīṣu nūnot |
ghṛ́ṇā ná yó dhrájasā pátmanā yánn
ā́ ródasī vásunā dáṁ supátnī ||

According to Pischel, the above word *dán* occurs in pāda d as *dáṁ*, and is a verbal form; *ā́ dáṁ*=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 *dán*; 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, he, 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 (l.c.), *rukṣé* which is short for *rukṣéṣu* and means 'in the trees.' According to the Padapāṭha, however, the word used is *rukṣáḥ* 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: *divó ná te tanyatúr eti śúṣmaḥ* and 4, 10, 4: *prá te divó ná stanayanti śúṣmāḥ.*

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 chāyā́m iva ghṛ́ṇer áganma śárma te vayám* and 1, 158, 3: *úpa vām ávaḥ śaraṇáṁ gameyaṁ śū́ro nā́jma patáyadbhir évaiḥ.*

In d, I interpret *vásu* as 'light' and supply after *ā́* the word *tatāna* on the analogy of 6, 4, 6: *ā́ sū́ryo ná bhānumádbhir arkaír ágne tatántha ródasī ví bhāsā́ | citró nayat pári támāṁsy aktáḥ śocíṣā pátmann aúśijo ná díyan.*

The reading *dáṁ supátnī* 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 *dáṁ supátnī* into *dáṁsupatnī* (i.e., *dáṁsu-patnī*; compare *dáṁsu-jūtaḥ*, *ráṁsu-jihvaḥ*) and interpret pāda d as 'he extended Heaven and Earth, lords of greatness, with his light.' *dámsupatnī*= great lords or lords of greatness; it is the equivalent of the epithet *sudáṁsasā* that is applied to Heaven and Earth in 6, 70, 7: *úrjaṁ no dyaúś ca pṛthivī́ ca pinvatāṁ pitā́ mātā́ viśvavídā sudáṁsasā* and 1, 159, 1: *devébhir yé devápatre sudáṁsasā.* Roth, too, in the PW, suggests the emendation *dáṁsupatnī*; he would however interpret this word as 'einen wunderkräftigen Herrn habend.' Oldenberg (ZDMG. 55, 290) suggests the emendation *tán supátnī*, *tán* being a verbal form (= *tatāna*) of the root *tan.*

4, 19, 7: *prā́grúvo nabhanvò ná vákvā*
dhvasrā́ apinvad yuvatír ṛtajñā́ḥ |
dhánvāny ájrāñ apṛṇak tṛṣāṇā́ñ
ádhog índraḥ staryò dáṁsupatnīḥ ||

Here Roth would retain the reading *dáṁsupatnīḥ* 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 *dáṁsupatnīḥ* into *dáṁ supátnīḥ* 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 *dáṁ* or *dán* is a verbal form of the root *daṁs* '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. Wüsten und Gefilde, die dürsteten, tränkte er; Indra schaffte Milch den unfruchtbaren (Kühen), er machte die Ehefrauen schwanger." Geldner translates pāda d[9] as 'Indra melkte die Geltkühe die einen tüchtigen Hausgemahl (in ihm) haben' in his *RV. Ueber.* and therefore looks upon *dáṁ* as the genitive of *dám* or *dáṁs* 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,

[9] The other three pādas he has translated as: "Er schwängerte die Unvermählten, die wie die Quellwasser glucksten, er schwängerte die sittsamen jungen Frauen, die schmachtenden. Er tränkte die verdursteten Steppen und Ebenen."

befruchtende Kraft Indra's wird geschildert. Es wird immer übersehen, dass es sich um eine Steigerung handelt. I. 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 *dáṁsu* . . 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 pādas too of the stanza are concerned with Indra's impregnation of maidens, and that *nabhanvàḥ* in pāda a is the *upamāna* and not the *upameya*.

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: *vṛ́ṣāsi divó vṛṣabháḥ pṛthivyā́ vṛ́ṣā síndhūnāṁ vṛṣabháḥ stíyānām | vṛ́ṣṇe ta índur vṛṣabha pītāya* 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. *vṛṣabha* 8) and are parallel in that respect to 1, 59, 2: *mūrdhā́ divó nā́bhir agníḥ pṛthivyā́ḥ*; 8, 44, 16: *agnír mūrdhā́ diváḥ kakút pátiḥ pṛthivyā́ 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 *Ved. Myth*[1]., 3, 174-5; compare also 1, 32, 2: *áhann áhiṁ párvate śiśriyāṇáṁ tváṣṭāsmai vájraṁ svaryàṁ tatakṣa | vā́śrā́ iva dhenávaḥ syándamānā áñjaḥ samudrám*

áva jagmur ấpaḥ ; 2, 19, 3 : *sá mấhina índro árṇo apấṁ praírayad ahíhấcchā samudrám*; 6, 30, 4: *áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó ácchā samudrám*; 1, 130, 5 : *tvám vṛ́thā nadyà indra sártavé 'cchā samudrám asṛjo ráthāṅ iva vājayató ráthāṅ iva* ; 6, 17, 12 ; *ấ kṣódo máhi vṛ́tám nadīnāṁ páriṣṭhitam asṛja ūrmím apấm | tấsām ánu pravấta indra pánthāṁ prấrdayo nícīr apásaḥ samudrám*. These Waters or Rivers, it is easy to understand, made fruitful all the lands they passed through on their way to the sea. Their water is hence called *páyas* 'milk,' in the RV, and the rivers themselves are described as overflowing with milk, *páyasā pínvamānāḥ*, in 3, 33, 4 : *enấ vayáṁ páyasā pínvamānā ánu yónim devákṛtam cárantīḥ . . kimyúr vípro nadyò johavīti* and 7, 51, 4 : *tấ asmábhyaṁ páyasā pínvamānāḥ śivấ devír aśipadấ bhavantu sárvā nadyò aśimidấ bhavantu* and as easy to milk, *sudúghāḥ*, in 7, 36, 6 : *yấḥ suṣváyanta sudúghāḥ sudhārấ abhí svéna páyasā píprīyānāḥ*. 1, 33, 1 : *gấveva śubhré mātárā rihāṇé vípāṭ chutudrí páyasā javete* describes the rivers Vipāś and Śutudri as 'running (overflowing) with milk like two milch-cows (hastening to their calves)'.

These Waters are described as *dāsápatnīḥ* 'wives of the dāsa,' in 1, 32, 11: *dāsápatnīr áhigopā atiṣṭhan níruddhā ấpaḥ paṇíneva gávaḥ*, in 5, 30, 5: *víśvā apó ajayad dāsápatnīḥ* and also in 8, 96, 18 : *tvám apó ajayo dāsápatnīḥ*. The dāsa refferred to here is Vṛtra, who, in 8, 93, 2 : *tám índraṁ vājayāmasi mahé vṛtrấya hántave* is called 'great (strong).' Hence the Waters or Rivers themselves are called *vṛ́ṣapatnīḥ* and *vṛ́ṣṇaḥ pátnīḥ* 'wives of the strong one' in 8, 15, 6 : *vṛ́ṣapatnīr apó jayā divé-dive* and 5, 42, 12: *vṛ́ṣṇaḥ pátnīr nadyò vibhvataṣṭấḥ* ; and in 4, 17, 3 : *vádhīd vṛtráṁ vájreṇa mandasānáḥ sárann ấpo jávasā hatávṛṣṇīḥ*, the Waters, after the killing of Vṛtra, are called *hatávṛṣṇīḥ* 'they whose strong husband had been killed.'

It is these Waters that are referred to as *dáṁsupatnīḥ* 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)."

nabhanvàḥ in a signifies 'rivers' as stated in the *Nighaṇṭu*, and denotes the Rivers that were liberated by Indra. I follow Pischel (l.c.) in looking upon *nabhanvàḥ* as the *upameya* and *agrúvaḥ* as the *upamāna*. Regarding the separation of the particle *ná* from *agrúvaḥ*, compare Pischel's observation in *Ved. St.*, 1, 6: "*ná* steht auch sonst zuweilen nicht direkt hinter dem Worte, zu dem es gehört. So z. B. 5, 36, 2: *rúhat sómo ná párvatasya pṛṣṭhé* für *rúhat sómaḥ pṛṣṭhé ná párvatasya*. Auch hier war das Metrum die Ursache der Umstellung."

The epithets *dhvasráḥ*, *yuvatíḥ* and *ṛtajñáḥ* should be construed with both *nabhanvàḥ* and *agrúvaḥ*. *dhvasrá*,[10] I conceive, is a synonym of the cognate word *dhūsara* 'dusty, covered with dust;' and *dhvasráḥ* 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 *agrúvaḥ*, that they are *rajasvalāḥ* (and therefore fit for impregnation.) *ṛtajñáḥ* denotes, in the case of the *agrúvaḥ*, that they knew the ṛtu [11] or proper time for intercourse (see in this connection R. Schmidt's *Beiträge zur indischen Erotik*,[2] p. 285f., 295f.), and, in

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

[11] Compare 1, 164, 8: *mātā́ pitáram ṛtá ā́ babhāja* where too the word *ṛtá* 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.

adhog '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 *dhánvāny ájrāñ apṛṇak tṛṣāṇáṅ* of pāda c and pāda b of AV. 6, 22, 3 that is cited below; compare also what has been said above about *páyas*. The Waters (Rivers) are called *staryàḥ* 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 *agrúvo ná vákvāḥ*, compare pāda c of TS. 3, 1, 11, 7-8: *udaprúto marutas tấñ iyarta vṛ́ṣṭiṁ yé víśve marúto junánti | krósāti gárdā kanyèva tunnā́ péruṁ tuñjānā́ pátyeva jāyā́* and AV. 6, 22, 8: *udaprúto marútas tấñ iyarta vṛṣṭír yā́ víśvā nivátas pṛṇáti | éjāti gláhā kanyèva tunnā́ éruṁ tundānā́ pátyeva jāyā́*. 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 *krósāti kanyèva tunnā́* in it is exactly equivalent to the expression *agrúvo ná vákvāḥ* of the RV verse.

The word *dáṁsu* 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 *daṁs* 'to be strong' by the addition of the suffix *su*; compare

[12] *gardā́* 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 *dah* 'to burn' and *makṣu* from *mah* 'to be great (strong, vigourous, etc.)'. It is explained variously by Sāyaṇa as *dāntair aśvaiḥ* (in 1, 122, 10), *danteṣu madhye* (in 1, 141, 4) and as *daṁseṣu karmavatsu | yad vā gṛhanāmaitat | antya-lopaś chāndasaḥ | gṛhavad ācchādakeṣu . . yad vā daṁsu yāga-gṛheṣu devayajaneṣu* (in 1, 134, 4). Roth and Grassmann interpret it as 'wunderkräftig, auf wunderbare Weise, erstaunlich,' while Geldner, in his *RV. Ueber.* (I, 170, 179) has declared that the word is obscure and that the meaning 'in the house' does not suit. Pischel, in *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 *daṁs* 'to be strong.' The word therefore signifies primarily 'strong, great, mighty, powerful,' and secondarily, 'swift, quick, rapid.' Regarding the transition of meaning, compare *Ved. St.*, 1, 16; 96f.; compare also the above-cited word *makṣú* which signifies primarily 'great, powerful' and secondarily (and most frequently) 'quick, swift, rapid.'

dáṁsu seems, like *makṣú*, to be an indeclinable, and occurs in the following three verses also of the RV:

1, 122, 10: *sá vrádhato náhuṣo dáṁsujūtaḥ*
śárdhastaro narấṁ gūrtáśravāḥ |
víṣṛṣṭarātir yāti bāḷhasṛ́tvā
víśvāsu pṛtsú sádam íc chū́raḥ ||

"He is more swiftly-speeding, stronger, than the powerful Nahus; his fame is praised by men. Giving away gifts, he, the swift-goer, goes in all fights, always a hero." *dáṁsujūtaḥ*= swiftly-speeding or 'in gewaltiger Eile' (Pischel; *Ved. St.*, 2, 103); it is an equivalent of the word *bāḷhasṛ́tvā* that occurs in pāda c, and means 'irresistible; difficult to check.' *sáḥ* in a refers to the person who worships Mitra and Varuṇa who are the deities of this verse (see Sāyaṇa's commentary); and *dáṁsujūtaḥ* even without the suffix *tara*, seems to have the meaning of a comparative here. Or, should we construe the suffix *tara* of *śardhastara* with *dáṁsujūta* also?

Geldner, in *RV. Ueber.*, I, 353, has pointed out the similarity of 6, 24, 8: *ná vīḷáve námate ná sthirấya ná śárdhate dásyujūtāya stavấn | ájrā índrasya girấyaś cid ṛṣvấ gambhiré cid bhavati gādhám asmai* with this verse. The words *dáṁsujūta* and *dásyujūta* in these two verses seem clearly to be parallel to each other. Similarly, as we have observed above, the word *dáṁsupatnīḥ* in 4, 19, 7 is parallel to the word *dāsápatnīḥ* in 1, 32, 11. Is it possible then that the words *dāsa* and *dasyu* are derived from the same root *daṁs* 'to be strong' from which *dáṁsu* is derived, with loss of the nasal as in the cognate words *dasma* and *dasra*?

1, 134, 4: *túbhyam uṣấsaḥ śúcayaḥ parāváti*
bhadrấ vástrā tanvate dáṁsu raśmíṣu
citrấ návyeṣu raśmíṣu |
túbhyaṁ dhenúḥ sabardúghā
víśvā vásūni dohate |
ájanayo marúto vakṣáṇābhyo
divá ấ vakṣáṇābhyaḥ ||

"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 *dáṁsu* 'swift' applied to *raśmíṣu*, compare 1, 63, 1: *girấyaḥ . . . bhiyấ dṛḷhấsaḥ kirấṇā naíjan* 'the firm mountains through fear, moved (as swiftly) as rays,' and 9, 69, 6: *sū́ryasyeva raśmáyo drāvayitnávaḥ* 'speeding swiftly like the rays of the sun.' Or, should we interpret *dáṁsu raśmíṣu* 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: *prá yát pitúḥ paramắn nīyáte páry*
ấ pṛkṣúdho vīrúdho dáṁsu rohati |
ubhắ yád asya janúṣāṁ yád ínvata
ấd íd yáviṣṭho abhavad ghṛṇắ śúciḥ ||

"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. Uebers.*, I, 179. *pra+ṇī* however is a technical term used in the Śrauta-sūtras for the transportation of fire from the Āhavanīya-hearth to the Uttaravedi (see Caland-Henry, L'Agniṣṭoma, p. 78); and hence Sāyaṇa understands *paramắt pitúḥ* as referring to this Āhavanīya fire which thereafter comes to be known as the Gārhapatya fire. *pṛkṣúdhaḥ* is a hap. leg. whose meaning is not known; it signifies perhaps 'strength-giving'. The 'two' mentioned in pāda c are, in all probability, the two araṇīs. *dáṁsu* = vigorously, swiftly; and *dáṁsu ấ rohati* refers perhaps to the rapid spread of Agni when consuming the plants; compare in this connection the expression *avarṛtá óṣadhīṣu* in 6, 12, 3 explained above (p. 112).

§ 8

pṛthak

This is a word well-known in later literature where it has the meaning *nānā*, '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: *vắtopadhūta iṣitó vāśắ ánu tṛṣú yád ánnā véviṣad viṭíṣṭhase | ấ te yatante rathyò yáthā pṛthak śárdhāṁsy*

agne ajárāṇi dhákṣataḥ; 9, 86, 2: *prá te mádāso madirāsa āśávo ' sṛkṣata ráthyāso yáthā pṛthak | dhenúr ná vatsáṁ páyasābhí vajríṇam índram índavo mádhumanta ūrmáyaḥ*; and 10, 142, 4: *yád udváto niváto yási bápsat pṛthag eṣi pragardhínīva sénā | yadā́ te vā́to anuvā́ti śocír vápteva śmáśru vapasi prá bhū́ma* all which verses contain similes with *pṛthak* as the *tertium comparationis*. In 10, 142, 4 it is said that Agni goes, *pṛthak*, like a swift missile; in 10, 91, 7, that the flames of Agni press forward, *pṛthak*, like the horses of a chariot; and in 9, 86, 2, that the swift gladdening streams of Soma rush forward, *pṛthak*, 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: *ácchā samudráṁ rathyèva yā́thaḥ* 'you, Vipāṭ and Śutudri, go to the sea (together) like the two horses of a chariot' (comp. *anyā́ vām anyā́m ápy eti śubhre* in the same verse and *samānáṁ yónim ánu saṁcárantī* in the next verse); 2, 39, 3: *arvā́ñcā yātaṁ rathyèva śakrā* 'come, O ye two mighty (Aśvins) towards us (together) like the two horses of a chariot' (comp. 10, 106, 1: *sadhrīcīnā́ yā́tave prém ajīgaḥ*); and 3, 36, 6: *ā́paḥ samudráṁ rathyèva jagmuḥ* 'the waters went (together) to the sea like the two horses of a chariot' (comp. 5, 60, 3: *ā́pa iva sadhryàñco dhavadhve*). Compare also the epithet *sahavā́haḥ*, drawing together, used of the horses which draw the chariot of Bṛhaspati in 7, 97, 6: *táṁ śagmā́so aruṣā́so áśvā bṛ́haspátiṁ sahavā́ho vahanti | sáhaś cid yásya nī́ḷavat sadhásthaṁ nábho ná rū́pam aruṣáṁ vásānāḥ. pṛthak* therefore cannot mean 'diversely,' '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, *pṛthag-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 *pṛthak* 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; *tám śubhrám agnim ávase havāmahe . . . átithim raghuṣyádam* 'we invoke him for protection, Agni, the bright, the swift-moving, the guest'; 10, 6, 4: *devā́n ácchā raghupátvā jigāti* 'he (Agni), the swift-mover, goes to the gods'; 1, 140, 9: *tuvigrébhiḥ sátvabhir yāti ví jráyaḥ* 'he moves swiftly with his much-devouring flames'; 1, 79, 1: *áhir dhúnir vā́ta iva dhrājímān* '(Agni) swift (like) Ahi, flying like the wind'; 4, 4, 4: *práti spáśo ví sṛja tū́rṇitamaḥ* 'send forth thy spies, (O Agni,) thou that art the swiftest'; (*b*) 4, 4, 2: *táva bhramā́sa āśuyā́ patanti* 'thy flames go swiftly'; 6, 66, 10: *tṛṣu-cyávaso juhvò nā́gnéḥ* 'moving swiftly like the tongues (*i.e.*, flames) of Agni'; 9, 22, 2: *agnér iva bhramā́ vṛ́thā* 'impetuous like the flames of Agni'; 4, 6, 10: *tveṣā́so agne arcáyaś cáranti śyenā́so ná duvasānā́so ártham* 'thy bright flames, O Agni, move (swiftly) like hawks coursing to their goal'; 4, 6, 5: *drávanty asya vājíno ná śókāḥ* 'his flames run like racing horses'; (*c*) 1, 148, 3: *áśvāso ná rathyò rārahāṇā́ḥ* 'coursing like the horses of a chariot'; 10,119,3: *ún mā pītā́ ayaṁsata rátham áśvā ivāśávaḥ* 'the streams (of Soma) drunk (by me) have roused me (as quickly) as swift horses (draw) a chariot'

(*cf.* preceding verse, *prá vātā iva dódhata ún mā pītā́ ayaṁsata*) ; 4, 1, 3 : *sákhe sákhāyam abhy ā́ vavṛtsvāśúṁ ná cakráṁ ráthyeva rāṁhyā* ' carry the friend to us, O friend, with speed, as the two horses of a chariot roll the swift wheel ' ; 2, 4, 6 : *vā́r ṇá pathā́ ráthyeva svānīt* ' who, (Agni,) rushed forth (as swiftly) as water on its path, as the two horses of a chariot ' ; (*d*) 9, 69, 6 : *sū́ryasyeva raśmáyo drāvayitnávo matsarā́saḥ prasúpaḥ sākám īrate* ' the torpid (?), intoxicating (streams of Soma) move together, swift like the rays of the sun ' ; 9, 69, 7 : *síndhor iva pravaṇé nimná āśávo vṛ́ṣacyutā mádāso gātúm āśata* ' 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 āśávaḥ pavamāna dhījávo mádā arṣanti raghujā́ iva tmánā* ' thy swift, thought-inspiring, intoxicating streams, O Pavamāna, rush forward of themselves like horses born of fleet (sires and dams)' ; 1, 5, 7 : *ā́ tvā viśantv āśávaḥ sómāsa indra girvaṇaḥ* ' let the swift streams of Soma enter into you, O Indra fond of praise ' ; 9, 22, 1 : *eté sómāsa āśávo ráthā iva prá vājínaḥ | sárgāḥ sṛṣṭā́ aheṣata* ' these swift streams of Soma have moved (as swiftly) as racing chariots, (as) horses unloosed ' ; (*c*) 1, 143, 5 : *ná yó várāya marútām iva svanáḥ séneva sṛṣṭā́ dívyā yáthāśániḥ* ' 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 : *ádha jihvā́ pāpatīti prá vṛ́ṣṇo goṣuyúdho nā́śániḥ sṛjānā́* ' then speeds the flame of the bull (*sc.* Agni) like the missile hurled by the fighter for cows ' ; 1, 116, 1 : *yā́v árbhagāya vimádāya jāyā́ṁ senājúvā nyūhátū ráthena* ' who (two) brought a wife to the young Vimada in a chariot that is as swift as a missile.'

pṛthak 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 : *ádhākṛṇoḥ prathamáṁ vīryàṁ mahád*
yád asyāgre bráhmaṇā śúṣmam airayaḥ |
ratheṣṭhéna háryaśvena vícyutāḥ
prá jīráyaḥ sisrate sadhryàk pṛthak ||

" Then didst thou, (O Bṛhaspati) perform (thy) first valiant 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 (*mahád vīryàm*) of the first half-verse refers to the overthrow of the demon that had imprisoned them; compare 2, 22, 1 : *sá īṁ mamāda máhi kárma kártave mahắṁ urúṁ saínaṁ saścad devó devắṁ satyám índraṁ satyá índuḥ* ; 2, 24, 14 : *bráhmaṇas páter abhavad yathāvaśắṁ satyó manyúr máhi kármā kariṣyatáḥ* where also the phrase *máhi kárma* refers to such overthrow; cf. also 3, 33, 7 : *pravắcyaṁ śaśvadhā́ vīryàṁ tád índrasya kárma yád áhiṁ vivṛścát | ví vájreṇa pariṣádo jaghānáyann ắpóyanam icchámānāḥ.* I therefore take *śúṣma* as referring to the demon that imprisoned the Waters, and *áirayaḥ* in the sense of shattering, destroying—a sense which the word has in the preceding verse but one, *víśvā yád gotrā́ sáhasā párīvṛtā máde sómasya dṛṁhitắny airayat.* The mention of *bráhman* as the instrument used for shattering shows (comp. 2, 24, 3 *úd gā́ ājad ábhinad brā́hmaṇā valám*) that the first half-verse is addressed to Bṛhaspati who is known as *brahmaṇas pati* 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 Bṛhaspati 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 puraḥ*. Bṛhaspati 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 (*devāḥ*) 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 Atharvaṇic spells; see, for instance, Kauṭilya's Arthaśāstra 1, 8, 5 (p. 15): *purohitam uditoditakulaśīlaṁ ṣaḍaṅge vede daive nimitte daṇḍanītyāṁ ca abhivinītaṁ, āpadāṁ daivamānuṣīṇām atharvabhir upāyaiś ca pratikartāraṁ kurvīta*; Mahābhārata 12, 73, 30-31: *bhārgavāṅgirasāṁ vede kṛtavidyaḥ ṣaḍaṅgavit* || *yajñakarmavidhijñas tu vidhijñaḥ pauṣṭikeṣu ca* | *aṣṭādaśavikalpānāṁ vidhijñaḥ śāntikarmaṇām* || *sarvarogavihīnaś ca saṁyutaḥ saṁyatendriyaḥ* | (*purohitaḥ kāryaḥ*); Yājñavalkyasmṛti 1, 313: *purohitaṁ prakurvīta daivajñam uditoditam* | *daṇḍanītyāṁ ca kuśalam atharvāṅgirase tathā*; see also ch. II of the Bṛhatsaṁhitā. An efficient purohita therefore was able to destroy all evils and enemies that threatened the king; compare the following ślokas:[1] *upapannaṁ nanu śivaṁ saptasv aṅgeṣu yasya me* | *daivīnāṁ mānuṣīṇāṁ ca pratikartā tvam āpadām* ||60|| *tava mantrakṛto mantrair dūrāt praśamitāribhiḥ* | *pratyādiśyanta iva me dṛṣṭalakṣyabhidaḥ śarāḥ* addressed by king Dilīpa to his purohita Vasiṣṭha in the Raghuvaṁśa (I. 60, 61). In the light of these passages we can now understand better the role played by Bṛhaspati in the incidents referred to by the RV. The

[1] It is likewise useful to compare the preceding śloka also:

athātharvanidhes tasya vijitāripuraḥ puraḥ |
arthyām arthapatir vācam ādade vadatāṁ varaḥ ||59||

Note also the close agreement in word as well as in meaning of these verses with the passage from *Kauṭilya* given above.

chant or shout (*arka*, *brahman*, *rava*, *virava*, *kranda*, *stanita*, etc.) with which he destroyed the demon and set free the cows and waters (see Bergaigne I, 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 iva nánadatam sadhástha*) 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 [2] and 241 [3] and the following sentences in Müller's translation of the first six stories of the *Piśācaprakaraṇam* 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 and 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 Sangvathan [a jackal-king] und sein gesammtes Gefolge" ;

and as a purohita performs his *śāntika*, *pauṣṭika* and *ābhicārika* ceremonies in his *yāgaśālā*, and as the mantras used therein kill the enemies even though they be afar, the comparison of these mantras with

[2] *Sīho . . . . tikkhattuṁ sīhanādaṁ nadi. Paṭhaviyā saddhiṁ ākāsaṁ ekaninnādaṁ ahosi. Sigālassa phalikaguhāya nipannass 'eva bhītatasitassa hadayaṁ phali. So tatth'eva jīvitakkhayaṁ pāpuṇi.* (p. 8)

[3] *Sīho . . . . tikkhattuṁ appativattiyaṁ sīhanādaṁ nadi . . . . te pi hatthī sīhanādaṁ sutvā maraṇabhayatajjitā aññamaññaṁ ovijjhitvā tatth' eva jīvitakkhayaṁ pāpuṇiṁsu. Ṭhapetvā sīhe sesāpi migasūkarādayo sasabiḷālapariyosānā sabbe catuppadā tatth 'eva jīvitakhayaṁ pāpuṇiṁsu . . . . Dvādasayojaniko maṁsarāsi ahosi.* (p. 245)

the roar of a lion, and of the purohita Bṛhaspati 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 Bṛhaspati as mounted on the chariot of rite (*ṛtasya ratham*) which destroys enemies, slays demons, shatters the stony enclosure imprisoning the cows and wins the light.

Sāyaṇa, who as usual takes *pṛthak* to mean 'in different ways,' has ingeniously attempted to explain away the consequent contradiction here between *sadhryàk* and *pṛthak* by saying that the 'going in different ways' was caused by fear—*vicyutāḥ svasthānāc cyāvitāḥ santaḥ sadhryak sadhricīnāḥ parasparasaṁgatāḥ pṛthak bhītyā viyuktāḥ santaḥ prasisrate prakarṣeṇa dhāvanti.* It is however the nature of Waters to flow together; compare 4, 47, 2: *yuvám hí yántindavo nimnám ấpo ná sadhryàk*; and 5, 60, 3: *ấpa iva sadhryàñco dhavadhve*; and the Waters (or Rivers) released by Indra are in many places said to have moved swiftly forward; cf. 1, 32, 2: *vāśrā́ iva dhenávaḥ syándamānā áñjaḥ samudrám áva jagmur ấpaḥ* 'running, like lowing cows (to their calves), the waters went straight to the sea'; 1, 130, 5: *tvám vṛ́thā nadyà indra sártavé 'cchā samudrám asṛjo ráthāñ iva vājayató ráthāñ iva* 'thou hast released the rivers, O Indra, to run to the sea impetuously like chariots, like racing chariots'; 2, 15, 3: *vájreṇa khā́ny atṛṇan nadīnām | vṛ́thāsṛjat pathíbhir dīrghayāthaíḥ* 'with the Vajra he bored openings for the rivers and let them loose (to flow) in long-extended paths'; 4, 17, 3: *vádhīd vṛtrám vájreṇa mandasānáḥ sárann ấpo jávasā hatávṛṣṇīḥ* 'exulting he killed Vṛtra with the Vajra: the waters, whose lord was killed, rushed forth swiftly'; and specially, 10, 111, 9-10: *sṛjáḥ síndhūñr áhinā jagrasānā́ñ ấd íd etā́ḥ prá vivijre javéna | múmukṣamāṇā utá yā́ mumucré 'dhéd etā́ ná ramante nítiktāḥ | sadhrícīḥ síndhum uśatír ivāyan* '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 : *prá nūnám dhāvatā pṛthaṅ*
néhá yó vo ávāvarīt |
ní ṣīm vṛtrásya mármaṇi
vájram índro apīpatat ||

"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 : *abhîka āsām padavîr abodhy*
ādityānām ahve cāru nāma |
āpaś cid asmā aramanta devîḥ
pṛthag vrájantīḥ pári ṣīm avṛñjan ||

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 Ādityas. Even the immortal Waters stopped for him; moving swiftly, they left (him)." With regard to the third pāda, compare 2, 30, 1 : *índrāyāhighné ná ramanta āpaḥ.* The fourth pāda seems to refer to the same situation as 7, 21, 3 : *tvám indra srávitavā apáḥ kaḥ páriṣṭhitā áhinā śūra pūrvîḥ | tvád vāvakre rathyò ná dhénā réjante víśvā kṛtrímāṇi bhīṣā́* and 4, 22, 6 : *ádhāha tvád vṛṣamaṇo bhiyānā́ḥ prá síndhavo jávasā cakramanta.*

2, 24, 14 : *bráhmaṇas páter abhavad yathāvaśáṅ*
satyó manyúr máhi kármā kariṣyatáḥ |
yó gā́ úd ājat sá divé ví cābhajan
mahîva rītíḥ śávasāsarat pṛthak ||

"The powerful spell of Brahmaṇaspati 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 pāda, though apparently an *upamā-vācaka*, seems really to be used in the sense of *ca*, that is, as a *samuccaya-vācaka* with the force of 'and'; for Bṛhaspati sets free, not only cows, but the waters also. Compare 2, 23, 18: *táva śríyé vy àjihīta párvato gávāṁ gotrám úd asṛjo yád aṅgiraḥ | índreṇa yujā́ támasā párīvṛtaṁ bṛ́haspate nír apā́m aubjo arṇavám*; see also 6, 73, 3; 2, 24, 73-4.

9, 86, 2: *prá te mádāso madirā́sa āśávo'*
'sṛkṣata ráthyāso yáthā pṛ́thak |
dhenúr ná vatsáṁ páyasābhí vajríṇam
índram índavo mádhumanta ūrmáyaḥ ||

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

10, 44, 6: *pṛ́thak prā́yan prathamā́ deváhūtayó*
'kṛṇvata śravasyā̀ni duṣṭárā |
ná yé śekúr yajñíyāṁ nā́vam ārúham
īrmaívá té ny àviśanta kṓpayaḥ ||

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: *vā́topadhūta iṣitó vā́śāṁ ánu*
tṛṣú yád ánnā véviṣad vitiṣṭhase |
ā́ te yatante rathyò yáthā pṛ́thak
śárdhāṁsy agne ajárāṇi dhákṣataḥ ||

"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 : *yád udváto niváto yási bápsat*
pṛthag eṣi pragardhínīva séná |
yadā́ te vā́to anu vā́ti śocír
vápteva śmáśru vapasi prá bhū́ma ||

"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." *pragardhínī* (meaning, literally, 'greedy')= swift here; compare the similar use of the words *gṛdhnú* and *gṛ́dhyantam* in 1, 70, 11 : *sādhúr ná gṛdhnúḥ* 'swift like an excellent (horse)' and 4, 38, 5 : *paḍbhír gṛ́dhyantaṁ medhayúṁ ná śū́ram* 'speeding with a will, like a valiant soldier in battle'. Regarding the transition of meaning from 'greedy' to 'swift,' compare the analogous words *tṛṣú* 'thirsty, swift' and *tātṛṣāṇá* 'thirsting, swift-moving' in 6, 66, 10 cited above and 2, 4, 6 : *ā́ yó vánā tātṛṣāṇó ná bhā́ti vā́r ṇá pathā́ ráthyeva svānīt.* 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 : *sī́rā yuñjanti kaváyo*
yugā́ ví tanvate pṛthak |
dhī́rā devéṣu sumnayā́ ||

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

AV. 11, 5, 13 : *agnaú sū́rye candrámasi mātariśvan*
brahmacāry àpsú samídham ā́ dadhāti |
tā́sām arcíṁṣi pṛthag abhré caranti
tā́sām ā́jyaṁ púruṣo varṣám ā́paḥ ||

"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 Manusmṛti III, 76: *agnau prāstāhutiḥ samyag ādityam upatiṣṭhate | ādityāj jāyate vṛṣṭir vṛṣter annaṁ tataḥ prajāḥ.*

AV. 7, 45, 2: *agnér ivāsya dáhato dāvásya dáhataḥ pṛthak |*
etā́m etásyerṣyā́m udnā́gnim iva śamaya ||

"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: *sám īkṣayantu taviṣā́ḥ sudā́navo*
'pā́ṁ rásā óṣadhībhiḥ sacantām |
varṣásya sárgā mahayantu bhū́miṁ
pṛthag jāyantām óṣadhayo viśvárūpāḥ ||

"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: *sám īkṣayasva gā́yato nā́bhāṁsy*
apā́ṁ végāsaḥ pṛthag úd vijantām |
varṣásya sárgā mahayantu bhū́miṁ
pṛthag jāyantām óṣadhayo viśvárūpāḥ ||

"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 *pṛthak* in these passages as 'here and there;' and gives a note, after verse 4, that "*pṛthak*, 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 *pṛthak* above, and that this makes it unnecessary to suggest a third meaning, 'all about, everywhere,' for it. With regard to verse 4, the meaning *nānā*, 'severally,' may be considered to suit well here and also in AV. 3, 19, 6 and 5, 20, 7, where, too, the

words *pṛthak* and *ghoṣa* (in 5, 20, 7 its synonym *dhvanayaḥ*) occur. A better sense, however, is yielded by these passages if we interpret *pṛthak* 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: *gaṇás tvópa gāyantu mā́rutāḥ*
parjanya ghoṣíṇaḥ pṛ́thak |
sárgā varṣásya várṣato
várṣantu pṛthivī́m ánu ||

"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: *siṁhā́ iva nānadati prácetasaḥ*; 1, 85, 2: *árcanto arkám janáyanta indriyám ádhi śríyo dadhire pṛśnimātaraḥ*; 5, 54, 12: *sváranti ghóṣaṁ vítatam ṛtāyávaḥ*; compare also, 1, 169, 7; 3, 26, 5, and Bergaigne II, 373.

AV. 3, 19, 6: *úd dhárṣantām maghavan vā́jināny*
úd vīrā́ṇāṁ jáyatām etu ghóṣaḥ |
pṛthag ghóṣā ululáyaḥ
ketumánta úd īratām |
devā́ índrajyeṣṭhā marúto yantu sénayā ||

"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 *pṛthag ghóṣāḥ* in this verse corresponds *dyumā́n ghóṣaḥ* in 10, 84, 4. *dyumántaṁ ghóṣaṁ vijayā́ya kṛṇmahe.*

AV. 5, 20, 7: *antarémé nábhasī ghóṣo astu*
pṛthak te dhvánayo yantu śíbham |
abhí kranda stanáyotpípānaḥ
ślokakṛ́n mitratū́ryāya svardhí ||

"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.

pṛthak has the sense of *nānā* 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: *víśveṣu hí tvā sávaneṣu tuñjáte*
samānám ékaṁ vṛ́ṣamaṇyavaḥ pṛthak
svàḥ sániṣyavaḥ pṛthak |
táṁ tvā nā́vaṁ ná parṣáṇiṁ
śūṣásya dhurí dhīmahi |
índraṁ ná yajñáiś citáyanta āyávaḥ
stómebhir índram āyávaḥ ||

"(They) call urgently to thee in all Soma-libations—thee that 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: *ábodhy agnír jmá úd eti sū́ryo*
vy ùṣā́ś candrā́ mahy ā̀vo arcíṣā |
ā́yukṣātām aśvínā yā́tave rátham
prā́sāvid deváḥ savitā́ jágat pṛthak ||

"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: *túbhyaṁ tā́ aṅgirastama*
víśvāḥ sukṣitáyaḥ pṛthak |
ágne kā́māya yemire ||

"Thee, O best of Aṅgirases, have all those people with good dwelling-houses, attached to themselves, separately, in order to obtain their desires, O Agni."

8, 43, 29: *túbhyam ghét té jánā imé*
víśvāḥ sukṣitáyaḥ pṛthak |
dhāsím hinvanty áttave ||

"All these people with good dwelling-houses (O Agni) have separately impelled thee to eat the food." The words *viśvāḥ sukṣitayaḥ* 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'; *viśvāḥ sukṣitayaḥ* thus=*viśve gṛhapatayaḥ, viśveṣu gṛheṣu naraḥ, gṛhe-gṛhe naraḥ.* 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 *pṛthuprajña* which is given in the *Mahāvyutpatti* (Mironow's ed.; 48) as a synonym of *āśuprajña, javanaprajña, tīkṣṇaprajña, gambhīraprajña*, etc. This seems to indicate that *pṛthu* in *pṛthuprajña* means *āśu* or *javana*.

§ 9

yakṣám

yakṣá (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 *yakṣá* means I. (*a*) Erstaunen, Verwunderung, Neugierde; (*b*) Wunder, Rätsel; 2. Wunder, Kunststück, Zauber, (*a*) Hexerei, Zauberei; (*b*) Verzauberung; Verwandlung; (*c*) Gaukelei, Blendwerk, Illusion; (*d*) Wunderkraft, Wunderkur, Heilzauber; 3. Gegenstand der Bewunderung oder Neugierde, Kuriosität, (*a*) Wundertier; (*b*) Schaustück, 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 *yakṣá* denotes only 'a form likely to create feelings of astonishment in the beholder,' *une forme* (*visible de fait ou conçue comme telle*) *propre á 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. Oldenberg (*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, 'wunderbare geheimnisvolle (darum häufig unheimliche) Wesenheit' 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. Ueber.*) remarks, in connection with the verse 4, 3, 13, '*yakṣám*; Heimlichkeit oder Blendwerk. *yakṣá* 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,[1] 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 *devayonayaḥ* in Sanskrit literature (*cf.* Amarakośa, 1, 11: *vidyādharo 'psaro-yakṣa-rakṣo-gandharva-kinnarāḥ | piśāco guhyakaḥ siddho bhūto 'mī devayonayaḥ*), and as *vyantarāḥ* in Jaina literature (*cf.* Uttarādhyayana, p. 1084: *pisāya bhūyā jakkhā ya rakkhasā kinnarā ya kimpurisā | mahoragā ya gandhavvā aṭṭhavihā vāṇamantarā* and *Tattvārthādhigama-sūtra*, 4, 12). These beings are represented as dwelling in unoccupied houses, in

[1] 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, *adhiṣṭhita*, by them; compare Geldner, *l.c.*, p. 143, Jātaka stories, No. 154 and 155, and Hopkins, *Epic Mythology*, p. 36, and Index, s.v. *yakṣa*. To *Yakṣas* as to *Bhūtas* [2], temples were built, adoration paid and *bali* 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 Jñātādharmakathā:—

(p. 417) *Rāyagihassa ṇayarassa bahiyā ṇāgāṇi ya bhūyāṇi ya jakkhāṇi ya indāṇi ya khandāṇi ya ruddāṇi ya sivāṇi ya vesāṇi ya vesamaṇāṇi ya tattha ṇaṁ bahuṇaṁ ṇāgapaḍimāṇi ya jāva vesamaṇapaḍimāṇi ya maharihaṁ pupphaccaṇiyaṁ karettā jāṇu-pāya-vaḍiyā evaṁ vayittā jai ṇaṁ ahaṁ devāṇuppiyā dāragaṁ vā dārigaṁ vā payāyāmi teṇaṁ ahaṁ tuṁhaṁ jāyaṁ ca dāyaṁ ca bhāyaṁ ca akkhaya-ṇihiṁ ca aṇuvaṭṭemi.*

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[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 Ṛgvedic times. Thus Oldenberg (*Religion 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 wide-spread, it is permissible to infer that the worship of evil spirits in Ṛgvedic 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 Rājagṛha are the temples of Nāgas, Bhūtas, Yakṣas, Indra, Skanda, Rudra, Śiva, Veśa, 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 [3] for you.'"

(p. 409) *jūya-khalayāṇi ya vesāgārāṇi ya . . . . siṅghāḍagāṇi ya tayāṇi ya caukkāṇi ya caccarāṇi ya ṇāgagharāṇi ya bhūya-gharāṇi ya jakkha-deülāṇi 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) *bhīyā sañjāyabhayā aṇṇam-aṇṇa-kāyaṁ samaturaṅgemāṇā bahuṇaṁ indāṇi ya khandāṇi ya rudda-sivavesamaṇa-ṇāgāṇam bhūyāṇa ya jakkhāṇa ya ajja-koṭṭakiriyāṇa ya bahūṇi uvāiya-saāi uvāimamāṇā ciṭṭhanti* [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 Koṭṭakriyās." [4]

(p. 212, 213) *uggā uggaputtā bhogā bhogaputtā evaṁ rāiṇṇā khattiyā māhaṇā bhaḍā joha . . . . ṇhāyā . . . . sirasā kaṇṭhe mālakaḍā āviddha-maṇi-suvaṇṇā kappiya-*

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

[4] The commentator explains *āryāḥ* as *praśānta-rūpā durgāḥ* and *koṭṭakriyāḥ* as *saiva mahiṣārūḍha-rūpā*, that is, perhaps, fierce in aspect.

hāraddhahāra-tisaraya-palamba- palambamāṇa- kaḍisuttayā sukaya-sobhābharaṇā vattha-pavara-pahiriyā candanovalitta-gāya-sarīrā appegaiyā hayagayā evaṁ gaya-raha-sibiya-sandamāṇi-gayā .... Rāyagiha-ṇagarassa majjhaṁ ega-disiṁ egāhimukhā ṇigacchanti[5] *..... kiṇṇaṁ bho devā-ṇuppiyā ajja Rāyagihe ṇayare indamahe vā khandamahe vā evaṁ rudda-siva-vesamaṇa-ṇāga-jakkha-bhūya-ṇadī-taḷā-ya-rukkha-ceiya-pavvaya-ujjāṇa-giri-jattāi vā jauṇaṁ uggā bhogā jāva egadisiṁ egābhimuhā ṇigacchanti.*

[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*, *ardhahāras*, *trisarakas*, *pralambas* and *kaṭisūtras*,[6] and ot[illegible] well-made brilliant ornaments, who were wearing [illegible]*etiyā* fine clothes and had their bodies anointed with sandal, some mounted on horses, some on elephants, chariots and palanquins, moving in Rājagṛha in one direction, to one goal, and calling one of his entourage, inquires 'What, O beloved of the gods, is there to-day in Rājagṛha a festival (*utsava*) in honour of Indra or Skanda or Śiva, Rudra, Vaiśravaṇa, or a nāga, yakṣa or bhūta or a *yātrā* 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 *yakṣāyatana* (cp. Jñātā., p. 528, *surappiye ṇāmaṁ jakkhāyataṇe*), *yakṣadevakula* (cp. *ibid.*, p. 409, *jakkhadeuḷāṇi ya*),

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

[6] These are different kinds of necklaces worn round the neck. A *trisaraka* is a necklace that has three strings.

yakṣagṛha or *yakṣabhavana* (cp. Uttarādhyayanasūtra, comm. on p. 162, *Rājagṛhe Vīraprabhodyāne Maṇināyakasya yakṣabhavane uttīrṇaḥ*), *yakṣaprāsāda* (cp. *ibid.*, p. 347, *Maṇḍika-yakṣa-prāsāda*) or *yakṣa* simply (compare Jñātā., p. 417, *ṇāgāṇi ya bhūyāṇi ya jakkhāṇi ya*, 'temples of *nāgas*, *bhūtas*, and *yakṣas*'; Vipākasūtra, p. 176, *Bhaṇḍīre uyyāne Sudarisaṇe jakkhe* 'Bhaṇḍīra park; the *yakṣa*-temple named Sudarisaṇa'; *ibid.*, p. 213, *Soriya-jakkho*, '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, *ṇāgāṇi ya bhūyāṇi ya jakkhāṇi ya* cited above). The generic term *caitya* was used to denote either class of temples—those of *yakṣas* or of *bhūtas*: compare Uttarādhyayanasūtra, p. 162, *Antarañjikāpuryāṁ bhūtagṛhaṁ caityam*; *yakkha-cetiyāni* in Buddhaghoṣa's *Sumaṅgalavilāsinī* on *Mahāparinibbāna sutta*, 1. 4; and Abhayacandra's explanation of *caitya* as *vyantarāyatanam* 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.[7] The Buddhist Pāli books too sometimes mention *caityas* in connection with towns; *e.g.*, the Suppatiṭṭha-cetiya in Rājagṛha is mentioned in the Vinaya-piṭaka, Mahāvagga, I, 22, 1; and the Cāpāla, Udena, Sattambaka, and Bahuputta *cetiyas* in Vesāli are mentioned in Digha., Mahāparinibbānasutta, 3. 1. So

[7] The worship of *yakṣas* and *yakṣiṇīs* 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 *yakṣas*; see also Plate 17 therein.

also do some Buddhist votive inscriptions[8] at Bharaut, Nāsik and other places. They are occasionally mentioned in the Purāṇas, Itihāsas and other Brāhmanical books also; compare, for instance, the Rāmāyaṇa, 2, 56, 33: *caityāny āyatanāni ca . . . sthāpayāmāsa Rāghavaḥ*; 2, 71, 42: *devāyatana-caityeṣu dīnāḥ pakṣi-mṛgās tathā*; 2, 3, 18: *devāyatana-caityeṣu*; 2, 17, 16: *caityaṁś cāyatanāni ca | pradakṣiṇaṁ pariharan*; in Agnipurāṇa (*apud* Hemādri's *Caturvargacintāmaṇi*, Vratakhaṇḍa, ch. 21, p. 344): *caityeṣv āyataneṣu ca | devānāṁ caiva rathyāsu*; in Bhaviṣyottarapurāṇa (*apud* Hemādri, *l.c.* p. 353): *kūṭāgāreṣu caityeṣu*; in the Mahābhārata, 2, 102, 33: *devāyatanacaityeṣu prākārāṭṭālakeṣu ca*; Kauṭilya's Arthaśāstra, p. 208, *parvasu ca . . . . caitya-pūjāḥ*

[8] Nos. 693, 699, 987, 988, 1058, 1059, etc., in Lüders' *List of Brāhmī 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 *chaitya* 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 *bhūtapaṭa*? 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, Nāgasrī, Nāgapālita; Yakhadina, Yakhadāsi, Yakhī, Yakhila; Bhuta, Bhutarakhita 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, *pratipannaṁ caityasthāne rātrau . . . upahāraṁ kārayet*; p. 56, *caitya-puṇyasthāna-vana-setu-bandhāḥ kāryāḥ*. 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 *Kāśīkhaṇḍa*.

The worship of *yakṣas* and *bhūtas* is referred to in the Bhagavad-gītā, where it is said in XVII, 4,[9] and IX, 25[10] that *sātvika* 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 *tarpaṇa* (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 bhūtebhyo baliṁ harati tad bhūtayajñam*) is also daily prescribed for such householders (cp. *ibid.*, 3, 1). The *yakṣa-bali* rite[11] is referred to by Ujvaladatta in his scholium on the Uṇādisūtras, 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 sāttvikā devān yakṣarakṣāṁsi rājasāḥ |*
pretān bhūtagaṇāṁś cānye yajante tāmasā janāḥ ||

[10] *bhūtāni yānti bhūtejyā yānti madyājinopi mām |*

[11] It may be observed, that analogous to the *bhūtabali* and *yakṣabali* rites, the Gṛhyasūtras speak of a *sarpabali* rite also where *bali* is offered to *sarpas* or snakes (*nāgas*); compare *Āśv. GS.* 2, 1 and Nṛsiṁha's *Prayogapārijāta* (Nirṇayasāgara ed.) pp. 434 ff.

negligible) cited by Śaṅkara in his commentary on the Chān. Up. 6, 32 (see also Laukikanyāyāñjali, II, p. 64: *yādṛśo yakṣas tādṛśo 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 nama iti* (the commentator Bhaṭṭa-bhāskara explains *sarvabhūtānām* alternatively as *yakṣa-guhyakānām*) as the 'lord of all *bhūtas*.'

The fourteenth day of the dark fortnight of every month is known as *bhūta-caturdaśī* 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, *l.c.* 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, *l.c.* p. 156) prescribes the performance on that day of the Kṛṣṇacaturdaśī-vrata, in which the figure of a Yakṣa made of bdellium (*gugguḷa*) should be burnt, and says that in consequence of this *vrata*, the performer goes to the world of the Pināka-bearer, that is, of Śiva, the lord of *bhūtas* (*kṛṣṇapakṣe caturdaśyāṁ yakṣaṁ guggulakaṁ dahet | sa yāti paramaṁ sthānaṁ yatra devaḥ pināk adhṛk*).

It may further be mentioned that according to the Purāṇic 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 *Sūtrakṛtāṅgasūtra*, p. 674: *ṇāgaheuṁ vā bhūyaheuṁ vā jakkhaheuṁ 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 Bṛhad. 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 puṇyaṁ 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 niśvasitam etad yad ṛgvedo yajurvedaḥ . . . .* ; 2, 4, 12: *idaṁ mahad bhūtam anantam apāraṁ vijñānaghana eva*) and as *mahad yakṣam* in two other sentences occurring in 5, 4, 1 (*sa yo haitan mahad yakṣaṁ prathamajaṁ veda satyaṁ brahmeti*; *evam etan mahad yakṣaṁ prathamajaṁ veda satyaṁ brahmeti*). In the same way, to the epithet *yakṣasya adhyakṣam* used of Agni Vāiśvānara in RV. 10, 88, 13 corresponds the epithet *bhūtasya adhyakṣāḥ* used in AV. 1, 31, 1 of the four *āśāpālāḥ* 'lords of the quarters' (of whom Agni is one); compare also *bhūtásya . . . . pátir éka āsīt* in RV. 10, 121, 1. Similarly, Śat. Br. 11, 2, 3, 5 : *mahad dhaiva yakṣaṁ bhavati* corresponds to Āśv. GS. 3, 9, 6 : (*snātako vai*) *mahad bhūtaṁ bhavati*: and the words *yakṣa* and *bhūta* are used parallelly in TB. 3, 11, 1, 1 : *tvayīdam antaḥ | viśvaṁ yakṣaṁ viśvaṁ bhūtaṁ viśvaṁ subhūtam.*

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 *mahābhūtam.* 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

TB. 3,11,1, as 'die Wesen' and the word *yakṣabhṛt* in RV. 1, 190, 4, as 'die Wesen tragend, erhaltend.' The commentator Bhaṭṭabhāskara, too, has, on the other hand, as we have seen above, explained the word *bhūta* in TA. 1, 31, 123 as *yakṣaguhyaka*.[13]

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 *bhāva* and *prabhāva* 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*.

Bṛhad. Up. 5, 4: *tad vai tad etad eva tad āsa satyam eva sa yo haitan mahad yakṣaṁ prathamajaṁ veda satyaṁ brahmeti jayatīmāṁl lokān jita in nv asāv asad ya evam etan mahad yakṣaṁ prathamajaṁ veda satyaṁ brahmeti satyaṁ 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 *bhūtám*, dem es in der Bedeutung nahe steht, wiederzugeben."

first-born being, Brahman, is verily the Real? For Brahman is verily the Real." The epithet 'first-born,' *prathamaja*, seems here to be used in the sense of 'first existing'; compare Bṛhad. Up. 1, 4, 10: *brahma vā idam agra āsīt.* Compare also TA. 10, 1, 4: *prajāpatiḥ prathamajā ṛtásyātmánātmānam abhí sám babhūva.*

Kenopaniṣad, 3, 2: *tad dhaiṣāṁ vijajñau tebhyo ha prādurbabhūva tan na vyajānanta kim idaṁ 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 (*tṛṇa*) 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]: *tasmiṁn idaṁ sarvam antaḥ | tad yad asmiṁn idaṁ sarvam antas tasmād antar-yakṣam | antar-yakṣaṁ ha vai nāmaitat | tad antarikṣam iti parokṣam ācakṣate* ||

"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 āsīt svayambhv ekam eva tad aikṣata mahad vai yakṣaṁ tad ekam evāsmi hantāhaṁ mad eva manmātraṁ dvitīyaṁ devaṁ nirmimā iti .... tasya .... lalāṭe sneho yad ārdryam ajāyata tenānandat tam abravīd mahad vai yakṣaṁ suvedam avidāmahīti* ||[14]

[14] So corrected by Whitney in his Grammar, § 848, instead of the *avidamāha 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[15] said: 'We have verily easily got the great being.'" *mahad yakṣam*, the great being referred to here, is water, *āpaḥ*, which at first appears as *sneha 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 āpaḥ sṛṣṭvā anvaikṣata*). Regarding the creation of Water first by the Brahman, compare Manu, 1, 8: *apa eva sasarjādau tāsu vīryam avāsṛjat*; Śākuntala, 1, 1 which refers to Water as *yā sṛṣṭiḥ sraṣṭur ādyā*; Ait. Up. 1, 1 f.: *sa īkṣata lokān nu srjā iti sa imān lokān asṛjatāmbho marīcīr maram āpaḥ*; Śat. Br. 6, 1, 3, 1: *prajāpatir vā idam agra āsīd eka eva | so'kāmayata bahu syām prajāyeyeti so' śrāmyat sa tapo'tapyata tasmāc chrāntāt tepānād āpo'sṛjyanta*; compare also Kaṭhopaniṣad, 2, 1, 6: *yaḥ pūrvaṁ tapaso jātam adbhyaḥ pūrvam ajāyata* which also says impliedly that *tapas* and *āpaḥ* were first-born beings.

TB. 3, 12, 3, 1: *prathamajáṁ devám̐ havíṣā vidhema*
svayambhú bráhma paramáṁ tápo yát |
sá evá putráḥ sá pitā́ sá mātā́
tápo ha yakṣám prathamám sám̐ 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 Kaṭhopaniṣad, 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 abravīt* instead of *tam abravīt* as printed in the Calcutta edition.

regarded as the first thing created by Brahman. Compare Sāyaṇa's commentary on this verse: *yoyam tapobhimānī devaḥ sa prathamajaḥ | tathā copaniṣadi sṛṣṭi-prakaraṇe prathamajatvam āmnāyate | sokāmayata bahu syāṁ prajāyeyeti sa tapotapyata*; compare also AV. 11, 8, 6: *tápo ha jajñe kármaṇas tát té jyeṣṭhám úpāsata* 'Tapas was born from action; that did they worship as the eldest.'

TB. 3, 11, 1, 1: *tváyīdám antáḥ | víśvaṁ yakṣáṁ víśvaṁ bhūtáṁ víśvañ subhūtám.*

"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, *iṣṭakāḥ*, 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 *viśvaṁ yakṣam* and *viśvaṁ bhūtam* mean almost the same thing; compare also TA. 10, 16, 1: *viśvaṁ bhūtaṁ bhuvanaṁ citram*, which corresponds exactly to *viśvaṁ yakṣam viśvaṁ bhūtaṁ viśvañ subhūtam* here.

AV. 8, 9, 8: *yáṁ prácyutām ánu yajñáḥ pracyávanta*
upatíṣṭhanta upatíṣṭhamānām |
yásyā vraté prasavé yakṣám éjati
sá virấḍ ṛṣayaḥ paramé vyòman ||

"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 *pracyutām* and *pracyavanta* in the first pāda, one expects *pratiṣṭhamānāṁ* 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 *upatiṣṭhamānām* and *upatiṣṭhanta* that are found there. It is not therefore improbable that these latter words are here used in the sense of *pratiṣṭhamānām* and *pratiṣṭhanta*. Compare Praśnopaniṣad, 2, 4: *tasminn utkrāmaty athetare sarva evotkrāmante tasmiṁś ca pratiṣṭhamāne sarva eva pratiṣṭhante tad yathā makṣikā madhukara-rājānam utkrāmantaṁ sarva evotkrāmante tasmiṁś ca pratiṣṭhamāne sarva eva prātiṣṭhante* '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 *sarve* in the Upaniṣad passage *sarva evotkrāmante . . . . sarva 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: *kó nú gaúḥ ká ekaṛṣíḥ*
kím u dhā́ma kā́ āśíṣaḥ |
yakṣám pṛthivyā́m ekavṛ́d
ekartúḥ katamó nú sáḥ ||25||

éko gaúr éka ekarṣír
ékaṁ dhâmaikadhâśiṣaḥ !
yakṣáṁ pṛthivyâm ekavṛ́d
ekartúr nâti 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, (*l.c.* p. 129) to Brahman itself, to the Virāj that is spoken of in the opening verses of this hymn. The Brahman is *ekarṣi*, the sole seer, because from it come forth as its breath, the Ṛgveda, Yajurveda, Sāmaveda, etc.; see Bṛhad. Up. 2, 4, 10: *asya mahato bhūtasya niśvasitam etad yad ṛgvedo yajurvedaḥ sāmavedo 'tharvāṅgirasa itihāsaḥ purāṇaṁ vidyā upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāny asyaivaitāni sarvāṇi niśvasitāni.* The Brahman is *ekavṛt*, one-fold, because it is one and changeless; compare Bh. Gītā, 12, 3: *sarvatragam acintyaṁ ca kūṭastham acalam dhruvam*[16] " The imperishable Brahman that is all-pervading, unthinkable, unchanging, immutable, eternal "; it is the *dhāma* or abode (of all); compare *ibid.* 11, 38: *vettāsi vedyaṁ ca paraṁ ca dhāma* ' Thou art the knower, and the known; (thou art) the supreme abode '; *ibid.* 10, 12: *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān* ' Thou art the supreme Brahman, the supreme abode, the highest purifier '; Gauḍapāda-kārikā, 4, 100: *durdarśam atigam-*

[16] And also perhaps because in it all the gods and other things become one; compare AV. 13, 4, 13: *etê asmin devâ ekavṛ́to bhavanti* " In him all these gods become one " said of the Supreme Being, called Savitṛ in this hymn.

bhīram ajam sāmyaṁ viśāradam | buddhvā padam anānātvaṁ namaskurmo yathābalam; and Maitryupanishad, 6, 38: *tataḥ śuddhaḥ sattvāntarastham acalam amṛtam acyutaṁ dhruvaṁ viṣṇu-saṁjñitaṁ sarvāparaṁ dhāma satyakāma-sarvajñatvasaṁyuktam . . . . . paśyati.* In the Brahman are all *āśiṣaḥ* or desires; compare Ch. Up. 8, 1, 5: *etat satyaṁ brahmapuram asmin kāmāḥ samāhitāḥ* 'In this citadel, namely Brahman (so Śaṅkara explains the word *brahmapuram*), are placed all desires'; Maitryupaniṣad, 6, 30: *atra hi sarve kāmāḥ samāhitāḥ* 'Here (in the Brahman) are all desires placed'; Ait. Up. 5, 2: *saṅkalpaḥ kratur asuḥ kāmo vaśa iti sarvāṇy evaitāni prajñānasya nāmadheyāni bhavanti . . . . prajñānaṁ brahma* '*saṅkalpa, kratu, asu, kāma, vaśa*—all these are names of only *prajñāna . . . . prajñāna* is Brahman.' The Brahman is *ekartu*, one-seasoned, because perhaps there is no succession of days and nights in Brahmaloka, or to the Brahman there is but only one long unending day, and hence only one 'season'; compare Ch. Up. 8, 4, 1: *naitaṁ setum ahorātre taratiḥ . . . . etaṁ setuṁ tīrtvāpi naktam ahar evābhiniṣpadyate sakṛd-vibhāto hy evaiṣa brahmalokaḥ* "This bridge is not crossed by day and night; having crossed this bridge, even night becomes day; in this Brahmaloka it is always day"; *ibid.*, 3, 11, 3: *na ha vā asmā udeti na nimlocati sakṛd divā hāsmai bhavati ya etām evaṁ brahmopaniṣadaṁ 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 Gauḍapāda-kārikā, 3, 35: *tad eva nirbhayaṁ brahma . . . . ajam anidram asvapnam . . . . sakṛdvibhātaṁ sarvajñam* "That is the fearless Brahman . . . . unborn, sleepless, dreamless . . . . all-knowing, to which it is always day"; and Muktikopaniṣad, 2, 73: *sakṛd-vibhātaṁ tv ajam ekam akṣaram | alepakaṁ sarvagataṁ yad advayaṁ tad eva cāhaṁ sakalaṁ vimukta 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 *nāti 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.

ekadhāśiṣaḥ 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: *aṣṭā́cakrā návadvārā*
devā́nāṁ pū́r ayodhyā́ |
tásyāṁ hiraṇyáyaḥ kóśaḥ
svargó jyótiṣā́vṛtaḥ ||31||
tásmin hiraṇyáye kóśe
tryáre triprátiṣṭhite |
tásmin yád yakṣám ātmanvát
tád vai brahmavído viduḥ ||32||
prabhrā́jamānāṁ háriṇīṁ
yáśasā saṁpárīvṛtām |
púraṁ hiraṇyáyīṁ brahmā́
viveśāparājitā́m ||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 TA. 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 *dhātavaḥ* or 'elements' of the body—*tvac* (skin), *asṛj* (blood), *medas* (fat), *asthin* (bone), *majjan* (marrow), *śukra* (semen), *māṁsa* (flesh), and *ojas*. The sheath of gold within it is the heart which is the abode of the *ātman*: compare TA. 10, 11, 2: *padmakośá-pratīkāśaṁ hṛdáyaṁ cāpyadhómukham | ádho niṣṭyā́ vitastyānte nābhyā́m upari tiṣṭhati || jvālamālā́kulaṁ bhāti viśvásyāyatanáṁ mahat . . . . tásmin sarváṁ prátiṣṭhitam . . . . tásya mádhye mahā́n agniḥ . . . . tásya mádhye váhniśikhā . . . . tásyāḥ śikhāyā́ madhye parámātmā vyavásthitaḥ | sá bráhmā sá háriḥ séndraḥ sókṣaraḥ paramáḥ svarā́ṭ ||* " 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 Brahmā, he Hari (Viṣṇu), he Indra, he the imperishable supreme lord." Compare also Yogatattvopaniṣad, 1, 9: *hṛdi sthāne sthitaṁ padmaṁ tac ca padmam adhomukham*; Dhyānabindūpaniṣad, 12: *ūrdhvanāḷam adhomukham | kadalīpuṣpasaṁkāśaṁ sarvadevamayāmbujam*; Ch. Up. 8, 1, 1: *asmin brahmapure daharaṁ puṇḍarīkaṁ 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 [17] we read that the *ākāśa* of the heart contains everything, heaven, earth, *agni*, *vāyu*, etc.

[17] *eṣo 'ntar-hṛdaya ākāśaḥ | ubhe asmin dyāvāpṛthivī antar eva samāhite | ubhāv agniś ca vāyuś ca sūryācandramasāv ubhau ||*

The word *tryara* may therefore perhaps refer to the three worlds and all other similar triplicities as being contained in the heart; compare Yogatattvopaniṣad, 1, 6: *trayo lokās trayo vedās trayaḥ sandhyās trayaḥ surāḥ | trayognayo guṇās trīṇi sthitāḥ sarve trayākṣare.* The *trayākṣara* or *praṇava* is thus said to contain within itself the three worlds, the three Vedas, the three *sandhyās*, etc.; and as the heart is, like the *praṇava*, a seat, *adhiṣṭhāna*, of the Supreme, these triplicities may all be regarded as being contained in the heart and as forming the *arāḥ* or spokes thereof referred to by the epithet *tryara.*

The epithet *tripratiṣṭhita* refers perhaps to the three states of the heart spoken of in Yogatattvopaniṣad, 1, 1: *akāre śocitaṁ padmam ukāreṇaiva bhidyate | makāre labhate nādam ardhamatrā tu niścalā* 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 Māṇḍūkyopaniṣad, Gauḍapāda-kārikā, and elsewhere) to be the pādas or feet of the *praṇava* 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 praṇava 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 Brahmaloka where the Brahman dwells (compare Bṛhad. Up. 4, 4, 8: *dhīrā apiyanti brahmavidaḥ svargaṁ lokam* and Śaṅkara's comment: *svargaloka-śabdas triviṣṭapa-vācy api sann iha prakaraṇān mokṣābhidhāyakaḥ*; Ch. 8, 3, 2-3: *imāḥ*

prajā ahar-ahar gacchantya etaṁ brahmalokaṁ na vindanti . . . . tasmād dhṛdayam ahar-ahar vā evaṁvit svaragaṁ lokam 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: *tasyāṅ hiraṇmayaḥ kośaḥ | svargo loko jyotiṣā vṛtaḥ.*

With regard to the word *aṣṭācakrā*, it has been observed by M. Boyer (*l.c.* p. 436) that Sāyaṇa 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,[18] 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 Sāyaṇa 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 Sāyaṇa 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 *aṣṭācakrā* 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, *jaṅgamo durgaḥ* or *cariṣṇūḥ pūḥ*. Such a mobile fort is, besides the 'firm' forts, *dṛḍhāḥ puraḥ*, that are frequently mentioned, known to the RV which refers to one in 8, 1, 28: *tváṁ púraṁ cariṣṇvàṁ vadhaíḥ śuṣṇásya śáṁ piṇak* "Thou (O Indra), didst shatter with thy

[18] There is no commentary of Sāyaṇa on AV. 10, 2, 31-33 or in fact on any passage of the tenth *Kāṇḍa* of the AV.

weapons the mobile fort of Śuṣṇa." Such forts are occasionally mentioned in later books also; compare Bhāgavata, 10, 76, 6f.—

devāsura-manuṣyāṇāṁ gandharvoraga-rakṣasām |
abhedyaṁ kāmagaṁ vavre sa yānaṁ Vṛṣṇi-bhīṣaṇam ||
tatheti Giriśādiṣṭo Mayaḥ para-puraṁjayaḥ |
puraṁ nirmāya Sālvāya prādāt Saubham ayasmayam || ;

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

vastum icchāma nagaraṁ kartuṁ kāmagamaṁ śubham |
sarvakāma-samṛddhārtham avadhyaṁ deva-dānavaiḥ ||13||
yakṣa-rakṣoraga-gaṇair nānā-jātibhir eva ca |
na kṛtyābhir na śastraiś ca na śāpair brahma-vedinām ||
vadhyeta tripuraṁ deva prayaccheḥ prapitāmaha ||14||

. . . . . .

te tu labdha-varāḥ prītāḥ saṁpradhārya parasparam |
puratraya-visṛṣṭyarthaṁ Mayaṁ vavrur mahārathāḥ ||19||
tato Mayaḥ svatapasā cakre dhīmān purāṇi ca |
trīṇi kāñcanam ekaṁ vai raupyaṁ kārṣṇāyasaṁ tathā ||20||

. . . . . .

ekaikaṁ yojanaśataṁ vistṛtaṁ tāvad āyatam |
dṛḍhaṁ cāṭṭālaka-yutaṁ bṛhat-prākāra-toraṇam ||22||

. . . . . .

prāsādair vividhaiś cāpi dvāraiś caivopaśobhitam ||23|| ;

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

nivartamānena mayā mahad dṛṣṭaṁ tatoparam |
puraṁ kāmagamaṁ divyaṁ pāvakārka-sama-prabham ||1||
ratnadrumamayaiś citrair bhāsvaraiś ca patatribhiḥ |
paulomaiḥ kālakeyaiś ca nitya-hṛṣṭair adhiṣṭhitam ||2||
gopurāṭṭālakopetaṁ catur-dvāraṁ durāsadam |
sarva-ratnamayaṁ divyam adbhutopama-darśanam ||3||

. . . . . .

durdharṣam amarair api |
maharṣi-yakṣa-gandharva-pannagāsurarākṣasaiḥ ||10||
sarvakāmaguṇopetaṁ vīta-śokam anāmayam |
brahmaṇo bhavanāc chreṣṭham . . . .

From the descriptions given of the Tripura and of the *pura* of the Paulomas and Kālakeyas (this was named Hiraṇyapura), 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 (*deva*), Dānavas, Yakṣas, etc. The fort named Hiraṇyapura was, in addition, 'as bright as Agni (fire) and Sūrya (sun)' and 'better than the abode of Brahman'; and these descriptions recall the expressions *devānām ayodhyā pūḥ*[19] (in v. 31), *aparājitā pūḥ* (in v. 33), *hiraṇyayaḥ, jyotiṣā vṛtaḥ, svargaḥ, prabhrājamāna, yaśasā saṁparīvṛta* in the above verses as also the expressions *aṣṭācakrā* and *navadvārā*. All these traits and especially the one about Hiraṇyapura being better than the abode of Brahman seem to me to point particularly to the description of the *brahmapura* and the *kośa* therein that is brilliant, *prabhrājamāna*, yellow, *hariṇī*, surrounded with glory, *yaśasā saṁparīvṛta*, and golden, *hiraṇyayī*, 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 *cakra* in *aṣṭācakrā* signifies circumvallations and at the same time mobility also. Compare Kaṭhopaniṣad 1, 3, 3: *ātmānaṁ rathinaṁ viddhi śarīraṁ ratham eva ca | buddhiṁ tu sārathiṁ viddhi manaḥ pragraham 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 (*l.c.* p. 438) that the wording of verses 31 and 33 is such that they can not but both refer to the same thing. The expression *aparājitā pūḥ*

[19] This has been explained by Bhāskararāya, in the course of his commentary on the Lalitā-sahasranāma, s. v. *yoni-nilayā* (in v. 217) as *devānām apy ayodhyā asādhyā durlabhā pūḥ nagarī . . . . | īśvarāvāsarūpā Ayodhyā-nagarī tu martyānām ayodhyā | iyaṁ tu devānām apīty arthaḥ |*

in v. 33 therefore must denote the same thing as the expression *ayodhyā pūḥ* 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 *prabhrājamānā*, *hariṇī*, *yaśasā saṁparīvṛtā* and *hiraṇyayī* 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 *hiraṇyaya* are quite in place; the epithets *tryara* 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 pūḥ*, mentioned in v. 31 as having eight circumvallations and nine gates is not the same as the *aparājitā pūḥ* mentioned in v. 33. The fortress spoken of in the former verse is the body that is elsewhere also referred to as *pūḥ* or *pura* (compare Bh. Gītā, 5, 13: *navadvāre pure dehī naiva kurvan na kārayan*; Śvet. Up. 3, 18: *puraḥ puruṣa āviśad iti | sa vā ayaṁ puruṣaḥ sarvāsu pūrṣu puriśayaḥ*; TA. 10, 10, 3; *yat puṇḍarīkaṁ puramadhya-saṁstham*; Ch. Up. 8, 1, 1 *yad idam asmin brahmapure daharam puṇḍarīkam veśma*, etc.), while the fortress mentioned in v. 33 is the heart that is also some-

times referred to as *pura* or *brahmapura*, compare Muṇḍakopaniṣad, 2, 2, 7 : *divye brahmapure hy eṣa vyomny ātmā pratiṣṭhitaḥ* (Roth in the PW. s. v. explains *brahmapura* as 'heart') ; Ātmabodhopaniṣad, 1 : *yad idaṁ brahmapuraṁ puṇḍarīkaṁ tasmāt taḍid-ābha-mātram*; Nārāyaṇopaniṣad, 5 : *tad idaṁ puraṁ puṇḍarīkam*. This is shown by the epithet *hiraṇyaya* that is common to the *kośa* of vv. 31, 32 and the *pūḥ* of v. 33, as also by the parallelism of the expression *jyotiṣā vṛta* in v. 31 with *yaśasā saṁparīvṛta* 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 *hiraṇyaya* 'golden' in Muṇḍakopaniṣad 2, 2, 8. The epithets *prabhrājamāna*, *harita*, *yaśasā saṁparivṛta*, and *hiraṇyaya* 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 Āraṇyaka (1, 27, 3) are explained by the writers on Sākta Tantrism—*e.g.*, by Lakṣmīdhara in his commentary on v. 11 of the *Saundaryalaharī* or *Ānanda-laharī*, by Bhāskararāya in his commentary on the *Latitāsahasranāma* and also in his commentary, named *Setubandha*, on the *Vāmakeśvara-tantra* of *Nityāṣoḍa-śikārṇava*—as referring to the Śrī-cakra. As the Śrī-cakra is, as is well-known, a symbol of the human body (see on this point the *Bhāvanopaniṣad*, *Tantrarāja-tantra* edited by A. Avalon and the *Vāmakeśvaratantra* 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 [20] 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 *mahābhūtam pūjanīyam*: *tathā cātharvaṇāḥ Śaunaka-śākhīyā āmananti| aṣṭācakrā navadvārā devānāṁ pūr ayodhyā | tasyāṁ hiraṇyayaḥ kośaḥ svargo jyotiṣā vṛtaḥ | tasmin hiraṇyaye kośe tryare tripratiṣṭhite | tasmin yad yakṣam ātmanvat tad vai brahma | taittirīya-śākhāyāṁ prathamāntam iti viśeṣaḥ| trailokyamohanādi-sarvasiddhipradānta-cakrāṣṭaka-yuktaṁ nava-yoni-ghaṭitam anyeṣām asādhyaṁ devatāvāsa-bhūtaṁ Śrī-cakra-nagaraṁ yat tatrāpy uttamaḥ kośo jyotir-mayaḥ svarga-tulyas trikoṇa-nāmako 'sti | tasmin koṇe tridhā pratiṣṭhitaṁ tri-samaṣṭi-svarūpaṁ bindu-cakram asti|tasmin bindu-cakre svātmanīva yad yakṣaṁ mahābhūtaṁ pūjanīyaṁ tad brahmaiveti vāsanām ajñā* (sic) *jānanti.* Substantially the same explanation[21] of these two verses is given by him in his *Lalitāsahasranāmabhāṣya* (p. 179 of the Nirṇayasāgara ed.); but *yakṣa* is here explained as *pūjyam* 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 Brahman dwells, is a quite possible one; and I have also said that the explanation of Bhāskararāya and other Tāntriks that makes them refer to the Śrī-cakra, is not a far-fetched one. I have further given an explanation of these verses above on the line followed by Sāyaṇa, 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 *ātmanvad yakṣam*(=*ātmanvad 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 *Śrī-cakra* is written, of its divisions and of its worship. These can be learnt from the *Vāmakeśvara-tantra* and the *Tantrarāja-tantra* in detail, and then it will become evident that the Tāntrik explanation of the various epithets found in these verses is superior to that of Sāyaṇa 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 ekaḥ*; Maitryupaniṣad, 7, 7: *yaś cāyaṁ hṛdaye yaś cāsā āditye sa eṣa ekaḥ*; 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 Tāntrik 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: *ādityo brahmety ādeśaḥ* and TA. 2, 2, 2: *asāv ādityo 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: *puṇḍárīkaṁ návadvāraṁ*
tribhír guṇébhir ā́vṛtam |
tásmin yád yakṣám ātmanvát
tád vaí brahmavído 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 *satya* (truth), *yaśas* (glory) and *śrīḥ* (beauty) which are said in AV. 12, 5, 2: *satyénā́vṛtā śriyā́ prā́vṛtā yáśasā párīvṛtā* to be the envelopes of the Brāhmaṇa's cow, *brahmagavī*; compare the epithet *jyotiṣā vṛtaḥ* of the *kośa* mentioned in AV. 10, 2, 31 and the epithet *yaśasā saṁparīvṛta* used (in v. 33 of the same hymn) of the *aparājitā pūḥ* which, as I have said above, refers to the heart. Geldner explains the expression

tribhir guṇebhir āvṛtam as 'enveloped by the three *guṇas* (*i.e.*, *sattva*, *rajas* and *tamas*).'

AV. 10, 7, 38: *mahád yakṣám bhúvanasya mádhye*
tápasi krāntám salilásya pṛṣṭhé |
tásmiñ chrayante yá u ké ca devā́
vṛkṣásya skándhaḥ paríta iva śā́khāḥ ||

"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 Cūlikopaniṣad (v. 11), is another name of Brahman. The 'great being in the centre of the world,' referred to here, is therefore the Brahman; and the word *krāntam* in the second pāda refers to the 'passing' or transformation of Brahman 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 Brahman or were first born of Brahman. This verse, however, speaks instead of 'creation' or 'birth' (*utpatti* of the later Naiyāyikas; compare the preceding verse but one, *yáḥ śrámāt tápaso jātó lokā́n sárvān samānaśé | tásmai jyeṣṭhā́ya bráhmaṇe námaḥ* referring apparently to water) from Brahman, of the 'passing' or transformation (*pariṇāma* of the Sāṅkhya system,) of Brahman into *tapas* and Water; and it is very remarkable that the *pariṇāma* doctrine of the Sāṅkhyas should be thus met with in the AV. With regard to the gods resting in the Brahman, compare RV. 1, 164, 39: *ṛcó akṣáre paramé vyòman yásmin devā́ ádhi víśve niṣedúḥ*; Kaṭhopaniṣad, 2, 1, 9: *taṁ devāḥ sarve 'rpitāḥ*: Kauṣītaki Up. 2, 9: *sa tad bhavati yatraite devāḥ*. The word *pṛṣṭhe* has no particular significance here; the expression *salilasya pṛṣṭhe* is simply equivalent to *salile*.

AV. 10, 8, 15: *dūré pūrṇéna vasati dūrá ūnéna hīyate |*
mahā́d yakṣám bhúvanasya mádhye
tásmai balíṁ rāṣṭrabhṛ́to bharanti ||

" 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 sthānaṁ saṁpūrṇam anyat* (the author of the *Ratnaprabhā* calls this a *śruti*) cited by Śaṅkara in the Brahmasūtra-bhāṣya in the course of his introduction to the *Ānandamayādhikaraṇa* along with Bṛhad. Up , 3, 8, 8 : *asthūlam anaṇv ahrasvam adīrgham* " It is not big, not small, not short, not long." *rāṣṭrabhṛtaḥ* 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 : *yé devā́ rāṣṭrabhṛ́to 'bhíto yánti súryam* " The kingdom-ruling gods who go round the sun " ; and *ibid.* 10, 7, 39 | *yasmai hástābhyāṁ pā́dābhyāṁ vācā́ śrótreṇa cákṣuṣā* : *yásmai devā́ḥ sádā balíṁ prayácchanti* " 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 Praśnopaniṣad, 2, 1—2 : *bhagavan katy eva devāḥ prajāṁ vidhārayante katara etat prakāśayante kaḥ punar eṣāṁ variṣṭha iti . . . . ākāśo ha vā eṣa devo vāyur agnir āpaḥ pṛthivī vāṅ manaś cakṣuḥ śrotraṁ 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 *prāṇas*. Compare the story related in Bṛhad. Up. 6, 1 about the dispute that arose amongst the *prāṇas* 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 kuruteti tatheti*) : compare also

Kauṣitaki Up. 2, 1 : *tasmai vā etasmai prāṇāya brahmaṇa etāḥ sarvā devatā ayācamānāya baliṁ haranti* and Praśnopaniṣad, 2, 7.

VS. 34, 2 : *yéna kármāṇy apáso manīṣíṇo*
yajñé kṛṇvánti vidátheṣu dhīráḥ |
yád apūrváṁ yakṣáṁ antáḥ prajāñāṁ
tán me mánaḥ śivásaṁkalpam 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 śivasaṁkalpa-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 *jyótiṣāṁ jóytiḥ* in v. 1, *hṛt-prátiṣṭham* in v. 6, and the description *yát prajñānam utá céto dhṛtíś ca yáj jyótir antár amṛtaṁ prajāsu* in v. 3, and *yásminn ṛcaḥ sāma yájūṁṣi yásmin prátiṣṭhitā rathanābhāv ivārāḥ | yásmiṁś cittáṁ sárvam ótaṁ prajānām* 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 brahmāpūrvam anaparam anantaram abāhyam.* Compare also Ait. Ār., 5, 1, 1 : *mana ivāpūrvaṁ vāyur iva ślokabhūr bhūyāsam* " May I be ever new like *manas* (mind) the origin of *śloka* (sound; fame; Sāyaṇa, however, explains as *saṅgha*) like Vāyu," and Sāyaṇa's comment thereon : *uttarottaram abhivṛddhikāṅkṣayā prayatamānaṁ sat tat-tat-phala-prāptyā nūtanaṁ rūpaṁ pratipadyate.*

RV. 1, 190, 4 : *asyá ślóko divíyate pṛthivyáṁ*
átyo ná yaṁsad yakṣabhṛ́d vícetāḥ |
mṛgáṇāṁ ná hetáyo yánti cemā́
bṛ́haspáter áhimāyāṁ abhí dyún ||

" 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 Bṛhaspati go forth, like missiles on beasts, on the enemies who are as crafty as Ahi." *yakṣabhṛ́t*= the supporter of the universe, as Roth has correctly explained. It is the equivalent of the word *bhūtabhṛt* which is also used in the same sense; compare Bh. Gītā, 9, 5: *bhūtabhṛn na ca bhūtastho mamātmā bhūtabhāvanaḥ*, 'supporting the universe but not in it'; and Mahābhārata, 13, 254, 16 (*Viṣṇu-sahasranāma*): *bhūtakṛd bhūtabhṛd bhāvaḥ*. I follow Geldner in supplying *ślokam* in the second pāda as object of the verb *yaṁsat*, and in understanding *abhí dyún* (ought we not rather to read *abhídyūn* as one word?) as 'attackers' or 'enemies'. After *imāḥ* in the third pāda, we have to understand *vācaḥ*, *giraḥ* or other similar word meaning 'words; chants', which Bṛhaspati 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 Raghuvaṁśa verse (1, 61) cited there, addressed by King Dilīpa to his purohita: *tava mantrakṛto mantrair dūrāt praśamitāribhiḥ| pratyādiśyanta iva me dṛṣṭa-lakṣya-bhidaḥ śarāḥ* " 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: *vaiśvānaráṁ kaváyo yajñíyāso*
'gníṁ devā́ ajanayann ajuryám |
nákṣatraṁ pratnám áminac cariṣṇú
yakṣásyā́dhyakṣaṁ taviṣáṁ bṛhántam ||

" 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: *vaiśvānarásya sumataú syāma rấjā hí kam bhúvanānām abhiśríḥ | itó jātó víśvam idám ví caṣṭe vaiśvānaró yatate súryeṇa* "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 *nákṣatram áminac cariṣṇú* 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 mahad dhaiva yakṣaṁ 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 yatraitāni yakṣāṇi dṛśyante tad yathaitan markaṭaḥ śvāpado vāyasaḥ 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 *markaṭaḥ* and *vāyasaḥ* denote evil beings having that form; compare RV. 7, 104, 18: *rakṣásaḥ sáṁ pinaṣṭana | váyo yé bhūtvî patáyanti naktábhiḥ* "Crush the demons who fly about at nights after having become (*i.e.*, in the form of) birds." In other words, the word *rūpam* that forms the last element of the compound *puruṣarūpam*,

connects itself with each of the foregoing words *markaṭaḥ*, *śvāpadaḥ* and *vāyasaḥ* forming the compounds *markaṭa-rūpam*, *śvāpadarūpam* and *vāyasarūpam* (which together with *puruṣarūpam* are in apposition with, and qualify, the word *yakṣāṇi*). Now according to later grammatical usage the words *markaṭa*, *śvāpada*, *vāyasa* and *puruṣa* should be all joined together in a dvandva-compound and such compound be further joined with *rūpa*. forming a ṣaṣṭhī-tatpuruṣa, in order that the word *rūpa* may be connected with all these words—*dvandvānte śrūyamāṇaṁ padaṁ pratyekam abhisambadhyate*. It is interesting to note that here *rūpa* connects itself with the words *markaṭa*, 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 markaṭaḥ śvāpado vāyaso yadīdaṁ rāṣṭraṁ jātavedaḥ paṭāti puruṣa-rakṣasam iṣiraṁ yat paṭāti | dviṣantam ete anuyantu sarve parāñco yantu nivartamānāḥ*. Here too the word *rakṣasam* that stands at the end of the compound *puruṣa-rakṣasam* has to be construed with *markaṭaḥ*, *śvāpadaḥ* and *vāyasaḥ* also used in the first pāda.

Instead of *puruṣarūpam* (*yakṣam*), the word *puruṣa-rakṣasam* is used in this latter mantra indicating that *puruṣarūpaṁ 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: *túbhyam āraṇyā́ḥ paśávo mṛgā́ váne hitā́*
haṁsā́ḥ suparṇā́ḥ śakunā́ váyāṁsi |
táva yakṣám paśupate apsv àntás
túbhyaṁ kṣaranti divyā́ ā́po vṛdhé ||

"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 impellest 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: *yásya vraté váruṇo yásya sū́ryaḥ | yásyéndrasya síndhavaḥ sáścati vratám* ('in whose control is Varuṇa and the sun; whose, Indra's, ordinance is followed by the rivers'); *ibid.* 2, 28, 4: *ṛtáṁ síndhavo váruṇasya yanti | ná śrāmyanti ná ví mucanty eté* ('the rivers follow the ordinances of Varuṇa; they flow without tiring, without ceasing.'); AV. 13, 3, 2: *yásmād vā́tā ṛtuthā́ pávante yásmāt samudrā́ ádhi vikṣáranti* ('on account of whom the winds blow in season and the oceans flow'). Compare also Bṛhad. Up, 3, 7, 2 ff., *yaḥ pṛthivyā̃m tiṣṭhan, pṛthivīm antaro yamayati . . yo 'psu tiṣṭhan . . apām antaro yamayati . . yaḥ sarveṣu bhūteṣu tiṣṭhan . . sarvāṇi bhūtāny antaro yamayati*: Kaṭhopaniṣad, 2, 6, 3: *bhayād asyāgnis tapati bhayāt tapati sūryaḥ.*

RV. 5, 70, 4: *mā́ kásyādbhutakratū*
yakṣáṁ bhujemā tanū́bhiḥ |
mā́ śéṣasā mā́ tánasā ||

"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 *yakṣaṁ bhujema* here is equivalent to the expression *dakṣaṁ bhujema* in 4, 3, 13 which will be explained below.

RV. 7, 88, 6: *yá āpír nítyo varuṇa priyáḥ sán*
tvā́m ā́gāṁsi kṛṇávat sákhā te |
mā́ ta énasvanto yakṣin bhujema
yandhí ṣmā víprah stuvaté várūtham ||

"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 *eno 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 *yá āpír nityaḥ . . . tvắm ắgāṁsi kṛṇávat* 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 *yaḥ*, etc., in the first two pādas and in *stuvate* (fourth pāda) is not improper.

RV. 7, 61, 5: *ámūrā víśvā vṛṣaṇāv imắ vāṁ*
ná yắsu citráṁ dádṛśe ná yakṣám |
drúhaḥ sacante ánṛtā jánānāṁ
ná vāṁ niṇyắny acíte abhūvan ||

"O ye wise and strong (*sc.* 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 Padapāṭha reads the words *amūrā* and *viśvā* as duals and apparently construes them with the dual *vṛṣaṇau* referring to Mitra and Varuṇa, a view that is accepted by Geldner, but from which M. Boyer dissents. I believe that the Padapāṭha 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

imāḥ, after which, I follow Sāyaṇa in supplying the word *stutayaḥ* (*giraḥ*). 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-gāmbhīrya* or *bhāva-gāmbhīrya* in them; we pray that you will nevertheless take them to your heart and like them."

citra here does not signify *āścarya* 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-śāstra*) and means *artha-citra* (*arthālaṅkāra*) and *śabdacitra* (*śabdālaṅkāra*). It is an often-expressed sentiment of later books that a *kāvya*, *stuti* or other composition in words should, in order to be acceptable, contain alaṅkāras and yield a good meaning; compare, for instance, Subhāṣitaratnabhāṇḍāgāra, 5th edition, *Kāvyaprasaṁsā*, verses 17 and 21, in praise of *alaṅkāra* and vv. 22, 24 in praise of *artha*, and the expression *bhāvālaṅkaraṇocitāgamavatī* in v. 44; compare also v. 51 in *ibid.*, p. 35: *arthān kecid upāsate kṛpaṇavat kecit tv alaṅkurvate veśyāvat khalu dhātuvādina ivodbadhnanti kecid rasān | arthālaṅkṛti-sadrasa-dravamucāṁ vācāṁ praśastispṛśāṁ kartāraḥ kavayo bhavanti katicit puṇyair agaṇyair iha.* 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 Kumārasaṁbhava, 2, 3: *atha sarvasya dhātāraṁ tc sarve sarvatomukham | vāgīśaṁ vāgbhir arthyābhiḥ praṇipatyopatasthire*; Raghuvaṁśa, 4, 6: *stutyaṁ stutibhir arthyābhir upatasthe Sarasvatī*; Nīlakaṇṭhavijayacampū, 4, 16: *iti stutibhir arthyābhir dhyāyato niścalaṁ Śivam | aspandeṣv asya gātreṣu paspande dakṣiṇo bhujaḥ. arthyā vāk* means, as Mallinātha 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 śabdārthau 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 tad asya Rāmasya cakāra kīrtimān . . . . yaśaskaraṁ kāvyam udāradhīr muniḥ*; and Kādambarī, v. 9 of introduction: *haranti kaṁ nojjvala-dīpa-kopamair navaiḥ 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 Sāyaṇa; I feel however very doubtful whether either of these is the correct explanation.

RV. 4, 3, 13: *mā́ kásya yakṣám sádam íd dhuró gā*
mā́ veśásya praminató mā́péḥ |
mā́ bhrā́tur agne ánṛjor ṛṇáṁ ver
mā́ sákhyur dákṣaṁ ripór 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 *yakṣa* is derived from the root *yaj* is justified by the parallelism of the words *yakṣa* and *yajña* in AV. 8, 9, 8. Sāyaṇa is therefore right in explaining *yakṣa* 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. Gītā, 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 ná yé marútaḥ sváñco*
yakṣadṛśo ná śubháyanta máryāḥ |
té harmyeṣṭhāḥ śíśavo ná śubhrā́
vatsā́so ná prakrīḷínaḥ payodhā́ḥ ||

"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". Sāyaṇa explains *yakṣa* here as *utsava*, festival. Now, *yakṣa*, 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.:

Bṛhaspatisavaṁ nāma samārebhe kratūttamam ||3||
tasmin brahmarṣayaḥ sarve devarṣi-pitṛ-devatāḥ |
āsan kṛta-svastyayanās tatpatnyaś ca sabhartṛkāḥ ||4||
tad upaśrutya nabhasi khecarāṇāṁ prajalpatām |
Satī dākṣāyaṇī devī pitur yajña-mahotsavam ||5||
vrajantīḥ sarvato digbhya upadeva-varastriyaḥ |
vimānayānāḥ sapreṣṭhā niṣka-kaṇṭhīḥ suvāsasaḥ ||6||
dṛṣṭvā sva-nilayābhyāśe lolākṣīr mṛṣṭa-kuṇḍalāḥ |
patiṁ Bhūtapatiṁ devam autsukyād abhy-abhāṣata ||7||

Saty uvāca:

prajāpates te śvaśurasya sāmprataṁ
niryāpito yajña-mahotsavaḥ kila ||8*ab*||
paśya prayāntīr abhavānya-yoṣito
'pyalaṅkṛtāḥ kāntasakhā varūthaśaḥ ||12*ab*||

"(Dakṣa) began the sacrifice known as *Bṛhaspatisava* to which went in well-being all the Brahmarṣis, the Devarṣis, pitṛs and devas, and also their wives with their husbands. Satīdevī, 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, Kiṁpuruṣas, 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: *tataḥ sa Kururājasya*
sarva-karma-samṛddhimān |
yajñaḥ prītikaro rājan
saṁbabhau vipulotsavaḥ ||

"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 dhīmataḥ |
taṁ mahotsava-saṁkāśaṁ hṛṣṭa-puṣṭa-janākulam |
kathayanti sma puruṣā nānā-deśa-nivāsinaḥ ||

"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 Yudhiṣṭhira 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, Kṣatriyas, etc., on days of Indramaha, Yakṣamaha and similar other utsavas. See also the description of the city and people on the occasion of *kaumudī-mahotsva* 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.

śubhrāḥ, radiant, in pāda 3, means, as is indicated by the context, 'clean, speckless, spotless'; and *payodhāḥ vatsāḥ* means 'young calves'.

Gobhila-gṛhyasūtra, 3, 4, 28: *ācāryaṁ saparīṣatkam abhyetyācāryapariṣadam īkṣate yakṣam iva cakṣuṣaḥ priyo vo bhūyāsam iti* ||

"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 *cakṣuṣaḥ* with *priya*. Oldenberg has, however, contended (*RV. Noten*, II,

p. 45) that this is not right and that such construction would be proper only if the text had read *yakṣam iva cakṣuṣo vaḥ priyo bhūyāsam*. 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, *yakṣa*='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 Śat. 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 *yakṣa* does not mean 'pupil of the eye' but 'sacrifice' (or perhaps *utsava*) here, it makes in effect no difference whether *cakṣuṣaḥ* 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: *kṛtám no yajñám vidátheṣu cārúṁ kṛtáṁ bráhmāṇi sūríṣu prāśastā́* 'Make our sacrifice handsome (or beloved) amongst assemblies, make our hymns laudable amongst poets'; 10, 100, 6: *yajñáś ca bhūd vidáthe cā́rur ántamaḥ* 'May the sacrifice be handsome (or dear) and most cherished in the assembly'; and the expression *cā́rum adhvarám* 1, 19, 1 and 5, 71, 1. See also Mahābhārata, 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 *prītikara* is applied to the sacrifice.

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

lokesmin sarva-viprāś ca vaiśyāḥ śūdrā nṛpādayaḥ !
sarve mlecchāḥ sarvajanās tv ādi-madhyāntajās tathā ||44||
nānādeśa-samudbhūtair nānājātibhir āgataiḥ |
paryāpta iva lokoyaṁ Yudhiṣṭhira-niveśane ||45||

" All the Brāhmaṇas 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 :

Jambūdvīpo hi sakalo nānājanapadāyutaḥ |
rājann adṛśyataikastho rājñas tasmin mahākratau ||

' The whole of Jambūdvīpa 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 *ācāryapariṣadam* as a *dvandva* compound meaning ' the teacher and his entourage.'

AV. 11, 6, 10 : *dívaṁ brūmo nákṣatrāṇi*
bhúmiṁ yakṣáṇi párvatān |
samudrā́ nadyò veśantā́s
té no muñcantv áṁhasaḥ ||

" 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 (*l.c.* 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. *yakṣāṇi* 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 devāvāse karabha-kuñjarau*: Mahābhārata, 12, 68, 44f. *caityānāṁ sarvathā tyājyam api patrasya pātanam* ||44|| *devānām āśrayāś caityā yakṣa-rākṣasabhoginām | piśāca-pannagānāṁ ca gandharvāpsa-rasām api | raudrāṇāṁ caiva bhūtānāṁ tasmāt tān parivarjayet* and also the Mahābhārata verse given in 1, 49, Hiḍimbavadha in Bopp's *Ardschuna'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 kavír vedhā́ asi hótā pāvaka yákṣyaḥ | mandró yájiṣṭho adhvaréṣv ídyo víprebhiḥ śukra mánmabhiḥ* and has explained *yakṣya*

there as 'having a marvellous form.' As he has himself observed, however, (*l.c.*, p. 394) the expression *hótā pāvaka yákṣyaḥ* in 8, 60, 3 is parallel to *agníḥ pāvaká ídyaḥ* in 3, 27, 4, to *śúciḥ pāvaká ídyaḥ* in 7, 15, 10, and to *śúciḥ pāvaka vándyaḥ* in 2, 7, 4; and since the word *yakṣa* itself is, as has been shown above, derived from the root *yaj*, there is not the least doubt that *yakṣya* comes from *yaj* 'to worship.' I believe therefore that the verse means: "Thou, O Agni, art the wise one, the worshipper, and the adorable hotṛ, O purifier; thou art dear, the most capable in sacrificing, praised in sacrifices, O brilliant one, with hymns by priests."

The meanings of *yakṣa* 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 *yakṣa* 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 *yakṣa* masculine has the same relation to *yakṣa* 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 *yakṣa* masculine too means the same, namely, 'being (concrete), superhuman being, evil being' while *yakṣa* 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 *guhyaka* or 'follower of Kubera' is inappropriate, and where therefore the translators have in some cases felt perplexed. Thus, in *Saṁyutta Nikāya*, III, 2, 25 (and elsewhere too; see Index to the Transl. of *Saṁ. Nik.* in *SBE.*, vol. 10), Māra (who is not a *guhyaka* 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 Bodhisatta 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 *ibid.*, I, p. 386: *āhuṇeyyo yakkho uttamapuggalo atulo*) and that it is used of *devaputtas* in *Saṁ. Nik.*, I., p. 54.[22] The expression *yakkhassa suddhi* too is found used in *Saṁ. Nik.* III, 4, 25 and IV, 11, 14-15: *ettāvat' aggaṁ pi vadanti h' eke yakkhassa suddhiṁ idha paṇḍitāse* 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 śuddhi* or *bhūta-śuddhi* is somewhat ambiguous. In Tāntrik practice, the term *bhūtaśuddhi* signifies the cleansing or purification of the *bhūtas* 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 *Devī-bhāgavata*, etc.; compare also *Rāmatāpanyupaniṣad*, 5, 1: *bhūtādikaṁ śodhayed dvārapūjāṁ ca kṛtvā padmādyāsanasthaḥ prasannaḥ* "(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 Tāntrik practice that is referred to by the *Saṁ. Nik.*, the more so, as this is a preliminary act to which not much importance is attached. And I am inclined to believe that the *bhūtaśuddhi* mentioned here refers perhaps to the cleansing or purification of the *bhūta*—being or self, through the eradication of what Apastamba calls *bhūtadāhīyā doṣāḥ* 'blemishes or vices that sear, that is, destroy, the being or self,' consisting of anger, elation, covetousness, etc.; see *Āpastamba-dharmasūtra*, 1, 23, 5. By the eradication of these through yoga, says Āpastamba, 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: *doṣāṇāṁ tu nirghāto yogamūla iha jīvite | nirhṛtya bhūtadāhīyān*

kṣemaṁ gacchati paṇḍitaḥ " 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 self, the wise man attains security." Compare also *ibid.*, 1, 23, 6 : *tāny anutiṣṭhan vidhinā sārvagāmī bhavati* " He who practises these (*yogas* that eradicate the *bhūtadāhīya-doṣas*) according to rule, attains the All." A third interpretation also is possible of the term *yakkhasya suddhi*; *yakṣaśuddhi* or *bhūtaśuddhi* 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 : *āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smṛtiḥ | smṛtilambhe sarvagranthīnāṁ vipramokṣaḥ | tasmai mṛditakaṣāyāya tamasaḥ pāraṁ darśayati bhagavān Sanatkumāraḥ* " When the food becomes pure, the being (*sattva*; according to Śaṅkara, this denotes *antaḥkaraṇa* 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 (*kaṣāya*) is (thus) overcome, Lord Sanatkumāra will show (the Brahman) beyond the darkness." As the *Saṁ. 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
ábhva

The word *yakṣá* leads us to the nearly-allied word *ábhva*, 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 *mahan-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 Sāyaṇa has, in his *RV. Commentary*, been obliged to suggest other explanations for this word. He thus explains it as 'enemy' (*ābhavatīty abhvaḥ śatruḥ*) 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 *abhva* as *ati-vistṛtaṁ jagat* in 2, 33, 10, *mahad dhanam* in 5, 49, 5, *màhat karma* in 6, 4, 3, *mahat sarvaṁ vastu-jātam* in 6, 71, 5, and *mahato bhaya-hetoḥ pāpāt* in 1, 185, 2-8. Of the European exegetists, Roth explains the word as 'Unding; Ungeheur; Unheimlichkeit; ungeheure Macht, Grösse, u. s. w.; Schwüle'; 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 *ábhva* occurs will become clear to every one who reads Geldner's intepretation 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 agacchat | tat parārdhaṁ gatvaikṣata kathaṁ nv imāṁl lokān pratyaveyām iti | tad dvābhyām eva pratyavaid rūpeṇa caiva nāmnā ca | sa yasya kasya ca nāmāsti tan nāma yasyo api nāma nāsti

yad veda rūpeṇedaṁ rūpam iti tad rūpam | etāvad vā idaṁ yāvad rūpaṁ caiva nāma ca | te haite brahmaṇo mahatī abhve | sa yo haite brahmaṇo mahatī abhve veda mahad dhaivābhvaṁ bhavati | te haite brahmaṇo mahatī yakṣe | sa yo haite brahmaṇo mahatī yakṣe veda mahad dhaiva yakṣaṁ bhavati ||,

it is hard to believe, as Geldner would have us do, that *nāma* and *rūpa* are here to be understood as the two *ghore rūpe* or *Popanze* or *Phantome* of Brahman, and that he who thus knows *nāma* and *rūpa* as the two *ghore rūpe* or *Popanze* or *Phantome* of Brahman, becomes himself a *ghoraṁ rūpam* or *Popanz* or *Phantom.*

The clue to the real meaning of the word *abhva* is contained in the above-cited passage itself, in which the sentence *te haite brahmaṇo mahatī abhve | sa yo haite brahmaṇo mahatī abhve veda mahad dhaivābhvaṁ bhavati* is closely parallel to the sentence following: *te haite brahmaṇo mahatī yakṣe | sa yo haite brahmaṇo mahatī yakṣe veda mahad dhaiva yakṣaṁ bhavati* This parallelism indicates that the word *abhva* has the same value as the word *yakṣa.* Now in the article preceding on *yakṣa,* I have shown that this word has the value of *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 *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, *ex*-istences) of the Brahman; and, verily, he who knows these two great beings (*i.e.*, forms, *ex*-istences) of the Brahman becomes himself a great being."

Śata. Br. 3, 2, 1, 25-28: *so 'yaṁ yajño vācam abhidadhyau mithuny etayā syām iti | tāṁ saṁbabhūva | indro ha vā īkṣāṁcakre | mahad vā ito 'bhvaṁ janiṣyate | yajñasya ca mithunād vācaś ca | yan mā tan mā 'bhibhaved iti sa indra eva garbho bhūtvaitan mithunaṁ praviveśa | sa ha saṁvatsare jāyamāna īkṣāṁcakre | mahā-vīryā vā iyaṁ yonir yā mām adīdharata | yad vai meto mahad evābhvaṁ nānuprajāyeta yan mā tan nābhibhaved iti | tāṁ pratiparāmṛśyāveṣṭyācchinat* ||

"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: *tváṁ mahấṁ indra yó ha śúṣmair*
dyấvā jajñānáḥ pṛthivī́ áme dhāḥ |
yád dha te víśvā giráyaś cid ábhvā
bhiyấ dṛḷhấsaḥ kiráṇā naíjan ||

" 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 *víśvā* and *ábhvā*, neuter, as given in the Padapāṭha (see also Bergaigne, *op. cit.*), and not *víśvāḥ* and *ábhvāḥ* as assumed by Roth (*PW*) and Geldner (*op. cit.*). *víśvā ábhvā*=*viśvāni bhūtāni*=all beings, that is, the creation, the world, the universe ; and Bergaigne (*op. cit.*) has rightly observed that '*víśvā . . . . ábhvā* sont l'expression d'un tout dont les montagnes, *girāyaś cit*, font partie.' Compare 1, 61, 14 : *asyéd u bhiyā girāyaś ca dṛḷhā́ dyā́vā ca bhū́mā janúṣas tujete*; 4, 17, 2 : *táva tviṣó jániman rejata dyaú réjad bhū́mir bhiyásā svásya manyóḥ | ṛghāyánta subhvàḥ párvatāsa ā́rdan dhánvāni saráyanta ā́paḥ* ||

2, 33, 10 : *árhan bibharṣi sā́yakāni dhánvā́-*
rhan niṣkám yajatám viśvárūpam |
árhann idám dayase víśvam ábhvam
ná vā́ ójīyo rudra tvád 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 *ábhvam* 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: *yé* (sc. *rudrāḥ*)*bhūtā́nām ádhipatayo viśikhā́saḥ kapardínaḥ*. Compare also Śāṅkh. ŚS. 4,20,1 and Sāyaṇa's commentary, *eṣa devaḥ | eṣa iti hastena pradarśya rudro 'bhidhīyate | tat*

tasmād eva kāraṇād asya rudrasyaitat lokaprasiddhaṁ bhūtaśabdopetaṁ nāma saṁpannam | bhūtapatir iti bhūtavan nāma on AB. 3, 33, 1-2.

6, 71, 5: *úd ū ayāṅ apavaktéva bāhū*
hiraṇyáyā savitā́ suprátīkā |
divó róhāṁsy aruhat pṛthivyā́
árīramat patáyat kác cid ábhvam ||

"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." *upavaktā́*=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 Ratnapālanṛpakathānaka (Bhavanagar ed., p. 5), st. 106: *nivartayantī tumulaṁ hastam utkṣipya dūrataḥ | avocat spaṣṭa-vācaivaṁ saṁrabdhān sarva-bhūbhujaḥ;* ZDMG. 54, 529: *yogīndraḥ śanaiś-śanair dhyānaṁ muktvā hasann evam uvāca | kiṁ kasmai pradīyate | kas trāyate bhavārṇavāt | sa nara ūrdhva-bāhur evaṁ jagāda | dhanāyāhaṁ tavātithiḥ;* Bhārata-pañcadaśopodghāta, p. 26: *satyaṁ satyaṁ punaḥ satyam uddhṛtya bhujam ucyate | Bhāratān na paraṁ śāstraṁ cāsti loke mahārthadam.* So also does Savitṛ; compare 2, 38, 2: *víśvasya hí śruṣṭáye devá ūrdhváḥ prá bāhávā pṛthúpāṇiḥ sisarti | ápaś cid asya vratá á nimṛgrā ayáṁ cid vā́to ramate párijman.* "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]

[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 Sāyaṇa 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 : *árīramad átamānam cid étoḥ | ahyárṣūṇām cin ny àyāñ aviṣyám* "He (*sc.* Savitṛ) stopped even the swift-moving (wind) from moving; he checked the course of even those who were pressing forward like ahīs." Compare 2, 38, 2 explained above and also 7, 56, 19 : *imé turám marúto rāmayanti* "These Maruts bring the swift-moving one to a halt."

1, 92, 5 : *práty arcí rúśad asyā adarśi*
ví tiṣṭhate bā́dhate kṛṣṇám ábhvam |
svárum ná péśo vidátheṣv añjáñ
citrā́m divó duhitā́ bhānúm aśret ||

"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 *ábhvam* 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 anrufung der götter 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 *upavaktṛ* (that is, the *maitrāvaruṇa* or *praśāstṛ*; see Oldenberg, Religion des Veda [2], 390: Ludwig's suggestion that he is the *acchāvāka* is untenable) should raise his hands high on any occasion.

referred to by that word (see Bergaigne, *op. cit*). Compare 7, 77, 1 : *ákar jyótir bâdhamānā támāṁsi*, " She (*sc.* Uṣas) made light after dispelling darkness " ; 7, 78, 2 : *uṣâ yāti jyótiṣā bâdhamānā víśvā támāṁsi duritâpa devî* " The goddess Uṣas goes, dispelling with her light all darkness and evil " ; 7, 80, 2 : *gūḍhví támo jyótiṣoṣâ abodhi* " She (*sc.* Uṣas) 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 *añján* as standing for *añjantī* and translate it as above. The top of the sacrificial post that is touched and illuminated by the bright ray, *citró bhānúḥ*, of the Dawn appears as if adorned with ornaments; and hence, Uṣas is said to adorn the post, as it were, with a jewel. Compare 1, 92, 1: *etâ u tyâ uṣásaḥ ketúm akrata pûrve árdhe rájaso bhānúm añjate* ; 7, 79, 2 : *vy àñjate divó ánteṣv aktún víśo ná yuktâ uṣáso yatante* ; 7, 78, 1 : *práti ketávaḥ prathamâ adṛśrann ūrdhvâ asyā añjáyo ví śrayante* ; 1, 113, 14 : *vy àñjíbhir divá âtāsv adyaut*, where Uṣas is said to ' adorn ' with her rays or where her rays themselves are called ornaments, and also 3, 8, 9 : *śukrâ vásānāḥ sváravo na âguḥ* " The sacrificial posts bearing bright ornaments have come to us ", where the ornaments of sacrificial posts are referred to.

4, 51, 9 : *tâ ín nv èvá samanâ sámānīr*
ámītavarṇā uṣásaś caranti |
gûhantīr ábhvam ásitaṁ rúśadbhiḥ
śukrâs tanûbhiḥ śúcayo rucānâḥ ||

" 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 : *âd asya té dhvasáyanto vṛtherate*
kṛṣṇám ábhvaṁ máhi várpaḥ kárikrataḥ |
yát sīṁ mahîm avánim prâbhí mármṛśad
abhiśvasán stanáyann éti nânadat ||

"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." *dhvasáyantaḥ* in the first pāda does not mean 'sparkling' as Oldenberg (SBE. 46, 141) understands; nor is the expression *kṛṣṇám ábhvam* the object (Oldenberg, *l.c.*, Geldner, *op. cit.*, p. 121) of *kárikrataḥ* in addition to *máhi várpaḥ*. As the passage *rátho ha vāṁ bhúri várpaḥ kárikrat* ('your chariot that has put on much splendour') in 3, 58, 9 shows, *várpaḥ* alone is the object of *kárikrataḥ* in the above verse, and not *kṛṣṇám ábhvam* also. This latter is the object of *dhvasáyantaḥ*, 'destroying, pulverising,' which is derived from the root *dhvas*, *dhvaṁs* 'to destroy, to pulverise.'

AV. 4, 17, 5 (=7, 23, 1): *daúṣvapnyaṁ daúrjīvityaṁ*
rákṣo abhvàṁ arāyyàḥ |
durṇāmnīḥ sárvā durvâcas
tâ asmán nāśayāmasi |

"Evil-dreaming, evil-living, demon, evil being, hags, all the ill-named, ill-voiced,—these we make disappear from us.

AV. 13, 6, 4: *sá evá mṛtyúḥ sò 'mṛtaṁ*
sò 'bhvàṁ sá rákṣaḥ |

"He verily (is) death, he immortality, he the evil being, he the demon."

RV. 1, 39, 8: *yuṣméṣito maruto mártyeṣita*
â yó no ábhva íṣate |
ví táṁ yuyota śávasā vy ójasā
ví yuṣmâkābhir ūtíbhiḥ ||

"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." *ūti*, protection, denotes here really the deeds of prowess done by the Maruts in order to protect; compare 1, 129, 5: *ní ṣú namātimatiṁ káyasya cit téjiṣṭhābhir aráṇibhir nótibhir ugrâbhir ugrotíbhiḥ* "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 Sāyaṇa, 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 : *ámyak sā́ ta indra ṛṣṭír asmé*
sánemy ábhvaṁ maruto junanti |
agníś cid dhí ṣmātasé śuśukvā́n
ā́po ná dvīpáṁ dádhati práyāṁsi ||

"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 *śuśukvā́n* and to carry food. According to Geldner (*RV. Ueber.*, p. 222), who refers to the occurrence of the phrase *dadhati prayāṁsi* 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; *śuśukvā́n* stands really for *śuśukvā́ṁsaḥ* 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 *ṛṣṭí* spoken of in connection with Indra. He is therefore inclined to connect this word *ṛṣṭí* with *vṛṣṭí* in 1, 52, 5 ; 14 (cf. *vṛṣabhá* and *ṛṣabhá*) and *ṛṣvá*, 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: *agnír ná śúṣkaṁ vánam indra hetí rákṣo ní 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 ; *Nighaṇṭu*, 3, 13 ; and Geldner's translation, cited above, of this stanza.

Regarding *ṛṣṭí*, 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 *ṛj* (*ṛñj*) from which it is derived means ' to let loose, to throw ' so that *ṛṣṭí* denotes primarily that which is thrown. It is thus a synonym of *hetí* (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 : *ā́ várṣiṣṭhayā na iṣā́ váyo ná paptatā sumāyā́ḥ* ; 1, 166, 1 : *nítyaṁ ná sūnúṁ mádhu bíbhrata úpa krīḷanti krīḷā́ḥ* ; 5,55, 1 : *marúto bhrā́jad-ṛṣṭayo bṛhád váyo dadhire rukmá-vakṣasaḥ* ; and 7, 58, 3 : *bṛhád váyo maghávadbhyo dadhāta*, in which the Maruts are represented as bringing food to their worshippers.

1, 185, 2 : *bhū́riṁ dvé ácarantī cárantaṁ*
padvántaṁ gárbham apádī dadhāte |
nítyaṁ ná sūnúṁ pitróra upásthe
dyā́vā rákṣataṁ pṛthivī́ 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 yé vásubhya ívad ā́ námo dúr*
yé mitré váruṇe sūktá-vācaḥ |
ávaitv ábhvaṁ kṛṇutā́ várīyo
divás-pṛthivyór ávasā mádema ||

"Who offered such adoration to the bright ones, who speak hymns of praise to Mitra and Varuṇa—(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 *kṛṇutā́ várīyaḥ* has the same sense as *varívaḥ kṛṇota* (see Grassmann, s.v. *varivaḥ*).

1, 24, 6: *nahí te kṣatrám ná sáho ná manyúm*
váyaś canāmī patáyanta āpúḥ |
némā́ ā́po animiṣā́m cárantīr
ná yé vā́tasya praminánty ábhvam ||

"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, *ábhvam*, 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: *ásūta pṛ́śnir mahaté ráṇāya*
tveṣā́m ayā́sām marútām ánīkam |
té sapsárāso 'janayantā́bhvam
ā́d it svadhā́m iṣirā́m páry apaśyan ||

"Pṛśni 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. *sapsárāsaḥ*=alike in form; see *Ved. St.*, 3, 197, and *svadhā*= *sudhā*, the food of the gods; see pp. 41 f. above.

2, 4, 5 : *ā́ yán me ábhvaṁ vanádaḥ pánantośigbhyo nā́mimīta várṇam* |
sá citréṇa cikite rā́ṁsu bhā́sā́
jujurvā́ñ yó múhur ā́ yúvā bhū́t ||

The import of the first two pādas of this stanza is not clear. *vanádaḥ* 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 Uśijs. 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 Uśij " in his *RV. Uebersetzung*. In *Ved. St.*, 3, 120, on the other hand, he regarded the word *vanád* as being formed, (like *bhasád*, and *śarád*) from the root *van* with the suffix *ad* and denoting ' wish, prayer ' ; and he translated the distich as, " Als meine Gebete seine Schreckensgestalt abfeilschten, da veränderte er seine Farbe wie für die Uśij." I am inclined to agree with Geldner's former opinion and look upon *vanád* as being derived from the root *van* ' to wish, to long for ' with the suffix *ad*. *vanádaḥ* therefore means ' longing, eager,' and denotes, I conceive, the ' eager,' *i.e.*, swift-moving flames of Agni ; compare 6, 66, 10 : *tŕṣu-cyávaso juhvò nā́gnéḥ* ' 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 Uśijs 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 : *ádha smāsya panayanti bhā́so vṛ́thā yā́t tákṣad anuyā́ti*

pṛthvîm, '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 *vandinaḥ*, *māgadhāḥ* or *sūtāḥ* that are mentioned in later literature as accompanying kings and sounding their praises; compare 9, 10, 3: *rā́jāno ná práśastibhiḥ sómāso góbhir ajyate*; 9, 65, 6: *rā́jā medhā́bhir īyate*. In 1, 87, 3: *svayáṁ mahitvám panayanta dhū́tayaḥ*, on the other hand, it is said of the Maruts that they themselves proclaimed their greatness, that is, that they were their own bards.

amimīta in pāda b is derived, as pointed out by Geldner in *Ved. St.*, 3, 119, from the root *mi*, *mī* and not from *mā*. The expression *várṇam amimīta* is synonymous with the expression *várpaḥ kárikrat* 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: *rūpā́ minán tádapā éka īyate* and 5, 42, 13: *rūpā́ minānó ákṛṇod idáṁ naḥ*. With regard to *múhuḥ*, see Pischel, *Ved. St.*, 3, 186 ff.

6, 4, 3: *dyā́vo ná yásya panáyanty ábhvaṁ*
bhā́sāṁsi vaste sū́ryo ná śukráḥ |
ví yá inóty ajáraḥ pāvakó
'śnasya cic chiśnathat pū́rvyā́ṇi ||

"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 Aśna 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 *dyāvaḥ* 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 pāda as 'des gewalt die himmel gleichsam bewundern,' which is sufficiently close to the translation given by me above; compare 1, 15, 8: *táva dyaúr indra paúṁsyaṁ pṛthivī́ vardhati śrávaḥ*, 'The sky, O Indra, magnifies thy valour and the earth thy renown.' I believe however that the passage yields better sense if the word *dyā́vaḥ* is taken as genitive singular and the pāda interpreted as 'of whom they praise the greatness as of Dyaus.' The greatness of Dyaus is referred to in 4, 21, 1: *dyaúr ná kṣatráṁ abhíbhūti púṣyāt* 'May he (sc. Indra) flourish, like Dyaus, in might surpassing those of others'; KS. 7, 13: *dyaur mahnāsi 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 *asuraḥ*, 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 *ábhva* occurs. It will be noted that, like the word *yakṣá*, 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 *yakṣaḥ* (see p. 194), the word *ábhvaḥ* too denotes 'being (concrete); a class of superhuman beings; evil being', while *ábhva* neuter has, like *yakṣá* neuter, these as well as the other meanings mentioned on p. 199 above.

§ 11

admasád

This word, about whose explanation there has been much dispute, is enumerated in 4, 1, amongst difficult words, by the *Nighaṇṭu*; and Yāska, in his commentary

on this section, has explained the word as *admasad admānnaṁ bhavaty admasādinīti vā 'nnasāninīti vā*, that is, as Durga explains, *gṛhādhikāre niyuktā anna-sādhikā strī*. This explanation is adopted, in his commentary on RV. 1, 124, 4, by Sāyaṇa who explains the word as *adyata ity adma annam| tasya pākāya gṛhe sīdatīti admasat pācikā yoṣit*, but who gives in addition another explanation of the word—*yad vā admeti gṛha-nāma | varūtham admeti tan-nāmasu pāṭhāt | tatra sīdatīty admasaj jananī*. In the other verses, however, where this word occurs (6, 30, 3; 7, 83, 7; 8, 44, 29) he gives the derivation *admani sīdatīty admasad* and takes the word as a masculine, interpreting *adma* as *haviḥ* in 7, 83, 7 and 8, 44, 29 and also in 6, 4, 4, where the nearly-allied word *admasádvā* is used. In 8, 43, 19, he interprets *adma-sádyāya* as *annasya bhajanāya*.

Like Sāyaṇa, Roth too in the PW understands the word as equivalent to *annasad* or 'one who sits down to food'; he howeves 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 *makṣikā* 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 *Vedaforschung* 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 *admasád* occurs in but four passages; and I find it difficult to believe with Sāyaṇa 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: *samídhā 'gním duvasyata ghṛtaír bodhayatātithim | āsmin havyā juhotana* seems to suggest that, in the time of the Ṛgveda, it was the host that awakened the guest in order to feed him.

Likewise, Yāska's explanation, too, of the word as 'one who sits down to or in food (*annasad*)', is without doubt wrong. The *Nighaṇṭu* mentions in 2, 7 as synonyms of *anna* the following twenty-eight words, namely, *ándhaḥ*, *vā́jaḥ*, *páyaḥ*, *práyaḥ*, *pṛkṣáḥ*, *pitúḥ*, *váyaḥ*, *sínam*, *ávaḥ*, *kṣú*, *dhāsíḥ*, *irā*, *iḷā*, *iṣam*, *úrk*, *rásaḥ*, *svadhā́*, *arkáḥ*, *kṣádma*, *némaḥ*, *sasám*, *ṇámaḥ*, *ā́yuḥ*, *sūnṛ́tā*, *bráhma*, *várcaḥ*, *kīlā́lam* and *yáśaḥ*, of which all are found in the RV with the exception of *némaḥ*. 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 *ánna* and *havís* 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 *bhojanāya upaviśati* or its equivalents, and not *anne* or *annāya upaviśati* and its equivalents (compare for instance Śaṅkara's commentary on Ch. Up. 3, 3, 5: Śaunakaṁ Kāpeyaṁ Kapi-gotram Abhipratāriṇaṁ ca *nāmataḥ* Kakṣasenasyāpatyaṁ Kākṣaseniṁ *bhojanāyopaviṣṭau* pariviṣyamāṇau sūpakārair brahmacārī brahmavic chauṇḍo bibhikṣe bhikṣitavān). And in the RV itself, a poet in a similar situation has said, (7, 57, 2) *ā́ vītáye sadata pipriyāṇā́ḥ*. Similarly, the idea of *Tischgenossenschaft* is expressed in Sanskrit not by *admasadya* or its equivalents but by the word *sahabhojana* or its equivalents.

In thus becomes evident that neither the explanation of Yāska nor those of the above-mentioned exegetists, based on it, are correct and that the meaning of the word *admasád* 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: *admasán ná sasató bodháyantī* that the awakening of others is a characteristic of the *admasádaḥ*; and it is similarly made clear by 6, 30, 3c: *ní párvatā admasádo ná seduḥ* that sitting down is another characteristic of the *admasádaḥ*. 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 passages[1] 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: (*vāyo*) *prá bodhayā púramdhiṁ jārá á sasatīṁ iva*; 7, 67, 1: (*stómaḥ*) *yó vāṁ dūtó ná dhiṣṇyāv ájīgaḥ*; 7, 73, 3: *śruṣṭīvéva prêṣito vām abodhi práti stómair járamāṇo vásiṣṭhaḥ* which contain similes in which the *sāmānya-dharma* is the awakening of others. As these are too few in nnmber, 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 *admásad*.

The passages containing similes with 'sitting' as *sāmānya-dharma*[2], in addition to 6, 30, 3: *ní párvatā admasádo ná scduḥ*, are:

9, 38, 4: *śyenó ná vikṣú sīdati*;
8, 21, 5: *sīdantas te váyo yathā*;
9, 57, 3: *śyenó ná vā́ṁsu ṣīdati*;
8, 65, 9: *śvásity apsú haṁsó ná sīdan*;
1, 85, 7: *váyo ná sīdann ádhi barhíṣi priyé*;
9, 61, 21: *sīdañc chyenó ná yónim ā́*;
9, 92, 6: *sīdan mṛgó ná mahiṣó váneṣu*;
9, 96, 23: *sīdan váneṣu śakunó ná pátvā*;
9, 62, 4: *śyenó ná yónim āsadat*;
9, 86, 35: *śyenó ná vā́ṁsu kalāśeṣu sīdasi*;
9, 72, 5: *vér ná druṣác camvòr ā́ sadad dhárih*;
10, 43, 4: *váyo ná vṛkṣā́ṁ supalāśā́m ā́ sadan*;
1, 168, 3: *sómāso . . . hṛtsú pītā́so duváso nā́sate*;
9, 82, 1: *śyenó ná yóniṁ ghṛtávantam āsádam*;
9, 71, 6: *śyenó ná yóniṁ sádanaṁ dhiyā́ kṛtám hiraṇyáyam āsádam*;
10, 115, 3: *tā́ṁ vo víṁ ná druṣádam*;
6, 3, 5: *vér ná druṣádvā raghupátmajaṁhāḥ*;
1, 104, 1: *tám ā́ ní ṣīda svāné nā́rvā*;
9, 7, 5: *víśo rā́jeva sīdati*;
9, 64, 29: *sīdanto vanúṣo yathā*;
9, 92, 2: *sīdan hóteva sádane camū́ṣu*;
7, 30, 3: *ny àgníḥ sīdad ásuro ná hótā*;
4, 35, 8: *śyenā́ ivéd ádhi divi niṣedá*;
10, 43, 2: *rā́jeva dasma ní ṣadódhi barhíṣi*; and
7, 32, 2: *mádhau ná mákṣa ā́sate*;

and the *upamānas* used in such similes are accordingly *śyenáḥ, váyaḥ, sómaḥ, mákṣaḥ, árvā, mṛgó mahiṣáḥ,*

[2] In 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.

śakunáḥ, *haṁsáḥ*, *rājā*, *hótā* and also *admasád*. The words used as subjects of the verb *jāgṛ* 'to awaken' are *uṣáḥ*, *sómaḥ*, *agníḥ* and *dūtáḥ*, and of the verb *budh* (caus.) to awaken' are *śvā́*, *jārā́ḥ*, *jāriṇī ?*, *agníḥ*, *índraḥ*, *uṣáḥ*, *śruṣṭīvā́*, *jaritā́*, *yajña-hotā*,[3] and also *admasád*.

It will be seen from the above that, excluding the *admasád*, 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 *jaritṛ* and *yajña-hotṛ* in 10, 42, 2: *prá bodhaya jaritar jārám índram* and 8, 9, 17: *prá bodhayoṣo aśvinā prá devi sūnṛte mahi | prá yajñahotar ānuṣák prá mádāya śrávo bṛhát*. And it follows hence that the word *admasád* denotes in all probability the *hotṛ* or the priest who chants the prayers addressed to the gods.[4]

This conclusion is confirmed by 7, 83, 7: *satyā́ nṛṇā́m admasádām úpastutiḥ* from which we learn that *admasadana* is an attribute of human beings and 8, 43, 19: *agníṁ dhībhír manīṣíṇo médhirāso vipaścítaḥ | admasádyāya hinvire* 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 *hotṛtva*. For, as

[3] The *jaritṛ* 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*, *adhvaryu* and *ṛtvijaḥ* respectively) are addressed to the priest and that we have to understand *jaritṛ* or similar word as the subject. In 7, 44, 2 too, the subject *vayā́m* 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 *upamānas* 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.*, *agníḥ*, *índraḥ*, *marútaḥ*, etc.) refer to divinities or to quasi-divinities (*venáḥ*, *gnā́ḥ*, *apsarásaḥ*, *pitáraḥ*, *spáśaḥ*). Since it is clear from 7, 83, 7: *satyā́ nṛṇā́m admasádām*

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' (*ṛtvij*, *vipra*) 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 *úpastuti* too in 7, 83, 7c 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*, *stuti*, *stoma*, etc. And this fact too indicates that the expression *admasádo náraḥ* in the above pāda signifies priests that praise, that it is a synonym of *hótāraḥ* or *jaritāraḥ*.

The above-mentioned considerations thus place it beyond doubt that *admasád* means *hótṛ* 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 *admasád*, and why does it denote the *hótṛ*?" The clue to the answer of this question is contained in Sāyaṇa's

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úpastutiḥ that *admasád* denotes human beings, we have to pass over all such words as also over all the words that denote inanimate things (*párvatāḥ*, *mayúkhāḥ*, *gávyūtiḥ*, *cakrám*, *rájaḥ*) or birds, insects and beasts (*syenáḥ*, *váyaḥ*, *haṁsáḥ*, *śakunáḥ*, *sakúniḥ*, *gávaḥ*, *mṛgó mahiṣáḥ*, *makṣáḥ*) and also *admasád* whose meaning we are investigating, and include in our comparison such words only as refer to human beings. These are—*naráḥ*, *manuṣyàḥ*, *kanyà*, *dásyuḥ*, *ṛṣayaḥ*, *rájā*, *vīráḥ*; and *hótā*, *pótā*, *brahmá*, *stotáraḥ*, *sūráyaḥ*, *brahmakṛtaḥ*, *sákhāyaḥ*. The last-mentioned four or five words are synonyms of *hotṛ*.

hotṛ, 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 gṛha-nāma | varūtham admeti tan-nāmasu pāṭhāt | tatra sīdatīty admasaj jananī* cited on p. 212 above. The reference here is presumably to *Nighaṇṭu* 3, 4, which enumerates twenty-two synonyms of *gṛha*; but, curiously enough, the word *varūtha* only is found amongst these twenty-two names and not *adman* which is mentioned by Sāyaṇa.[5] 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 *gṛha*.

admasád therefore means literally 'one who sits in the house', and through *rūḍhi*, it denotes the *hotṛ* who sits, and sings, in his 'abode'. This abode or seat is called by the name of *sádma* (this is one of the twenty-two *gṛha-nāmāni* enumerated in *Nighaṇṭu* 3, 4) in 1, 73, 1: *(agniḥ) hóteva sádma vidható ví tārīt*; 1, 73, 3: *nákṣad dhótā pári sádma mítā yán*; 7, 18, 22: *hóteva sádma páry emi rébhan*; 9, 92 6: *pári sádmeva paśumánti hótā*; 9, 97, 1: *páry eti rébhan mitéva sádma paśumánti hótā*; and by the name of *sádana* in 9, 92, 2: *sídan hóteva sádane camū́ṣu*. It is also called *hotṛṣadana* in 2, 9, 1: *ní hótā hotṛṣádane vídānas tveṣó dīdivā́ñ asadat sudákṣaḥ*.

The *hotṛ* and his 'abode'[6] were, as is natural, very familiar to the RV poets; and he was, in their minds, so

[5] All the editions of the *Nighaṇṭu* mention as the twenty-second word of this section the word *ajma*, of the use of which in the sense of *gṛha* not one instance has so far been met with. It is not therefore improbable that the original text of the *Nighaṇṭu* read *adma* and not *ajma* in 3, 4. It is in any case very likely that the text which was known to Sāyaṇa included the word *adma* in 3, 4 amongst *gṛha-nāmāni*.

For the rest, it is my belief that *adman* is mentioned in some of the Sanskrit lexicons as having the meaning *gṛha*, 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 *hotṛ-ṣadana* or *hotṛ-dhiṣṇya* (*hotṛ-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 *admasad* became an appellative of the *hotṛ* 'who sits in the abode.'

In any case, there is no doubt that *admasád* 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 adarśi śundhyúvo ná vákṣo*
nodhā́ ivāvír akṛta priyā́ṇi |
admasán ná sasató bodháyanti
śaśvattamā́gāt púnar eyúṣīṇām ||

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: *śúcir vāṁ stómo bhuraṇāv ajīgaḥ*; 7, 67, 1: *yó* (sc. *stomaḥ*) *vāṁ dūtó ná dhiṣṇyāv ájīgaḥ*; 7, 73, 3: *śruṣṭīvéva préṣito vāṁ abodhi práti stómair járamāṇo vásiṣṭhaḥ* 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: *úṣo . . . yán mā́nuṣān yakṣyámāṇāṁ ájīgaḥ*; 6, 65, 1: *kṣitír ucchántī mā́nuṣīr ajīgaḥ* and the passages referred to by Grassmann s.v. *budh* (*bodhayantī*).

6, 30, 3: *adyā́ cin nú cit tád ápo nadīnāṁ*
yád ābhyo árado gātúm indra |
ní párvatā admasádo ná sedus
tváyā dṛḷhā́ni sukrato rájāṁsi ||

"Even now and in the time to come, O Indra, (endures) the work (that thou didst in respect) of the

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of which the *hotṛ-dhiṣṇya* formed part. See *Śrautapadārtha-nirvacana* (2nd ed.), p. 27 (no. 219), p. 247 (no. 181), and p. 243 (no. 175); Caland-Henry, *L'Agniṣṭoma*, 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". *nū cit*=in the time to come; see Geldner, *Glossar* (s.v.). Yāska (*Nirukta*, 4, 17), and following him, Sāyaṇa, however interpret it as *purā*. The words 'at thy behest' have to be understood here; compare Sāyaṇa: *tvad-ājñayā parvatā girayo niṣeduḥ*. The *tertium comparationis* in pāda c is, according to Sāyaṇa, and Geldner (*Ved.*, *St*, 2, 179), *naiścalyena upaveśanam*. But the simile *sídan hóteva* occurs in 9, 92, 2: *áccha nṛcákṣā asarat pavítre nā́ma dádhānaḥ kavír asya yónau | sídan hóteva sádane camū́ṣū́pem agmann ṛ́ṣayaḥ saptá víprāḥ* which says that the Soma juice settled in the bowls like the *hotṛ* in his abode. Now, the Soma juice setting 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: *pári sádmeva paśumā́nti hótā rā́jā ná satyáḥ sámitīr iyānáḥ | sómaḥ punānáḥ kaláśā̃ ayāsīt sídan mṛgó ná mahiṣó váneṣu* and 9, 97, 1: *sutáḥ pavítram páry eti rébhan mitéva sádma paśumā́nti hótā*. Compare also 1, 180, 9: *prá syandrā yātho mánuṣo ná hótā* "O ye swift ones (*sc.* Aśvins), you go (as swiftly) as the human *hotṛ*, *i.e.*, as the *hotṛ* priest," and 1, 73, 1: *hóteva sádma vidható ví tārīt* "(Agni) went to the worshippers (as swiftly) as the *hotṛ* does to his abode" where too the *sāmānya-dharma* is swift-going.

The simile *admasádo ná seduḥ* in pāda c of the above verse is but a paraphrase of the simile *sídan hóteva*; 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: *ní párvataḥ sādy*

áprayucchan "The mountain, taking heed, sat (at thy behest); that is, the mountain, heeded thy behest and sat"; and 2, 11, 7: *áraṁsta párvataś cit sariṣyán*, "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: *dáśa rājānaḥ sámitā áyajyavaḥ*
sudā́sam indrāvaruṇā́ ná yuyudhuḥ |
satyā́ nṛṇā́m admasádām úpastutir
devā́ eṣām abhavan deváhūtiṣu ||

"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: *dhíro hy ásy admasád*
vípro ná jāgṛvíḥ sádā |
agne dīdáyasi dyávi ||

"Thou, O Agni, art a wise hotṛ, watchful always like a priest. Thou shinest in the heavens." The expression *dhíraḥ admasád* is equivalent to *hótā kavíkratuḥ* (1, 1, 5), *hótā vidúṣṭaraḥ* (1, 105, 13-14), *vípro hótā* (1, 14, 9) and other similar expressions. The epithet *jāgṛví* is frequently applied to Agni; see Grassmann, s.v., and the *víprāḥ* or priests are described as *jāgṛvā́ṁsaḥ* in 1, 22, 21 and 3, 10, 9.

It is possible to construe the words *vípro ná* 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 *yaugika* and

rūḍhi meanings here and denotes the '*hotṛ* who sits in the abode.' Regarding the simile, compare 10, 78, 1 : *víprāso ná mánmabhiḥ svādhyàḥ* " like priests with hymns, singing songs"; compare also 7, 30, 3 : *ny àgníḥ sīdad ásuro ná hótā huvānó átra subhágāya devân*[7] " The mighty Agni sat (in the abode) like the *hotṛ*, calling the gods here for good fortune."

6, 4, 4 : *vadmā́ hí sūno ásy admasádvā*
cakré agnír januṣā́jmānnam |
sá tvám na ūrjasana úrjaṁ dhā
rā́jeva jer avṛ́ké kṣeṣy antáḥ ||

" 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 sahasaḥ*; compare 6, 13, 6 : *vadmā́ sūno sahaso no víhāyāḥ* and Oldenberg, ZDMG, 55, 291. Pāda b is somewhat obscure; Roth (ZDMG, 48, 679), regards *janúṣā* in *januṣā́jmānnam* as standing for *janúṣām*, while Grassmann is inclined to substitute *ájman* for *ájma*. 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 *ánnam* as depending on *ájma* (*annaṁ prati ajma*) and translate it as above. Compare 4, 7, 10 : *sadyó jātásya dádṛśānam ójo yád asya vā́to anuvā́ti śocíḥ | vṛṇákti tigmā́m ataséṣu jihvā́ṁ sthirā́ cid*

[7] The 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 *huvāna* 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 : *hotāraṁ hvātāram*) seems to be right in deriving the word from *hu* 'to call,' and Aurṇavābha wrong in deriving it from *hu* 'to offer oblations.'

ánnā dayate ví jámbhaiḥ "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 : *agníṁ dhībhír manīṣíṇo*
médhirāso vipaścítaḥ |
admasádyāya hinvire ||

"The wise, intelligent and inspired priests urged Agni with hymns (*i.e.*, prayers) to become hotṛ." Compare 3, 29, 8 : *sída hotaḥ svá u loké cikitvắn*; 1, 76, 2 : *éhy agna ihá hótā ní ṣīda*; and 2, 36, 4 : *úśan hotar ní ṣadā yóniṣu triṣú* 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

nireká

This word occurs in eight passages of the RV and in no independent passage elsewhere. It is not mentioned in the *Nighaṇṭu*, and since, moreover, it does not occur in any of the passages cited in the *Nirukta*, Yāska and Durga have had no occasion of explaining it. Sāyaṇa derives the word from *ni+ric* 'to empty' or *nir+i* 'to go' (comm. on 8,96,3 : *ni-pūrvād ricyater vā niḥ-purvād eter veti saṁdehād anavagrahaḥ*) and explains it differently as *nairdhanya*, *durgati* or *dāridrya* (1, 51, 14 ; 7, 18, 23 ; 7, 90, 3), *dāna* (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 | tadrahitaṁ karma nirekaṁ tādṛśe sarvasādhanasaṁpūrṇe karmaṇi* in his commentary on TB. 2, 8, 1, 1 (=RV. 7, 90, 3). Uvaṭa and Mahīdhara, on the other hand, in their commentaries on the same verse (VS. 27, 24=RV. 7, 90, 3) interpret the

word as *janair ākīrṇa-pradeśe* and *nirgataḥ rekaḥ recanaṁ rekaḥ śūnyatā yasmāt tādṛśe bahu-janākīrṇa-sthāne* respectively.

Roth, too, in the PW, derives the word from *ni+ric* and explains *nirekam* (acc.) as 'etwa bleibender Besitz; Eigenthum' and *nireke* (loc.) as '(eigenthümlich) 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 einnehmend, 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 *prareká* Hinausreichen, Ueberschiessen ist *nireká* m. E. wörtlich etwa Hineinreichen d. h. das Stehen in engsten Zusammenhang mit Jemand, Zugehören zum intimsten Besitz Jemandes; vgl. *nítya*".

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: *índro aśrāyi sudhyò nireké* and 7, 90, 3: *ádha vāyúṁ niyútaḥ saścata svā́ utá śvetáṁ vāsudhitiṁ nireké*; 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: *ā́ nirekám utá priyám índra darṣi jánānām*, we find *nireká* used as the object of *ādarṣi* while in the preceding verse (8, 24, 3): *sá na stávāna ā́ bhara rayíṁ citrá-śravastamam | nireké cid yó harivo vásur dadíḥ*, 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 *dṛ* 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 [1] 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 *dṛ* or *dar* are, besides *nireká*, the following, namely, *átka*, *ádri*, *áp*, *ápihita*, *amítra*, *áśvya*, *íṣ*, *útsa*, (*diváḥ*) *kávandha*, *kóśa*, *gó*, *gotrá*, *gódhāyas*, *dásyu*, *dā́nu*, *dṛḷhá*, *púr*, *bhúvana*, *rā́dhaḥ*, *valá*, *vā́ja*, *vrajá*, *śatá*, *śátru*, *śámbara*, *sahásra*, *sugráthita* and *sūkará*.

The word *dadí* 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: *máde-made hí no dadír yūthā́ gávām ṛjukrátuḥ | sám gṛbhāya purū́ śatóbhayahastyā́ vásu śiśīhí rāyá ā́ bhara* and 8, 46, 15: *dadí rékṇas tanvè dadír vásu dadír vā́jeṣu puruhūta vājínam | nūnā́m átha*, it is connected with the locatives *máde-made* and *vā́jeṣu* respectively.

It will be seen that, beside *nireká* whose meaning we are now endeavouring to determine, the word *vā́ja* is the only one that is common to both groups; and this indicates that *nireká* is probably equivalent to *vā́ja*.

[1] 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 *dṛ* or *dar* 'to burst open,' but also those used as objects of *tṛh*, *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 *dā*, *rā*, 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: *yás ta indra priyó jáno dádāśad ásan nireké adrivaḥ sákhā te* with its parallel passages and of 7, 90, 3: *ádha vāyúm niyútaḥ saścata svá utá śvetáṁ vásudhitiṁ nireké* with its parallel passages points likewise to such equivalence and hence makes it certain that *nireká=vája*. In 7, 20, 8, Indra is exhorted to regard, in *nireká*, the offerer (of oblations) as his friend, that is, to befriend the offerer (of oblations) in *nireká*. 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 *sakhi*, are 8, 13, 3: *tám ahve vájasātaya índraṁ bhárāya śuṣmíṇam | bhávā naḥ sumné ántamaḥ sákhā vṛdhé;* 6, 33, 4: *sá tváṁ na indrākavābhir ūtí sákhā viśvāyur avitā́ vṛdhé bhūḥ | svàrṣātā yád dhváyāmasi tvā yúdhyanto nemádhitā pṛtsú śūra;* and 1, 129, 4: *asmā́kaṁ va índram uśmasīṣṭáye sákhāyaṁ viśvā́yuṁ prāsáhaṁ yujáṁ vā́jeṣu prāsáhaṁ yujám | asmā́kaṁ bráhmotáyé 'vā pṛtúṣu kā́su cit | nahí tvā śátruḥ stárate stṛṇóṣi yáṁ viśvaṁ śátruṁ stṛṇóṣi yám.* In the first of these verses, Indra is exhorted to befriend the suppliant in *sumná*, in the second, in *svàrṣāti* and *pṛ́t* (note that these are synonyms of *vā́ja*), and in the third, in *vā́ja*. Compare also in this connection 4, 24, 6: *kṛṇóty asmai várivo yá itthéndrāya sómam uśaté sunóti | sadhrīcínena mánasā́vivenan tám ít sákhāyaṁ kṛṇute samátsu*; 8, 21, 8: *vidmā́ sakhitvám utá śūra bhojyàm ā́ te tā́ vajrinn īmahe | utó samasminn ā́ śiśīhi no vaso vā́je suśipra gómati*; 3, 51, 9: *aptū́rye maruta āpír eṣó 'mandann índram ánu dā́tivārāḥ | tébhiḥ sākáṁ pibatu vṛtrakhādáḥ sutáṁ sómaṁ dāśúṣaḥ své sadhásthe*; and 6, 21, 8: *sá tú śrudhīndra nū́tanasya brahmaṇyató vīra kārudhāyaḥ | tváṁ hy àpíḥ pradívi pitṝ́ṇāṁ śáśvad babhū́tha suháva éṣṭau* and the locatives *vā́je*, *samátsu*, *aptū́rye* and *éṣṭau*, (these three are synonyms of *vā́ja*), used therein.

In 7, 90, 3: *ádha vāyúm . . . nireké*, it is said that the team (of horses) accompany Vāyu in *nireka*. Compare

with this verse 7, 91, 6: *yā́ vā́m śatā́m niyúto yā́ḥ sahásram índravāyū viśvávārāḥ sácante | ā́bhir yātaṁ suvidátrābhir arvā́k pātā́m narā prátibhṛtasya mádhvaḥ* in which the word *niyútaḥ* 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 *vā́ja*), accompanied by the team (of horses). Compare also 7, 91, 5. *ā́ no niyúdbhiḥ śatínībhir adhvarā́ṁ sahasríṇībhir úpa yāhi yajñám | vā́yo asmín sávane mādayasva*; 7, 92, 3: *prá yā́bhir yā́si dāśvā́ṁsam ácchā niyúdbhir vāyav iṣṭáye duroṇé*; and 1, 135, 7: *áti vāyo sasató yā́hi śā́śvato yátra grā́vā vádati tátra gacchatam gṛhám índraś ca gacchatam | ví sūnṛ́tā dádṛśe rī́yate ghṛtā́m ā́ pūrṇáyā niyútā yātho adhvarā́m índraś ca yātho adhvarā́m* in which Vāyu is prayed to come with his team to the *yajñá* or *adhvará* (which also is a synonym of *vā́ja*).

All this makes it certain and places it beyond doubt that *nireká* is equivalent to *vā́ja*. And hence it becomes evident that this word is derived, not from *ni+ric*, but from *ni+ri* or *rī* 'to run' (*ri gatau*; *rī gati-reṣaṇayoḥ*) by the addition of the suffix *ka*[2]; compare *ślóka* (from

[2] This verb, *ri* or *rī* with *ni*, is used in the sense of running in 5, 86, 4: *ní yé riṇánty ójasā vṛ́thā gávo ná durdhúraḥ* "Who (sc. Maruts) run impetuously with force like bulls difficult to restrain". Grassmann in his Wörterbuch explains *durdhúraḥ* as 'schlechtes Joch habend,' and this explanation is adopted by Ludwig who translates, (no. 690) *durdhuro gāvaḥ* as 'wie schwer an die stange zu gewönende rinder.' There seems to me no doubt however that *durdhur* is, like *durdhara* and *durdhartu*, derived from the root *dhṛ* or *dhar* 'to hold' and means, like those words, 'difficult to hold back or check.' Compare 5, 87, 9: *yūyā́m tásya pracetasaḥ syāta durdhártavo nidáḥ* in which the epithet *durdhartavaḥ* is applied to the Maruts and 5, 56, 3: *dudhró gaúr iva bhīmayúḥ* 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 Medinī (see the PW s. v.), *durdhara* is a synonym of *ṛṣabha*. The

śru) and (*su*) *méka* (from *mi*). *nireká* thus denotes, like its equivalent *vája* 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: *ā́ nirekám utá priyám*
índra darṣi jánānām |
dhṛṣatā́ dhṛṣṇo stávamāna ā́ 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 *nirekám ādarṣi*, compare 2, 12, 15: *yáḥ sunvaté pácate dudhrá ā́ cid vájaṁ dárdarṣi sá kílāsi satyáḥ*; 4, 16, 8: *sá no netā́ vájam ā́ darṣi bhū́riṁ gotrā́ rujánn áṅgirobhir gṛṇānáḥ*; and specially, 8, 33, 3: *káṇvebhir dhṛṣṇav ā́ dhṛṣád vájaṁ darṣi sahasríṇam*; and 8, 45, 40-41: *bhindhí víśvā ápa dvíṣaḥ pári bā́dho jahí mṛ́dhaḥ* | *vásu spārhám tád ā́ bhara* || *yád vīḷāv indra yát sthiré yát párśāne párābhṛtam*| *vásu spārhám tád ā́ bhara* all addressed to Indra, and also 9, 68, 7: *ávyo vārebhir utá devávītibhir ṛ́bhir yató vájam ā́ darṣi sātáye* addressed to Soma, and 10, 69, 3: *sá revác choca sá gíro juṣasva sá vájaṁ darṣi sá ihá śrávo dhāḥ* addressed to Agni. And regarding the phrase *priyám nirekám*, compare the expressions *priyáṁ vásu*, *spārhám vásu*, *kā́myaṁ vásu*, *vāmám vásu*, etc. (for references, see Grassmann under these vocables).

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expression *durdhuro gāvaḥ* is accordingly equivalent to *ṛṣabhāḥ*. Compare 5, 56, 3 cited above and also 10, 103, 1: *āśúḥ śíśāno vṛṣabhó ná bhīmáḥ* in which the bull is mentioned as *upamāna* in respect of impetuous rush.

The verb *ri* or *rī*, without the prefix *ni*, is used with the sense of running in 5, 58, 6: *kṣódanta ā́po riṇaté vánāni*; 1, 85, 3: *vártmāny eṣām ánu rīyate ghṛtám* and other verses; see Grassmann s. v.

1, 51, 14: *índro aśrāyi sudhyò nireké*
pajréṣu stómo dúryo ná yúpaḥ |
aśvayúr gavyú rathayúr vasūyúr
índra íd rāyáḥ kṣayati prayantā́ ||

"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: *áśrāyi yajñáḥ súrye ná cákṣuḥ* 'the sacrifice has been raised high as the eye to the sun'; 5, 1, 12: *gáviṣṭhiro námasā stómam agnaú . . aśret* 'Gaviṣṭhira, has, with adoration, raised high the hymn for Agni'; 5, 28, 1: *sámiddho agnír diví śocír aśret* 'Agni, kindled, has raised high his light in the sky'; 4, 6, 2: *ūrdhvám bhānúm savitā́ devó aśret* 'God Savitṛ has raised high his ray'; and 1, 10, 1: *gā́yanti tvā gāyatríṇó 'rcanty arkám arkíṇaḥ | brahmā́ṇas tvā śatakrata úd vaṁśám iva 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 *dúryo ná yúpaḥ* 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 Pajra's'; and this is explained by him as "Das Loblied hält so fest wie der Türpfosten. Dasselbe Bild in 8, 23, 24: *stómebhiḥ sthūrayūpavát*". But there seems to be no doubt that in this verse, the word *sthūrayūpa* is, like the word *vyaśva* in the preceding verse, *jyéṣṭhābhir vyaśvavát*, 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 *stóma* and *yūpa* also in pāda b (this is the opinion of Oldenberg also; see *RV. Noten*, I) and that the tertium comparationis is 'raising high' or (*uc*) *chrayaṇa*. Compare 3, 8, 2-3: *úc chrayasva mahaté saúbhagāya* || *úc chrayasva vanaspate várṣman pṛthivyā́ ádhi* addressed to the sacrificial post (*yūpa*); compare likewise the expressions *ūrdhvás tiṣṭhāḥ*, *tasthivā́ṁsaḥ*, *ún nayanti*, *unnīyámānāḥ*, *śráyamāṇaḥ*, etc., used of this post in that hymn and also the other verses referred to on p. 102 of Oldenberg's *Vedaforschung* and *sthūṇārājam ucchrayati* in Śāṅkh. GS. 3, 2, 8 (Sāyaṇa, it may be observed explains *duryo yūpaḥ* in 1, 51, 14 as *dvāri nikhātā sthūṇā*). Regarding the expression *stómo aśrāyi*, compare 3, 14, 2: *áyāmi te náma-uktiṁ juṣasva*; 1, 153, 2: *prástutir vāṁ dhā́ma ná práyuktir áyāmi mitravaruṇā suvṛktíḥ*; 10, 50, 6: *yajñó mántro bráhmódyataṁ vácaḥ*; 1, 80, 9; *índrāya bráhmódyatam*; and 1, 190, 3: *úpastutiṁ námasa údyatiṁ ca ślókaṁ yaṁsat savitéva prá bāhú* which all refer to hymns 'being raised high'; compare also 7, 83, 3: *índrāvaruṇā diví ghóṣa áruhat*.

The words *aśvayúḥ*, etc., are, according to Sāyaṇa, 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 *stómaḥ* in pāda b. Compare 7, 67, 5: *prā́cīm u devā́śvinā dhiyaṁ mé 'mṛdhrāṁ sātáye kṛtaṁ vasūyúm* and 1, 62, 11: *vasūyávo matáyo dasma dadruḥ* in which the epithet *vasūyu* is applied to *mati* or hymn; compare also 8, 78, 9: *tvā́m íd yavayúr máma kā́mo gavyúr hiraṇyayúḥ* | *tvā́m aśvayúr éṣate*.

8, 96, 3: *índrasya vájra āyasó nimiśla*
índrasya bāhvór bhūyiṣṭham ójaḥ |

śīrṣánn índrasya krátavo nireká
āsánn éṣanta śrútyā upāké ||

"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: *áprakṣitaṁ vásu bibharṣi hástayor áṣāḷhaṁ sáhas tanvì śrutó dadhe* | *ā̆vṛtāso 'vatā̆so ná kartṛ́bhis tanū́ṣu te krátava indra bhū́rayaḥ* "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: *yásmād índrād bṛhatáḥ kíṁ caném ṛté víśvāny asmin sámbhṛtā̆dhi vīryā̀* | *jaṭháre sómaṁ tanvì sáho máho háste vájraṁ bhárati śīrṣáṇi krátum* "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 Padapāṭha reads *śrutyai* here (as it does in 2, 2, 7: *duró ná vájaṁ śrútyā ápā vṛdhi* and 10, 111, 3: *índraḥ kíla śrútyā asyá veda*) for which Grassmann (s. v. *śrutya*) proposes *śrutyāḥ*, a suggestion which I have adopted in my above translation. Sāyaṇa explains the pāda as: *āsan āsye ca yāni karmāṇi yuddhārthaṁ vājino gajān sannāhayatetyādīni bhavanti* | *kiṁ ca śrutyai saṁgrāmāya nirgacchato 'nuśāsata indrasya vākya-śravaṇārthaṁ sarva upajīvino bhṛtyā upāke 'ntika eṣanta ayam indro 'smān kutra kutra kārye niyokṣyatīty etena manasā tadantike samantād āgacchanti*; and Oldenberg observes (*RV. Noten*, II): "*śrútyā*: man erwartet zunächst Nom.; in der Tat *śrútyāḥ* 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 *śrútyai* (Pp) richtig sein; die *krátu* 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 *śrutya* is used as an epithet of *brahman*, hymn, in 1, 165, 11: *ámandan mā marutaḥ stómo átra yán me naraḥ śrútyaṁ bráhma cakra*; and the verb is found used with *mati*, hymn, in 5, 67, 5: *tát sú vām éṣate matíḥ*. Compare with this 6, 47, 14: *áva tvé indra pravāto nórmir gíro bráhmāṇi niyúto 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: *samudráṁ ná síndhava ukthāśuṣmā uruvyácasaṁ gíra ā́ viśanti*; 1, 176, 2: *tásminn ā́ veśayā gíro yá ékaś carṣaṇīnā́m* which refer to hymns running into or 'entering into' Indra. This, presumably, is through the mouth; and hence it is probable that *śrutyāḥ* refers to *giraḥ* and that the meaning of the pāda is, as given above, 'the remarkable praises run into (his) near mouth.' Regarding the expression *upāká āsán*, compare the analogous expression *upākáyor hástayoḥ* in 1, 81, 4: *śriyá ṛṣvá upākáyor ní śiprí hárivān dadhe hástayor vájram āyasám*.

At the same time, it must be observed that Grassmann's suggestion (l. c.), too, that *śrútyāḥ* refers to *sómāḥ*, is not improbable. Compare 3, 46, 4: *índraṁ sómāsaḥ pradívi sutā́saḥ samudráṁ ná sravāta ā́ viśanti* 'into Indra enter at all times the Soma juices that have been expressed as rivers into the ocean'; 9, 85, 7: *éndraṁ viśanti madirā́sa índavaḥ*; 9, 97, 36: *índram ā́ viśa bṛhatā́ rāveṇa*; 9, 2, 1: *índram indo vṛṣā́ viśa*; 9, 108, 16: *índrasya hā́rdi somadhā́nam ā́ viśa samudrám iva síndhavaḥ*; and 9, 66, 15: *éndrasya jaṭhāre viśa* in which the Soma juice is said to enter into Indra, presumably through the mouth. Compare also 7, 15, 1: *upasádyāya mīḷhúṣa āsyè juhutā havíḥ*; 7, 102, 3: *tásmā íd āsyè havír juhótā*

mádhumattamam; 10, 91, 3: *áhāvy agne havír āsyè te*; and 4, 49, 1: *idáṁ vām āsyè havíḥ priyám indrā-bṛhaspatī* in which the word *havíḥ* is used in connection with *āsyè*, 'in the mouth.' Hence it is not improbable that *śrútyāḥ* denotes 'remarkable offerings (of Soma or oblations).'

The sense of the pāda remains unchanged even if one agrees with the Padapāṭha that the word used in it is *śrútyai* and not *śrútyāḥ*. The meaning of *śrútyai* is 'so that it is heard of; i.e., as is well-known'; and we have still to supply as the subject of *éṣanta* the word *gíraḥ* or *sómāḥ* or *havíṁṣi*. 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: *catvāro mā paijavanásya dānāḥ*
smáddiṣṭayaḥ kṛśaníno nireké |
ṛjrāso mā pṛthiviṣṭhāḥ sudāsas
tokáṁ tokāya śrávase vahanti ||

This will be explained in the next article on *smáddiṣṭi*. Regarding *nireké*, compare 8, 4, 19: *sthūráṁ rādhaḥ śatāśvaṁ kuraṅgásya diviṣṭiṣu* 'great is the gift, comprising hundred horses, of Kuraṅga in the sacrifices.'

7, 20, 8: *yás ta indra priyó jáno dádāśad*
ásan nireké adrivaḥ sákhā te |
vayáṁ te asyāṁ sumataú cániṣṭhāḥ
syāma várūthe ághnato nṛ́pītau ||

"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: *rāyé nú yáṁ jajñátū ródasīmé*
rāyé devī́ dhiṣáṇā dhāti devám |
ádha vāyúṁ niyútaḥ saścata svā́
utá śvetáṁ vásudhitiṁ nireké ||

"Whom these bright Heaven and Earth bore for prosperity, him, the god, the goddess Dhiṣaṇā 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: *sá na stávāna ā́ bhara*
rayíṁ citráśravastamam |
nireké cid yó harivo vásur dadíḥ ||

"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).

vásuḥ here, I conceive, stands for *vásu*; see p. 107 above.

8, 33, 2: *sváranti tvā́ suté náro*
váso nireká ukthínaḥ |
kadā́ sutáṁ tṛṣāṇá óka ā́ gama
índra svabdiva vánsagaḥ ||

"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 pāda d, compare 1, 130, 2: *píbā sómam indra suvānám ádribhiḥ kóśena siktám avatáṁ ná vánsagas tātṛṣāṇó ná vánsagaḥ;* 5, 36, 1: *sá ā́ gamad índro yó vásūnāṁ cíketad dā́tuṁ dā́mano rayīṇā́m* | *dhanvacaró ná vánsagas tṛṣāṇáś cakamānáḥ pibatu dugdhám aṁśúm* and also 8, 4, 3: *yáthā gauró apā́ kṛtáṁ tṛṣyann éty ávériṇam* | *āpitvé naḥ prapitvé tūyam ā́ gahi kā́ṇveṣu sú sácā píba.*

§ 13

smáddiṣṭi.

This is a word that occurs in four passages of the RV only; it is neither mentioned nor explained in the *Nighaṇṭu* and *Nirukta*. Sāyaṇa gives four different explanations of it,—*bhadravākya*, *praśastadarśana*, *praśastātisarjanaśraddhādidānāṅgayukta*, 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: "*smáddiṣṭi* 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 *smád* auch sicher nicht bestimmt. Sāy.: *bhadravākyaḥ* in dem er *smát* im Sinn von *sumát* nimmt." Oldenberg, on the other hand, observes[1] (*RV. Noten*, I, 251): "*smáddiṣṭi* 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: *yó róhitau vājínau vājínīvān tribhíḥ śataíḥ sácamānāv ádiṣṭa*: gibt dies *ádiṣṭa*, wenn es von *diś* kommt, den Schlüssel zu *smáddiṣṭi*? *diś* wäre offenbar "zuweisen"; *smáddiṣṭi* 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 *smat*, and (2) that the two proposed meanings are separated by too wide a gulf.

Ein solches Wort lässt sich von Geschenke brauchen, aber auch—und 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, Sāyaṇa 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 *smáddiṣṭi* is a bahuvrihi compound composed of *smat* (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 *smát* is found used in the RV only; it occurs, uncompounded, in thirteen passages, and compounded with *abhīśu*, *ibha*, *iṣṭa*, *ūdhas*, *puraṁdhi* and *rātiṣāc* in one passage each, and with *diṣṭi*, in four passages. In these four passages, Sāyaṇa, as we have already seen, explains *smat* as *praśasta*, *bhadra*, 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 *śobhana*. In explaining 1, 186, 6, he writes: *smat sahārthe prāśastye vā vartate | atra praśaṁsāyām*; 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 *bhṛśam*, in 2, 4, 9 as *ati-prabhūtam*, in 10, 61, 8, as *asmattaḥ*, and in 1, 73, 6 as *nitya* (*smac-chabdo nitya-śabda-samānārthaḥ*); in 10, 42, 4 he regards *smadibha* as a proper name.

The meanings *atiprabhūta*, *bhṛśa*, *nitya* and *asmattaḥ* seem to have been invented by Sāyaṇa for the occasion and need not be considered seriously. The meanings

śobhana (*praśasta*, *su-*) 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. Noten* II, p. 7) and other European exegetists that *smát* 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 *smáddiṣṭi* is concerned, its meaning remains the same whether one regards *smát* 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 *smáddiṣṭi* 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-śīla-lakṣaṇa-saṁpannām arogām upayaccheta* which enjoin that the girl one marries must have *lakṣaṇāni* or auspicious marks on her body. A similar injunction is contained in *Yājñavalkyasmṛti* 1, 52 : *aviplutabrahmacaryo lakṣaṇyām striyam udvahet*; while Śāṅkh. GS. 1, 5: *kumāryai pāṇiṁ gṛhṇīyāt | yā lakṣaṇa-saṁpannā syāt | yasyā abhyātmam aṅgāni syuḥ samāḥ keśāntāḥ | āvartāv api yasyai syātāṁ pradakṣiṇau grīvāyām | ṣaḍ vīrān janayiṣyatīti vidyāt* specifies some of the auspicious marks and Manu (3, 8-10): *nālomikāṁ nātilomāṁ . . na piṅgalāṁ haṁsa-vāraṇa-gāminīṁ tanulomakeśa-daśanāṁ mṛdvaṅgīm* describes some of the inauspicious as also auspicious marks of a girl.

AV. 1, 18 : *nír lakṣmyàṁ lalāmyàṁ*
nír árātiṁ suvāmasi |
átha yā́ bhadrā́ tā́ni naḥ

prajấyā árātiṁ (for *saṁ ?*) *nayāmasi* ||
nír áraṇiṁ savitấ sāviṣat padór
nír hástayor váruṇo mitró aryamấ |
nír asmábhyam ánumatī rárāṇā
prémấṁ devấ asāviṣuḥ saúbhagāya ||
yát ta ātmáni tanvàṁ ghorám ásti
yád vā kéśeṣu praticákṣaṇe vā |
sárvaṁ tád vācấ 'pa hanmo vayáṁ
devás tvā savitấ sūdayatu ||
ríśyapadīṁ vṛ́ṣadatīṁ
goṣedhấṁ vidhamấm utá |
vilīḍhyàṁ lalāmyàm
tấ asmán nāśayāmasi || [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 Kauśika-sūtra 42, 19: *nir lakṣmyam iti pāpa-lakṣaṇāyā mukham ukṣaty anvṛcaṁ dakṣiṇāt keśa-stukāt*) and to confer *bhadrāṇi* and *saubhagam* (*i.e.*, auspicious marks) on her. Similarly, Ap.MB. 1, 1, 3: *ábhrātṛghnīṁ varuṇấpatighnīṁ bṛhaspate* | *índrấputraghnīṁ lakṣmyàṁ tấm asyaí savitaḥ suva* refers to marks that presage good to brothers, husband and sons, and *ibid.* 1, 10, 3: *yấ 'syấṁ patighnī tanúḥ prajā-*

[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. Savitar has driven out the trouble in her feet; out have Varuṇa, Mitra, Aryaman [driven] [that] in her hands; out hath Anumati, 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 Savitar 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 (*Ved. St.*, 1, 314 ff.) that the whole hymn is concerned with the domestic cat seems to me untenable.

ghnī paśughnī lakṣmighnī jāraghnīm asyai tāṁ kṛṇomi refers to the body, *i.e.*, without doubt, to the bodymarks, that forebode destruction and death of husband, children, cattle and wealth. Similarly, there is no doubt that the expressions *ápatighnī* and *śivā paśúbhyaḥ* in ṚV. 10, 85, 14: *ághoracakṣur ápatighny edhi śivā paśúbhyaḥ sumánāḥ suvárcāḥ* have the same meaning as the words *ápatighnī*, 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 Agnipurāṇa, Garuḍapurāṇa, Bṛhat-saṁhitā and other such works. In the last-mentioned book, ch. 69 deals with *kanyālakṣaṇa*, and Varāhamihira observes in verse 1, after enumerating some auspicious marks, that the person who marries the girl with such marks would become king (*tām udvahed yadi bhuvo 'dhipatitvam icchet*), and in verse 3, that the marks described therein bring the possessor much wealth (*vipulāṁ śriyam ādadhāti*). The commentator Bhaṭṭotpala too cites in the course of his commentary on the 3rd and 4th verses, the following observations of Samudra: *nābhi-deśaḥ suguptaś ca yasyāḥ sā dhana-bhāginī; jaghanaṁ vipulaṁ yasyāḥ susparśaṁ romavarjitam | suvarṇābharaṇair yuktā sā bhaved rājya-bhāginī.* Similarly, Varāhamihira observes in *ibid*, 61.1-2, with reference to some auspicious marks of the dog and the bitch: *yasya syāt sa karoti poṣṭur acirāt puṣṭāṁ śriyaṁ śvā gṛhe* and *yā sā rāṣṭraṁ kukkurī pāti 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 dadāti suciraṁ mahīkṣitāṁ śrī-yaśo-vijaya-vīrya-saṁpadaḥ.* 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 nṛpāṇāṁ rāṣṭra-vivṛddhyai*) and Bhaṭṭotpala cites, in his commentary on 63.3, the verse: *strī-putra-matidaṁ vidyāt*

kūrmaṁ rāṣṭra-vivardhanam. In *ibid.* 64.9, Varāhamihira, after describing four kinds of well-favoured goats, writes, *te catvāraḥ śriyaḥ putrā nālakṣmīke vasanti te*; and in 60.18 observes of a bull with auspicious marks that he brings wealth to his owner (*svāminam acirāt kurute patiṁ lakṣmyāḥ*).

smáddiṣṭi thus primarily signifies 'possessing auspicious marks that bring to the possessor good luck (i.e., *śrī, yaśaḥ, vijaya, vīrya, rājya, 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 *bhadra, kalyāṇa, maṅgala, śobhana,* (cf. Amara-kośa 133: *bhadraṁ kalyāṇaṁ maṅgalaṁ śubhaṁ*), *subhaga* and *subhāga*[3] 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 *smaddiṣṭi* occurs.

3, 45, 5: *svayúr indra svarā́ḷ asi*
smáddiṣṭiḥ sváyaśastaraḥ |
sá vāvṛdhānā́ ójasā puruṣṭuta
bhávā naḥ suśrávastamaḥ ||

"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 *svayúḥ* in pāda a is obscure. If one interprets it in the manner of *aśvayú, vasūyú, rathayú,* 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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[3] *bhāga* means also 'luck, fortune'; see Apte and compare the words *bhāgya* and *bhāgadheya*. There is thus no doubt that *subhāga* signifies 'having good luck; handsome' in the RV verses in which it is used and that Grassmann is wrong in explaining it as 'schönem Antheil, schönes Gut besitzend' in his *Wörterbuch.*

2, 4, 7 : *sá yó vy ásthād abhí dákṣad urvíṁ paśúr naíti svayúr ágopāḥ* where it is said of Agni that he spreads himself on the earth, burning, and that he is *svayú*, like a cow without a cowherd. *svayú* seems to denote here, 'one who goes wherever one lists' and I have hence so explained it in 3, 45, 5 also.

sváyaśastara= *súyaśastara* (see p. 44) and not 'selbstbewusst' as Geldner translates in his *RV. Ueber. smáddiṣṭi*= having auspicious marks, handsome; compare the epithets *bhadrá* and *susaṁdṛ́ś* that are applied to Indra in 1, 82, 3 : *susaṁdṛ́śaṁ tvā vayáṁ mághavan vandiṣīmáhi* and 1, 132, 2 : *áhann índro yáthā vidé śīrṣṇā́-śīrṣṇopavācyaḥ | asmatrā́ te sadhryàk santu rātáyo bhadrā́ bhadrásya rātáyaḥ.*

6, 63, 9 : *utá ma ṛjré púrayasya raghvī́*
sumīḷhé śatáṁ peruké ca pákvā |
śāṇḍó dād dhiraṇínaḥ smáddiṣṭīn
dáśa vāśā́so abhiṣā́ca ṛṣvā́n ||

"And [were given] to me two swift mares by Puraya, a hundred by Sumīḍha, and cooked foods by Peruka. Śāṇḍa gave ten oxen, big, obedient (?), having auspicious marks, and adorned with gold ornaments." Regarding the auspicious marks of oxen, see ch. 60 of Bṛhat-saṁhitā; and regarding the gift of oxen decked with golden ornaments, compare Mahābhārata 1, 216, 7 : [*Pāṇḍubhyaḥ prāhiṇod dhariḥ*] *dāntān sauvarṇaiḥ śubhraiḥ paṭṭair alaṁkṛtān.*

7, 18, 23 : *catvā́ro mā paijavanásya dā́nāḥ*
smáddiṣṭayaḥ kṛśaníno nireké |
ṛjrā́so mā pṛthiviṣṭhā́ḥ sudā́sas
tokáṁ tokā́ya śrávase vahanti ||

"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

renown." Regarding the auspicious marks of horses, see ch. 65 of Bṛhat-saṁhitā. *nircké=vâje*, in the sacrifice.

The import of the second hemistich is not clear and the word *pṛthiviṣṭhâḥ* in pāda c is perplexing. Geldner, in his *Glossar*, gives the word as *pṛthiviṣṭhâ* (though the Saṁhitā and Padapāṭha both have °*ṭhâḥ*) '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 *ṛjrâsaḥ* 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 *pṛthiviṣṭhāḥ*, namely, *diviṣṭhāḥ*, would be much more appropriate here; compare the expression *divî dhâvamānam* used of a horse in Kaurayāṇa's Dānastuti of Medhyātithi Kāṇva in 8, 3, 21: *yáṁ me dur índro marútaḥ pâkasthāmā kaúrayāṇaḥ | víśveṣāṁ tmánā śóbhiṣṭham úpeva divî dhâvamānam.*

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* (*tokaṁ putravat pālanīyaṁ māṁ vasiṣṭham*); and similarly Oldenberg too (*RV. Noten*, II, p. 23) suggests the explanation, "(mich) der ich (selbst) das kind (eines berühmten, ähnlich erfolgreichen Vaters) bin."

10, 62, 10: *utá dāsâ parivíṣe*
smáddiṣṭī góparīṇasā |
yádus turváś 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: *śatáṁ me gardabhânāṁ śatáṁ ûrṇāvatīnām | śatáṁ dāsâñ áti srájaḥ* and also the following verses:

. . . . . *tadā rājā Yudhiṣṭhiraḥ ||*
. eko ratho vāraṇa eka eva

daśāśva-saṁkhyāś ca suvarṇa-bhāraḥ |
śataṁ gavāṁ hema-vibhūṣaṇānāṁ
prasthaś ca datto vara-mauktikānāṁ |
ekaikaśo bhṛtya-catuṣṭayaṁ ca
kāryeṣu dakṣaṁ sa dadau nṛpendraḥ ||
ṛtvigbhyaḥ . . . .

in Jaiminīyāśvamedha (64,46-48; p. 152a) which describe the gifts made by King Yudhiṣṭhira to the priests who officiated in his *aśvamedha* sacrifice.

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With reference to the word *smát*, I have already observed on p. 237 above that it is the opinion of Sāyaṇa (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 Sāyaṇa (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 Sāyaṇa, given expression to in the course of his commentary on 2, 4, 9 (*smat sumad ati-prabhūtam*), 8, 26, 19 (*smat sumat śobhanam*), 8, 25, 24 (*smat sumad ukāra-lopaś chāndasaḥ*) and 8, 28, 2 (*smat sumat śobhanā*) that *smat* 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 *sumádratha* and *smád-abhīśu*, and of the sentences *sīdatāṁ sumat* and

smat sadantu, smac caranti ye. This opinion seems to me to be justified and I agree with the above-named savants that *smát* is identical with *sumát.*

This word *sumát*, too, it is true, is explained by Roth, Grassmann, Oldenberg, and other exegetists as the equivalent of *saha.* [4] But Geldner has, in his short article on this word in *Ved. St.* 2, p. 190, pointed out that Sāyaṇa interprets it as *śobhana* or *kalyāṇa* 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 *śobhana.* 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 *sumádratha*, used in 3, 3, 9 and 8, 45, 39 of Agni and *harī* with *surátha* used likewise of Agni and *harī* in 4, 2, 4 and 7, 36, 4.

This parallelism is by itself significant enough; but in addition we find the word *bhadrá-jānayaḥ* in 5, 61, 4 is parallel to *sumáj-jāni* that occurs in 1, 156, 2 and *bhadrávrāta* in 10, 47, 5 to *sumád-gaṇa* which occurs in 2, 36, 3; and the word *sumád-aṁśu* too, applied to a mare in 1, 100, 6 seems to be parallel to *sutúka* and *sváñc* that are applied to horses in 10, 3, 7 and 7, 56, 16. Hence there does not seem to be any doubt that *sumat* is, as said by Geldner, equivalent to *śobhana*, *kalyāṇa* 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 *kalyāṇa*, *śobhana* or *bhadra.*

2. A like conclusion is pointed to by the parallelism of some compounds beginning with *smát* also. To the

[4] The other explanations proposed for this word which is enumerated in the *Nighaṇṭu* (4,3) are:—*svayam* (Yāska in *Nirukta* 6, 22, 3; Durga and Devarāja); *svayam* or *svataḥ* (Sāyaṇa on RV. 1, 142, 7; 162, 7; 5, 2, 4; 1, 100, 16) and *suṣṭhu mādyanti hṛṣyanti* (Sāyaṇa on TS. 4, 6, 8, 3; Mahīdhara on VS. 26, 24). See Geldner, l. c.

word *smád-abhīśu*, used of a horse in 8, 25, 24 corresponds the word *svabhīśú* used likewise of horses in 8, 68, 16-18; to the word *smád-diṣṭi* correspond, as already pointed out above, the words *subhága* and *subhāgá*; and to the word *smád-rātiṣācaḥ* 'conferring splendid gifts' in 8, 28, 2: *váruṇo mitró aryamā́ smádrātiṣāco agnáyaḥ* corresponds *surātáyaḥ* in 9, 81, 4: *ā́ naḥ pūṣā́ pávamānaḥ surātáyo mitró gacchantu váruṇaḥ sajóṣasaḥ.*

It is therefore my belief that *sumát* or *smát* 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 *sumat* occurs.

1, 100, 16: *rohíc chyāvā́ sumád-aṁśur lalāmír*
dyukṣā́ rāyá ṛjrāśvasya |
vṛ́ṣaṇvantaṁ bíbhratī dhūrṣú ráthaṁ
mandrā́ ciketa nā́huṣīṣu vikṣú ||

"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 Nahus clans." *sumád-aṁśu* in pāda a is somewhat ambiguous. Geldner, in his *RV. Ueber.*, translates it as 'schöngezeichnet (?)' and observes: "*sumádaṁśu*; mit schönen oder gleichmässigen *aṁśú* versehen, *aṁśú* 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 meening 'speed.' Compare the epithets *sutuka*, and *svañc*, both meaning 'fine-going, *i.e.*, swift' that are applied to horses in 10, 3, 7: *agníḥ sutúkaḥ sutúkebhir áśvaiḥ* and 7, 56, 16: *átyāso ná yé marútaḥ sváñcaḥ.* It is however possible that the poet may have used the word *aṁśu* here in the sense of 'lustre, brilliance' (cp. the epithet *śobhiṣṭham* applied to

a horse in 8, 3, 21 : *víśveṣāṁ tmánā śóbhiṣṭham úpeva divi dhâvamānam* : compare also the epithet *candrāṁśu-sama-varcasām* in the Mahābhārata passage, 1, 247, 40 cited below) or of 'garment, decoration'; compare the epithets *hiraṇínaḥ* and *kṛśanínaḥ* in 6, 63, 2 and 7, 18, 23 cited above. Compare also 8, 68, 16 : *suráthāṁ ātithigvé svabhīśúṁr ārkṣé | āśvamedhé supéśasaḥ* and Māhabhārata 1, 216, 17 : [*Pāṇḍubhyaḥ prāhiṇod dhariḥ*] *gajāṁ vinītān bhadrāṁś ca sad-aśvāṁś ca svalaṁkṛtān | rathāṁś ca dāntān sauvarṇaiḥ śubhraiḥ paṭṭair alaṁkṛtān* ; ibid. 1, 247, 40 : *vāḍavānāṁ ca śuddhānāṁ candrāṁśu-sama-varcasāṁ | dadau Janārdanaḥ prītyā sahasraṁ hema-bhūṣitam* ||

1, 156, 2 : *yáḥ pūrvyâya vedháse návīyase*
sumáj-jānaye víṣṇave dádāśati |
yó jātám asya maható máhi bráva t
séd u śrávobhir yújyaṁ cid abhy àsat ||

"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, *sumájjāni* is the synonym of *bhadra-jāni* that occurs in 5, 61, 4 : *párā vīrāsa etana máryāso bhádra-jānayaḥ*, 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 *smát* does not mean 'lieb.'

2, 36, 3 : *ámeva naḥ suhavā á hí gántana*
ní barhíṣi sadatanā ráṇiṣṭana |
áthā mandasva jujuṣāṇó ándhasas
tváṣṭar devébhir jánibhiḥ sumád-gaṇaḥ ||

"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 Tvaṣṭṛ that hast a glorious following of gods and (their) wives." *sumád-gaṇaḥ* is, as already observed, a synonym of *bhadrá-vrāta* which occurs in 10, 47, 5: *bhadrá-vrātaṁ vípravīraṁ svarṣā́m.*

3, 3, 9: *vibhā́vā devā́ḥ suráṇaḥ pári kṣitír*
agnír babhūva śávasā sumád-rathaḥ |
tásya vratā́ni bhūri-poṣíṇo vayám
úpa bhūṣema dáma ā́ suvṛktíbhiḥ ||

"The bright happiness-bringing god with the beautiful chariot, Agni, has, through his might, encompassed protectingly (all) men. Of him who nourishes many, we shall honour the ordinances with hymns in our dwelling." With regard to *sumád-ratha*, compare the epithets *suratha*, *hiraṇya-ratha*, and *candra-ratha* applied to Agni in 4, 2, 4: *sv-áśvo agne suráthaḥ surā́dhā éd u vaha suhavíṣe jánāya*; 4, 1, 8: *sá dūtó viśvéd abhí vaṣṭi sádmā hótā hiraṇyaratho rā́ṁsujihvaḥ*; and 1, 141, 12: *utá naḥ sudyótmā jirā́śvo hótā mandráḥ śṛṇavac candrárathaḥ.*

8, 56, 5: *ácety agníś cikitúr*
havyavā́ṭ sá sumádrathaḥ |
agníḥ śukréṇa śocíṣā
bṛhát sū́ro arocata
diví sū́ryo 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: *ā́ ta etā́ vacoyújā*
hárī gṛbhṇe sumádrathā |
yád īṁ brahmábhya íd dádaḥ ||

"I take hold of these thy two bay horses with the beautiful chariot (*i.e.*, that draw the beautiful chariot), that yoke themseves at word, and that thou gavest to the

priests." Compare, in respect, of pādas a and b, 7, 36, 4: *girā́ yá etā́ yunájad dhárī ta índra priyā́ surátha śūra dhāyú́*; compare also 1, 56, 1: *dákṣaṁ mahé pāyayate hiraṇyáyaṁ rátham āvṛ́tyā háriyogam ṛ́bhvasam* and other similar passages in which Indra's chariot is drscribed as 'golden'.

1, 142, 7: *ā́ bhándamāne úpāke*
náktoṣā́sā supéśasā |
yahvī́ ṛtásya mātárā
sídatāṁ barhír ā́ sumát ||

"May Night and Dawn, refulgent, near to each other, adorned with jewels, always moving, mothers of ṛta, sit on the beautiful barhis." *barhiḥ sumat*='das schöne barhis,' as Geldner (*RV. Ueber.*) has rightly translated. Compare the expressions *syonáṁ barhíḥ* in 10, 110, 4; *surabhí bhūtv asmé . . barhiḥ* in 10, 70, 4 and the epithet *su-* in the term *subarhis* which occurs in 1, 74, 5 and 8, 20, 25. The meaning of *yahvá* is not quite certain and my translation, 'always moving,' is merely tentative.

1, 162, 7: *úpa prā́gāt sumán me 'dhāyi mánma*
devā́nāṁ ā́śā úpa vītápṛṣṭhaḥ |
ánv enaṁ víprā ṛ́ṣayo madanti
devā́nāṁ puṣṭé cakṛmā́ subándhum ||

"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 matíḥ* and *śundhyūr matíḥ* in 9, 91, 14: *hṛdā́ matíṁ janaye cā́rum agnáye*; 6, 8, 1: *vaiśvānarā́ya matír návyasī śúciḥ sóma iva pavate cā́rur agnáye*; 7, 88, 1: *prá śundhyúvaṁ váruṇāya préṣṭhāṁ matíṁ vasiṣṭha mīḷhúṣe bharasva* and the terms *sūktá*, *suṣṭutí* and *sumatí* (for references see Grassmann s.v.) meaning 'beautiful hymn.'

8, 87, 4 : *píbataṁ sómaṁ mádhumantam aśvinā́*
barhíḥ sīdataṁ sumát |
tā́ vāvṛdhānā́ úpa suṣṭutíḿ divó
gantā́ṁ gaurā́v ivériṇam ||

"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)." *iriṇam*= hole (filled with water); see Pischel, *Ved. St.* 2, 224. The tertium comparationis in the simile here is swiftness; compare 8, 4, 3 : *yáthā gauró apā́ kṛtáṁ tṛ́ṣyaṁ éty ávériṇam | āpitvé naḥ prapitvé tūyám ā́ gahi kā́ṇveṣu sú sácā piba.* 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 pāda a; compare also in this connection 7, 69, 6 : *nárā gauréva vidyútaṁ tṛṣāṇā́ 'smā́kam adyá savanópa yātam* and 8, 35, 7-9 : *sómaṁ sutáṁ mahiṣé-vā́va gacchathaḥ.* The word *suṣṭutíḿ* is to be construed with *vāvṛdhānā́* which is used in the causative sense (and *upa* with *gantam*); compare 10, 25, 10 : *matíḿ víprasya vardhayat* and 8, 36, 7 : *índra bráhmāṇi vardhá-yan.* The meaning of the expression *suṣṭutíḿ vāvṛdhānā́* 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 : *kṣétrād apaśyaṁ sanutáś cárantaṁ*
sumád yūtháḿ ná purú śóbhamānam |
ná tā́ agṛbhran ájaniṣṭa hí ṣáḥ
páliknīr íd yuvatáyo 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, Kirātārjunīya, 4, 10: *upāratāḥ paścima-rātri-gocarād apārayantaḥ patituṁ javena gām | tam utsukāś cakrur avekṣaṇotsukaṁ gavāṁ gaṇāḥ prasnuta-pīvaraudhasaḥ* 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.'[5]

[5] 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 Raghuvaṁśa 2, 18: *āpīna-bhārodvahana-prayatnād gṛṣṭir gurutvād vapuṣo narendraḥ | ubhāv alaṁcakratur añcitābhyāṁ tapo-vanāvṛtti-patham gatābhyām* also. In *ibid*, 1, 82-84:

anindyā Nandinī nāma dhenur āvavṛte vanāt ||
lalāṭodayam ābhugnaṁ pallava-snigdha-pāṭalā |
bibhratī śveta-romāṅkaṁ sandhyeva śaśinaṁ navam ||
bhuvaṁ koṣṇena kuṇḍodhnī medhyenāvabhṛthād api |
prasraveṇābhivarṣantī 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 Kirātārjunīya and Raghuvaṁśa.

With *sumat* in 5, 2, 4, should be compared the word *anindyā* (Mallinātha: *anindyā praśastā*) in Raghu. 1, 82 cited above, and *puṇya-darśanā* in *ibid*, 1, 86.

10, 32, 3 : *tád ín me chantsad vápuṣo vápuṣṭaraṁ*
putró yáj jā́naṁ pitróṛ adhī́yati |
jāyā́ pátiṁ vahati vagnúnā sumát
puṁsá íd bhadró vahatúḥ páriṣkṛtaḥ |

"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. *vapuṣo vapuṣṭaram= citrāc citrataram* or most remarkable. *vagnu*, shout, in pāda c, denotes perhaps a 'shout of joy' and *sumat*, in the same pāda, refers, I conceive, to *jāyā* rather than to *vagnu* as Sāyaṇa and Geldner (*Ved. St.* 2, 190) opine. It corresponds to *bhadrā vadhūḥ* in 10, 27, 12: *bhadrā́ vadhúr bhavati yát supéśāḥ* and *sumaṅgalīr vadhūḥ* in 10, 85, 33: *sumaṅgalī́r iyáṁ vadhúr imā́ṁ saméta páśyata.*

1, 73, 6 : *ṛtásya hí dhenávo vāvaśānā́ḥ*
smádūdhnīḥ pīpáyanta dyúbhaktāḥ |
parāvátaḥ sumatíṁ bhíkṣamāṇā
ví síndhavaḥ samáyā sasrur ádrim |

"The lowing milch-cows of ṛta (*i.e.*, that follow ṛta) 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." *smádūdhnīḥ= śobhanodhnīḥ*, having fine, that is, large, udders; see note on p. 250 above, and compare also Raghuvaṁśa 2, 49: *gāḥ koṭiśaḥ sparśayato ghaṭodhnīḥ.* The verse is addressed to Agni and refers to the milch-cow and the waters that are necessary for the offering of oblations. *vāvaśānāḥ* in pāda a is ambiguous; it may mean 'lowing' (as translated above) or 'longing for: eager.' See pp. 85 ff. above.

7, 87, 3 : *pári spáśo váruṇasya smádiṣṭā*
ubhé paśyanti ródasī suméke |

ṛtāvānaḥ kavāyo yajñādhīrāḥ
prácetaso yá iṣáyanta mánma ||

"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." *smadiṣṭāḥ=śobhana-gamanāḥ* as Sāyaṇa has explained; that is, swift-moving. Compare the epithets *bhūrṇayaḥ*, *iṣirāsaḥ* and *svañcaḥ* that are applied to *spaśaḥ* in 9, 73, 4: *ásya spáśo ná ní miṣanti bhúrṇayaḥ* and 9, 73, 7: *rudrâsa eṣām iṣirâso adrúhaḥ spáśaḥ sváñcaḥ sudṛśo nṛcákṣasaḥ*.

8, 25, 24: *smádabhīśū káśāvantā*
víprā náviṣṭhayā matī |
mahó vājínāv árvantā sácāsanam ||

"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." *smád-abhīśu=sv-abhīśú*; compare 8, 68, 16; 18: *suráthāñ ātithigvé svabhīśū̃ñr ārkṣé* | *āśvamedhé supéśasaḥ* || *aíṣu cetad vṛṣaṇvaty antár ṛjréṣv áruṣī* | *svabhīśúḥ káśāvatī*.

The word *viprā* in pāda b has caused some difficulty to the exegetists. Sāyaṇa regards it as accusative dual and explains it as—*viprā viprau medhāvinau* | *medhāvī stotā yathā stutyaṁ devaṁ stutibhiḥ prīṇayati tadvat saṁtoṣakau*. So also does Ludwig who however translates the verse as, 'zugleich gewann ich die beiden [göttlichen] Brāhmaṇa 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 Brāhmaṇas 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 *matī*). 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;

ṛjrā́v indrotá ā́ dade hárī ṛ́kṣasya sūnávi | āśvamedhásya róhitā and 6, 47, 22: *prastoká ín nú rā́dhasas ta indra dáśa kóśayīr dáśa vajíno dāt* in which the vocative *indra* is used in Dānastutis. Compare also 1, 2, 9: *kaví no mitrā́váruṇā tuvijātā́ uṛukṣáyā* and 5, 71, 2: *víśvasya hí pracetasā váruṇa mítra rā́jathaḥ* in which the epithets *kavī* and *pracetasā*, meaning *viprā*, are applied to Mitra and Varuṇa and also 6, 68, 3: *tā́ gṛṇīhi namasyèbhiḥ śūṣaíḥ sumnébhir índrāváruṇā cakānā́ | vájreṇānyáḥ śávasā hánti vṛtráṁ śíṣakty anyó vṛjáneṣu víprah* and 7, 88, 4-6: *stotā́raṁ víprah sudinatvé áhnām . . yandhí ṣmā vípra stuvaté várūtham* in which the epithet *vipra* is applied to Varuṇa.

8, 28, 2: *váruṇo mitró aryamā́*
smádrātiṣāco agnáyaḥ |
pátnīvanto vāṣaṭkṛtā́ḥ ||

"Varuṇa, Mitra, Aryamā, the Agnis, with their splendid gifts, and their wives,—to them is vaṣaṭ called (*i.e.*, to them are oblations offered)." As already observed, *smádrātiṣācaḥ* is equivalent to *surātáyaḥ* 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: *smátpuraṁdhir na ā́ gahi*
viśvátodhīr na ūtáye |
divó amúṣya śā́sato
divā́ṁ yayá divāvaso ||

"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 *smát-puraṁdhiḥ* as 'he whose wife is handsome'? Compare in this connection 3, 53, 6: *kalyāṇī́r jāyā́ suráṇaṁ gṛhé te* 'A handsome wife is (thy) joy in thy house'; 10, 86, 11: *indrāṇī́m āsú nā́riṣu subhágām ahám aśravam* 'Among these women, I have heard that Indra's wife is (the most) handsome'; and TB. 2, 4, 2, 7:

indrāṇí devī́ subhágā supátnī. 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: *pūṣaṇvā́n vajrin sám u pátnyāmadaḥ* 'Accompanied by Pūṣan, hast thou, O Vajrabearer, revelled with thy wife.'

The meaning of the second hemistich which forms the refrain of the first fifteen verses of this hymn is obscure. Sāyaṇa explains it as, *amuṣya amuṣminn indre śāsataḥ śāsati | vibhaktivyatyayaḥ | tatra vayaṁ sukham āsmahe he divāvaso dīptahaviṣkendra divaṁ svargaṁ yaya yūyaṁ gacchatha | bahuvacanaṁ pūjārtham | yad vā | he divāvaso dyu-nāmakam amuṣya amuṁ lokaṁ śāsanaṁ kurvanto yūyaṁ divaṁ svargaṁ yaya gacchatha | atra bahu-vacanaṁ 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 *śā́sataḥ* is nominative plural and not genitive singular.

1, 51, 15: *idáṁ námo vṛṣabhā́ya svarā́je*
satyáśuṣmāya tavā́se 'vāci |
asmínn indra vṛjáne sárvavīrāḥ
smát sūríbhis táva śárman syāma ||

"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." *smát sūríbhiḥ* =*bhadraiḥ sūribhiḥ*, fortunate patrons; *i.e.*, noble and rich patrons; compare the epithet *sujāta*, noble, applied to *sūri* in 2, 2, 11: *sá no bodhi sahasya praśáṁsyo yásmin sujātā́ iṣáyanta sūráyaḥ* and 5, 6, 2: *sám árvanto raghu-*

drúvaḥ sáṁ sujātāsaḥ sūráyaḥ; compare also 10, 81, 6: *múhyantv anyé abhíto jánāsa ihāsmākaṁ maghávā sūríṛ 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 *sūri* 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 *sūri* ist noch unsicher."

1, 100, 13: *tásya vájraḥ krandati smát svarṣā́*
divó ná tveṣó ravátha ḥ śimīvān |
táṁ sacante sanáyas táṁ dhánāni
marútvān no bhavatv índra ūtí ||

"His beautiful thunderbolt, that wins light, roars; the sound is terrible and overpowering like that of Dyaus. Him follow successes and prizes. May Indra with the Maruts come to our help." *smat vajraḥ= śobhano vajraḥ*; compare 8, 70, 2: *hástāya vájraḥ práti dhāyi darśatáḥ* and 9, 97, 1: *eṣá prá kóśe mádhumāṅ acikradad índrasya vájro vápuṣo vápuṣṭaraḥ.* Regarding the simile in pāda b, compare 1, 58, 2: *divó ná sā́nu stanáyann acikradat*; 4, 10, 4: *prá te divó ná stanayanti śúṣmāḥ*; 7, 3, 6: *divó ná te tanyatúr eti śúṣmiaḥ* and other similar verses in which the sound of Dyaus, *i.e.*, thunder, is mentioned as *upamāna.*

1, 186, 6: *utá na īṁ tváṣṭā́ gantv ácchā*
smát sūríbhir abhípitve sajóṣāḥ |
ā́ vṛtrahéndraś carṣaṇiprā́s
tuvíṣṭamo narā́ṁ na ihá gamyāḥ ||

"And may Tvaṣṭṛ 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 *sūri* 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: *tváṣṭā devébhir jánibhiḥ sajóṣāḥ* and 10, 64, 10: *tváṣṭā devébhir jánibhiḥ pitā́ vácaḥ* in connection with Tvaṣṭṛ, I regard the word here as an *ekaśeṣa* referring to gods and their wives.

1, 186, 8: *utá na īm marúto vṛddhásenāḥ*
smád ródasī sámanasaḥ sadantu |
pṛ́ṣadaśvāso 'vánayo ná rátha
riśā́dasa mitrayújo ná devā́ḥ ||

"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 Rodasī (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 *riśā́dasaḥ* 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: *durniyántuḥ páripṛīto ná mitráḥ* 'difficult to check like an ally who is well-pleased.' *smád ródasī=bhadrā rodasī*; compare the epithet *bhadrajānayaḥ* that is applied to the Maruts in 5, 61, 4: *párā vīrāsa etana máryāso bhádrajānayaḥ* with reference (presumably) to Rodasī.

2, 4, 9: *tváyā yáthā gṛtsamadā́so agne*
gúhā vanvánta úparāñi abhí ṣyúḥ |
suvī́rāso abhimātiṣā́haḥ
smát sūríbhyo gṛṇaté tád váyo dhāḥ ||

'That the Gṛtsamadas, 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 *guhā vanvantaḥ* '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 *pṛtanāyūn* (3,1,16 : *abhí ṣyāma pṛtanāyúñr ádevān*), *ṣatrūn* (1, 178, 5 : *tváyā vayáṁ maghavann indra śátrūn abhí ṣyāma*), *rakṣasaḥ* (10, 132, 2 : *yuvóḥ krāṇāya sakhyaír abhí ṣyāma rakṣásaḥ*), 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, "*úpara* scheint hier und 6, 2, 11 eine von der sonstigen abweichende Bedeutung zu haben. In 7, 48, 3 (wo *uparátāti*, vgl. av. *uparatāt*—) spricht ihm *aryáḥ*, also entweder rivalis, Nebenbuhler oder (mehr in Anlehnung an den avest. Sinn von *upara*) überlegen."

5, 41, 15 : *padé-pade me jarimā́ ní dhāyi*
várūtrī vā śakrā́ yā́ pāyúbhiś ca |
síṣaktu mātā́ mahī́ rasā́ naḥ
smát sūríbhir ṛjuhásta ṛjuvániḥ ||

" 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." *jarimā́* in pāda a means perhaps 'long life' ; compare 10, 59, 4 : *dyúbhir hitó jarimā́ sú no astu* and Oldenberg's observation thereon (*RV. Noten*, II, p. 197), '*jarimán* wohl in günstigem Sinn als " langes Leben " zu verstehen, vgl. 10, 87, 21 [*sákhe sákhāyam ajáro jarimṇé 'gne mártāñ ámartyas tváṁ naḥ*].' Compare also 1, 116, 25: *utá páśyann aśnuván dīrghám ā́yur ástam ivéj jarimā́ṇaṁ jagamyām.*

5, 41, 19 : *abhí na íḷā yūthásya mātā́*
smán nadíbhir urvā́śī vā gṛṇātu |
urvā́śī vā bṛhaddivā́ gṛṇānā́
'bhyūrṇvānā́ prabhṛthásyāyóḥ ||

"May Iḍā, mother of the herd, praise us, or Urvaśī with the beautiful rivers, Urvaśī or Bṛhaddivā who is praised and who is surrounded by the offerings of diligent men." *smán nadíbhiḥ=bhadrābhir nadībhiḥ.* Compare the epithets *citrā, darśatā*, etc., applied to the river Sindhu in 10, 75, 7-8: *áśvā ná citrā́ vápuṣīva darśatā́ || sváśvā síndhuḥ surátha suvā́sā hiraṇyáyī súkṛtā . . yuvatíḥ . . subhágā.*

5, 87, 8: *adveṣó no maruto gātúm etana*
śrótā hávaṁ jaritúr evayāmarut !
víṣṇor maháḥ samanyavo yuyotana
smád rathyò ná daṁsánā́
'pa dvéṣāṁsi sanutáḥ ||

"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 pāda d, compare 8, 47, 5: *pári ṇo vṛṇajann aghā́ durgā́ṇi rathyò yathā́* "May distresses keep away from us as charioteers keep away from difficult roads." *evayāmárut* in pāda 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. *smád rathyàḥ= praśastā rathyaḥ* as explained by Sāyaṇa, that is, clever charioteers who know how to drive.

7, 3, 8: *yā́ vā́ te sánti dāśúṣe ádhṛṣṭā*
gíro vā yā́bhir ṇṛvátīr uruṣyā́ḥ |
tā́bhir naḥ sūno sahaso ní pāhi
smát sūríṁ jaritṝ́n jātavedaḥ ||

"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. Noten*, II, p. 7. The word *puraḥ*, 'citadels,' has to be understood here after *adhṛṣṭāḥ*; compare 7, 15, 14: *ádhā mahí na áyasy ánādhṛṣṭo nṛ́pītaye | púr bhavā śatábhujiḥ* and 10, 101, 8: *púraḥ kṛṇudhvam áyasīr ádhṛṣṭāḥ* and also pāda d of the preceding verse: *śatáṁ pūrbhír áyasībhir ní pāhi*. Regarding the expression *pūrbhír uruṣyáḥ*, compare 1, 58, 8: *ágne gṛṇántam áṁhasa uruṣyórjo napāt pūrbhír áyasībhiḥ*; and regarding *gira uruṣyāḥ*, compare 10, 177, 2: *tắṁ dyótamānāṁ svaryàṁ manīṣắm ṛtásya padé kaváyo ní pānti*; 10, 93, 11: *etáṁ śáṁsam indra . . . sádā pāhi*; and 7, 56, 19: *imé* [*sc. marutaḥ*] *śáṁsaṁ vanuṣyató ní pānti. smát sūrín= bhadrān sūrīn.*

8, 18, 4: *devébhir devy adité*
'riṣṭabharmann á gahi |
smát sūríbhiḥ purupriye suśármabhiḥ ||

"Come, O goddess Aditi, very dear, that bringest blessings, with the bright well-protecting gracious gods." Regarding *smát devébhiḥ* 'gracious gods,' compare *bhadrắ devắḥ* in 10, 72, 5: *tắṁ devắ ánv ajāyanta• bhadrắ amṛ́tabandhavaḥ.*

8, 20, 18: *yé cárhanti marútaḥ sudắnavaḥ*
smán mīḷhúṣaś cáranti yé |
átaś cid á na úpa vásyasā hṛdá
yúvāna á vavṛdhvam ||

"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." *sudắnavaḥ* is an epithet of worshippers; compare 8,103,7: *áśvaṁ ná gīrbhí rathyàṁ sudắnavo marmṛjyánte devayávaḥ* and 9, 74, 4: *samīcīnāḥ sudắnavaḥ prīṇanti tắṁ náraḥ. smat= bhadrān*; compare the epithet *subhaga* applied to

the Maruts in 5, 60, 6: *yád uttamé maruto madhyamé vā yád vāvamé subhagāso divi ṣṭhá.* The epithet *mīḷhuṣaḥ* is applied to the Maruts in 1, 173, 12 also: *mahás cid yásya mīḷhúṣo yavyá̄ havíṣmato marúto vandate gíḥ. ye* in the first hemistich seems to have as antecedent *naḥ* in the third pāda.

The words *arhanti* and *caranti* in the first hemistich are perplexing and I follow Sāyaṇa in interpreting them as *pūjayanti* (cp. 10, 77, 1: *sumā́rutaṁ ná brahmā́ṇam arháse*) and *saparyanti* (cp. the verb *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 treflich begabten, die hieher regnend gehn, sie die anspruch haben."

8, 26, 18-19: *utá syā́ śvetayā́varī*
vā́hiṣṭhā vāṁ nadī́nām |
síndhur hiraṇyavartaniḥ ||
smád etáyā sukīrtyā́
'śvinā́ śvetáyā dhiyā́ |
váhethe śubhrayāvānā ||

"And this Śvetayāvarī 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." *śvetā=Śvetayāvarī*, and *śvetayā*, 'by Śvetā,' means probably 'to the bank of Śvetā,' where, according to Sāyaṇa, the *ṛṣi* was invoking the Aśvins.

10, 61, 8: *sá īṁ vṛ́ṣā ná phénam asyad ājaú*
smád ā́ páraid ápa dabhrácetāḥ |
sárat padā́ ná dákṣiṇā parāvṛ́ṅ
ná tā́ nú me pṛśanyò jagṛbhre ||

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 *smat* occurs further in 10, 49, 4 (*túgraṁ kútsāya smádibhaṁ ca randhayam*) in the compound *smádibha* ('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 *sumat* too occurs, further, in the compound *sumádgu* in AV. 5, 1, 7 and in the compound *sumát-kṣara* in three Praiṣa formulæ (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 *sumádgu* there as 'with kine'; but there seems to be no doubt that it means 'having fine cows,' and that it is the equivalent of *sugú* in RV. 1, 125, 2: *sugúr asat suhiraṇyás svášvaḥ. sumátkṣara* (which is an epithet applied to the offering of fat and cooked flesh made to the gods) is explained by Roth (PW) as 'träufelnd, vollsaftig.' This explanation is unsatisfactory, and the word really signifies 'beautifully melting', that is, 'melting delightfully in the mouth' or 'delicious.' [6]

In conclusion, I would observe that, in the verses in which the words *smát* and *sumát* 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 *sumát* with *jāyā* while Geldner (*Ved. St.* 2, l. c.) and Sāyaṇa construe it with *vagnúnā*. In 2, 4, 9, Sāyaṇa construes *smát* with *váyaḥ*, and in 1, 100, 13, with *krandati* while I have construed them with *sūríbhyaḥ* and *vájraḥ*. Similarly, it is possible to construe it with *śárman* in 1, 51, 15 (compare the words *su-śárman* and *su-śáraṇa*) 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.

[6] Compare Uvaṭa's explanation: *sumat-kṣarāṇām | sumat svayam ity arthaḥ | svayam eva yāni kṣaranti aditāni* in his commentary on VS. 21. 43 and the similar explanation of Mahīdhara.

§ 14
paḍbhíḥ

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.

paḍbhíḥ is mentioned in the *Nighaṇṭu* in 4, 2, along with other difficult words; and Yāska, in his *Nirukta* (5, 3), explains it as *pānair iti vā spāśanair iti vā.*[1] Sāyaṇa explains it uniformly as *pādaiḥ* in his RV commentary; and so apparently do Uvaṭa and Mahīdhara in their commentaries on VS. 23, 13.

These facts, namely, Sāyaṇa's unvarying explanation of *paḍbhíḥ* as *pādaiḥ* and the similar explanations of Uvaṭa and Mahīdhara, lead me to conjecture that this explanation was borrowed by these commentators from Yāska, that Yāska, in fact, explained the word as *pādair iti vā spāśanair iti vā*, and that the word *pānaiḥ* found in the MSS is a corruption of the original reading *pādaiḥ.*

In other words, I am inclined to believe that Yāska looked upon *paḍbhíḥ* (1) as equivalent to *pādaiḥ*, or (2) as derived from the root *spaś.* According to Devarāja (l.c.), this root *spaś* signifies 'to bind' and *paḍbhíḥ* is equivalent to *bandhanaiḥ.* According to Wackernagel (*Ai. Gr.*, I, 172), Macdonell (*Ved. Gr.*, 34) and other

[1] The explanation *sparśanair iti vā* is found in some manuscripts of the *Nirukta* after *spāśanair iti vā*; see Pischel, *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.

Durga's commentary on the *Nirukta* shows that he did not know of this explanation. On the other hand, Devarāja's explanation of *paḍbhíḥ* in his scholium on the *Nighaṇṭu* (p. 408 of Satyavrata Sāmaśramin's ed.) shows that the words *sparśanair iti vā* formed part of the *Nirukta* in his time. For the rest, the explanations of both these writers show that the *Nirukta* codex which they had before them had the reading *pānaiḥ.*

exegetists however, *paḍbhíḥ* 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 *paḍbhíḥ*.

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 *paḍbhíḥ* denotes *pādaiḥ* generally, but that the word used in RV. 4, 2, 12 is derived from *spaś* 'to see' and signifies 'glances' or 'eyes'[2]. Ludwig, in his *RV. Ueber.*, 4, 309, questions both these derivations and says that *paḍbhíḥ* 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 *padbhiḥ* or *pādaiḥ* and derives the word from *paś* 'glance' and from *paś* 'rope.' Pischel, *Ved. St.* 1, 228 ff. admits all the three meanings, while Bloomfield, in *AJPh.* 11, 350 ff., opines that *paḍbhíḥ* 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 *paḍbhíḥ* occurs differently from Bloomfield. Similarly Geldner[3] too, in his *RV. Ueber.* (I, 376), has translated *paḍbhíḥ* as 'with feet.'

Now, it cannot be disputed that *paḍbhíḥ* means 'with feet' in Kauś. Sūtra 44, 17: *yad vaśā māyum akrata uro vā paḍbhir āhata | agnir mā tasmād enaso viśvān muñcatv aṁhasaḥ* 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.

[2] Macdonell too (op. cit. p. 238) opines that *paḍbhíḥ* 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; Kāt. ŚS. 25, 9, 12; Śāṅkh. ŚS. 4, 17, 12; Mānava-ŚS. 1, 8, 3, 34 and Gobh. GS. 3, 10, 28 actually read *padbhiḥ* 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 *paḍbhíḥ=pādaiḥ* in VS. 23, 13 (=Śata. Br. 13, 2, 7, 6): *eṣá sya rā́thyo vṛ́ṣā paḍbhíś catúrbhir éd agan.* The expression *catúrbhiḥ paḍbhíḥ* here is, as already pointed out by Pischel (l.c. 352), parallel to the expression *catúrbhiḥ padbhiḥ* in AV. 3, 7, 2: *ánu tvā hariṇó vṛ́ṣā padbhíś catúrbhir akramīt* and AV. 4, 14, 9: *padbhíś catúrbhiḥ práti tiṣṭha dikṣú*; and the passage therefore means: "This excellent chariot-horse has indeed come with four feet."

The meaning *pādaiḥ* however does not suit the context in RV. 10, 79, 2: *átrāṇy asmai paḍbhíḥ sám bharanty uttānáhastā námasā 'dhi vikṣú*; for, it is difficult to imagine food being carried to Agni with feet by his worshippers. Bloomfield proposes therefore to interpret *paḍbhíḥ* as 'nimbly' here and explains (l. c. 352-3) thus how the word comes to have this meaning: "The phrase *paḍbhíś catúrbhiḥ* 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, *paḍbhís*, when used of human beings, may have been felt in contrast to *padbhyā́m* to mean 'with (four) feet' and thus 'quickly, nimbly, briskly,' etc. RV. v. 64. 7 cd *ā́ paḍbhír dhāvatam narā bíbhratāv arcanānasam* 'run hither nimbly, O ye two heroes, to preserve Arcanānas.' RV. x. 99. 12, *cvā́ mahó asura vakṣáthāya vamrakáḥ paḍbhír úpa sarpad indram* 'thus, O Asura, did great Vamraka quickly come to Indra for prosperity.' It seems difficult to imagine another meaning of *paḍbhís* in these two passages, especially the last. Pischel has

left it untranslated, though admitting that *paḍbhís* comes from *pād* 'foot;' it seems simply inane to translate 'Vamraka went to Indra with his feet (plural!).' We venture the same exegesis for *paḍbhís* in RV. x. 79. 2: *átrāṇy asmāi paḍbhíḥ sám bharanty, uttānáhastā námasā 'dhi vikṣú* 'nimbly do they carry together fuel for him,' etc. Bartholomae and Pischel follow Ludwig in regarding *paḍbhíḥ* as a ritual expression, equivalent to *idhma-saṁnahana*, 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 *paḍbhíḥ* '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 (l. c. 237) that *paḍbhíḥ* means 'with rope' here and refers to the *idhma-saṁnahana-rajju* (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 *paḍbhíḥ* in 10, 79, 2 must have a signification different from the three mentioned above.

Now, Amarasiṁha, in his lexicon, mentions (1, 4, 1) among synonyms of *mati* the words *buddhi*, *manīṣā*, *dhiṣaṇā*, *dhī*, *prajñā*, *śemuṣī* and *prekṣā*, of which the last-mentioned word *prekṣā* is derived from *pra+īkṣ* 'to see'; similarly, he mentions in 2, 7, 5f., the words *dūradarśin*, *dīrgha-darśin*, and *vicakṣaṇa*, all derived from roots meaning 'to see,' among synonyms of *dhīra* and *manīṣin* 'weise, verständig, nachdenkend'; and most of the verbs meaning 'to see' in Sanskrit, as for instance, *ā+lok*, *ā+loc*, *īkṣ*, *dṛś*, *lok*, signify 'to understand, to comprehend' also;[4] see Apte; see also Grassmann s. v. *īkṣ*, *ci 2*, *dṛś*, *vi+cakṣ*, *vicakṣaṇa*, etc.

[4] 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 *paś*, derived from *spaś* 'to see', is, like the above-mentioned word *prekṣā*, a synonym of *mati*, *dhī*, *manīṣā*, *dhīti*, etc. *paḍbhíḥ* thus is equivalent to *matibhiḥ*, *dhībhiḥ*, *dhītibhiḥ* or *manīṣābhiḥ*; 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: *gúhā śíro níhitam ṛ́dhag akṣí́*
áśnvann atti jihváyā vánāni |
átrāṇy asmai paḍbhíḥ sám bharanty
uttānáhastā námasā́ 'dhi vikṣú ||

"(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."

paḍbhíḥ=matibhiḥ 'with hymns'; compare in this connection the following verses—7, 4, 1: *prá vaḥ śukrā́ya bhānáve bharadhvaṁ havyáṁ matíṁ cāgnáye súpūtam*; 1, 153, 1: *yájāmahe vāṁ maháḥ sajóṣā havyébhir mitrā-varuṇā námobhiḥ | ghṛtaír ghṛtasnū ádha yád vām asmé adhvaryávo ná dhītíbhir bhárante*; 5, 7, 1: *sákhāyaḥ sáṁ vaḥ samyáñcam íṣaṁ stómaṁ cāgnáye | várṣiṣṭhāya kṣitīnā́m ū́rjo náptre sáhasvate* [*bharata*] and 5, 12, 1: *prā́gnáye bṛhaté yajñíyāya ṛtásya vṛ́ṣṇe ásurāya mánma | ghṛtáṁ ná yajñá āsyè súpūtaṁ gíraṁ bhare vṛṣabhā́ya pratīcím*; all these verses speak of food (*havya*, *ghṛta*, *iṣ*) being brought (*bhṛta*) to Agni and Mitra-Varuṇa with hymns (*mati*, *dhīti*, *stoma*, *gīr*). Compare also 1, 136, 1: *prá sú jyéṣṭhaṁ nicirā́bhyāṁ bṛhán námo havyáṁ matíṁ bharatā mṛḷayádbhyām*; 6, 1, 10: *asmā́ u te máhi mahé vidhema námobhir agne samídhotá havyaíḥ | védī sūno sahaso gīrbhír ukthaír ā́ te bhadrā́yāṁ sumataú yatema*; 2, 35, 12: *asmaí bahūnā́m avamā́ya sákhye yajñair vidhema námasā havírbhiḥ | sáṁ sānu mārjmi dídhiṣāmi bílmair dádhāmy ánnaiḥ pári vanda ṛgbhíḥ*; 8, 19, 5: *yáḥ samídhā yá āhutī́ yó védena dadā́śa márto agnáye | yó*

námasā svadhvaráḥ; and 8, 19, 13: *yó agním havyádātibhir námobhir vā sudákṣam āvívāsati | girā́ vā 'jirā́śociṣam* all which verses speak of Agni being worshipped in reverence (*námasā*) with food and hymns.

10, 99, 12: *evā́ mahó asura vakṣáthāya*
vamrakáḥ paḍbhír úpa sarpad índram |
sá iyānáḥ karati svastím asmā
íṣam úrjaṁ sukṣitíṁ víśvam ā́bhāḥ ||

" Thus, O great one, did Vamraka, for the strengthening 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 *Vamraká* nicht, wie Roth meint, " Ameischen " bedeutet, geht klar aus dem Beiworte *mahá* hervor. " Ein grosses Ameischen " wäre doch gar zu sonderbar und nicht weniger seltsam wäre es, *mahás* als Genetiv sing. zu fassen, zu *vakṣáthāya* 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 *sá iyānáḥ karati svastím asmā íṣam úrjaṁ sukṣitíṁ víśvam ā́bhāḥ. sá* kann nur Indra, *asmai* nur Vamraka sein. *Vamraká* ist Eigenname and wohl identisch mit Vamra 1, 112, 15 (10, 99, 5?)." Similarly, *vamraká* is regarded as a proper name by Bloomfield (l.c.), Grassmann and Ludwig. Sāyaṇa too regards it as a proper name, and identifies, as I think, quite correctly, this Vamraka, with the Vamra Vaikhānasa who, according to the *Sarvānukramaṇī*, 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 *maháḥ* is apparently regarded as a dative by Ludwig who translates *mahó vakṣáthāya* 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 *maháḥ* is a genitive and refers to Indra, and I hence supply after it the word *te*; compare 4, 24, 7: *vṛddhásya cid vardhatām asya tanū́ḥ stómebhir ukthaíś ca śasyámānā* 'May the body of this (Indra), though he is strong, become strong (er), being praised with hymns of praise.' After *índram*, too, I supply, following Sāyaṇa, 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 *paḍbhíḥ vakṣáthāya upasṛp* 'to approach with hymns for strengthening' in pāda b gives expression to such an idea; it is equivalent to the phrases *matibhiḥ*, (*gīrbhiḥ*, *stomaiḥ*, *manasā*, *brahmaṇā*, etc.) *vardhay*, *vājay*, or *mahay* that are used in many verses. Compare for instance 5, 14, 6: *agnim̐ ghṛténa vāvṛdhuḥ stómebhir viśvácarṣaṇim | svādhíbhir vacasyúbhiḥ*; 7, 12, 3: *tvám̐ váruṇa utá mitró agne tvā́m̐ vardhanti matíbhir vásiṣṭhāḥ*; 7, 77, 6: *yā́m̐ tvā divo duhitar vardháyanty úṣaḥ sujāte matíbhir vásiṣṭhāḥ*; 8, 44, 2: *ágne stómam̐ juṣasva me várdhasvānena mánmanā*; 1, 91, 11: *sóma gīrbhíṣ ṭvā vayám̐ vardhá-yāmo vacovídaḥ*; 10, 73, 2: *purú śám̐sena vāvṛdhuṣ ṭá índram*; 8, 100, 3: *prá sú stómam̐ bharata vājayánta índrāya satyā́m̐ yádi satyám ásti*; 6, 19, 4: *tám̐ va índram̐ catínam asya śākaír ihá nūnám̐ vājayánto huvema*;

8, 3, 16: *índraṁ stómebhir maháyanta āyávaḥ priyámedhāso asvaran*; 6, 15, 2: *sá tvám súprīto vītáhavye adbhuta práśastibhir mahayase divé-dive*; 3, 3, 3; *víprāso agníṁ mahayanta cíttibhiḥ*; and 5, 31, 4: *brahmāṇa índraṁ maháyanto arkaír ávardhayann áhaye hántavā u*. The word *paḍbhíḥ* is equivalent to *stómebhiḥ*, *gīrbhíḥ*, *cíttibhiḥ*, *matíbhiḥ*, *mánmanā*, *práśastibhiḥ*, and *arkaíḥ* in the above verses. The expression *paḍbhír úpa sarpat* in b is parallel to *gīrbhír īmahe*, *gīrbhir āyan*, etc., in 8, 68, 10: *tám tvā yajñébhir īmahe tám gīrbhír girvaṇastama*; 10, 98, 9: *tvám pūrva ṛṣayo gīrbhír āyan tvám adhvaréṣu puruhūta víśve*; 2, 2, 5: *tám u havyaír mánuṣa ṛñjate girā*; 1, 36, 1: *agníṁ sūktébhir vácobhir īmahe*; 8, 43, 31: *agníṁ mandrám purupriyám . . hṛdbhír mandrébhir īmahe* and other similar verses. Compare also AB. 7, 17: *sa Prajāpatim eva prathamaṁ devatānām upa-sasāra kasya nūnam . . ity etayarcā . . Agnim upasasārāgner vayam . . ity etayarcā . . Savitāram upasasārābhi tvā deva savitar ity etena tṛccna.*

5, 64, 7: *ucchántyāṁ me yajatā́*
devákṣatre rúśadgavi |
sutáṁ sómaṁ ná hastíbhir
ā́ paḍbhír dhāvataṁ narā
bíbhratāv arcanā́nasam ||

"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."

yajatā́ in a is nominative dual and qualifies [*yuvām*] that is the subject of *ādhāvatam* in d and refers to Mitra and Varuṇa who are the deities of this verse. *rúśadgavi* 'having bright cows' denotes the goddess Uṣas; cp. 5, 75, 9: *ábhūd uṣā́ rúśatpaśur ā́gnír adhāyy ṛtvíyaḥ* "The Dawn who has bright cows has appeared; Agni has been set up (i.e., kindled) at the proper time" and Nighaṇṭu 1, 15: *aruṇyo gāva uṣasaḥ*.

devákṣatre in pāda b is obscure. Diverse suggestions have been made that it should be interpreted as (1) *yajña* (Sāyaṇa: *devānāṁ kṣatraṁ balaṁ yasmin yajñe tad devakṣatram*); (2) 'Himmel' (Pischel in p. 238, l. c); (3) 'unter göttlichen Herrschaft stehend' (Roth in PW), that is, presumably, 'the Dawn' or 'sky'; [5] (4) 'Herrschaft der Götter, Götterreich' (Grassmann); (5) 'reich der götter' (Ludwig); (6) *deva-kṣetra* (Böhtlingk in Pw); (7) accusative dual, attribute of *haviṣī* (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 Opfer-speise' (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: *mahí vāṁ kṣatráṁ devéṣu* and 6, 67, 5: *víśve yád vāṁ . . . kṣatráṁ devā́so ádadhuḥ sajóṣāḥ*, and opines that *devákṣatre* is a corruption of *devákṣatrā*, nominative dual (the corruption is

[5] It is explicitly said of the Dawn in 1, 92, 12: *áminatī daívyāni vratā́ni* and 7, 76, 5: *té devā́nāṁ nú minanti vratā́ni* 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.); Savitṛ (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), Bṛhaspati (4, 50, 1), Soma (9, 101, 15), Prajāpati (10, 121, 5), 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 *rúśadgavi* that follows immediately after), and that it is an attribute of Mitra and Varuṇa and signifies 'who have dominion over the gods.'

The word *devakṣatra* occurs in two passages of the Kāṭh. Saṁ. in 21, 11 (p. 52, 9): *devakṣatraṁ vai stomaś ca yajuś cāntata eva devakṣatraṁ prāvasyati* and 33, 8 (p. 34, 5): *devakṣatraṁ vā āyuṣas stomā devakṣatram eva tad abhyārohanto yanti.* Not much light is thrown on the meaning of the word by the first,[6] but the second indicates that *devakṣatra* is a place to which people 'mount.' Since the word *div* and its synonym *nāka* occur more than once as objects of the verb *āruh* in the KS (see 8, 16; 18, 4 etc.) and also in the RV (see Grassmann s. v. *ruh*), I believe that Pischel is right in interpreting *devákṣatra* as 'Himmel.' As we have seen above, the sky is under the dominion of the gods, and the epithet *devákṣatra* 'under the dominion of the gods' is not therefore an inappropriate one. Compare in this connection 1, 92, 1: *etā́ u tyā́ uṣásaḥ ketúm akrata pū́rve árdhe rájaso bhānúm añjate*; 7, 79, 2: *vy àñjate divó ántеṣv aktū́n . . uṣásaḥ*; and 1, 113, 14: *vy àñjíbhir divá ā́tāsv adyaut* in which Uṣas is said to have illumined the sky with her rays.

The expression *paḍbhír ādhāvatam* in d is equivalent to *dhībhir ādhāvatam*; compare 8, 8, 5: *ā́ no yātam úpaśruty áśvinā sómapītaye | svā́hā stómasya vardhanā́ prá kavī dhītíbhir narā*; 8, 8, 7: *diváś cid rocanā́d ádhy ā́ no gantaṁ svarvidā́ | dhībhír vatsa-pracetasā́ stómebhir havanaśrutā́*; 8, 24, 7: *víśvāni viśvámanaso dhiyā́ no*

[6] The corresponding passage of the Maitr. Saṁ. however, namely, 3, 4, 2 (p. 46, 21): *stomaś ca yajuś cety annaṁ vai stomas ca yajuś cānnaṁ vā etad ātman dhitvā 'do bhūtvā devakṣetram antataḥ prāvasati* has *devakṣetram*. This word signifies *svarga* or heaven; and the reading of the MS makes it probable that *devakṣatra=devakṣetra*, and thus lends support to Pischel's explanation of *devakṣatra* as 'Himmel.'

vṛtrahantama | úgra praṇetar ádhi ṣú vaso gahi; 8, 27, 5: *á no adyá samanaso gántā víśve sajóṣasaḥ | ṛcā́ girā́ máruto dévy áaite sádane pástye mahi*; 8, 27, 8: *á prá yāta máruto víṣṇo áśvinā pū́ṣan mā́kīnayā dhiyā́*; and also 6, 50, 10: *utá me hávam á jagmyātaṁ nā́satyā dhībhíḥ.*

The meaning of this expression *paḍbhir ā́dhāvatam* 'come running with thoughts' is somewhat ambiguous. The thoughts referred to may be 'benevolent' thoughts, *sumatayaḥ*, i.e., favours or blessings (what Sāyaṇa calls *anugraha-buddhi* and Grassmann 'wohlwollendes Aufmerken) of the deities; compare 8, 26, 9: *sumatíbhir úpa viprāv ihā́ gatam*; "Come, O ye two inspired ones, with favours here"; 8, 3, 1: *asmā́ñ avantu te dhíyaḥ* 'May thy (Indra's) favours help us"; 7, 67, 7: *áheḷatā mánasā́ yātam arvā́k* "Come hitherward with favourable thought"; 7, 37, 2: *ví no rā́dhāṁsi matíbhir dayadhvam* "Bestow gifts on us with favours"; and 2, 10, 5: *arakṣásā mánasā táj juṣeta* "May he (Agni) enjoy it with favourably-inclined mind"; or they may be the promptings or volitions of such deities; compare 1, 3, 5: *índrā yāhi dhiyéṣitáḥ . . úpa bráhmāṇi vāghátaḥ* 'Come, O Indra, impelled by thy thought, (that is, with eagerness), to the hymns of the priest'; 3, 11, 1: *índrāgnī á gataṁ sutáṁ gīrbhír nábho váreṇyam | asyá pātaṁ dhiyéṣitā́* '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: *nárā śávīrayā dhiyā́ | dhíṣṇyā vánataṁ gíraḥ* '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 impelling the deities to come to the sacrifices, etc.; compare 1, 135, 6: *á vāṁ dhiyó vavṛtyur adhvarā́ñ úpa* "May our hymns turn you two to our sacrifices"; 1, 139, 6: *gīrbhír girvāhas stávamāna á gahi*; 1, 144, 5: *tám ít hinvanti dhītáyaḥ*; 8, 44, 9: *tvā́m agne manīṣíṇas tvā́m*

hinvanti cittibhiḥ; and 10, 88, 5: *tám tvāhema matíbhir gīrbhir ukthaiḥ*. Lastly, though this is less probable, *paḍbhiḥ* may denote hymns that are conceived of as being the praises of the bards (*vandinaḥ*, *sūtāḥ* or *māgadhāḥ*) attending on kings, and mentioned on p. 210 above.[7] 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 *ná* in pāda c, *sutáṁ sómaṁ ná hastíbhiḥ* 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: *vā́yav índraś ca cetathaḥ sutā́nāṁ vājinīvasū | tā́v ā́ yātam úpa dravát*; 1, 3, 8: *víśve devā́so apтúraḥ sutám ā́ ganta tū́rṇayaḥ | usrā́ iva svásarāṇi*; 10, 112, 2: *yás te rátho mánaso jávīyān éndra téna somapéyāya yāhi | tū́yam ā́ te hárayaḥ prá dravantu*; 7, 59, 4: *tū́yaṁ yāta pipīṣavaḥ* and other similar verses in which Indra, Vāyu and other gods are exhorted 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.' *hastíbhiḥ*=by clever (priests); see Pischel, p. 238 l. c.

[7] We read in 3, 58, 1: *uṣásas stómo aśvínāv ajīgaḥ*; 7, 67, 1: *yó vāṁ dūtó ná dhiṣṇyāv ájīgaḥ*; 10, 29, 1: *śúcir vāṁ stómo bhuraṇāv ajīgaḥ* 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 Raghuvaṁśa 5, 65: *taṁ karṇabhūṣaṇa-nipīḍita-pīvarāṁsaṁ śayyottaracchada-vimarda-kṛśāṅgarāgam | sūtātmajāḥ savayasaḥ prathita-prabodhaṁ prābodhayann uṣasi vāgbhir udāra-vācaḥ*; Māgha 11, 1: *śruti-samadhikam uccaiḥ pañcamaṁ pīḍayantaḥ satatam ṛṣabha-hīnaṁ bhinnakīkṛtya ṣaḍjam | praṇijagadur akāku-śrāvaka-snigdha-kaṇṭhāḥ pariṇatim iti rātrer māgadhā Mādhavāya* and other similar passages, it was the duty of the sūtas and māgadhas 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 (*śleṣa*); 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= *yáthā hastíbhir ā́ dhāvyáte táthā ā́ 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 *ā́-dhāv* zugleich in der Bedeutung "herbeilaufen" und "reinigen", jenes das Werk der Füsse, dieses der Hände: "wie (man) den von geschickth ä n d i g e n (Priestern) gepressten Soma (mit eben diesen geschickten Händen reinigt, *ā́-dhāv*), so eilt herbei (*ā́-dhāv*; vielleicht auch hier zu verstehen: zum Soma) mit euern Füssen, ihr Männer."[8] Der Vergleich zwischen dem Reinigen und dem Herbeilaufen beruht darauf, dass beides *ā́-dhāv* heisst, vgl. zu I, 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 *paḍbhíḥ* in d with *sutám* in c. *paḍbhíḥ sutám=dhībhíḥ sutám*; 'pressed with (i.e., to the accompaniment of the chanting of) hymns;' compare 3, 12, 1 (cited above): *índrāgnī ā́*

[8] 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 [*hástebhir* zu lesen] und knetet mit den Füssen hin, o Männer, den [Dichter] Artschanānas unterstützend" and by Ludwig as: "wenn sie mir herleuchtet die heiligen, in dem reiche der götter, wo weisze kühe sind, lauft herbei ihr zwei männer, zum gepressten soma wie mit greifenden schlingen, erhaltend den Arcanānas."

gatam̐ sutám̐ gīrbhír nábho váreṇyam "Come, O Indra and Agni, to (this) excellent (Soma) juice pressed with hymns"; 3, 12, 2: *ayā́ pātam imám̐ sutám* "Drink this (Soma juice) pressed with this (hymn)"; 8, 48, 7: *iṣiréṇa te mánasā sutásya bhakṣīmáhi pítryasyeva rāyáḥ* "May we partake of thee, pressed with devoted (or vigourous) hymn, as of paternal wealth." Compare also Caland-Henry, L'Agniṣṭoma, § 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 *Sarvānukramaṇī*, the seer of this hymn.

4, 38, 3: *yám̐ sīm ánu praváteva drávantam̐*
víśvaḥ pūrúr mádati hárṣamāṇaḥ |
paḍbhír gṛ́dhyantam̐ medhayúm̐ ná śū́ram̐
rathatúram̐ vā́tam iva dhrájantam ||

When explaining pāda c of this verse on p. 146 above, I have, following Pischel, Bloomfield, and other interpreters, construed *paḍbhíḥ* with *gṛ́dhyantam* and interpreted the expression as 'speeding with a will.' Though this is not wrong (*paḍbhíḥ* 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 (*anu*) *madati* (in pāda b) as is done, in the case of *gīrbhíḥ*, *stómebhiḥ* and other synonyms of *paḍbhíḥ*, in many RV verses. Compare for instance, 1, 9, 3: *mátsvā suśipra mandíbhiḥ stómebhir víśvacarṣaṇe* "Rejoice, O thou (Indra) with beautiful lips, that are honoured by all men, in (these) pleasing hymns"; 1, 51, 1: *abhí tyám̐ meṣám̐ puruhūtám̐ ṛgmíyam indram̐ gīrbhír madata* "Cheer with hymns that Indra worthy of praise, invoked by many, the goat"; 8, 6, 39: *mátsvā vívasvato matí* "Rejoice in the hymn (sung) from (the abode of) Vivasvat"; 10, 104, 3: *índra dhénābhir ihá*

mādayasva dhībhír víśvābhiḥ "Rejoice now, O Indra, in all these hymns and praises"; 10, 116, 2: *svastidā́ mánasā mādayasva* "Rejoice, O Indra that bestowest well-being, in (this) hymn"; 3, 53, 10: *mádanto gīrbhír adhvaré suté sácā* "Rejoicing with hymns in the Soma-sacrifice"; and particularly 5, 36, 2: *ánu tvā rājann árvato ná hinván gīrbhír mádema puruhūta víśve* "O thou king that art invoked by many, may we all cheer thee with praises as one does who impels race-horses." [9]

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 Dadhikrā or Dadhikrāvan, the swift horse whom Mitra and Varuṇa presented to the Pūrus (cp. 4, 39, 2: *yáṁ pūrúbhyo dīdivā́ṁsaṁ nā́gníṁ dadáthur mitrāvaruṇā táturim*), that is, to their king Trasadasyu, and whose achievements on the race-ground are described in hymns 4, 38-43.

The expression *paḍbhír anumadati* in the first half-verse is exactly parallel to the expression *gīrbhir anumadema* (*hinvantaḥ*) 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: *prá vo devā́ṁ cit sahasānám agníṁ áśvaṁ ná vā́jinaṁ hiṣe námobhiḥ* "Like a strong horse, I impel with praises the vigourous god Agni for you"; and 10, 156, 1: *agníṁ hinvantu no dhíyaḥ sáptiṁ āśúm ivājíṣu* "May our praises impel

[9] In all probability however *hinván* (singular) at the end of the pāda is a shortened form of *hinvántaḥ* (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". *hinvántaḥ* is an attribute of *vayam*.

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 observable 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 *gīrbhir arvataḥ anumadanti* and *gīrbhir arvataḥ hinvanti* 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 *gīrbhir anumadanti hinvanti 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.

pravátā in pāda a is construed in connection with the course of Dadhikrā by Grassmann (who translates the expression *praváteva drávantam* as 'Dem, wenn er läuft gleichwie im jähen 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 *luptopamā*, the elided word being (the upamāna) *āpaḥ*. Compare the simile *ápo ná pravátā yatíḥ* that is used in 8, 6, 34; 8, 13, 8 and 9, 24, 2 in all which verses the

[10] The verb *svar* with *sam* is used instead of *anu-mad* in similar circumstances in 9, 66, 8: *sám u tvā dhībhír asvaran hinvatíḥ saptá jāmáyaḥ | vípram ājá vivásvataḥ* "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: *hinvánti súram úsrayaḥ pávamānam madhuścútam | abhí girá sám asvaran* "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.'

sāmānya-dharma is swift going; cp. also 9, 6, 4: *ánu drapsāsa índava āpo ná pravátāsaran*; 7,18,15: *índreṇaité tṛtsavo véviṣāṇā āpo ná sṛṣṭā adhavanta nícīḥ*; 9, 17, 1: *prá nimnéneva síndhavaḥ . . sómā asṛgram āśávaḥ*; 9, 60, 7: *síndhor iva pravaṇé nimná āśávaḥ*; 1, 57, 1-2; 10, 148, 5, etc.

There can be no doubt that, like the other epithets *pravateva dravantam*, *rathaturam* and *vātam iva dhrajantam*, the epithet *medhayuṁ na śūraṁ gṛdhyantam* 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 *gṛdh* does not signify 'to be greedy' here and that the translations of Geldner (*RV. Ueber.*: '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 bestrebt zu erfassen, als lanzenkundiger held') as also Pischel's explanation (l.c., p. 232: dass Dadhikrāvan im Laufe ungeduldig die Riemen erfasst und sie schüttelt wie ein streitlustiger Held die Zügel) are all wide of the mark. Regarding the simile, compare 1, 85, 8: *śúrā iváid yúyudhayo ná jágmayaḥ* 'Going swiftly like valiant men ready for the battle' and 1, 158, 3: *úpa vām ávaḥ śaraṇáṁ gameyaṁ śúro nājma patáyadbhir évaiḥ* 'May I go to your shelter as a hero goes to battle with flying feet (?)' in which verses too the upamāna is *śūra* and the *sāmānyadharma* swift going.

4, 2, 12: *kavíṁ śaśāsuḥ kaváyo 'dabdhā*
nidhārāyanto dúryāsv āyóḥ |
átas tvám dṛśyāñ agna etān
paḍbhíḥ paśyer ádbhutāñ aryá évaiḥ ||

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."

ádabdhāḥ kaváyaḥ in a refers to the gods (*devāḥ*) 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 *śaśāsuḥ* refers apparently to these injunctions (that Agni should be the *gṛhapati* and *havyavāṭ*) and also perhaps to his officiating as *hotṛ* on behalf of men. Compare Sāyaṇa: *śaśāsuḥ hotā bhaveti śaśaṁsuḥ.*

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, *cíttim ácittiṁ cinavad ví vidvā́n pṛṣṭhéva vītā́ vṛjinā́ ca mártān | rāyé ca naḥ svapatyā́ya deva dítiṁ ca rāsvā́ditim uruṣya.* The words *citti* and *acitti* here are explained by Sāyaṇa and Geldner as *puṇya* 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. *citti* denotes 'pious thought, i.e., piety,' here and *acitti*, '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."[12]

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." *paḍbhiḥ=dhībhiḥ*; and *paḍbhiḥ dṛśyān* 'visible by their thoughts' means 'those whose thoughts, i.e., hymns or works of piety, are visible or plain to be seen.' Similarly, *evaiḥ adbhutān* denotes the rich people 'whose thoughts (hymns or works of

[12] The meaning of the fourth pāda, 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 *paḍbhir dṛśya* and *evair adbhuta* in this verse are thus paraphrases of the terms *citti* and *acitti* of the preceding verse.

The meaning of *evaiḥ* is not known exactly and requires to be investigated. For the present however, I look upon it as a synonym of *kratu* or thought; compare in this connection 7, 62, 2: *ebhíḥ stómebhir etaśébhir évaiḥ* where *evaiḥ* is used as an epithet of *stomebhiḥ*.

(2) Secondly, we may regard the second half-verse as containing a virodhābhāsa; that is, it is possible that the epithets *dṛśya* and *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)." *aryáḥ* 'rich people' refers to the sacrificers or 'patrons' (see Geldner, [13] *RV. Ueber.*, and the passages referred to by him there) who are visible, *dṛśya*, to Agni, and are at the same time, invisible, *adbhuta*, in their thoughts. That is to say, the patrons are visible, while their thoughts are *adbhuta*.

paḍbhiḥ is synonymous with *dhībhiḥ*, but should be construed with *paśyeḥ* and not with *dṛśyān*. Compare in this connection 1,139,2: *yuvór itthādhi sádmasv ápaśyāma hiraṇyáyam | dhībhíś caná mánasā svébhir akṣábhiḥ sómasya svébhir akṣábhiḥ* " 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 *dhībhiḥ paś* signifies in all probability 'to look with heed or care;' and *paḍbhiḥ paśyeḥ* of this verse is thus a synonym of *vi cinavat* used in the preceding verse.

[13] He however looks on *aryaḥ* 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, *évair ádbhutān* means 'with invisible, i.e., hidden, deep or unfathomable thoughts or hymns.' Compare 5, 85, 1: *prá samjáje bṛhád arcā gabhīrám bráhma priyám váruṇāya śrutāya* 'Chant loudly the dear deep hymn for the famous sovereign Varuṇa'; 1, 35, 7: *gabhīrávepā ásuraḥ sunītháḥ* 'The mighty one of deep inspiration and good guidance'; 10, 62, 5: *tá íd gaṁbhīrávepasaḥ* 'They (the Virūpas) indeed are deeply inspired'; 8, 8, 2: *kávī gáṁbhīracetasā* 'O ye two wise ones whose thoughts are unfathomable'; 1, 24, 9: *urví gabhīrā́ sumatíṣ ṭe astu* '(O Varuṇa), may thy wide, unfathomable good favour be (for us)'; 7, 87, 6: *gaṁbhīráśaṁso rájaso vimā́naḥ* '(Varuṇa) the measurer of space, whose thoughts are unfathomable'; and also 4, 5, 6: *idáṁ me agne kíyate pāvakā́minate gurúṁ bhārám ná mánma | bṛhád dadhātha dhṛṣatā́ gabhīrám yahvám pṛṣṭhám práyasā saptádhātu* whose meaning is not clear to me. Compare also the epithet *ádbhutakratu* that is applied to Agni in 8, 23, 8: *yajñébhir ádbhutakratuṁ yáṁ kṛpā́ sūdáyanta ít* and to Mitra and Varuṇa in 5, 70, 4: *mā́ kásyādbhutakratū yakṣáṁ bhujemā tanū́bhiḥ*. 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 *évair ádbhutān* in 4, 2, 12d and of *gaṁbhīracetas* and *gaṁbhīraśaṁsa* in the verses cited above.

According to this interpretation, *evair adbhutān* is, so to say, equivalent to *kavitamān* or *vipratamān* and can be used (like these words) to describe gods as well as priests and patrons (*yajamāna*).

If we regard *adbhutān* as equivalent to *citrān*, *evair adbhutān* means 'with wonderful thoughts (hymns)'; compare, 6, 66, 9: *prá citrám arkám . . mārutāya svátavase bharadhvam* "Offer the wonderful hymn to the

very strong host of the Maruts"; and 5, 18, 4: *citrā́ vā yéṣu dídhitiḥ* "in whom (*sc.* yajamānas) is brilliant thought." [14]

According to this interpretation, pādas cd of 4, 2, 12 contain *virodhābhāsa* combined with *śleṣa*.

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): *tvám agne vāgháte suprāṇītiḥ sutásomāya vidhaté yaviṣṭha | rátnaṁ bhara śaśamānā́ya ghṛṣve pṛthú ścandrám ávase carṣaṇiprā́ḥ*. The meaning of this verse is, "Bring, O Agni, youngest, that delightest 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 adbhutā aryaḥ* of the preceding verse.

Concerning the use of the instrumental in *evair adbhutān* and *paḍbhir dṛśyān*, compare § 92 in Delbrück's *Ai. Syntax*, and particularly Śata. Br. 1, 8, 1, 9: *bahuḥ prajayā paśubhir bhaviṣyasi* and ibid. 2, 1, 4, 28: *yathāsau dyaur bahvī nakṣatrair evaṁ bahur bhūyāsam* cited by him there.

4, 2, 14: *ádhā ha yád vayám agne tvāyā́*
paḍbhír hástebhiś cakṛmā́ tanū́bhiḥ |
ráthaṁ ná kránto ápasā bhurijor
ṛtáṁ yemuḥ sudhyà āśuṣāṇā́ḥ ||

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[14] *citra* occurs as an epithet of *dhī* in 8, 66, 8: *sémáṁ naḥ stómaṁ jujuṣāṇá á gahîndra prá citráyā dhiyā́* and 8, 66, 14: *tvā́m na ūtí táva citráyā dhiyā́ śíkṣā śaciṣṭha gātuvít*. But the word *dhī* 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 TA. 2, 3, 1: *yád vācā́ yán mánasā bāhúbhyām ūrúbhyām aṣṭhīvádbhyāñ śiśnaír yád ánṛtaṁ cakṛmā́ vayám | agnír mā tásmād énaso gārhapatyaḥ prámuñcatu* "If we have committed sin with speech, thought, with arms, thighs, knees (or) genital organs, may Agni Gārhapatya free me from that sin"; TA. 10, 24 (31): *yád áhnā́ pā́pam akārṣám | mánásā vā́cā hastābhyām | pā́dbhyām údareṇa śiśnā́ | áhas tád avalumpátú* "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: *kāyena vācā manasendriyair vā buddhyātmanā vā prakṛtes svabhāvāt | karomi yad-yat sakalaṁ parasmai Nārāyaṇāyaiva 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-kṣamāpaṇa-stotra 14: *kara-caraṇa-kṛtaṁ vā karma-vāk-kāyajaṁ vā śravaṇa-nayanajaṁ vā mānasaṁ vā 'parādham | vihitam avihitaṁ vā sarvam etat kṣamasva jaya jaya karuṇābdhe śrī-Mahādeva Śaṁbho*;[15] and the expression *mama janma-prabhṛty etat-kṣaṇa-paryantaṁ madhya-vartini kāle rahasi prakāśe ca mano-vāk-kāya-karmabhiḥ jñānato 'jñānataś ca saṁbhāvita-sakala-doṣa-parihārārtham* that occurs in the *saṁkalpa*[16]

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[15] The author of the *Mukundamālā-stotra* is said to be Kulaśekhara-ālvār, and of the *Śivāparādha-kṣamāpaṇa-stotra*, śrī-Śaṅkarācārya. These hymns are well-known and are printed in almost all collections (s t o t r a - r a t n ā k a r a) of such stotras.

[16] A *saṁkalpa* is a formula recited before performing vratas, giving gifts, bathing in rivers, etc., in which, after mentioning exact particulars ot the time and place, the performer sets forth his 'intention', that is, what he is going to do, with what object and how. In a formula that I have often heard recited in the Kannaḍa country, there occur the following (or similar) words in the place

printed on pp. 1300 ff. of the Telugu edition (Mysore, 1914) of Nṛsiṁha's Prayoga-pārijāta, Ṣoḍaśakarmakāṇḍa.

Compare also Manu 1, 104: *mano-vāg-dehajaiḥ karma-doṣaiḥ*; MBh. 3, 146, 89: *karmasu deha-vāk-citta-dūṣiṣu*; ibid. 1, 62, 25: *śarīreṇa kṛtaṁ pāpaṁ vāçā ca manasaiva 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 *paḍbhiḥ* and *tanūbhiḥ* of the above verse refer to two of these groups: *tanūbhiḥ* corresponds to *kāya*, *śarīra* and *deha* in the above-cited passages and *paḍbhiḥ* to *manas* and *citta* in them.

Regarding *bhurijoḥ*, 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 synechdoche, or because *ratha* itself has that meaning.[17]

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of those given above: mama iha-janmani pūrvajanmani janma-janmāntareṣu bālya-yauvana-kaumara-vārdhakyeṣu jāgrat-svapna-suṣupty-avasthāsu tvak-cakṣuś-śrotra-jihvā-ghrāṇa-vāk-pāṇi-pāda-pāyūpasthair jñānato' jñānato vā mano-vāk-kāya-karmabhis saṁbhāvitānāṁ sarveṣāṁ pāpānām. Compare in connection with this AV.6,96,3: *yác cákṣuṣā mánasā yác ca vācópārimá jágrato yát svapántaḥ | sómas táni svadháyā naḥ punātu* and RV. 10, 164, 3: *yád āśásā niḥśásā 'bhiśásopārimá jágrato yát svapántaḥ | agnír víśvāny ápa duṣkṛtány ájuṣṭāny árē asmád dadhātu.*

A *saṁkalpa* printed on p. 2 (a) of Ṛgvedīya-nityavidhi (Nirṇayasāgara Press, 1919) has the words *mama ātmanaḥ śruti-smṛti-purāṇokta-phala-prāptyartham kāyika-vācika-mānasika-sāṁsargika-jñātājñāta-spṛṣṭāspṛṣṭa-bhuktābhukta-pītāpīta-sakala-pāpa-kṣayārtham.*

[17] *ratha* in *ratha-nābhi* similarly denotes 'wheel' in Bṛh. Up. 2, 5, 15: *yathā ratha-nābhau ca ratha-nemau cārāḥ sarve samarpitāḥ* and in Muṇḍ. Up. 2, 2, 6; Praś. Up. 2, 6; and 6, 6: *arā iva rathanābhau*. Likewise, *ratha*=wheel, in Kauṣ. Up. 3, 8: *yathā rathasyāreṣu nemir arpitaḥ.*

Compare for instance VS. 34, 5: *yásminn ṛcaḥ sâma yájūṅṣi yásmin prátiṣṭhitā rathanābhâv ivārâḥ* "in which are firmly established the ṛks, sāman and yajus, as spokes in the nave of the wheel"; 5, 63, 7: *sûryam â dhattho divi citryaṁ rátham* "ye have placed in the sky Sūrya, the brilliant wheel";[18] and 9, 71, 5: *sám ī ráthaṁ ná bhuríjor aheṣata dáśa svásāraḥ* "the ten sisters (i. e., fingers) have set in motion (Soma) like the wheel of a grinding machine." *ápasā* denotes the effort that one has to make in turning the wheel.

The simile *ráthaṁ ná krânto* . . 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 aspired after it."

In *ṛtaṁ yemuḥ* in pāda d, there is an abrupt transition from the first person (*vayáṁ cakṛmá*) of the other three pādas into the third person. There seems to be no doubt however that the *sudhyà āśuṣāṇâḥ* of d are identical with the priests that are referred to as *vayáṃ* in a. Compare the next verse, *ádhā mātúr uṣásaḥ saptá víprā jâyemahi prathamâ vedháso nṝn* . . in which the first person is again used and the change again into the third person in vv. 16, 17.

ṛtám in d is to be construed with both *yemuḥ* and *āśuṣāṇâḥ*, 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 *paḍbhíḥ* occurs. In all these, as I trust has been

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[18] Compare in this connection Macdonell, *Ved. Myth.*, p. 31: "He [i.e., the sun] is the felly of Mitra-Varuṇa (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, *paḍbhiḥ* has the value of *dhībhiḥ*, *manobhiḥ*, *dhītibhiḥ*, etc., and is a derivative of the root *spaś* 'to see.' The word *paḍbhiḥ* that is found used in VS. 23, 13, on the other hand, is the equivalent of *pạdbhiḥ* and is clearly derived, as said by Uvaṭa and Mahīdhara, from *pad* 'foot.' The cerebralization of the letter *d* is anomalous and perhaps due to false analogy (cp. Lanman, Noun Inflection p. 475).

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

Muṇḍ. Up. 3, 2, 11.

तच्छंयो रा वृणीमहे । गातुं यज्ञाय ।
गातुं यज्ञपतये । दैवी स्वस्ति रस्तु नः ।
स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् ।
शं नो अस्तु द्विपदे । शं चतुष्पदे ॥

ओं शांतिः शांतिः शांतिः ॥

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