

H Y M N S ( Rv. I.137 - I.163 ).

W I T H

GRAMMATICAL AND EXEGETICAL NOTES.

Rgveda 1.1.137

R̥siḥ-I-3 Paruchepah. Devtā-Mitrāvarunau.

Chandaḥ-I Nicṛcchakvarī. 2. Virāṭśakvarī 3. Bhurigatiśak-  
varī. Svaraḥ-I, 2 Gāndhārah. 3 Pañcamah.

1.      Suṣumā yātam ādribhir gó-srītā māsarā ime sōmāso  
         māsarā ime,  
         Ā rājānā divi-spr̥śāsmatrā gantam ūpa nah,  
         Imē vām Mitrā-Varunā gāvāsīrah sōmah sukra gāvāsīrah
2.      Imā ā yātam indavaḥ sōmāso dadhy-āsīrah sutāso  
         dadhy-āsīrah,  
         Utā vām usāso budhī sākām sūryasya rasmībhiḥ,  
         Suto Mitrāya Varunāya pītāye cārur rtāya pītāye.
3.      Tām Vām dhenūm nā vāsarīm amśum duhantyādribhiḥ  
         sōmam duhanty-ādribhiḥ,  
         Asmatrā gantam ūpa no 'rvāñcā sōmapītaye.  
         Ayām vām Mitrā-Varunā nr̥bhiḥ sutāḥ sōma ā pītāye  
         sutāḥ.

Translation:

1.      Come (to our sacrifice) where (we) produce (water)  
         by means of clouds: these (waters) are mingled  
         with rays and are exhilarating: these waters are  
         exhilarating. Come to us, O kings, touching the  
         heaven, our protectors: these (waters) mingled

with rays, are for you both, O Mitra and Varuṇa these waters are pure and mixed with milk.

2. Come, O Mitra and Varuṇa, these are dripping waters mingled with rays: (they are) produced as mingled with rays. (They are prepared) for you either at the awakening of the Dawn or with the rays of the Sun. This water has been produced for Mitra and Varuṇa to drink: agreeable for R̥ta to drink.
3. They milk water (am̐su) for you with (the help of) clouds (adri): they milk Soma with (the help of) clouds, like from that productive cow. O our protectors, come hither to us for drinking Soma. This Soma, O Mitra and Varuṇa, has been pressed for you by Winds(nṛbhiḥ): this has been pressed (for you) to drink.

#### Introduction:

Mitra and Varuṇa are the joint deities of this hymn of the seer Parucchepa, having only three stanzas. In this the words Mitra, Varuṇa, Divi-spr̥āa, adribhiḥ, go-sr̥itā, Somāsaḥ, gavā-sīraḥ, indavaḥ, dadhy-āsīraḥ, Uṣasaḥ, budhi, sākaṃ Sūryasya raśmibhiḥ, ṛtāya, dhenum, am̐sum, nṛbhiḥ, are of real significance. Unless these

words are correctly interpreted, it is not possible to proceed with the critical study of the Veda. Though each and every word has been explained and interpreted by the great Vedic scholar Sāyana, and also by the Western scholars with the help of the history of Vedic tradition, comparative philology, mythology and grammar, they seem to have missed the real significance of these words. Vedic interpretation is, therefore, still in need of a fresh approach. With the exception of Svāmī Dayānanda Sarasvatī, the founder of Arya Samaja, and Aravinda Ghōṣa and his school, all other modern scholars, Eastern or Western, are influenced by the commentary of Sāyana. In spite of the voluminous literature written on Vedic interpretation, the problem of the real meanings of the Veda, instead of being solved, has become more complicated. Notwithstanding the equipment of philology and the modern methods of comparative and historical study, the Western scholars have not been able to wean themselves from the idea instilled into their head by Sāyana that the Veda is intended only for sacrificial rituals. They have, therefore, not tried to understand the real significance of the deities and their mutual relationship. The difficulty of Sāyana was tremendous, because he had no other historical



or comparative data before him than the commentaries of Yaska, Veṅkaṭa Mādhava and Skandasvāmin.

In our new approach to vedic interpretation, we are going to analyse the nature of the deities in the light of their epithets and functions, their mutual relationship and the significance of all other words occurring in connection with them.

In the present hymn, the protectors, Mitra and Varuṇa, are invoked to drink Soma. The Soma has been pressed by the winds(nṛbhiḥ) with the help of clouds(adribhiḥ). The object here is the pressing of Soma for Mitra and Varuṇa. The instruments are adri and dhenu. The drink is prepared by mixing Soma with milk and curds. The point to be particularly noted here is that there is no mention of the Soma plant. On the other hand, Soma is also called Aṃsū and is milked from dhenu with the help of adri, by Nṛ(i.e. Maruts or Winds). The drink is intended for Mitra and Varuṇa to drink. The epithets used for Mitra and Varuṇa are rājānā, divi-spr̥ṣa, and for Soma are gośrita matsara, gavāśira, sukra, indu, and dadhy-āsira.

A.A. Macdonell, in his Vedic Mythology, has divided the deities under different heads. He has put

Dyaus, Varuna, Mitra, Sūrya, Savitr, Pūṣan, Viṣṇu, Vivasvat, the Ādityās (Aryaman, Bhāga, Amsa, Dakṣa) Uṣas, Āsvins, in the list of (A) celestial gods: Indra Trita-Āptya, Apām Napāt, Mātariśvan, Airbudhnya, Aja Ekapād, Rudra, the Maruts, Vāyu-Vāta, Parjanya, Āpah under the head of (B) atmospheric gods: Sarasvatī, Pṛthivī, Agni, Brhaspati, Soma, under the head (C) terrestrial gods: Tvastṛ, Viśvakarman, Prajāpati, Manu Śraddhā, Aditi, Diti under the head of (D) abstract gods: Soma and Rātṛ, etc. under the head of (E) goddesses: Mitṛa-Varuna, Indrāgnī Indrā-Varunau, Indra-Vāyū, Dyāvā-pṛthivī, Indrā - Somau, Indrā-Brhaspatī, Indrā-Viṣṇu, Indra-pūṣanau, Soma-Pūṣanau, Soma-Rudrau, Agni-Somau, Indra-Nāsatyā, Indra-Parvatau, Indra-Marutau, Agni-Parjanya, Parjanya-Vātā, Uṣasa-naktā, Sūryā-Candramasau, under the heads of (F) dual divinities: some under (G) group of gods: Rbhus, Apsarasas, Gandharvās, under (H) lower deities.

All these gods can be classified under three heads only, viz. 1. Celestial, 2. Atmospheric, and 3. Terrestrial, because apart from these abodes there is no other place for them to be fixed. Yaska has correctly given a three-fold division of the deities

viz. Dyau-sthānīya, Antarikṣa-sthānīya, and Prthivi-sthānīya. He further remarks that according to the former Nairuktas, there are only three deities, Agni on the earth, Vāyu or Indra in the air, and Sūrya in the heaven. This view seems to have been based on such passages of the Rgveda as say: "May Sūrya protect us from heaven Vāta from the air, and Agni from the earthly regions(X.158.I).

Of the Rgvedic gods, Varuṇa is the greatest by the side of Indra. The number of hymns dedicated to his praise is not a sufficient criterion of his exalted character. Hardly a dozen hymns celebrate him exclusively. Judged by statistical standards, he would rank only as a third class deity: and even if two dozen hymns in which he is invoked along with his double Mitra are taken into account, he would only come fifth in order of priority, ranking considerably below the Āsvins and about on equality with the Maruts.

After a long discussion of the anthropomorphism of Varuṇa's personality, his abode, his spies, his physical and moral laws, etc. A.A. Macdonell concludes in his Vedic Mythology that Varuṇa is the sky. In support of his hypothesis, he says that Mitra is closely connected with Varuṇa, and Mitra

and Varuna are closely connected with the Sun.

Mitra has, in fact, been so closely assimilated with the greater god that he has hardly an independent trait left. (Mitra has, in fact, been so closely assimilated with the greater god that he has hardly an independent trait left.) Mitra must have lost his individuality through the predominant characteristics of the god with whom he is almost invariably associated. Now chiefly on the evidence of Avestā, Mitra has been unanimously acknowledged to be a solar deity. Varuna must, therefore, have originally represented a different phenomenon. This, according to the generally received opinion, is the encompassing sky. The vault of heaven presents a phenomenon far more vast to the eye of the observer than the sun which occupies but an extremely small portion of that expanse during its daily course. The sky would, therefore, appear to be <sup>by</sup> imagination as the greater deity. The sun might very naturally become associated with the sky as the space which it traverses everyday, and apart from which it is never seen. The conception of the Sun as the eye of heaven is sufficiently obvious. It could not very appropriately be termed the eye of Mitra till the original character of the latter had become obscured and absorbed in that.

of Varuna. Yet even the eye of Sūrya is several times spoken of in the R̥gveda. The attribute of 'far-seeing', appropriate to the sun, is also appropriate to the sky, which might naturally be conceived as seeing not only by day but even at night, by means of the moon and the stars. No real difficulty is presented by the notion of Varuna, who has become quite separate from his physical basis, mounting a car in the height of heaven with Mitra. For such a conception is easily explicable from his association with a solar deity : besides every leading deity in the R̥gveda drives in a car. On the other hand, the palace of Varuna in the highest heaven and his connection with rain are particularly appropriate to a deity originally representing the vault of heaven. Finally, no natural phenomenon would be so likely to develop into a sovereign ruler as the sky. For the personification of its vast expanse, which encompasses and rises far above the earth and on which the most striking phenomena of regular recurrence, the movements of the luminaries, are enacted, would naturally be conceived as watching by night and day all the deeds of men and as being the guardian of unswerving law. The development has indeed actually taken place in the case of the Zeus (Dyaus) of

Hellenic mythology. What was at first only an appellative of the sky has here become the supreme ruler of the gods dwelling in the serene height of heaven, who gathers the clouds, who wields the thunderbolt, and whose will is Law." (V.M.P.)

The phenomena with which the two greatest gods of the Rgveda were originally connected, largely accounts for the difference in their personality. Varuna who is concerned with the regularly recurring phenomena of celestial light, is the supreme upholder of law in the moral as well as the physical worlds. His character as such afforded no scope for the development of myths.

Roth's opinion: With the growth of the conception of Prajāpati as the supreme deity, the characteristics of Varuna as a sovereign god naturally faded away, and the dominion of the waters, only part of his original sphere, alone remained to him. Thus he ultimately became in post -vedic mythology an Indian Neptune, god of the Sea (V.M.p. 28).

Oldenberg's opinion: Oldenberg believes that Varuna and Mitra were the moon and sun, the lesser Ādityas representing the five planets and that they were not Indo-European deities, but were borrowed

during the Indo Iranian period from a Semitic people more skilled in astronomy than the Aryans. Dealing with the god Mitra, Macdonell concludes that Mitra is the Sun. Further he says that Mitra is the god of day and Varuna is the god of night (V.M.P. ).

Mitra / In Rgvedic hymns Mitra and Varuna are invoked both singly as well as jointly. But Varuna is also associated with Indra. From the fact that Varuna is associated with <sup>^</sup>at one place and with Indra at another shows that he must have different significance in different context. Mitra and Varuna when alone must signify something other than what they would do in conjunction with one another. It is, therefore, evident that the vedic seers had distinct objects in view while invoking a deity alone and while in associating him with another deity.

As a matter of fact, in the whole of the Rgveda, all the gods are primarily the different names of the One Supreme Being, and secondarily they also denote the different powers or phenomena of Nature. When invoked singly, the gods may denote both the Supreme Being as well as the powers of Nature and their epithets may also be interpreted according to the context. But when they are invoked conjointly, they usually denote only the Natural phenomena or the

elements. In this way Mitra and Varuna are the hydrogen and oxygen respectively. We will see comparatively in the hymns of Mitra-Varuna, that they are described there as the component parts of water. They are said to produce water. As water is a combination of oxygen and hydrogen, so we can suppose that Mitra and Varuna, the two component parts, are nothing else, but then two elements, i.e. hydrogen and oxygen.

Roth has rightly observed that in the old Vedic hymns Varuna is the Supreme God and continues to occupy the same status till Prajapati rises to prominence in the later hymns(V.M.P. ).

Grammatical and Exegetical Notes:

ADRIBHIIH: Sāyana, Wilson, Geldner and other Western Scholars translate the word 'adri' as 'stone'. Yaska has listed 'adri' as one of the names of 'cloud'. Svāmī Dayānanda has followed Yaska. It is only in the ritualistic explanation that 'adri' is interpreted as stone by the later Śrautasutras and Brāhmaṇas because stones were used for pressing the Soma juice. According to the ancient tradition current in the time of Yaska, the Vedic hymns had threefold significance, viz.



Ādhyātmika (relating to the Supreme Soul), Ādhi-  
 yajñika (relating to the gods and sacrifices), and  
 Ādhidhātuvika (relating to the physical matter of  
 elements). There is no justification for Śaṅkara  
 to say in the introduction of his commentary on the  
 Veda that the Veda is devoted only to the Karma-kāṇḍa  
 or sacrificial ritual, and to interpret it in the  
 same light by twisting the text or its sense to suit  
 his explanation. We, shall, however, show that there  
 is absolutely no reference to sacrifice in the R̥gveda  
 and the aforesaid tradition of threefold significance  
 was developed later on by the authors of the  
 Brāhmaṇas<sup>a</sup> and the Śrautasūtras in which it is declared:  
 "Sarve mantrā yajñārtham pravṛttāḥ."

To revert to the meaning of 'adri' we must  
 first decide what is Soma with which 'adri' is  
 invariably connected. Śaṅkara, Macdonell and others  
 consider Soma to be a plant whose juice is pressed  
 and drunk by the gods and priests at the sacrifices.  
 Hillebrandt, on the other hand says that in the ninth  
 Mandala of the R̥gveda which contains Soma hymns, there  
 is no mention of Soma being a plant. He is of the  
 opinion that Soma is moon everywhere. In our opinion,  
 Svāmī Dayānanda's interpretation of Soma as 'water'

seems to be correct. Although Yāska has not listed Soma as water, we may indirectly infer that Soma also signified water. For Yāska has listed madhū, pavitram, amṛtam, indu, sukram as synonyms of water, and these words are often used in connection with Soma in the Veda. Hence it is quite reasonable to suppose that Soma must also have meant water and the omission of Yāska to include it in the list of synonyms of water might have been accidental.

The phrase 'Adribhiḥ sutaḥ somah' also shows that Soma is water, because it is poured down by clouds(adri). Deriving the word 'adri' from the root / ad, 'to eat' Yāska says : "Adrir meghe hy ādityarāśmibhir bhaumān rasān varṣārtham atti" i.e. adri or cloud draws terrestrial waters with the help of the rays of the sun for the sake of (pouring down) rain. The word is formed by the addition of the Unādi suffix 'krin'(4.65) and gets the accent on the first syllable by Nūi-(Pāṇ 6-1-197).

Go-sṛitaḥ: This word occurs only twice in the Rgveda, once here and next in VIII.21.5. Sayana takes the word Go(cow) in the sense of the products of the cow, viz, milk and curds (Go vikāre dadhi-payasī gośabdenocyete). He derives 'sṛita' from the

root /śrī, to cook(pake) and translates the compound as 'mixed with milk.' Being a Trītiyā-tatpuruṣa compound, it gets the accent on the first syllable. According to us, 'go' means 'ray' (Nig.1.5.3) and the compound means 'mixed with the rays of the sun', i.e. under the influence of or with the help of the rays of the sun. Soma is gosrita, because it(water) is dropped in the form of rain from the clouds with the help or under the influence of the rays of the sun known as 'Amṛta ras̥mis.' (Bh.v.v.n.).

Somasah: Vedic nominative plural form of 'Soma' the augment 'asuk' being added by the sūtra 'Āj jaser asuk' (Pāṇ. VII.1.50). It is derived from the root /sū, to press(abhisave) irregularly with the Uṇādi suffix 'manin' (4.197) and gets the accent on the first syllable by N̄ai - (Pāṇ. 6.1.197) on account of its being a 'nit'.

Rājānā: Vedic vocative dual of 'rājan' from the root /rājṛ, to shine; with the suffix 'kanin' (Uṇ.1.156) with the lengthening of the penultimate vowel by 'Sarva nāma sthāne -' (Pāṇ. 6.4.9) dual ending in 'ā' by "Supām suluk-(P, 7.1.39) and loss of accent by "Āmantritasya ca" (Pāṇ. 8.1.17).

Divi-spr̥sā: Vedic vocative dual of 'divi-spr̥s'. Sāyana translates it as 'dwellers in heaven', Geldner as 'reaching to the sky' which is more correct than that of Sāyana. It is an aluk-tatpuruṣa compound (Vā. on <sup>Pān.</sup> 6.3.9) with first member in the locative case, and the second member derived from the root / spr̥s, 'to touch' with the suffix 'kvin' (Pān. 3.2.58).

There are seven strata of atmosphere (sapta paridhyā<sup>a</sup>) round the earth. The first three are contiguous to the earth, the fourth is the aerial region, and the last three are celestial. There is a legend in the R̥gveda that Śyena brought Soma for Indra from heaven(Dyaus). Here Śyena signifies the rays of the sun which bring Soma (hydrogen and oxygen in their elemental state) to Indra, the god of lightening who turns it into water by the electric energy produced by the friction of clouds. This is what is meant by the drinking of Soma by Indra. And the drinking of Soma by Mitra and Varuṇa also signifies merely their conversion into water. Thus 'divi-spr̥s' means that Mitra and Varuṇa touch the fringe of the fourth stratum(i.e. the fourth heaven) where they are converted into water.

As water is the life of plants, Soma is called the king of plants (vanaspatīnām rājā). Like the other leading gods, Soma is called a king. He is the king of rivers, of the whole earth, of the gods and of the mortals. It does not need any argument to prove that ~~water~~ is the life of all creatures.

Asmatrā: This word occurs eight times in the R̥gveda (I.132.2; 137.1,3; IV.32,18; 41,10; VIII.18.14; 63.4; 10.44.3). Sāyana does not give its derivation but always gives its meaning as 'among us' (asmāsu) except at one place (Rv.I.137.I) where he translates it as 'our protectors (asmat trātārau). It appears that in giving the meaning 'among us' (asmāsu), Sāyana probably had the suffix 'tral' in his mind (asmad-tral). But tral being a lit, should throw the accent on the second syllable 'sma' and not on the third 'tra' as here. Even then the final lengthening of the vowel remains unexplained. Monier William gives its meaning as 'to us, with us, among us'. All modern scholars adopt one or the other of these meanings, and have thus followed Sāyana. The word may be derived from the stem 'asmad' with the Taddhita suffix 'tra' by Deva-manuṣya - (Pāṇ. 5.3.56) and the dropping of 'd' by Pr̥ṣodarādī - (Pāṇ. 6.3.109) with the accent on the suffix by Ādyudāttaś ca

(Pāṇ. 3.1.3). Monier Williams agrees with this derivation but considers it a case of defective spelling (on account of the dropping of d). But there is a philological explanation which is reflected in Pāṇini's sūtra 'Tyadādīnām aḥ' <sup>Pāṇ.</sup> (7.2.102) which suggests that there are two stems of the words like 'tyad, asmad etc.' the one regular 'tyad' 'asmad' etc. and the other ending in 'a' viz. 'tya' asma etc. This seems to be the correct view, and not the one calling it a case of defective spelling. Thus 'asmatrā' is a regular formation from 'asma' - 'tra'.

Mitrā - Varunā: It is vocative dual of the Devatā dvandva compound ending in 'ā' by Supām suluk - (Pāṇ. 7.2.37) with the accent lost (by Āmantritasya ca (Pāṇ. 8.1.19). The final vowel of Mitra is lengthened by the addition of the augment 'ānaḥ' by Devatā dvandve ca (Pāṇ. 6.3.26). The word Mitra is derived from either the root /mi, to throw, or from /mā, to measure or from /mith, to unite.

Dādhyāsīrah: The word 'dadhi' is derived from the root dhā, to sustain, to nourish (Dadhāti puṣṇātīti dadhi) with the primary suffix 'kin' by Ādrā-gama-hana-janaḥ ki-kinau liṭ ca (Pāṇ. 3.2.171). The first syllable of the root is reduplicated

by *Liṭi dhātor anabhyā sasya* (Pāṇ. 6.1.8). 'ā' of the root drops by *Āto lopa iti ca* (Pāṇ. 6.4.64). The accent falls on the first syllable by *Nnity-ādirnityam* (Pāṇ. 6.1.197). 'Āsīr' is derived from the root */śr̥*, to crush, with the suffix 'kvip' by *Kvip ca* (Pāṇ. 3.2.76) *śr̥nāti hinasti* some, i.e. which is crushed in the Soma preparation (in ritual). Here Guna does not take place by *Kniti ca* (Pāṇ. 1.1.5). 'i' and 'r' are substituted by 'Rta id-dhātoḥ' (Pāṇ. 7.1.100) and *Ur-aṇ raparah* (Pāṇ. 1.1.51) respectively.

Sāyana treats *Dadhy-āsīrah* (Rv. I.5.5) as a *Bahuvrīhi* compound (*Dadhy eva āsīr yeṣāṃ somānām te*) which accounts for the accent on the first syllable of the first member by *Bahuvrīhau prakṛtyā pūrvapadam* (Pāṇ. 6.2.1).

*Āsīrah* may also be derived by *Nipātana* according to *Apasprdhethām* (Pāṇ. 6.1.36) from the */śr̥*, to cook (pāke) with the primary suffix 'kvip', the root being replaced by 'śīr' with the prefix 'ān'. At Rv. I.137.2 Sāyana has dissolved the compound differently as *Tr̥tīyā Tatpuruṣa* (*Dadhna āsrayavantah iti dadhy āsīrah somah*). In this case the accent is accounted for by *Tatpuruṣe* (Pāṇ. 6.2.2). The

explanation by *Trītiyā Tatpuruṣa* is better than that by *Bahuvrīhi*, because in ritual Soma is mixed with other things also besides curd.

Coming to the scientific interpretation of the hymn, it may be pointed out that Soma is an atmospheric deity. Therefore, the meaning of *dadhi* as curds has no relevance. Generally we find four epithets used with Soma viz. '*dadhi-āsīrah*', *Gavāśīrah*, *Yavāśīrah*, and *Tryāśīrah*'. The ritualists take '*try-āsīrah*' to mean 'mixed with three things' viz. milk, barley and curd or sour milk. But this sort of mixture is not possible in the atmosphere, where Soma means 'water'. As a matter of fact, Soma is of many kinds owing to its mixture with other elements like nitrogen, etc. in the atmosphere. Rain water contains such other elements besides being a composition of hydrogen and oxygen. Similarly, water that is present in various objects like the trees, vegetables etc. acquires different tastes. Thus the epithets '*dadhy āsīrah*', *gavāśīrah* etc. may denote different tastes of water in combination with different objects.

Now according to *Yaska* 'go' is the name of the ray of the sun (*gāvah kiranāh*). Thus *gavāśīrah* and *dadhyāśīrah* Somas are the atmospheric waters which in combination with the rays (heat) of the sun and the



nourishing element, make the plants grow and thrive. The other synonyms of the sun such as Savitr̥, Pūṣan etc. lend support to this view. Sayana rightly derives dadhi from the root /dhā, to sustain and nourish, because dadhi has the power of sustaining and nourishing the plants. In this sense the word dadhikrā may also be a variant of dadhi and mean rays of the sun. It is read by Yāska in the names of horse. His etymological interpretation is dadhat krāmatīti vā, dahdat krandatīti vā, dadhad akārī bhavatīti vā (Nir. II27). This interpretation shows that the word has several senses viz. that of (i) supporting, nourishing or sustaining (ii) of crossing over (iii) of roaring or thundering and (iv) of looking beautiful. The horse possesses all these qualities. He supports (carries) burdens and men, goes from one place to another, neighs, and looks graceful. It is therefore not unreasonable to suppose that dadhi in the sense of the rays of the sun, owing to its nourishing and sustaining the plants, possesses the same quality. For the meaning of the word āsīr we have to compare the following passages in which it occurs: (i) āsīram ghrtām (Rv. I.34.6) meaning mixed water i.e. water that falls

in the form of rain carrying nitrogen etc. with it (ii) *Kṛṇvanti kīkaṭeṣu gāve nāsīraṃ duhré na tapanti gharmaṃ* (Rv.3.53.I4) meaning the rays of the sun neither milk (produce) the mixed (rain water) nor glow hot in fogs(kīkaṭa). (iii) *Sukrā āsīraṃ yācanta* (Rv.VIII.2.10) meaning the bright rays of the sun long for water. (iv) *Tā (Soma) āsīraṃ purolāsaṃ Indremāṃ somaṃ srīnihi* (Rv.8.2.II) Mix, O Indra, those Somas(waters) with this water that is offered or (Boil O Indra, those waters with this water that is offered. (v) *Imās ta Indra prśnayo ghṛtaṃ duhata āsīraṃ, Enāmṛtasya pipyūṣiḥ* (Rv.8.6.19) meaning 'From here O Indra, your variegated (rays reflected in the rainbow) milk the mixed water. Make the water (amṛta) swell with it.' (vi) *Indrāya gāva āsīraṃ duduhre vajrine madhu* (Rv.VIII.69.6) meaning 'For Indra, who holds the thunder-bolt, the rays have milked the sweet waters.' (vii) *Trīr asmai sapta dhenāvo duduhre satyā āsīraṃ purvyē vyōmani* (Rv.9.70.I) meaning 'Twentyone rays(of the sun) milked for him(Soma the pure mixture in the nearest (stratum of the) atmosphere.'

It is clear from the passages quoted above that the abode of Soma is the atmosphere as well as

heaven and the mixture of Soma is produced there. In that connection the rays(Gāvah) are mentioned every where. From these it follows that all such words as go, dadhi, yava, etc. signify the different objects which combine with the atmospheric waters (Somas).

'Dhenūṁ na vāsariṁ amsūṁ duhanti adribhiḥ':

They milk water (amsu) from the atmosphere (vāsari) by means of clouds(adribhiḥ). The word dhenu is derived from the root /dhe, to suck, to drink, with the suffix nu by dhet 1c ca(Un.3.34): Dhayanti pibanti yasyāḥ sā dhenuḥ navā prasūtā gaur vā. The accent falls on the suffix by Ādyudattaś ca(Pāṇ.3.1.3).

Vāsari is derived from the root /vas, to wear, to cover (ācchādane) with the aunaḍika suffix are and then takes nīṣ by kṛdikārādaktinaḥ. Or it may be derived by adding the suffix ara and svārthika an(See. SRB. Rv.I.37.3). Vāsari means atmosphere because it covers or envelops everything and is the indirect object of the verb duhanti.

Amsūṁ: Yaska explains it as "Samaṣṭamātro bhavati. Ananāya sam bhavatīti vā(Nir. 2.5). It is derived from the root /as, to reach, to pervade, with the aunaḍika suffix 'u' with the augment num (Asūṁ vyāpau saṁghāte (ca asa) bhojane cety-asmād bāhulakād aunaḍika upratyayo numagamas ca (BYBV.P.437), yad vā amsa vibhājane(curādiḥ) asmān mṅgyvaditvāt kuh,

bāhulakād vā 'u' pratyayah, pratyaya-svarenāntodāttah (BYBV. P.438). Or 'Amadhātor upratyayah śakarāgamas' ca: or Anadhātor u pratyayah sugāgamas'ca (DYB. VII.26, IX. 38 respectively).

The clause 'Dhenum na vāsarīm aṁsum duhanty adribhiḥ' is very complicated. Sāyana explains it as (i) Dhenum na prīṇayitrīm gām iva, (ii) vāsarīm sarvāṅgācchādita payaskāṁ bahuḥśīrām (iii) aṁsum vallirūpaṁ somam duhanti sampādayanty adhvaryavah (iv) adribhiḥ abhiṣava-sādhanair grāvabhiḥ, kim ca adribhiḥ tair eva sādhanaiḥ." Sāyana takes vāsarīm as an adjective of dhenum which may be correct in the ritual interpretation of the hymn which does not afford a clear conception of the deities. In scientific exposition of the stanza, vāsarī must mean atmosphere. It cannot be treated as an adjective of dhenu but should be taken as the indirect object of the verb duhanti. The word dhenu itself means a productive cow, and requires no qualification. The root /duh takes two objects according to Akathitam ca (Pāṇ. I.4.51) and (Kāśikā Duhi-yāci-rudhi-prachi bhikṣi-ciñām upayoga-nimittam apūrva vidhau. Bruvi-śāsi-guṇena ca yat sacate tad-akīrttitam ācaritam kavina. Upayujyata ity upayogaḥ, payaḥ prabhṛti, tasya nimittam gavādi, tasyopayujyamāna-payaḥ prabhṛti

nimittasya gavādeḥ karma sañjñā vidhīyate)". The direct object of the verb is aṁsum and the indirect vāsarīm which is compared with dhenum. Otherwise vāsarīm dhenum (lustrous or shining cow from root vas, to shine) makes no sense. As the word vāsarī occurs only once in the Rv., no comparative study of the word is possible. Here vāsarī is milked to yield aṁsu which is produced by adribhiḥ (clouds). As Mitra and Varuna are hydrogen and Oxygen, dhenu must be the physical change of Mitra and Varuna into water which pours from the atmosphere, mixed with the rays of the sun. The rain water comes from the clouds with the help of the wind. Now Maruts are the wind-gods, They are also called narah which means men in ritualistic sense, and refers to the Adhvaryus.

Rgvedah.(I.I38.1-4).

R̥sih-1-4, Parucchepah. Devatā-Pūṣa.Chandah-1,3  
 Nicr̥datyast̥ih.2 Vir̥ādatyast̥ih.4 Bhurigaṣṭih.Svarah-  
 1-3 Gāndhārah.4 Madhyamah.

1. Prāpra pūṣnās tuvijātāsya śasyate mahitvām  
 asya tavāso nā tandate stotrām asya nā tandate.  
 Ārcāmi summayānn aham antyūtīm mayobhūvam.  
 Vīśvasya yō māna āyuyuvé makhó devā āyuyuvé  
 makhāh.
2. Prā hī tvā pūṣann ajirām nā yāmani stōmebhih  
 kṛnvā r̥nāvo yāthā m̥rdha ūstro nā pīparo m̥rdhah.  
 Huvé yāt tvā mayobhūvam devām sakhyāya m̥artyah.  
 M̥makam āngūṣān dyumninas kṛdhi vājesu dyumni-  
 nas kṛdhi.
3. Yāsya te pūṣant sakhyé vipanyāvah krátvā cit sánto  
 'vasā bubhujrírā iti krátvā bubhujríré. Tām ānu  
 tvā nāvīyasīm niyutam rayā imahe. Ahelamāna  
 uruśansa sārī bhava vāje-vāje sārī bhava.
4. Asyā ū sū na ūpa sātāye bhuvó 'helamano rarivāh  
 ajāsva śravasyatām ajāsva. Ó sū tvā vavṛtīmahi  
 stōmebhir dasma sādhubhih. Nā hī tvā pūṣann  
 atimānya āghṛne nā te sakhyām apahnuvé.

Translation:

1. Praised is the greatness of Pūṣan, whose  
 existence is for one and all. The excellence of  
 his strength does not flag, surely it does not flag.

I cheerfully welcome his vital protection which gives comfort. (He is) the invigorating god who unites the minds of all-Yea the invigorating one who unites the minds of all.

2. I urge thee, O Pūṣan! with praises to march like a fast steed in the same way as if to hasten to the battle, that like a camel, mayest thou bear us across the combat. I, a mortal invoke thee, the divine delight-giver, for friendship. Do thou render our learned men illustrious in (learned) combats.
3. Through thy friendship, O Pūṣan! those who praise thee, do indeed by their intelligence, and through thy protection enjoy (all comforts). After that new praise of ours, we approach thee for wealth. Free from anger, O Widely-praised (God) be our helper and come to our aid in (our) every endeavour.
4. Favourable and bounteous be closed to us, O All-encompassing and Driving Force, for the benefit of this earth. O possessed of Heat and Light, be closed to us who praise thee. O Destroyer of Foes, we constantly contemplate on thee with our praises. O bestower of Heat and Light, I do not under-rate thee, nor do I deny thy friendship.

Introduction:- The name of Pūṣan is mentioned about 120 times in the Rv. and he is celebrated in eight hymns (five of them occurring in the sixth, two in the first, and one in the tenth book). He is also lauded as a dual divinity in one hymn (6.57) with Indra and in another with Soma (2.40). Thus statistically he occupies a somewhat higher position than Viṣṇu.

Pūṣan has been described to possess a right hand (6.54.10) braided hair (like Rudra) (6.55.2), a beard, (10.26.7). He wields a golden spear (1.42.6) and carries an awl (6.53.5; 6,8) or a goad (53.9; 58,2). He has a car which is driven by goats and horses (1.38.4; 6.55.3,4). He eats, for his food, gruel (6.56.1 cf. 3.52.7). It is probably for this reason that he is said to be toothless in the Ś.B. (1.7.4.7).

He is the lover of his mother viz. night (6.55.5) or the lover of his sister viz. Uṣā and brother of Indra. His bride is Sūryā.

Pūṣan is born on the far path of paths, on the far paths of heaven and of earth, he goes to and returns from both the beloved abodes, knowing them (6.17.2). As knower of paths, Pūṣan is concerned as a guardian of roads. He is besought to remove dangers, the wolf, the way layer, from the path (1.42.1,2,3).



Pūsan has various attributes in common with other gods. He is called Asura(5.51.II). He is strong(5.43.9), vigorous(8.4.15), nimble(6.54.8), powerful(1.138.1), resistless(6.48.55). He transcends mortals and is equal to the gods in glory (6.48.19). He is a ruler of hero(1.106.4), an unconquerable protector and defender (1.89.5) and assists in battle(6.48.II). He is the protector of the world(10.17.3). He is a seer, a protecting friend of the priest, unshaken friend born of old, of every suppliant (10.26.5-8). He is wise(I.42.5) and liberal(2.31.4). His bounty is particularly often mentioned. He possesses all wealth (1.89.6), abounds in wealth (8.4.15), gives increase of wealth(1.89.5), is beneficial (1.38.2), bountiful(6.58.4: 8.4.18), and bestower of all blessings (I.42.6). He is the strong friend of abundance, the strong lord and increaser of nourishment(10.26.7.8). The term dasrā wonder working, distinctive of the Asvins, is a few times (1.42.5:6.56.4) applied to him, as well as dasma, 'wonderous'(I.42.10: 138.4) and dasma-varcas of wonderous splendour (6.58.4) usually said of Agni and Indra. He is also twice (I.106.4: 10.64.3) called narāśamsa 'praised of men,' an epithet otherwise exclusively limited to Agni. He is once spoken of as 'all pervading'(2.40.6). The epithets exclusively

connected with Pūṣan are āghr̥ṇī, ajās̥va, vimocana, vimuco napāt, and once each puṣṭimbhara, 'bringing prosperity anast̥apasu, 'losing no cattle', anast̥avedas, 'losing no goods' karambhad, 'eating gruel', karambha, mentioned three times in the Rv., is Pūṣan's distinctive food, being contrasted with someas Indra's (6.57.2); distinctive adist̥hopayojanāni aja, being contrasted with harī as Indra's (Nigh.I.15). Pūṣan is the only god who receives the epithet pasupā 'protector of cattle', (in my opinion protector of all who see) (6.58.2) directly (and not in companion). In (V.M. P.37) A.A. Macdonell says "that these evidences adduced do not show clearly that Pūṣan represents a phenomenon of nature. But a large number of passages quoted at the beginning point to his being closely connected with the sun. Yaska, too, (Nir.7.9) explains Pūṣan to be 'the sun(Aditya). the preserver of all beings', and in post vedic literature Pūṣan occasionally occurs as the name of a sun." His concluding paragraph on the god Pūṣan is to be marked, he says, "Etymologically the word means 'prosper' as derived from the root puṣ, 'to cause to thrive'. This side of his character is conspicuous both in his epithets viśvavedas, auṣṭvedas, purūvaru, puṣṭimbhara, and in the frequent invocations to him, to bestow wealth and protection(6.48.18). He is lord of great

wealth, a stream of wealth, a heap of riches(6.55.2,3). But the prosperity he confers is not, as in the case of Indra, Parjanya and the Maruts, connected with rain, but with light, which is emphasized by his exclusive epithet 'glowing'. The welfare which he bestows results from the protection he extends to men and cattle on earth and from his guidance of man to the abodes of bliss in the next world. Thus the conception which seems to underlie the character of Pūṣan, is the beneficent power of the sun manifested chiefly as a pastoral deity."

On the basis of different inclusive and exclusive epithets of Pūṣan, Griswold in his 'The Religions Quest of India' p.279 concludes that Pūṣan is a pastoral deity. He says "He(Pūṣan) shepherds domestic animals, prosperity for a pastoral tribe means good pasture(I.42.8) for cattle and their careful shepherding so that none may fall into a pit, break a limb, be seized by thieves, be devoured by wild beasts or stray away and become lost(6.54.5-10: I.42.2-3)."

In the hymn viz.(6.54) Pūṣan is represented as a divine herdsman 'a good shepherd'. His exclusive epithets *anastpaśu* 'loving no cattle' and *anastveda* 'loving no goods' emphasize this trait of his character. '

In a previous chapter on Varuna it has been shown that there are two aspects of the deities of the vedic pantheon. On the interpretation of the Veda Śrī Aurobindo (See pp.38 on the Veda) writes, "The hypothesis on which I shall conduct, my own enquiry is that the Veda has a double aspect and that the two, though closely related, must be kept apart. The R̥sis arranged the substance of their thought in a system of parallelism by which the same deities were at once internal and external powers of universal nature, and they managed its expression through a system of double values by which the same language served for their worship in both aspects. But the psychological sense predominates and is more pervading, close-knit and coherent than the physical. The Veda is primarily intended to serve for spritual enlightenment and self-culture. It is, therefore, this sense which has first to be restored." (cf. S.P.p.3 Introduction on the chapters on Religion). Here also the god Pūṣan has a double aspect: 1. The internal viz. the ethical, moral and psychological aspect, 2. external viz. the physical, chemical, mathematical, astrological, botanical, zoological and other similar aspects."

According to vedic Monotheism, Pūṣan is one

of the names of Almighty god and in his external aspect he represents (is) the sun. There are different descriptions of Pūṣan, in the Rv. In most of the verses the sun god is called Pūṣan on account of his power of preserving, increasing, fostering and nourishing with his Light and Heat. His exclusive epithets are ajāśvaḥ, āghraṇīḥ paśupāḥ etc. These epithets clearly show that Pūṣan is Light and Heat. The word aja is from /aj gatichepa nayoh, to go and to glow and āśva is from /āśunḡ vyāptau, to pervade, to trickle. The word ghr̥ṇi is from /ghr̥ kṣarane, to flow, to reflect. Paśupā is derived from the root /dr̥ś, to see or to observe by arjīś(Un.I.27) with the suffix ku paśyati sarvamiti paśuḥ, paśyanti yen vā sa paśuḥ agniḥ. Paśyati jānāti svārthm̐iti paśuḥ gavādīḥ, one that sees all, by which all things seen, one who knows one's selfish motives(Un.I.27).

So paśupā means paśuḥ pātīti paśuḥ, one that watches the sight which is light. The words anast̐paśuḥ and anast̐vedaḥ denote the exclusive attributes of the god, Pūṣan anast̐paśuḥ means losing no sight or light, anast̐veda means losing no knowledge. The thing that the western scholars are to think the god Pūṣan as the pastoral deity, is the names of animals as vr̥k̐<sup>a</sup>, 'wolf', arvan, 'horse' gāva<sup>h</sup>, 'cows', aja, 'goat' are often mentioned in the context of Pūṣan.

But we are compelled to think the significance of the words used in the sense of light and heat, the exclusive faculty of the god Pūṣan. In the passage (Rv.6.54.5) the god Pūṣan is said to bring gāḥ 'cows' for us, to guard horses etc., and in (Rv.I.42.2) the god Pūṣan is said to kill the vr̥ka 'wolf' which comes in the way. According to the root born theory of Yāska and others and comparing the different passages in the Rv. absolutely there is no difficulty to consider these animals in the context of Pūṣan in the light of light and heat, and hence the obscure as well as ordinary passages in the Rv. for Western scholars are to be considered valuable and of a great importance otherwise what the passage (Rv.10.17.6) means "prápathe pathāmajniṣṭa pūṣā́ prápathe diváh prápathe pr̥thivyā́" the god Pūṣan expanded the medial region the heaven and earth. With regard to Pūṣan agni is compared to him. Agni is said to make heaven, earth and medial region stable and Pūṣan is said to expand them (Rv.I.67.3). The word 'vr̥k̃' wolf is darkness which is driven away by Pūṣan, the light, in other words the darkness is trampled by the feet or rays of the sun. This view is supported by the root of vr̥k̃. The word vr̥kais derived from the root √vr̥ ācchādayati, to pervade with the suffix 'kat' by Sṇvr̥-(Uṇ.3.41) Vr̥noti ācchādayati iti vr̥kaḥ, 'one

who is pervading'. In this way cows and horses are also rays of the sun which will be further considered in the hymns of agni.

So eventually after comparing different passages in Rv. and giving a minute and careful consideration of the exclusive and inclusive epithets of Pūṣan, it is sure that the god Pūṣan is the name of the sun who possesses light and heat.

Grammatical and Exegetical notes:

Pūṣnāḥ: Gen. sg. of Pūṣan, fr. / puṣ-  
puṣtau I.IV.IX P. to increase, nourish, foster -  
kanin(an) by Svannukṣan-pūṣan'(Un.I.159). Asyopadhāyā  
dīrghatvam nipātyate. Puṣnati, puṣyati, poṣatīti  
vā Pūṣā Adityah. Pūṣa 'ntodatto nipātyate(Kāś.  
6.2.142). The accent on the gen-suffix 'nas' falls  
by 'Anudāttasya ca - (Pāṇ. 6.1.161).

Pra-pra-Repetition by 'Nitya-vīpsayoh'  
(Pāṇ. 8.1.4). The second 'pra' is āmreḍita by 'Tasya  
param āmreḍitam(Pāṇ. 8.1.2) and the accent falls on  
the first 'pra' by Anudāttam ca' (Pāṇ. 8.1.3).

Tuvi-jātāsya - Tuvi is a synonym of 'bahu'  
(Nig. 3.1.2). Tuvibhyo jātaḥ, born for many i.e. for  
all. Being an Upapada compound, the accent falls  
on the last syllable of the second member by  
Thātha - (Pāṇ. 6.2.144).

This epithet of Pūṣan expresses his all-encompassing power. It may also mean 'born many times', i.e. rising everyday. "Since the divine work in us cannot be suddenly accomplished the godhead cannot be created all at once, but only by a continuous development and constant nurture through the succession of the dawns, through the periodic revisiting of the illuminating sun. Sūrya, the sun-power manifests himself in another form as Pūṣan, the increaser. The spiritual wealth coveted by the seers is one of that thus increases 'day by day', that is, in each return of this fostering sun: increase or growth (puṣṭi) is a frequent object of their prayers. Pūṣan represents this aspect of the Sūrya-power"(On the Veda, Aurobindo, p.540).

Thus, 'tuvijāta' signifies that quality of Pūṣan which increases the potentiality of all creatives (animals, plants etc.) by his constant-gift of nourishment.

If 'tuvijāta' is treated as instrumental tatpuruṣa compound (tuvibhir janyate), i.e. 'brought into existence by many', then we come to another aspect of Pūṣan, viz. its creation by the efforts of many gods.



Sumnayān - fr. / dumiñ, prakṣepaṇe, 'to cast, scatter, with the prefix 'su' by 'Rāsnā-sāsnā-sumna-dyumna-nimna' (Uṇ. Bhojavṛtti, 2.2.184) iti-śobhanena karmanā mīyate, nimīyate, suṣṭhu mīyate, paricchi-dyate bhāgeneti vā (DNB. P.260). 'Gati-kāraṇakopapadāt kṛt' (Pāṇ. 6.2.139) ityuttarapada-prakṛtisvare napratyā<sup>yā</sup>nto nipātyate iti kṛtvā pratyayasvarenāntodāttah, i.e. the elision of 'i' from the root /mi is irregular. But the word may be derived from /mnā, abhyāse or man, to regard, with the suffix 'ka' and prefix 'su' by the Yogavibhāga i.e. splitting of the sutra 'supi sthaḥ' (Pāṇ. 3.2.4). Suṣṭhu <sup>a</sup>mnati abhyasyatīti sumnam. The long 'ā' of the root is dropped by 'Āto lopa iti ca' (Pāṇ. 6.4.64).

This word is a synonym of 'sukhā' 'happiness' (Nigh.3.6). From Sumna we get Sumnaya as denominative with the addition of 'kyac' by 'Supa\* ātmanah kyac' (Pāṇ. 3.1.8) in the sense of Ātmanah sumnam sukham icchatīti sumnayati. The substitution of 'i' for the first 'a' of sumna is prohibited by 'Na chandasy aputrasya' (Pāṇ. 7.4.35). The present participle active (Śatr) by 'Laṭah Śatrśāñṇau' (Pāṇ. 3.2.124) 'Num' by Uḡidacām sarvañāmasthāne adhātō<sup>Pāṇ</sup> (7.1.170) 'Midacō' ntyāt parah (Pāṇ. 1.7.47). 't' drops by 'Samyogāntasya lopaḥ' (Pāṇ. 8.2.23) and 's' by "Hal nyabbhyo" - (Pāṇ.

6.1.68). The accent falls on the last syllable of the stem 'Samnaya' and remains on the same syllable by 'Ekādesodāttēnodāttah'(Pāṇ.8.2.5).

Anty-ūtim - having protection which is near, hence vital protection. Anti nikāṣa ūti rakṣaṇādyā kriyā yasya tam (DRB.I.138.1). Being a Bahuvrīhi compound, it has accent on the first syllable of the first member by 'Bahuvrīhau prakṛtyā pūrvapadam'(Pāṇ. 6.2.1). Anti is a synonym of antika(Nig. 2.16) and Yaska derives it as 'Anītam bhavati(Nir. III.9). Sāyana always derives it from antika by the elision of 'ka'(Kādīlopo bahulam). But the correct interpretation of Pāṇini's sūtra is that there are two stems 'antika' and 'anti' of which often 'anti' is also used in the sense of 'near'. That 'anti' is a separate stem is proved by its occurrence in other Indo-European languages as Greek anti, Lat. ante, the accent falls on the first syllable by 'Nipāta ādyudāttah'(P.S.).

Ūti is from / av, rakṣane with the suffix 'ktin' by 'Ūti-yūti-jūti'(Pāṇ. 3.3.97) and the accent falls on the second syllable by nipātana, for otherwise the accent should be on the first syllable by 'Nnityādir nityam'(Pāṇ.6.1.197). But in our opinion it would be more correct to add the suffix 'ktic' to the root in order to justify the present accent by 'citah'(Pāṇ. 6.1.163) and avoid recourse to nipātana.

The substitution of 'Ūṭha' for 'av' is by Jvara-tvara(Pāṇ. 6.4.20). Thus ūti is the protection peculiar to the Pūṣan (nourishing, vitality giving) aspect of the sun. Thus antyūti means vital protection given by the rays of the sun by producing resistance against disease in the body.

Mayobhuvam - giver of delight or comfort.

The word 'mayas' is derived from /mī, himsāyām, IX. P. with the suffix 'asun' by 'Sarvadhātubhyo' sun' (Un.4.189), mināti hinasti dukkham iti sukham mayah. Or it may be derived from /mā II.P,III.Ā,IV.Ā (Dhātup 24.54) to find room, to beside one's self with. May as thus means enjoyment, pleasure, delight.

Mayo bhāvayatīti mayobhūs tam mayobhuvam.

Antarbhāvita-nyarthāt bhuva<sup>h</sup> kvip(SRB.I.I4.9).

According to my preceptor Pt. Brahmadata Jijñānsu, the causative sense is not included in (antarbhāvita), but is dropped by 'Bahulam anyatrāpi sanjā<sup>h</sup> chandasoh (Un.2.23). (BYBV.P.328). But 'nic can drop by 'Ner aniti(Pāṇ.6.4.51) also.

Makhaḥ - from /mahy to be great, hence vigorous. This word generally comes in the context of Soma and is of great significance. It occurs 10 times in the R̥gveda. Sāyana always takes it to mean sacrifice(yajña). Yāska has also enlisted it in

the synonyms of yajña (Nigh 3.17.II). Though Yāska has not derived the word 'makha', yet we can know its significance from the etymologies of yajña as given by Yāska. He says - Yajñah kasmāt? prakhyātam yajati-karmeti Nairuktāḥ, Yacño bhavatīti vā, yajurunno bhavatīti vā, bahukṛṣṇājino ityaupamanyavaḥ, yajūṃsy enam nayantīti vā (Nir.3.19). From what (root) is yajña derived? It is well known act of worship, say the etymologists. Or it is (an act of) supplication (to gods), or it is sprinkled with the yajus formulas. 'It has a large number of the skins of black antelopes, says Aupamanyava. Or it is directed by the yajus formulas. X

Swāmī Dayānand Sarasvatī, here in this stanza, translates 'makhaḥ' as 'prāptavidyāḥ', i.e. one who has acquired knowledge.

By comparing different passages of the Rgveda in which this word occurs, Dr, S.S. Bhawe has come to the conclusion that it means 'a warrior'. He has quoted Geldner, Grassman and others also. He says "Makha presents a peculiar cv pattern for sanskrit and a derivation is difficult. One should, therefore, try to see the etymology in order to get an idea of the meaning at the Indo-European stage. There are, however, various difficulties in this. Grassman(970)

connects this word with Gk. *maxeomai* (to beat, to slaughter, or immolate with a sword, etc. and further 'to fight'), for which he compares other parallels and Lat. 'macto' is considered problematic (Boiracque 616). The question is very complicated because in Latin the verb *mactare* means not only 'to honour .. with sacrifices, to glorify etc.' but also 'to sacrifice, immolate, etc.' (cf. Gonda 'The meaning of Sanskrit *Mahas* and its relatives'. JOI, Baroda, VIII p.234 f.268f where the extremely controversial nature of the whole problem is well discussed). These Indo-European parallels, however, give some faint idea of the meaning behind *makha*.'

Though Grassman (1970) categorically denies any connection of *makha* with Sanskrit / *mah* or / *manh* (cf IE / *megh*), the R̥gvedic poets, however, did feel the presence of an idealogical and phonetic connection between them. This becomes crystal clear when we see the remarkable parallelism between 'śūro magā<sup>h</sup> ca manhate (Rv.9.1.10), 'Krīlūr makhó ná manhayūh (Rv.9.20.7). From these passages the synonymous relation between Śūra and *makha* becomes clear, as the activity of both is expressed by / *manh*. Soma as a 'makha' (=Śūra, i.e. fighter) is also liberal.

That 'makha' means 'a warrior' is confirmed by the R̥gveda use of certain words derived from 'makha' in fighting context(cf 'sasāna máryo yúvabhir makhasyañ', Rv.3.31.7, and 'Tvám jaghántha māmucim makhasyúm' Rv. 10.73.7). That 'makhasyuh' signifies 'a fighter' is very well pointed out by Grassman(970), who draws attention to the fact that Soma receives this epithet because he is a fighter (cf. <sup>9.61.25</sup> 'Apaghnán pavati mṛdhaḥ, also 'jahí mṛdhaḥ, and 'dviṣo jahi', <sup>in</sup> Rv. 25, 26, 28 respectively). He says that Soma's piercing of the sieve is conceived as a triumphant fight: thus 'makha' is a playful fighter here who is 'mamhayu'(liberal). The later meaning of 'makha' as Sacrifice has possibly developed through the liberal presents given (from / mamh) or through the immolating of the victim in a sacrifice (cf. Gonda's remarks about Lat. mactare). "Thus Dr. Bhavé concludes that 'makha' means 'a warrior'. (Bh.RB.,PartII.p.18).

We do not contest against this meaning in the post-vedic ritual context of Soma which context we utterly deny for the Veda. But in the present context of Pusan it must have some other possible and rational interpretation. The root / mamh means to

gladden, to arouse, to excite'. Thus, *makhah* would mean 'one who increases, excites or invigorates, hence vigorous. This interpretation agrees with the root / *pus* 'to nourish' from which the word *Pūṣan* is derived. Now, the question remains as to how he invites the minds of all. This must refer to some emotional changes caused by the rays of *Pūṣan* by which one might influence the mind of another person and thus bring him in unison with his own mind. At this stage, it is rather difficult for us to say what exactly those emotional changes are. The question belongs to the sphere of psychology and science. We have only indicated what the mantra says.

Stomebhiḥ - with praises. fr. /*stu stutau*, to praise with the suffix 'man by 'Artistuti'(Un.1. 140). *Stauti yena sa stomah*. The accent falls on the first syllable by 'Nnityādirnityam'(Pāṇ.6.1.197). Termination 'ais' in the place of 'bhis' by 'Ato bhisa ais'(Pāṇ. 7-1-9). 'Bhis' is unaccented by 'Anudāttau sup-pitau(Pāṇ.3.1.4).

Sāyana translates the words as 'stotraiḥ' and Swāmī Dayānanda as 'stutibhiḥ' i.e. with praises. Geldner explains it as 'mit Lobesworten', i.e. with praiseworthy words. All of them have translated the verb 'krñve' as 'karomi'. But with the prefix 'pra',

it means 'to induce, to make a person perform anything, to urge'.

Pīparah - fr./Pṛ.IX 'pālana-pūranayoh', 'to fill, to fulfil'. 'Pāraya', the causative 'nic' takes place by 'Hetumati ca'(Pāṇ. 3.I.26), Vṛddhi by 'Aco ṇṇiti'(Pāṇ. 7.2.115), Iko guṇavṛddhī'(Pāṇ.I.I.3), 'Vṛddhir ādaic'(Pāṇ.I.I.I.), 'Sthāne' ntaratamah'(Pāṇ. I.I.49), Uraṇa raparah'(Pāṇ. I.I.50). This gives us 'pāri' which takes the form of a root by 'Sanādyantā dhātavaḥ'(Pāṇ. 3.I.32). 'Dhātoḥ'(Pāṇ. 3.I.91), 'Bhūte'(Pāṇ 3.2.84), 'Luṇ'(Pāṇ 3.2.II0), 'caṇ' by 'Nisridrusubhyah kartari caṇ'(Pāṇ 3.I.48), 'ṇi' drops by 'Ner aniṭi'(Pāṇ 6.4.51), shortening of the vowel by 'Nau caṇy-upadhāyā hrasvaḥ'(Pāṇ 7.4.I). Now, Par-caṇ-sip, Dwirvacan by 'Caṇi (Pāṇ.6.I.II). 'R' drops by 'Atra lopo ' bhyāsasya'(Pāṇ.7.4.58), 'Halādiḥ sesaḥ (Pāṇ 7.4.60), <sup>'a' is changed into</sup> ~~addition of 'i'~~ by 'Sanval laghuni caṇpare ' naglope(Pāṇ 7.4.93), lengthening by 'Dīrgho laghoḥ'(Pāṇ. 7.4.94) 'i' of 'sip' drops by 'Itasca'(Pāṇ 3.4.I00). Thus we get 'pīparah'. The argument 'a' does not take place by 'Bahulam chandasy a mānyoge 'pi'(Pāṇ 6.4.75). Nighāta is enjoined by 'Tinñatiṇaḥ'(Pāṇ 8.I.28), but this sūtra does not apply owing to 'Yadvṛttān nityam'(Pāṇ 8.I.66). Therefore the accent falls on



the second syllable by 'Cany anyatarasyām'(Pāṇ.6.1.218, also Mac.V.Gr. p.467B).

Āṅgūṣān - learned men. According to Yaska this word is 'anavagatasamskāra' i.e. one of which the grammatical form is not known. Such words are called 'Aikapadika', i.e. single words, and are enlisted in chap. IV of Nighantu. They are independent words having nothing in common with other words. In the R̥gveda passage 'Enāṅgūṣeṇa vayam indravantaḥ' (I.105.19), Yaska explains 'āṅgūṣeṇa' as 'stomena' (Nir 5.11). Taking one from this explanation, Sāyana derives the word from /ghuṣ, with the prefix 'ān' and suffix 'ghañ', replacing 'gho' by 'gu' by 'Pr̥ṣodarādīniyathopadiṣṭam'(Pāṇ 6.3.109) and retaining the 'n' of the prefix intact. The accent falls on the last syllable by 'Thāthaghañ'(Pāṇ 6.2.144). In the Daśapādyuṇādivṛtti (9.19), the word is derived from the root /agi gatau 'to go', with the suffix 'ūṣan' - angatīti āṅgūṣaḥ. Āṅgūṣa eva āṅgūṣaḥ or āṅgūṣasyedam ity āṅgūṣaḥ, with the Taddhita suffix 'an' by 'Tasyedam'(Pāṇ 4.3.120). The accent falls on the last syllable by 'Ādyudāttasca'(Pāṇ.3.1.3).

It has been already pointed out that every root implying motion(gatyarthaka) has threefold significance of acquisition of knowledge (Jñāna),

of motion or going (gamana) and of getting (Prāpti). Thus, the meaning of 'āṅgūṣān' as 'prāptavidyān' - those who have acquired knowledge - given by Svāmī Dayānanda is quite correct. The latter derivation of the word is better than that of Sāyana.

Vipanyavah - Praisers. Sāyana derives the word from / pan, vyavahāre stuta ca, with the unādi suffix 'yu' (SRB, I.22.21), and Svāmī Dayānanda derives it from the same root with the Unādi suffix 'yuc' and explains the word as 'vividhaṃ jagadīśvarasya guṇasamūhaṃ panāyanti stuvanti ye te'. In both the cases, the accent falls on the suffix by 'Ādyudāttasca' (Pāṇ. 3.I.3) in the case of Sāyana and by 'Citah' (Pāṇ. 6.I.163) in the case of Svāmī Dayānanda. But the difficulty in these derivations is that the suffix 'yu' in both cases should change into 'ana' by Yuvoranākau (Pāṇ. 7.I.1). Therefore, we must derive the word from the denominative 'vipanya of 'vipan' (viśeṣeṇa panāyate; vi- / pan -kvip-kyac by Pāṇ. 3.2.76 and 3.I.9. vipanam ātmana icchati iti vipanyati, with the suffix 'u' by Kyācchandase (Pāṇ. 3.2.170) in one of the senses 'tācchilye, tād dharmye, or tatsādhukāritve Vipanyu, therefore, is one who is well versed (sādhū) in the knowledge of the functions (vyavahāra)

of Pūṣan. Yaska has appropriately included the word in the synonyms of 'medhāvin'.

While adding the suffix 'u', the final 'a' of 'ya' of 'kyac' is dropped by 'Ato lopah' (Pāṇ.6.4.48) and then 'y' is retained because its elision is optional by "Kyasya vibhāṣā" (Pāṇ.6.4.50). The accent falls on the suffix 'u' by 'Gatikāarakopapadāt kṛt' (Pāṇ.6.2.139).

Bubhujiriré - to eat, hence enjoyed; fr. /bhuḥ VII.P.Ā.pālanabhyavahārayoḥ, to protect to eat. The augment 'r' comes in by 'Bahulam chandasi' (Pāṇ.7.1.8). The accent falls on the last syllable by Citah (Pāṇ. 6.1.163).

Navīyasīm - new; fr. 'nava' with the comparative suffix 'īyasun' by Dvivacana-vibhajy- (Pāṇ.5.3.57), 'Ajādīguṇavacanād eva' (Pāṇ.5.3.58). Dvau imau navau, ayam anayor atisayena navah, iti navīyān, strī eēt navīyasī, tām navīyasīm, i.e. the newer of the two new things. The accent falls on the first syllable by 'Nnityādir nityam' (Pāṇ 6.1.197).

Ahelamānah - not being angry, free from anger; fr. /hedr, anādare, 'to hold in contempt, to be hostile or angry, with 'śānac' by Latāḥ śatśānacau- (Pāṇ.3.2.124). Augment 'm' comes by 'Āne muk' (Pāṇ 7.2.82). It is a nañ tatpuruṣa compound - Na

helamāṇaḥ iti. The negative prefix 'a' is accented by Tatpuruṣe (Pāṇ 6.2.2.).

Uruśamsa - widely praised: Urubhir bahubhiḥ śasyate yas tat-sambudhau pakṣe sūryo vā (DRB. I.24.II). From / śams, stutau I.P; with the suffix 'ghañ' in 'karma' and 'Sanjñā' by Akartari ca-(Pāṇ.3.2.19) with the upapada 'uru'. But it is better to derive as uruḥ śaṁso yaśya saḥ uru-śaṁsaḥ and so being a B.V. compound, the accent falls on the first syllable of the last member by upasankhyāna on Ādyudāttam - (Pāṇ.6.2.119).

Sātaye - for the benefit: Śayana derives this word by 'Ūtiyūti' (Pāṇ 3.3.97). But it should be derived from the root / san, sambhaktau, I.P., to distribute, to bestow, to gain, to acquire, with the suffix 'ktic' by ktakticau ca samjñāyām' (Pāṇ.3.3.174). Lengthening of 'a' by 'Vanasana' (Pāṇ.6.4.43). The accent falls on the last syllable of Sāti by 'Citah' (Pāṇ.6.1.163).

Bhuvāḥ - of the earth: Śayana takes it as a verb with the prefix 'upa' and regards it as unaccented according as it is given in the Padapāṭha. But in our opinion it is accented on the last syllable and is the genitive singular form of 'bhū', the earth. There might have been some mistake or oversight in putting it as unaccented in the Padapāṭha. The

phrase should be constructed as 'asyāḥ bhuvah sātaye', for the benefit of this earth.

Rarivān - bounteous; fr. / rā, dāne, to donate, with the suffix 'kvasu' by 'Kvasuś ca' (Pāṇ. 3.2.107), and reduplication by 'Liṭi dhātor anabhyāsasya' (Pāṇ. 6.1.8). Hrasva in abhyāsa by 'Pūrvo' bhyāsah' (Pāṇ. 6.1.4) 'Atra lopo' (Pāṇ. 7.4.59), 'Hrasvah' (Pāṇ. 7.4.60). The augment 'it' comes by Vasvekājād ghasām' (Pāṇ. 7.2.67). The 'ā' of 'rā' drops by 'Āto lopa iti ca' (Pāṇ. 6.4.64). The lengthening of the vowel of 'vas' takes place by 'Yasmāt pratyaya' (Pāṇ. 1.4.13) 'Āngasya' (Pāṇ. 6.4.1), 'Ātvāsantasya' (Pāṇ. 6.4.14). 'Num' comes in by 'Ugīdacām' (Pāṇ. 7.1.70) 'Mid aco 'ntyāt parah' (Pāṇ. 1.1.47) and 'S' or 'Su' drops by 'Hal' (Pāṇ. 6.1.68) and the final 'S' by 'Samyogāntasya lopah' (Pāṇ. 8.2.23), 'Halo' nantarāḥ samyogah (Pāṇ. 1.1.7). The accent falls on the suffix 'vān' by 'Ādyudāttas' ca' (Pāṇ. 3.1.3).

Ajāsva - possessed of driving and all-encouraging force, heat and light: The word 'aja' is derived from / aj gati-kṣepanayoh, to go, throw, I.P. with the suffix 'ac' by Ajvidhiḥ Sarvadhātubhyah. (Vā. Pāṇ. 3.1.134). Ajoti.kṣepaty asau, ajah, one who throws is 'ajah'. The accent falls on the suffix by 'Citah' (Pāṇ. 6.1.163).

The word asvāḥ is derived from / as' vyāptati, to encompass, V.Ā. with the suffix 'kvan' by 'Asū'

(Un.1.151). Asnūte vyāpnoti, iti asvāḥ, i.e. one who encompasses. The accent falls on the first syllable by 'Nnityādir nityam'(Pāṇ.6.1.197). Sāyana explains the compound as 'aja evāśvasthānīya yasya sa ajāśvāḥ, i.e. one who has goats for horses. The compound is Upamita by 'Upamitam vyāghr ...'(Pāṇ. 2.1.57). Svāmī Dayānanda explains it as 'ajāśca asvāś ca' vidyante yasya, i.e. one who possesses goats and horses. The word being an epithet of Pūṣan, the interpretation of Sāyana does not seem correct. He thinks that horses are not yoked to Pūṣan's chariot and only goats are yoked on the basis of (ādiṣṭopayojanāni(Ajah Pūṣvāḥ)(Nigh.1.15)<sup>th</sup> context of Nighantu. But the word 'asva' is used with Pūṣan without the mention of 'aja' with it in 'Utā nau goṣaṇim dhīyam asvasam vajasam uta' (Rv.6.53.10). 'Pratyarthiḥ yajñānām asvahaḥ rathanām'(Rv.10.26.5) (also see. Rv. 6.54.5., 6.55.4).

Yāska has not enlisted 'aja' in the synonyms of 'Asva' (i.e. rays). But Sāyana explains 'ajah' as sun-'ajo ajati, gaccha-tīti ajah sūryah'... (Rv.1.67.3). So according to Sāyana 'aja' is the sun or the rays of the sun and according to Svāmī Dayānanda 'asvāḥ' are the rays of the sun. According to Yāska Ajāśva is Pūṣan (Nir.4.25). This in the

Bahuvrīhi compound by Anekaṃ anya-paḍārthe<sup>Pāṇ.</sup> (2.2.24), the accent falls on the second syllable of the first member by 'Uttarāśveṣuṣu' (Pāṇ.6.2.107), but being the vocative, the accent is lost here by 'Āmantritasya ca' (Pāṇ.8.1.17).

As Pūṣan is addressed as Ajāśva, he is considered to possess 'aja' and 'aśva' types of rays. 'Aja' rays are those which are the cause of driving force i.e. activity, energy etc. and 'aśva' rays are those that encompass everything i.e. they are all pervading (they encompass into the solid and opaque bodies). Agni is compared with 'aja' in 'Ajo' na kṣām dadhāra prthivīm tastāmbha dyām mantrebhiḥ satyāiḥ' (Rv.1.67.3), which confirms 'Aja' being the case of energy.

Aghr̥ne - bestower of light and heat: fr. / ghr̥, kṣaraṇadīptyoh, to sprinkle, to glow, with the suffix 'ni' by 'Ghr̥ni ...' (Un. 4.52), jigharti kṣayati dīpyate vā sa ghr̥niḥ kirano vā, agniḥ, rasmiś ca (see f,n, on p.69 of Pañcapādē unādi, and Daśapādī unādi, 1.22). Āsamantād ghr̥niḥ iti āghr̥niḥ: prādi-compound by 'Kugatiprādayah' (Pāṇ. 2.2.18). Natva by 'Rvarnāc ceti vaktavyam' (Vā.Pāṇ.8.4.2), loss of accent by Āmantrita-sya ca (Pāṇ.8.1.17).

Sāyana explains this word as 'āgata-dīptiyukta' i.e. having exotic light. Svāmī Dayānanda explains it as 'samantād dedīpyamānaḥ' blazing or shining intensely all around.'



Rv. I.139

R̥siḥ-1-11. Parucchepaḥ. Devatā-1,11 Viśvedevāḥ.  
 2 Mitrāvaruṇau. 3-5 Aśvinau. 6 Indraḥ. 7 Agniḥ.  
 8 Marutaḥ. 9 Indrāgnī. 10 Bṛhaspatiḥ. Chandaḥ - 1,10  
 Nicṛdaṣṭiḥ. 2,3 Viradaṣṭiḥ. 4,9 Bhurigatyāṣṭiḥ. 6 Aṣṭiḥ.  
 8 Svaraḍatyāṣṭiḥ. 5 Nicṛdbr̥hatī. 11 Bhurikpāṅktiḥ.  
 Svaraḥ 1-3. 6,10 Gāndhāraḥ. 4,5,7-9 Madhyamaḥ.  
 11 Pañcamah.

1. Astu s̥raúṣaṭ puró agnīm dhiyā dadhe ā nú  
 tácc̥hārdho divyāṃ vṛṇīmahe indravāyū vṛṇīmahe.  
 Yáddha krāná vivasvati nábhā sandāyi návyasī.  
 ádha prá sú na úpa yantu dhītāyo devā áccha  
 ná dhītāyaḥ.
2. Yáddha tyánmitrāvaruṇavṛtādādhyadadāthe  
 anṛtaṃ svēna manyúnā dākṣasya svēna manyúnā.  
 Yuvóritthādhi sádmavāpaśyāma hiraṇyāyam.  
 Dhībhiścanā manasā svēbhirakṣābhiḥ sómasya  
 svēbhirakṣābhiḥ.
3. Yuvāṃ stómebhirdevayānto aśvināsrāvāyanta iva  
 ślókamāyāvo yuvāṃ navyābhyāyāvah.  
 Yuvórvīśvā ádhi śríyaḥ pr̥kṣasca viśvavedasā.  
 Prusāyānte vāṃ pavāyo hiraṇyāye rátthe dasrā  
 hiraṇyāye.
4. Áceti dasrā vyuṇákamṛnvatha yuñjāte vāṃ  
 rathayújo dívīṣṭiṣvādhvasmāno dívīṣṭiṣu.

- Adhi vāṃ s<sup>h</sup>āma vandhūre rāthe dasrā hiranyāye.  
 Pathēva yāntāvanusāsata rājō'njasā sāsata rajah.  
 5. Śacībhiraḥ śacīvasū divā naktam dasasyatam.  
 Mā vāṃ rātīrūpa dasatkādā canāsmādrātīḥ kādā canā.  
 6. Vṛṣannindra vṛṣapaṇāsa indava ime suta  
 ādriṣutāsa udbhīdastūbhyam sutāsa udbhīdah.  
 Te tvā madantu dāvane mahē citrāya rādhasē.  
 Gīrbhīrgīrvāhaḥ stāvamāna ā gahī sumr<sup>ṛ</sup>āḥko' na ā gahī.  
 7. Ó sū no agne śṛṇuhi tvāmi<sup>ḥ</sup>ṭito devēbhyo bravasi  
 yajñīyebhyo rāj<sup>ī</sup>bhyo yajñī<sup>ī</sup>bhyaḥ.  
 Yāddha tyāmaṅgirobhyo dhenū<sup>ḥ</sup>mdavā ādattana.  
 Vī tām duhre aryamā kartari saccā eṣā tām veda me  
 saccā.  
 8. Mó sū vo asmādabhi tāni paūnsyā sānā bhūvan  
 dyumnāni mōtā jāriṣurasmāt purōtā jāriṣuḥ.  
 Yādvascitram yuge yuge nāvyaḥ ghōṣādāmartyam.  
 Asmasu tanmaruto yacca duṣṭāram didhṛtā yacca  
 duṣṭāram.  
 9. Dadhyaṇ ha me janūṣam pūrvo āngirāḥ priyāmedhaḥ  
 kánvo ātrirmānurvidustē me pūrve mānurviduḥ.  
 Tēsām devēṣvāyatirasmākaḥ tēsu nābhayaḥ.  
 Tēsām padēna mahyā name girendrāgnī ā name girā.  
 10. Hōtā yakṣadvanīno vanta vāryam brhaspatīryajati  
 venā ukṣābhiḥ puruvārebhirukṣābhiḥ.  
 Jagrbhma dūrā ādisam ślōkamādrerādha tmānā.  
 Adhārayadararindāni sukrātuḥ purū sādmanī sukrātuḥ.

11. Yé devāsa divyékādaśa sthā prthivyāmādhyaśā  
sthā.  
Apsukṣīto mahinaikādaśa sthā té devāso  
yājñamimam juṣadhvam.

Translation:-

1. Let it be heard, (he) set fire first of all (in the beginning of the creation). (We) certainly choose his celestial might, we choose Indra (the electric power) and Vāyu (the wind power). That by energy the new (Agni) was indeed put in the centre of the sun. Then may our rites suitably approach the gods (Agni, Indra and Vāyu), may our rites attain the presence of the gods (Agni, Indra and Vāyu).
2. O Mitra and Varuna ! both of you, indeed, bestow that water upon us from the sun, through your energy; through Dakṣa's own energy. In the abodes of yours, we see water with wisdom, with mind and with our own senses. (we see) soma (water) with our own senses.
3. Desiring the gods we (the rays) seek you both with praises, O, Āśvins, hearing your glory from all sides. The rays obtained from you, with oblation, all wealth and food. O, Observers of all, the fellies in your golden chariot drip;

O beautiful ones, indeed in (your) golden chariot.

4. It is well known that you go to the heaven, O beautiful ones, and among those who desire for heaven, your charioteers yoke (your steeds), not stumbling amongst those who seek heaven. O beautiful ones, we have established ourselves in your golden chariot which is connected (with the three worlds). Controlling the universe you proceed like a way-farer--ye, controlling the universe with your might.
5. with actions, O Śacīvasū ! (Inspirer of actions), favour us through out day and night: never your assistance be withheld : never our gifts (be withheld).
6. O Indra, showerer of rain ! these (rain) drops, your own (vr̥ṣa)drink, have been produced by the clouds, they burst forth, (drops) that are produced burst forth for thee. They may gladden you for having produced great and wonderful riches. Praised by songs, O carrier of thunder, come here, being benevolent, come to us.
7. O Agni! listen attentively to us. Thou art praised. Speak to the venerable gods (and) the venerable luminaries. Aryaman milked that gharma (moisture) from kartr̥ (sun). With (other gods) he knows that (gharma) with me.

8. Let not those superbly glorious energies of yours which dominated from of old, whittle down from us(gods)-- energies which had formerly whittled down from us. That new variegated form of yours developing from initial sound to immortality from age to age -- may you bestow that irresistible (energy) upon us-- ye-- that irresistible (energy upon us).
9. Dadhyañc, the first Angiras, Priyamedha, Kanva, Atri and Manu, indeed, knew my birth. They, my ancestors and Manu knew (my birth). Their (i.e. of Dadhyañc and others) extension is in the gods. Our (i.e. of gods)focii are in them. On account of their position I (Agni) with my song bow down greatly. O Indra Agni, I bow down greatly.
10. May the Hotā (Agni) perform sacrifice, may the water-gods assume their water-making power, may the enthusiastic Brhaspati perform sacrifice with scattering rays--with scattering rays that are rich in bounty. We (water-making gods) ourselves catch the sound resounding far away from the cloud. The skilful god (Brhaspati) sustained the soma-vessels (clouds), the skilful god(sustained) the many mansions (i.e. clouds).

11. O gods, those eleven that are in heaven,  
those eleven that are on the earth and those  
eleven who with vigour reside in the middle  
region--they, O gods, may accept this sacrifice.

### Introduction

In this hymn there is a short description of Visvedevās(All-Gods), Mitra, Varuna, Asvins, Indra, Agni, Maruts, Indra-and Agni, and Brhaspati. There are many gods who take part in Creation. According to Mantra 11 of this hymn, they are thirty-three in number. As a matter of fact, it is difficult to ascertain their exact identity.

In the R̥gveda the phenomenon of Creation is not given in a systematic manner, but is alluded to in certain hymns and mantras scattered here and there in all its books. This was later on systematised by the sage Kapila in his Sāṃkhya system of philosophy.

In the process of Creation, different gods came into being at different times in order to fulfil the different functions. For instance, Agni is said to be the first amongs the gods- 'Tvām agne prathamó āṅgirá ṛṣir devó devānām abhavaḥ Sakhā'. From him came the Maruts. He revealed himself for Mātariśvan and Vivasvat(See Rv.1.31.1-3).

### Grammatical and Exegetical Notes.

Srausāṭ - It is difficult to explain the

grammatical formation of this word. Monier Williams takes it as an indeclinable derived probably from *śrosat*, the subjunctive of *śru*, to hear, and calls it an exclamation used in making an offering. In the *Aṣṭādhyāyī* (8.2.91), it is classed as a *nipāta*.

The seer seems to have used the expression *Astu Śrausat* (let there be hearing i.e. attention to the importance of this hymn in revealing the cosmological significance of the gods).

Purāḥ agnīm dhiyā dadhe- 'By his will he (Prajāpati) produced Agni first of all.' It is important to note that when Prajāpati desired to create the universe, all the elements were in the form of *Āpaḥ* which is the same as 'Salila' of the hymn of creation (Rv.10.129.3). The word is wrongly translated by the Western and Indian Scholars as 'Water'. It signifies the gaseous state of all elements. Agni is called *Apām-ṇapāt*, the son of *āpaḥ*. Thus one form of Agni, at least was first to come into existence from out of *Āpaḥ*. This is corroborated by the following passages:-

1. *Tam id gārbhaṃ prathamam dadhra āpo yātra devāḥ samāgacchantā vīśve* (Rv.10.82.6).

2. *Āpo ha yad brhatīr vīśvam āyan gārbhaṃ dādhanā janāyantīr agnīm.* (Rv.10.121.7).

3. In the *Vaiśeṣika Sūtra* "Vaidikaṃ ca"

(5.2.10), Śaṅkara Miśra has quoted the following authorities:-

(a) Āpas ta agniṃ garbham ādadhīran.

(b) Yā agniṃ garbham dadhire suvarṇam.

4. Hiraṇyavarṇāḥ sūcayāḥ pāvaka yāsu jātāḥ  
kaśyāpo yāsv indraḥ. Agniṃ yā garbham dadhire viśvārūpāḥ  
tā na āpaḥ sāṃsyonā bhavantu(TS.5.6.1).

Further, in the very first hymn of the Rgveda, Agni is called 'Purohita', which is explained by Yāska in his Nirukta(p.35) as 'pura enam dadhāti.' This phrase is merely an echo of the Vedic expression 'puraḥ agniṃ dhiyā dadhe.'

5. In Veda all the gods are called 'āṅgirasah' but Agni is called 'āṅgirstamah' i.e. first among the 'āṅgirasas'(1.31.1,2.).

Yāska derives the word 'āṅgiras' as 'āṅgāreṣu āṅgiraḥ. Āṅgāra āṅkanah'(Nir.3.17). Commenting on this, Rājavāde says, "Āṅgiras was called so because he was born in live coals, āṅgāraḥ = āṅgiraḥ. Āṅgāraḥ = āṅkāraḥ = āṅkanah. The word 'āṅgāra' comes from / āṅk, to mark: 'ākī lakṣane' (Dh.P.P.4). Coals are called, 'āṅgāra' because they leave their mark on whatever they touch. Rājavāde concludes that Bhṛgu was born first, then Āṅgiras and after him Atri.(RN.P.504). Hence Bhṛgu is Agni, i.e. a certain type or primitive Agni is Bhṛgu and this Agni was produced in the beginning



of the creation which is supported by the phrase under consideration.

Indravāyū - (Indra - electric power; Vāyu - wind power). Yāska derives the word 'Indra' as (i) Irām dr̥ṇātīti vā, (ii) Irām dadātīti vā, (iii) Irām dadhātīti vā, (iv) Irām dhārayate iti vā, (v) Irām dhārayate iti vā, (vi) Indave dravatīti vā, (vii) Indau ramate iti vā, (viii) Indhe bhūtānīti vā.

Tad yad enam prāṇaiḥ samaidhanta tad indra-syendratvam (Ch.Up.5.1.13) iti viṅṇāyate. Idam kāraṇāt iti Āgrāyaṇaḥ. Idam darśanāt iti Aupamanyavaḥ, (ix) Indhater vā aiśvarya-karmaṇaḥ, (x) in Śatrūṇām dhārayitā vā, (xi) drāvayitā vā, (xii) ādarayitā ca yajñānām (Nir.10.8) Sāyana comments as follows on these derivations of Yāska:-

(i) /dr̥, Vidāraṇe iti dhātuh. Irām annam uddiśya tan niṣ-pādaka-jala-siddhy-arthaṁ dr̥ṇāti meghaṁ vidīrṇaṁ karotītīndraḥ.

(ii) /dudāñ, dāne iti dhātuh. Irām annam vr̥ṣṭi-niṣpādanena dadātītīndraḥ.

(iii) /dhāñ, poṣaṇārthaḥ. Irām tr̥ptikaraṇaṁ sasyaṁ dadhāti jala-pradānena puṣṇātītīndraḥ.

(iv) Irām utpādayitum karṣaka-mukhena bhumim vidārayatītīndraḥ.

(v) Pūrvokta-poṣana-mukheneraṁ dhārayati vināśa-rāhityena sthāpayatītīndraḥ.

(vi) Induḥ somo valli-rasaḥ. Tad-arthaṃ yāga-bhūmaḥ dravati dhāvatītiṅdraḥ.

(vii) Indāu yathokte some ramate kṛdatītiṅdraḥ.

(viii) / Ńiindhi, dīptau iti dhātuh. Bhūtāni prāṇidehān indhe jīva-caitanya-rupenāntaḥ pravīśya dīpayatītiṅdraḥ.

(ix) Indram devam prāṇaiḥ vāk-cakṣurādindryaiḥ prāṇāpānādi-vāyubhis' ca sahitaṃ samaindhan upāsakā dhyānena samyak prakāśita-vantaḥ, tat tasmāt kāraṇād indra-nāma sampannam. Asmin pakṣe idhyate dīpyate iti karmāṇi vyutpattīḥ.

(x) Āgrāyaṇako nāma munīḥ 'idaṃ kāraṇād indra' iti nirvacanam manyate. Indro hi paramātmā-rūpenedam jagat karoti.

(xi) Aupamanyavanāmako munir 'idaṃ darśanād indra' iti nirvacanam āha. Idam iti aparokṣyam ucyate. Vivekena hi paramātmānam aparokṣyeṇa paśyati.

(xii) / Idi, parmaśvārye iti dhātuh. Svamāyayā jagad-rūpatvam paramaśvāryam, tad-yogād indraḥ. "Indro māyābhiḥ Pururūpa īyate (Rv.6.47.18).

(xiii) Ina-śabdasyeśvara-vācakasya a-kāra-lope sati nakārāntam 'in' iti padaṃ bhavati. / dṛ. bhaye iti dhātuh. Sa ca paramaśvaraḥ śatrūṇāṃ dārayitā bhīṣayitetīndraḥ.

(xiv) /dru, gataḥ iti dhātuh. Śatrūṇāṃ drāvayitā palāyanam prāpayitetīndraḥ.

(xv) Yajvānām yāgānuṣṭhāyinām ādarayitā bhaya-sya pariharttā. Evam etāni nirvacanāni draṣṭavyāni iti.

(xvi) The word 'indra' is derived from / idi, paramaiśvare with the suffix 'ran' by 'Rja ...' (Uṇ.2.29). Indati paramaiśvaryavān bhavatīti indrah.

Yaska also derives it from the root / idi. But Dr. Siddhesvara Varma puts 'indra' under the list of words, the etymology of which is primitive owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts (SVEY. P.72). He argues that this verb is only grammarians' creation, for no occurrence thereof is available in Vedic literature.

P.W. suggests root /in, to be strong as the root and 'dra' as a suffix. W.W. hesitatingly suggests enros, ner-'man' as the origin (ibid p.74). In Dr. Siddhesvara's opinion this derivation is not acceptable to comparative philology. But he himself has failed to suggest any derivation which may be acceptable to comparative philology. This is because comparative philology is based on the comparative study of all the Indo-European languages. But Indra is purely an Indo-Iranian god, of whom no parallel is found in other Indo-European languages. It is, therefore, idle to find the etymology of the word 'Indra' by means of comparative philology. Hence

the opinion of Dr. S.Varma about Yaska's derivation is puerile. The nominal and verbal forms of the root / in, to advance upon, to have in one's power, to be lord or master of anything, are used in the Vedas, e.g. inoti, inosi, but they are always in connection with Agni. We must, therefore, derive the word from /idi(-ind) and not from /in.

Now, from the epithets of Indra, such as anūnaḥ "all-pervading", (Rv.6.17.4) svarpatīḥ "master of the heaven", (Rv.8.97.11), dyukṣaḥ "dwelling in heaven" (Rv. 6.24.1), viśvatasprtha "extended throughout the universe" (Rv.8.98.4), antarikṣapra "pervading the mid-region" (Rv.1.52.2), Vibhu, dyumattamaḥ, citra-bhānu, etc. it appears that Indra denotes different natural phenomena in different contexts.

He is electricity in the following passages:-

- (a) Yó jā́tá evá prathamó mānasvān (Rv.2.12.1)
- (b) Yásya súsmā́d ródasī́ abhyasetam-before  
whose vehemence the two worlds trembled.  
(Rv.2.12.1).
- (c) Yó hatváhim áriṇát saptá síndhūn-who  
having slain the serpent(cloud) released  
the seven streams. (Rv.2.12.3).
- (d) Yó ásmanor antár agním jajā́na-who between  
two rocks has produced fire i.e. frictional  
electricity. (Rv.2.12.3).

- (e) Yām smā prcchānti kúha sēti ghorām, utémāhur  
 naisó astītyenam- The terrible one of whom  
 they ask 'where is he?' Of whom they also  
 say, 'He is not.' (Rv.2.12.5).

The shock of electricity is terrible and it is visible also. Conjointly invoked Indra and Vāyu are said to produce Soma i.e. Water (Rv.1.2.4). Hence Indra is the electric power and Vāyu is the wind power.

Krāṇā: fr. /kr. with the suffix 'Sānac', the conjugational sign (vikarāṇa) disappears by 'Vyatyayo bahulam' (Pāṇ.3.1.85). Guṇa does not take place due to 'nit' of 'Sānac', hence accent on the last syllable by 'Citah' (Pāṇ.6.1.163).

The different forms of the word 'Krāṇa' occur at 13 places in the Rv. Sāyana derives 'krāṇa' with the termination 'Su' (Nom.Sing.) and lengthens the final 'a' by 'Supām suluk' (Pāṇ.7.1.39) which goes against the nature of the word in other examples. It is probably instrumental singular form in 'a' by Ānyāj- (Vā.Pāṇ.7.1.39), and means 'by action or doing'.

Or it may be taken as an indeclinable meaning 'willingly, readily, speedily (M.W).'

Vivāsvati nābhā sam dāvi nāvvasī- the new light was put in the centre in the sun. Sāyana explains the passage as-'vivasvati dīptimati nābhā nābhau bhūmyā nabhi-sthāne devayajane vedirūpe, yad vā nābhau

sarva-phalasya sambandhake yajñe. 'Yajñam āhur  
 bhuvanasya nābhim(Tait.Sam.7.4.18.2) iti śruteḥ.  
 Navyasī navatarā stutirūpā vāk sandāyi sambadhyate.  
 But the feminine gender of the adj. navyasī, without  
 a feminine noun, does not give any sense. In our  
 opinion navyasī is locative singular form of 'navyas'  
 in 'i' and qualifies 'nābhā'(the loc.sing. of nābhi in  
 'ā', nābhi here being in masculine gender) i.e. in  
 the new centre(that is vivasvati). The object of the  
 passive verb sandāyi is 'tad divyam śardhah.' That  
 divine energy was placed (by Prajāpati) in the new  
 centre that was the sun. The divine energy refers to  
 Agni which was placed in the Sun in the beginning of  
 creation(See Rv.10.88.10-Stomēna hi divī devāso agnīm  
 ājījanañ chaktiḥ rodasi prām. Tām ū akr̥nvan tredhā  
 bhuveḥkām, sā ōsadhīḥ pacati viśvārūpāh).

Sāyana has given different derivations of the  
 word vivasvat at different places of the Veda in  
 which the word occurs in various cases, i.e. dīptimati  
 )loc.sg.as here), viśiṣṭa-nivāso petam(Rv.1.44.1)  
 paricarato yajamānasya(Rv.1.53.1), vivāsanavata  
 viśeṣeṇōcchadayatā(Rv.1.96.2) paricarānavati yajamāne  
 (1.46.13), a historical person(Rv.10.17.1), viśeṣeṇā-  
 gnihotrādikarmārthe vasato yajamānasya (Rv.3.34.7),  
 the name of a Yajamāna(Rv.4.7.4), ādityāt(Rv.6.8.4),

vivasvat putrasya yamasya, putre pitṛśabdah(Rv.8.67.20), vivasvataḥ putre manau(Rv.8.52.1).

He derives it from / vas, nivāse(with casual sense included in it - antarbhāvita-nyartha) with the prefix 'vi' and the suffix 'kvip' by 'Sampadādibhyaḥ kvip (Vār.Pāṇ.3.3.108). Vivasanam vivah, vivah asya asminn astīti vivasvān. 'Tad asyāsti asminnitimatup(Pāṇ.5.2.94). The accent falls on the first syllable by 'Vṛṣādīnām Ca'(Pāṇ. 6.1.203) (SRB. 1.44.1). But where Śāyana gives the meaning 'sun', there he gives no derivation.

Yaska (Nir.7.26) gives the etymology as "Vivāsanavān. Vivāsanam apanayanam tamasām. Tena tadvān". He appears to derive it from / vas, snehacchedāpaharaneṣu with the prefix 'vi', the root being taken in its causative sense (vivāsaya). But the word seems to have come from / vas, to shine (I.E.\*Uēs; Middle Irish-fāir, sunshine, Gk.Éar for Fesar; Lat.vēr,etc.). This is a Vedic root connected with /uṣ, not in Dhātupāṭha.

Mādhava says that when the accent is on the first syllable of vivasvat, it means the sun, and when on the second of vivasvat, it means a man of that name e.g. Mahó jāyā́ vivasvatīva nāśa(Rv.7.6.23.1), Avír bhava sūktá-rūpā vivásvate(Rv.6.3.22.3).

Rtāt- from /r, gatau, to go, with the

suffix 'kta' by 'Napumsake bhāve ktaḥ' (Pāṇ.3.3.114). The accent falls on the last syllable by 'Ādyudāttas' Ca' (Pāṇ.3.2.3) (Cf. GK. 'ōr-nu-mi, er-e-tes, etc., Zend. /ir; Lat. ōr-ior, re-mus, aro; Goth. ar-gan; Ang. Sax. ar; Old. High Germ. ruo-dar, ar-an; Lith. ir-ti, to row; ar-ti, 'to plough'). The meaning of this word offers a problem because it occurs innumerable times in Rv. in different nominal terminations. Sāyaṇa gives many explanations of this word e.g. karmaphala' (in Gopām rtasya-Rv.1.1.8), 'prāpta' (Rv.1.43.9), 'Sūrya' (Rv.1.46.11), 'gata' (Rv.1.65.2), etc.

Geldner's explanation is 'da von Rechten das Unrechte wegnah-metnut eurem Eifer-separated right from wrong with passion (Cf. GRB.1.139.2).

Yāska has enlisted 'rta' amongst the deities of the aerial region (antariksa) (Nigh.5.4.). Again he has put it as a synonym of 'udaka' (water (Nigh.1.12.68) and of 'Satya' (Nigh.3.10.6). Dr. Siddhesvara Varma has put it in the list of E type amongst the words, the etymology of which is phonologically sound but semantically unacceptable. He argues that Yāska derives the word 'ara', the spoke of a wheel, from /r, to go, with 'prati (pratyrtā nābhau, Nir.4.27). He says that here the root /r which meant 'to arrange' and not 'to go' was the correct origin of the word semantically, because the spokes are



'fitted in a wheel.' Again the word 'rtu' is derived from  $\sqrt{r}$  to go, but the correct meaning of the root is 'to arrange' (I.E. prototype  $\sqrt{ar}$ , to arrange), with  $\sqrt{rtu}$ , 'rta' (the principle of divine law) and 'rti' (art) have also been connected.

Rājavāde, on the other hand, accepts the derivation of Yaska from  $\sqrt{r}$ , to go. According to N.W. the sense of IE  $\sqrt{ar}$ , 'to fit' was a semantic development of 'movement', which he says was the basic meaning of the IE and Indo-Aryan  $\sqrt{ar}$ . Dr. Siddheswara contends that N.W. has failed to demonstrate how the sense of 'movement' could be developed into fitting (SVEY. p.55).

To Dr. S. Varma's contention, our answer is that phonology can only point to the root and suffix of a word, and not its meaning. Again, how far then the traditional meanings of all the roots of Pāṇini would be acceptable to Comparative Philology? Moreover prefixes, restriction and expansion of the meanings, pejorative tendencies, associative disturbances and other several causes are responsible for the change of meanings of the words. All these changes are beyond the sphere of a phonetician and grammarian. Grammar deals only with morphology of words, Śikṣa with phonetics, and it is only Nirukta that deals with the

semantics of the Vedas(Cf. Athāpīdam antareṇa mantreṣv arthapratyayo na vidyate, etc. Nir.1.15).

Therefore, Dr. S. Varma is not justified in his statement that the words which are phonetically sound may be semantically unsound. Semantics is an evolutionary science and the question of soundness and unsoundness does not arise.

The meaning of 'ṛta' has to be decided according to the context in which it occurs. In the present context of Mitra (Hydrogen) and Varuṇa(Oxygen), 'ṛta' can mean nothing else but 'water'. Now, in view of the statement of the mantra, that Mitra and Varuṇa take or bring(ā/ḍā) 'an-ṛta' out of 'ṛta' by their own energy, we have to decide what form of water is 'ṛta' and what is 'anṛta'. We know that the elements are eternal and therefore, they are 'Satya'(fr./as, to be)i.e. ever-existent, and their molecules which form different objects are non-eternal because they do not exist eternally. Hence the elemental stage of matter is called 'ṛta' and non-elemental 'anṛta' which denotes their creative function. The gods Mitra and Varuṇa convert the 'ṛta' the elements into anṛta i.e. water in its liquid form by their energy i.e. union.

Dākṣasya svēna manyūnā- 'With Dakṣa's own energy.' The word 'dakṣa' is derived from  $\sqrt{\text{daks}}$ ,  $\text{vrddhau sigrārthe ca}$  (DhP. 9),  $\sqrt{\text{daks}}$ ,  $\text{gati-himsanayoh}$  (DhP.11) with the suffix 'ghan'. The accent falls on the first syllable by "Ñnityādirnityam" (Pāṇ.6.1.197) Yaska has enlisted it in the synonyms of 'bala' (Strength). The root in 'dakṣa' is the same as in 'dakṣiṇā' which Yaska derives from  $\sqrt{\text{daks}}$ ,  $\text{samardhayati karmā or utsāhakarmā}$  as in the word 'dakṣiṇa' when implying the right hand. Thus, the root  $\sqrt{\text{daks}}$  means 'to be energetic, but its Indo-European prototype 'deks means 'to take', Lith. *desim*, the right hand, of Gk. *dexiós*; Lat. *dexter*; Goth. *taihsum*. Sāyana gives different meanings to this word at different places e.g. 'the name of an ancestor or grand-father' (Rv. 10.15.3), 'pravṛddham' (*ātmanam*) *somam* (Rv.1.56.1), 'balam' (Rv.1.2.9). Geldner translates it as *Willenskraft*.

The primary meaning of 'dakṣa' is strength and all other meanings are secondary. Here the word means 'the sun', being the offspring of Aditi, the undivided whole (cf. *Āditir hy ājaniṣṭa* Rv.10.72.4,5).

Devayāntah- desiring the gods.- Nom-pl. of 'Devayat' from the denominative form *deva* and *kyac* by 'Supah *ātmanah kyac*' (Pāṇ.3.1.8), with the suffix 'Satr'. The Sūtra 'Nacchandasya *aputrasya*' (Pāṇ.7.4.35) prohibits the change of 'a' to 'i' (by 'Kyaci'ca (Pāṇ.7.4.33) and the lengthening of the vowel by

'Akṛtsārvadhātukayor dīrghah'(Pāṇ.6.1.163). Due to 'Sap' being 'pit' and 'asārvadhātukasvara of 'Satr', the accent is the same by 'Ekādeśa udāttanodāttah'(Pāṇ.8.2.5).

The word 'Deva' as derived from / diva, krēdāvijigīṣā-vyavahāra-dyuti-stuti-moda-mada-svapnakānti-gatiṣu, with the suffix 'ac' by 'Nandigrahi...'(Pāṇ.3.1.134). The accent falls on the final syllable by 'Citah'(Pāṇ.6.1.163). Yaska derives the word as 'dānād vā, dīpanād vā, dyotanād vā, dyusthāno bhavatīti vā (Nir.7.15) from different points of view and in different senses. Cf. Indo-European dyaus, divas; Lat. Jov, ju in Jupiter, Jovis(dyavas) Jovi(dyavi); OE. Tiw; C.H.G. Ziu; O.N. Tys.

Asravayantah-hearing; from ā-/śrū - nic - satr. The 'a' of 'Sap' is unaccented and the suffix 'Satr' is also unaccented by .. Tāsya -(Pāṇ. 6.1.186) therefore, the accent falls on 'nic'.

Avavah - rays of the sun. Pl. of 'āyu' fr. / in, gatau 11.P. with the suffix 'un' by 'Chandasīnha' (U.1.2), Eti prāpnoti sarvaṇ ityāyuh - 'one who reaches or gets all! Yaska has enlisted this word in its plural form in the synonyms of 'manuṣya' (Nigh.2.3.17). He has explained the word as 'life' in Nir. 5-9; 8.22; 10.40; 11.6, 30, 36; 12.39: and wind moving (vāyur āyana) in (Nir.9.3) (vide 1.A. to Nir. by

L.Sarupia (p.59). It appears that 'āyuh' in neuter gender means life, and in masculine singular number it means the 'wind-god' who constantly moves (vāyur ayana, Nir 9.3.). But in plural 'āyavaḥ', as synonym of 'manuṣya', does not mean 'man' and not his son (kāś. (On Pāṇ.4.1.161) Apatyārtho 'tra nāsti eva) but according to Pāṇini's 'Manor jātau aṇyatau suk ca' (Pāṇ. 4.1.161), anything born of Manu. As Manu is the Sun, 'manuṣya', being a synonym of āyavaḥ in plural, means the rays of the sun, (cf. Rv. I.60.3 mānuṣāsa āyavaḥ). The word 'mānuṣāsaḥ' shows that 'āyavaḥ' are coming from Manu, the sun. Now, these rays are a type of agni (cf. Agnir vā āyuh- S.B.6.7.3.7) which comes from the sun. Therefore, Śaṅkara's explanation of 'āyavaḥ' as 'men' is purely ritualistic and cannot be accepted. In the Rgveda 'āyavaḥ' always mean the 'rays of the sun,' i.e. a type of Agni.

In the present stanza, too, 'āyavaḥ' means sun's rays or agni, and they are 'devayantaḥ' (desirous of gods with 'stomas', and appear as if reciting a śloka (āśravayanta iva ślokaḥ). If the word āyavaḥ is translated as 'men', then the simile becomes absurd. Therefore, whenever 'āyavaḥ' comes in connection with the Āśvins, it means the special type of 'Agni' issuing from the rays of the sun and the Āśvins mean the sun and the moon (cf. Tat Kau āśvinam? Dyāvāprthivyaḥ iti eke.

Aho rātrāv ity eke. Sūryācandramasāv ity eke-Nir.12.

1). The word 'asva' primarily means 'ray' and with the suffix 'in' by Ata inīṭhanau(Pāṇ.5.2.115) in the sense of matup'(viz asyāsti, asminniti vā), it means 'possessed of horses' i.e. rays(cf. Saptā yuñjanti rātham éka - cakram éko ás vo vahati saptā-nāmā.Trinābhé-cakrām ajāram anarvām, yātre mā visvā bhūvanādhītasthūh-Rv.

1.164.2. Here 'asva' means 'the sun' by tāsthyāt (See Kāś. on Pāṇ.3.1.144 'Gehe Kah').

Havyā - with oblation Instr. Sg. of 'haviḥ'.

It means raw material from the sun of. Devatāyai Dīyate tad haviḥ(that what is given to gods is called haviḥ viz.oblation). With this oblation the Āyavas desire other gods.

Prusāyānte-drip; from / pruṣ, snehana- secana-pūraṇeṣu. Here the conjugational sign 'śnā' is replaced by 'Sāyac' by 'Chandasī Sāyajapi'(Pāṇ.3.1.84). Here 'Sāyac' is followed by Sārvadhātuka suffix 'jha' (ante). The accent should have fallen on the conjugational sign, but according to the definition 'Vikarāṇa-svaras tu satīśīṣṭo'pi la-sārvadhātuka-svaram na bādhati,' the accent falls on the initial syllable of 'ante'. Again, by 'Ekādeśa udātenodāttah'(Pāṇ.8.2.5), the contraction of the unaccented vowel of the conjugational sign and the accented one of the suffix is accented.

Dasrā - beautiful, those who are exhausted.  
 Voc. dual of 'desra' from /dasu, upakṣaye with the  
 suffix 'rak' by 'Sphāyi...' (Un.2.13), dasyati upakṣa-  
 yati iti dasrah. The accent falls on the suffix by  
 'Ādyudāttas' ca' (Paṇ.3.1.3). Sāyana derives it fr. ✓  
 /dasi, dansana-darśanayoh, also, saying 'āgamānūsās-  
 anasyānityatvāt num-abhāvaḥ.' But in the case of ✓  
 /dasu, he says that the causative sense is included in  
 the root (antarbhāvita-nyarthāt), and translates  
 'dasra' as 'darśanīya', beautiful (Rv.1.42.5). Dr.  
 Siddhesvara Varma says that the meaning of the root  
 /das, to finish, is a later development. He quotes  
 the word 'dāsa', a labour, which Yaska derives as  
 'dasyatej: upadāsayati karmāni' (Nir.11.17) i.e. he  
 finishes the tasks assigned to him, and says that this  
 meaning, however, is possibly only a later development,  
 the original IE meaning was 'to divide', as in the  
 case of 'dasyu', it presumable came to mean 'to injure'  
 and still later 'to finish' (SVEY.P.57).

On dasyu, he writes, dasyu (dasyum Rv.1.59.6:)  
 dasyurdasyate, kṣayārthāt, upadasyanti asmin rasāḥ,  
 upadā<sup>a</sup>syati karmā<sup>+</sup>ni. (Nir.7.23) 'a destroyer', as an  
 epithet of Sambara (megha) is traced to /das decrease',  
 lit. one who decreases the vapours (by not raining) or  
 'which reduces activity owing to bad weather'. The  
 word, however, seems to be a term of abuse; /das

means 'to lack' and dasyu-, probably meant 'wretched', Indo-Eur. des-to divide, Nor.dial,tasa to separate the threads (SVEY.p.56).

As a matter of fact there is only one morpheme viz.das, in dasyu,dāsa and dasra, etc. and the original meaning is upakṣya<sup>a</sup> to become exhausted and the meanings 'to divide', 'to separate' 'to decrease', 'to be destroyed' are the expansion of the original meaning. Dasyu is called sambara because agnivaśvanara kills the megha i.e. rasa is exhausted and changed into water and pours down on the earth. Dāsa is so called because work is exhausted by him as there is no more work to be done / das comes to mean 'to finish'. Dasra means one who is exhausted viz. the sun and the moon. They are so called to be exhausted because light and heat are coming from them.

Pavayah - fellies; is the plural form of the word pavih which is 'rathanemih and is derived fr. /pū pavane 'to cleanse, to purify.(cf.Gk.pur;Umbr.pir; Germ. Feuer; Eng.fire) with the suffix 'i' by Aca i (Un.4.139)Punātīti pavih. The accent is on the suffix.

The clause 'hiraṇyaye rathe pavayah prusāyante' gives very beautiful picture of the sun. The very derivation of the ratha from ramu krīḍāyām 'to rejoice' with the suffix kthan by Hani-(Un.2.2.). Ramate yasmin yen vā sa rathah' in which or by which one



enjoys or rejoices is called rathah, shows that the circumference of the sun is itself rathah 'chariot' and pavayah are the rays coming from the sun. These rays cleanse the earth by possibly driving away all the diseases on the earth. So due to pavayah Asvins are called physicians. The word 'vām' denotes that these rays belong to the Asvins i.e. sun and moon.

Aceti-known; pass. aor. 3rd. per. sing. of /citi sanjñāne, 'to perceive'. In pass-voice, the 'cli' of 'luñ' is replaced by 'cin' and then 'ta' disappears by Cino luk (Pāṇ.6.4.104). Augment 'at' comes by 'Luñ-lañ-(Pāṇ.6.4.71) which is accented also.

Rnvathah - to go. Subj. 2nd per. dual of the root /rnu gatau 'to go' VIII.P.Ā. Augment 'at' by 'Leto' dātau (Pāṇ.3.4.94).

Rathayujah those who yoke the chariot, hence charioteers: - ratham yunkte iti rath<sup>a</sup>yuk te rathayujah 'one who yokes the chariot is called rath<sup>a</sup>yuj'. The word is derived from /Yuj yoge, 'to yoke' (cf. also Gk. zeugnum, zugon; Lat. jungere, jugum Lith. Jungus: Slav. igo; Goth. juk; Germ. joh, joch; Angl.Sax. geoc; Eng.Yoke), with the suffix kvip by Satsu- (Pāṇ.3.2.61) forming a compound with rathas as the first member. The accent falls on the last syllable by Gatikārko -(Pāṇ.6.2.139).

As a matter of fact rathayujah are the

charioteers of the twin Asvins. Generally there is only one charioteer for a chariot. But from this it seems that there are many charioteers of Asvins. As explained above, ratha is the circumference of the sun and the horses are the rays of the sun. So 'rath<sup>a</sup>yujah<sup>k</sup>' must be the rays of the sun and by these rays the sun seems to be conveyed from one place to another. This is the word-picture of the sun by the Vedic seer.

Divistisu- among those who desire to go to heaven. The word has been derived by Devarāja Yajvā from /iṣ gatyām 'to go' and /iṣ icchāyām 'to desire' with the suffix ktin by Striyām ktin (Pāṇ.3.3.94) and forming a compound with 'div' as the first member. Dyaurgamyate prārthyate vā yābhistāḥ 'by whom heaven resorted and sought. G.M. says that the primary meaning of this word was 'to wish heaven', but later on prayer, sacrifice (See P.606 G.M.W.B.). He has derived this word from 'div iṣṭi'. Dr. S.V. has accepted the derivation and etymology of Yaska as conforming to comparative philology. He says that 'diva eṣan-eṣu (Nir.VI.22) an effort for heaven, is traced to 'div- / eṣ ' 'to seek' Old High Germ. eiskon. to seek. The different meaning given by Sāyana, Swāmī Dayānanda, Geldner and others are not acceptable because they do not fit in with the context of the gods and are against the rules of grammar and etymology. The

grammatical formation is transparent. The word is not 'aluk saptmī tatpuruṣa compound because no where it is marked by avagraha in the padapāṭha as is in the case of diviṣkṣitā (Rv.10.92.12) diviṣyonih (Rv.10.88.7) etc. Therefore, this word cannot be derived from /as, vuvi 'to be' like abhiṣṭih (Rv.1.9.1: 3.34.4) and pariṣṭih (Rv.1.65.2; 8.88.6) Iṣṭih is derived from /iṣu icchāyām 'to desire' and /iṣ gatyām 'to go' with the suffix ktin by Striyām ktin (Pāṇ.3.2.94) in bhāva. Eṣaṇamgamanam vā iṣṭih, divi eṣaṇam gamanam vā yeṣānte diviṣṭayah teṣu diviṣṭiṣu 'whose desire and movement are in the heaven'. B.V.comp.by Anekamanyapadārthe (Pāṇ.2.2.24). The accent falls on the first syllable by 'Bahuvrīhau prakṛtyā pūrvapadam (Pāṇ.6.2.1) The word diviṣṭayah is used as an epithet of all-gods. As all gods move in the heaven, so they are called diviṣṭayah.

Adhvasmanāḥ: 'not falling down, unveiled', the Nom.plu. form of the stem adhvasman from /dhvasnu avasraṇsane gatauḥ I.Ā. with the prefix nañ and suffix manin by 'Anyebhyo' api dr̥ṣyate (Pāṇ.3.2.75), and compound by Gatikārkopadānām kṛdbhiḥ saha samāsa-vacanam prāk subutpatteḥ (Vā. Pāṇ.3.2.19). The accent falls on the final syllable by Manktin- (Pāṇ. 6.2.151).

Grassman has pointed out that 'adhvasmānaḥ' is the epithet of 'asvajuḥ'(W.B.G.M.p.50). Now the charioteers of the twin Asvins are adhvasmānaḥ; viz, unveiled(cf.M.W.p.24) and unbefleckt, unsullied or immaculate; unverdunkelt 'undarkenning or unblack out' (see.G.M.W.B.p.50). Now, the sense is that the sun and the moon are among the all-gods whose movements are in the heaven(diviṣṭiṣu). The rays of the sun, viz. asvajuḥ are visible or unveiled or not black as in the case of other gods, whose rays are not visible.

Vandhūre-Loc.sing. of vandhura, is derived from /bandh bandhane 'to tie' with the suffix 'uraca' by Madgurādayasca (Uṇ.1.41). Badhnāti saḥ bandhuraḥ, 'one who ties is called bandhuraḥ.(cf.Zd.band;Gk.pentheros; Lat.foedus, fides;Lit.bindras;Goth.Angl-sax.bindan; Germ.binden;Engl.bind.)M.W. has suggested 'van-dhura than from /bandh 'the seat of a charioteer, the fore part of a chariot or place at the end of the shafts' (M.W.p.919). In the opinion of Grassman, the word 'vandhura' is derived from 'bandh'.cf.tribandhura, aṣṭa-bandhura.(G.M.W.B.p.1211). There are two phonemes 'b' and 'v' but here it seems merely phonetics variations. The etymological meaning of the word bandhura is 'chariot' which unites the whole universe. The rays of the sun encompass the whole universe. Thus epithet is used for the twins Asvins, viz, the sun and the moon.

Śacībhiḥ- 'with actions' from śac vyaktāyām vāci 'to speak out clearly, to be strong', I.Ā.with the suffix 'in' by In sarvadhātubhyaḥ (UN.4.144). The feminine suffix 'nīn' by Sarṅgaravādyañō nīn (Pāṇ.4.1.73). The accent falls on the first syllable by Nnityādirnityam (Pāṇ.6.1.197).

Yaska has enlisted this word in the synonyms of 'vāc' (speech) (Nigh.1.11): 'karma' 'action' (Nigh.2.1) 'Prajñā' 'wisdom' (Nigh.3.9). Here the word 'śacībhiḥ' is read in connection with the Āśvins and the Āśvins are called śacīvasū. In the opinion of Durga and Skanda śacī is 'action' or rays of the sun (DNB.P.385- Visvameko abhi-caṣṭe śacībhiḥ (Rv.1.164.44) Svādhikāra-yuktaiḥ 'karmabhiḥ' abhivipaśyati anugrṇāti ādityaḥ: SNB. P.126 Part IV- Viśvaṃ sarvaṃ ekaḥ ādityaḥ abhicāṣṭe abhivipaśyati anugrṇāti. Ken? Śacībhiḥ karmanāmedaṃ prakāśanarasa-dānādibhiḥ karmabhirityarthaḥ. Yaska has sarvamekoabhivipaśyati karma-bhirādityaḥ (See.P.215. YN.). When the sun and the moon give us light, heat, nourishment, vigour, etc., they are called śacīvasū, comprehenders of actions, speech, wisdom etc. (those who render mighty help, assistance, aid esp.said of the deeds of Indra and the Āśvins).

Śacīvasū-inspirer of actions.-Vedic dual and epithet of the twin Āśvins. The comp. is tatpuruṣa. Śacyāḥ vasū śacī-vasū. The word vasu is derived from

/vas ācchādane 'to cover' II.Ā.with the suffix 'U' by Śr̥ (Un.1.10) Vaste ācchādayati iti vasuḥ, 'One who covers or comprehends is called vasuḥ. Unaccented by Āmantritasya ca (Pāṇ.8.1.19).

Daśasyatam- favour(us) - Impv. 2nd. per. dual of denominative daśasya from daśas (cf.Lat.decus) of kaṇḍvādi. Yak by Kaṇḍvādibhyo yak(Pāṇ.3.1.27) Unaccented by Tiññatīṇaḥ(Pāṇ.8.1.28).

Dasat-withheld. Aor.inj. of /dasu upakṣaye, 'to become exhausted' 'an' in place of 'cli' by 'Puṣādi'(Pāṇ.3.1.54). Unaccented by Tiññatīṇaḥ(Pāṇ.8.1.28). The absense of 'aṭ' by 'Na māṇoge (Pāṇ.6.4.74).

Ratīḥ 'Donation' derived from /rā dāne 'to donate' with the suffix ktin by Mantre br̥ṣeṣa-(Pāṇ.3.3.96) and by sūtra the suffix is accented. It is better to derive it with the suffix 'ktic' by Kticktau ca sanjñāyām (Pāṇ.3.3.174) because rāti is the name of special favour rendered by the twin Aśvins. The accent falls on the suffix by Citāḥ (Pāṇ.6.1.163).

Vṛṣapānāśaḥ- 'by which or in which 'Vṛṣa' (cloud) is protected', is derived from /pā rakṣane 'to protect' (cf.Zd.pa,paiti;Gk.paomai, pre-pa-mai, po-n;Lat.pa-sco,pa-bulum;Lith.pe-mu.)with the suffix

'lyut' by Karaṇādhikaraṇayośca (Pāṇ.3.3.117). The dental 'n' is changed into cerebral 'ṇ' by Vā bhāvakaraṇayoḥ. (Pāṇ.8.4.10), the augment 'asuk' by Ājjaserasuk (Pāṇ.7.1.50). The accent falls on the third syllable by Gati-kāraṇopapadāt-kṛt (Pāṇ.6.2.139). Śāyana has taken this word as Ṣaṣṭhi tatpuruṣa compound which cannot be in conformity with the accent. Swāmī Dayānand has explained it as 'bahuvrīhi' which also cannot be accepted due to the Gatikāraṇopapadāt kṛt accent.

Grassman has put it as the adjective of 'Indavaḥ' which is merely the liquid water and the accumulation of liquid water is called cloud. Thus, Vṛṣapānāsaḥ Indavaḥ are merely clouds.

Adrisutāsaḥ- 'pressed or produced by clouds.', Vedic plural. It is a 'Trītiyā tatpuruṣa compound' Adribhiḥ sutāsaḥ iti Adri-sutāsaḥ. The first syllable is accented by 'Tatpuruṣe' (Pāṇ.6.2.2).

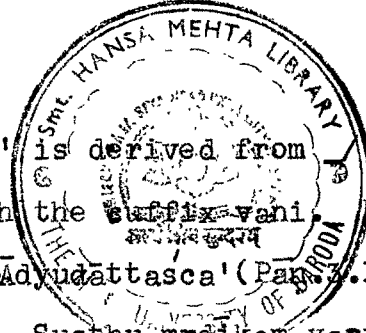
The word adri is enlisted by Yaska in the synonyms of cloud (cf. adbhiḥ). The morpheme in adri and adbhiḥ is the same. In adbhiḥ, the morpheme ad means water, therefore in adri it also means water. The Pāṇini sūtra 'Apo bhi (Pāṇ.7.4.48) shows that 'ap' and 'ad' are separate morphemes but have the same meaning so they are interchangeable morphologically in different cases.

Yāska has derived 'adri' from /ada 'bhakṣane' to eat, ā-/dṛ vidāraṇe 'to tear': ā-/dṛ to honour (See Nir.4.4:) Nir.9.9: Nigh 1.10: Nir. 2.21). He has also enlisted adri and Parvata in the synonyms of a mountain (See Nir. 2.21 a upara upala ityetābhyām sādharāṇam Parvatanāmabhiḥ). Without understanding the idea of Yāska Dr.S.Varma says that Yāska means mountain by adri in these places. But this statement of Dr. Varma is not correct. As a matter of fact, in these places Yāska explains adri as cloud and derives it as noted above. Dr. Varma says that 'Like other popular etymologies, a notable feature of Yāska's popular etymologies is that they are phonologically very loose and sometimes wild (SVEY.P.27). Again he says that 'the word later acquired the meaning of 'cloud' by a poetical figure of speech, in view of the condensation of a cloud and occasional thunder and hail connected therewith'(P.100 SVEY.). Dr. Varma has said so because he is a believer of the idea of ritualism in the Veda. As a matter of fact, the derivation of 'adri' is phonologically correct and its meaning 'cloud' is absolutely appropriate. 'Ad' in adri is water and is derived from /ada bhakṣ<sup>a</sup>ne, to eat (cf. Skt.Adbhi; Gk.edo; Lat. edo; Lith edmu; Goth.rt.AT pres.ita; Eng.To eat; Arm.utem.). Water is called



'ad' because it is eaten (cf. abbhakṣaḥ, vāyu-bhakṣaḥ PMBh.) Adri is called cloud because water is split into vapour at the time of the formation of the cloud. So Yaska has derived from the  $\sqrt{\text{dr}}$  vidāraṇe. He has taken the consonant 'r' only from dr. and prefix ad water. It is derived from  $\sqrt{\text{ad}}$  to eat with the suffix 'krin' by Adisādi-(Un.4.65) 'one which eats is called adri. The accent on the initial syllable by Nni (6.1.197). It may be derived from  $\sqrt{\text{rā}}$  dāne 'to give' with the suffix 'krin' with 'ad' as the first member of the compound means the giver of water, i.e. cloud. So the primary meaning of adri is cloud and Yaska has always the same meaning in view in all his derivations. The ritualists took adri as stone because they were to press soma juice. This is an example of the expansion of the meaning of the word adri.

Udbhidah- 'who built forth', is derived from  $\sqrt{\text{bhidir}}$ , vidāraṇe 'to split' to burst forth, with the prefix 'ut' and the suffix 'krip' by 'Satsu' (Pāṇ. 3.2.61) (cf. Lat. findo; Germ. beissen; Eng. bite). Here the word Ud-bhidah qualifies Indavaḥ so it means the liquid water that bursts forth from the cloud and down on the earth. Here the accent is 'gati kār<sup>a</sup>kopapadāt<sup>a</sup>krīt. (Pāṇ. 6.2.139)



Dāṇe - 'for rendering' is derived from dā, dāne, to give or to render, with the suffix vani. The accent falls on the suffix by 'Ādyudāttasca' (Pāṇ. 1.1.3).

Sumr̥ḍīkaḥ - benevolent. Suṣṭhu mrdīkam yasya asau sumr̥ḍīkaḥ. The final syllable is accented by 'Nañ-subhyām' (Pāṇ. 6.2.172). Mrdīkaḥ is derived from / mrd, sukhe, 'to be gracious' VI.P. with the suffix kīkac by 'Mrdah Kīkac' (Un. 4.24).

Gahi - Impv. 2nd pers sing of / gam 'to go' 'm' of 'gam' disappears by 'Anudatto' (Pāṇ. 6.4.37) if followed by hit or kit as 'hi' is apit' by 'Ser hy apic ca' (Pāṇ. 3.4.87) 'apit' is 'hit' by 'Sārvadhātukam apit' (Pāṇ. 1.2.4) Unaccented by 'Tinñhatīṇah' (Pāṇ. 8.1.28).

Āngirobhyo dhenū devā ādattana - The gods gave the cow to the Āngirasah.

1. The word āngirah is derived from / agi, 'gatau', to go, with the suffix 'asi' and augment 'ruṭ' by Āngerasih (Un. 4.236). Āngati prāpnoti sa āngirah, 'one who goes is called āngirah'. The accent is on the first syllable by 'Vṛṣādīnām ca' (Pāṇ. 6.1.203). (cf. Indo-Eur. prototype, āngiros 'messenger', Gk. angellos, 'messenger', aggelos and aggaros).

2. A description is given in the Gopatha Brāhmaṇa how Āngirasa was born: "Tam Varuṇam mṛtyumapyasrāmyadabhyatapat samatapat tasya srāntasaya

taptasya santaptasya sarvebhyo 'aṅgebhyo raso  
akṣhṛat so aṅgaraso abhavad vā etam aṅgarasam  
santamaṅgirā ityācakṣate parokṣeṇa, parokṣapriyā iva  
hi devāḥ bhavanti pratyakṣadviṣaḥ(G.B. 1.1.17) (also  
cf.F.S.V.E,p.16).

3. The essence(rasa) of the limbs (aṅga) of  
Varuṇa i.e. Prāṇa (from Aṅga and Rasa). Aṅgirasō  
aṅgānām hi rasah - (Ś.B. 14.4.1.8).

4. Prāṇa from whom all the limbs gain their  
'rasa' from Aṅga and rasa atohīmanyāṅgāni rasam labhante  
tasmādaṅgirasah(J.UP.B.2.4.2.8).

5. Apotheosis of live - coal (aṅgāras)ye  
aṅgārā āsanste aṅgirasō abhavan yadaṅgārāḥ(A.B.13.10;  
3.34)(cf.Lith.aṅgh-s 'coal' Indo-Eur. ong. 'coal').

6. From Aṅga - rasa (cf. Sāyaṇa on A.V.18.2.  
2.24; A.B.3.3; 10 etc. Tvām no agne aṅgiraḥ astutāḥ  
astvāna ā bhara (Rv.5.10.7)).

Manuṣvātṭā nīdhīmahī manuṣvātsāmīdhīmahī.

Āgne manuṣvādaṅgiro devāṇdevayate yaja

(Rv.5.21.1).

Imē bhojā aṅgirasō vīrūpā divāspuṭrāso āsurasya  
vīrah.

Vīśhvāmitrāya dādato maghāni sahasrasāvē prā  
tiranta āyuh.(Rv.3.53.7).

Adhā mātūruṣāsaḥ sapta viprā jāyemahi  
prathamā vedhāsoḥṣṇ.

Divāsputrā āngiraso bhavemādīṃ rujema dhaninaṃ  
sucāntaḥ(Rv.4.2.15)

Tadagninā vaiśvānareṇa paryādadhustanmaruto  
'dhūnvanḥ tadagnirvaiśvanaraḥ prācyāvayat tasya  
yad retasaḥ prathamamudadīpyata tadasāvādityo'  
bhavat dvitīyamāsīt tad bhṛgurabhavat taṃ varuṇ  
nyagrhanīte tasmāt sa bhṛguḥ vāruṇiḥ athayat  
trtīyamadīdipata ādityā abhavan ye āngārā  
asanste āngiraso abhavan(A.B.3.34)

Āngirobhirgrṇānāḥ (Rv.4.16.8;2.15.8).

Grṇāno āngirobhiḥ dasma ví varuṣāsa sūryeṇa  
gōbhirāndhaḥ.

Ví bhūmya aprathaya Indra sānu divo rāja  
uparṃmastabhāyāḥ.(Rv.1.62.5).

From the above mentioned quotations Āngiras  
seems to be the luminous thing in the heaven.

7. Story of Āngirasaḥ quoted by Sāyana is  
"Āngiraso nāma maharṣayaḥ pūrvam yajñārthaṃ devān  
stutya prīṇayitvā gā ayācanta. Te prītāḥ kāmādughaṃ  
prāduḥ.Labdhvā ca tāṃ dhenum kṣīraṃ dogdhum-  
asaknuvāna aryamaṇaṃ devaṃ prārthayan. Sa ca Prārthito  
agni-hotrādyarthaṃ kṣīraṃ dudoheti".

8. Explained by Yāska "Arciṣi bhṛguḥ sambabhūva. Bhṛgur bhṛjyamāno na dehe āṅgāresu-āṅgiraḥ. āṅgārā aṅkanā aṅcanā. Atraiva tṛtīyam rechatetyūcus tasmādatrir na trayaḥ. iti vikhananad vaikhānasaḥ, bharnād bhārdvājaḥ (Nir.3.17).

9. On this Skanda Swāmin has quoted - Yajñe devasya vitate mahato varuṇasya hi. Brahmanopasarasam dṛṣṭvā retāścaskanda karhicit. Tat parīkṣya savarṇo na sa juhāva vibhāvasau. Tato arcīṣoabhūd bhagavān bhṛguraṅgārā/āṅgiraḥ. Atraivān yeṣaṇādatrīḥ, khaṇanād vikhaṇo munīḥ. Ittham Prajāpaterjātāḥ Purāṇā reṣisattamāḥ (See SNB.P179).

10. Virūpāśaśīdr̥śyasta idgambhīrāvepasah, Te āṅgirasah sūnāvaste agnēḥ Pārijajñire (Rv.10.62.5) Bahurūpā r̥sayah. Te gambhīrakarāmaṇo vā. Gambhīra-prajñā vā. Te āṅgirasah putrāḥ. Te agneradhiyajñire. Ityagni janma (Nir.11.17).

11. āṅgirasō naḥ pitāro nāvagvā ātharvāno bhṛgavaḥ soṃyāsah (Rv.10.14.6) (A.V.18.1.58) āṅgirasō naḥ Pitarah. Navagatayo navaṇītagatayo vā. Atharvāno bhṛgavaḥ. Soṃyāḥ soṃasampādinah (Nir.11.19).

12. Itā etā udāruhan divāspr̥sthānyāruhan. Prā bhūrjāyo yāthā Pathā dyamāṅgirasō yayuh (AV.18.1.61).

These Pitarah ascended to the higher places from here and ascended to the surface of the heaven as the āṅgirasah, the conquerer of the earth, went to the

heaven by path viz. from earth to medial region and from medial region to the heaven.

13. Mātalī kavyaíryamó āngirobhir brhaspátir  
rkvabhir vāvrdhānāḥ. Yāṁśc devā vāvrdhur yé ca devāns  
té no<sup>h</sup>avantu pitāro hāveṣu (A.V. 18.1.47; Rv.10.14.3)  
Mātalī being intensely grown by kavya, Yama by āngiras,  
brhaspati by rkva, whom the gods caused to grow and  
who (kavya, āngiras and rkva) caused the gods to grow,  
should take care of our pitara in hava viz. in the  
performance of giving and taking.

14. Yādaṅgā dāsūṣe tvāmagne bhadraṁ kariṣyāsi.

Tāvétāt satyamāngirah (Rv.1.1.6) O Agni, the  
friend of all you do good to the donaters(Gods), it is  
your truthfulness O āngirah.

15. Tvāmagne prathamó āngirā ṛṣidevā<sup>ndevā</sup>nāmabhavaḥ  
śivāḥ sakhā.

Tāva vraté kavāyo vidmanāpsó 'jāyanta marúto  
bhrājadṛṣṭayah.

Tvāmagne prathamó āngirastamah kavírdevānām  
pari bhūṣasi vratam.

vibhūrvisvasmai bhūvanāya médhire dvimātā  
sayuḥ katidhā cidāyve.

Tvāmagne prathamó mātariśvana āvirbhava  
sukratūyā vivasvate.

Arejetam rodśi hotṛvūryé'saghnorbharāmāyajo  
mahōvaso.

Tvāmagne mānave dyā<sup>1</sup>m<sup>2</sup>vā<sup>3</sup>sayaḥ purū<sup>4</sup>rā<sup>5</sup>vase sukr<sup>6</sup>te  
sukr<sup>7</sup>ttaraḥ.

Śvātrēna yātpitrōrmūcyase pāryā<sup>1</sup> tva pūrvamanay-  
annāparam<sup>2</sup> Pūnaḥ. (Rv.1.31.1,2,3,4).

Só āngirobhiraṅgira<sup>1</sup>stamobhūt (Rv.1.100.4).

He(Indra) became fast runner with the help of  
āngiraḥ.

16. Ahaṁ prajāḥ sisrkṣustu tapastaptvā sudusātaram.

Patīnprajānāmasrjāḥ maharṣīnādito<sup>1</sup>ḡ<sup>2</sup>śaḥ.

Marīcimat<sup>3</sup>riāṅgi<sup>4</sup>śasau pulastyaḥ pulahaḥ kratum.

Pracetasam vaśiṣṭhaḥ ca bhṛguḥ nārada<sup>5</sup>meva ca.

Ete manū<sup>6</sup>stu saptānyān 'srjanbhūritejaḥ.

Devāndevanikāyānsca brahmarṣīn<sup>7</sup>scāmitaujaḥ.

(M.S.1.34-35-36).

I(Prajapati) with the aim of creating  
Prajā practised difficult penance and created  
the protectors of the prajā and ten great  
sages in the beginning.

These are marīci, atri, āngiraḥ, pulastya,  
pulaha, kratu, pracetaḥ, vaśiṣṭha, bhṛgu and  
nārada.

These created seven manus of great power,  
gods, the abodes of gods and the great sages  
of matchless power.

From the quotations mentioned above, we can  
say that the word Āngiras denotes different

phenomenon of the Nature.. The word *āṅgiras* occurs in its different terminations as many as 92 times in *Rgveda*. In singular, it is used as an epithet of *Agni*(1.1.6;31.17;74.5;112.18;IV.3.5;9.7;V.8.4;10.7;11.6; 21.1;VI.2.10,16;VII.60.2;74.11;75.5;84.4;102.17) and only once of *Brhaspati*(11.23.18) who is also a fire god(see *Max.Muller: SBE 32,94, Macdonell P.101-104;Keith Ind. Myth 45; cf. Hopkines (R.1.136)* who regards him priestly abstraction of *Indra*.

In plural, the word denotes a group of divinities, having a semi-mythical character(cf. *Hillebrant V.M.11.156-169;Macdonell V.M. 142-143*) who breaking the mountain with *Rta*, released Dawns,Sun, Day and the banner of Dawns or *Uṣasas*(1.71.2;IV 2.15; 3.1;VI 65.5). The same thing seems to be meant (cf. *Max Muller:Lec. on lang. second series 475, Macdonell V.M. 111, 195 ff. Bergaigne Les. Religion Vedique 2;200*) when they are said to have themselves got the cows(1.62.2) or have accompanied *Indra* or *Brhaspati* in regaining the stolen dawn, sun or, as often said, the cows, the ruddy cows, so famous in the myth of *Pani* and *Sarmā*<sup>a</sup> (X.108.8,10;II.2.20; VI 17.6; VII.75.5; 73.3). Once being swallowed by *āṅgirasah*, *Indra* is said to destroy the darkness with the help of Sun and dawn, and to expand the peak of the earth and to make



stable the heaven and medial earth(Rv.1.62.5). Once Indra is said to be the fast runner with the power of aṅgirasah(Rv.1.100.4). They are said to be the Divasaputras, the sons of heaven and donated the power to Viśvāmitra(the sun) to cast thousand rays Rv.111.53. 7). Indra is said to kill the vala(the cloud) with the help of aṅgirasah(Rv.6.18.5) The Ādityas(the sun) is produced by the vaiśvānara Agni with the help of the Marutas(A.B.3.34). They are the Ādityas(VII.52.3) and also a group of Pitarah(X.14.6) and like them they are said to have found out hidden light or the agni hidden in the Guhā(V.11.6;X.62.6.etc.).

The above description of Aṅgirasah and Aṅgiraḥ shows that they are associated with the phenomena of light. It has been suggested by M.W. that "Among his sons, the chief is Agni, others are Samvarta Utathya, and Brhaspati: among his daughters are mentioned Sinivālī, Kuhū, Rākā, Anumati and Akhūpārā. In the astronomy he is the planet Jupiter, and a star in Ursa Major. Masculine Pl.descendents of Aṅgiraḥ or of Agni(mostly personifications of luminous objects (See M.W. P.8)

As a matter of fact there are three main types of Agni: 1. Pavamāna 2. Pāvaka and 3. Śuci (cf. Sa etāḥ tisraḥ tanūreṣu lokeṣu vinyadhata. Yadasya pavamānam rūpamāsīt tadasyām pṛthivyām nyadhata. Atha yat pāvakam tadāntarikṣe. Atha yat śucitaddivi. Tadavā

ṛṣāḥ<sup>1</sup> pratibubudhire(S.B.2.2.1.14). He then laid down in these three worlds those three bodies of his. That blowing(pavamāna) form of his, he laid down on this earth that purifying(pāvaka) one, in the ether and that bright(śuci) one, in the sky.(cf. agniḥ ṛṣiḥ pāva-mānaḥ(Rv.IX 66.20) Agni, the seer purifying; āgne pāvaka rocīṣā(Rv.V.26.1); agniḥ śucivratatamah. (Rv.VIII 44.21) (cf. asau vā ādityo agniḥ śuciḥ(T.B. 1.1.6.2). Each of these three agnis has different 15 types in V.P.

These three agnis have different names also: Bhūpati, Bhuvanapati and bhūtānām-pati(See J.B.2.41) The cause of the different names of one agni is due to a good many varieties of functions of it. The important functions of agni is 1. durdharṣatā 2. Jyotiḥ 3. tapaḥ 4. pākāḥ 5. prakāśanam 6. śocam 7. rāgaḥ 8. laghuḥ 9. taikṣṇyam and 10. ūrdhvagamanam.

According to the M.S. there are five names of Agni 1. tapaḥ 2. śociḥ 3. arcīḥ 4. haraḥ and 5 tejaḥ. This arcīḥ is angirāḥ and before the promotion of angirāḥ the agni was simply angārāḥ (cf. Atharva vā agnirvaisvānara itthamevāsa yatheme angārāḥ. So 'kāma-yata śnuṣṭayo me jāyerann arcayaṭi. Ete havāṣya śnuṣṭayo yadarcayaḥ J.B.111 165). 'Śnuṣṭayah' are angirasah (see M.W. P.1094); (Pañca. B).

Now it is clear that these āṅgīrah are flames. It is just possible that from the terrestrial agni, arcayah - āṅgīrasah - flames are produced and they go to the medial and then to the heaven and then they have different names also. These āṅgīrasah are śucayah in the sun and these śucayah have 15 names :- 1) Śuciḥ-āyah (agnirvā āyah S.B.6.7.3.7). 2) Mahiṣah. 3) Saha-sah. 4) adbhutah 5) Vividha 6) arkah 7) anīkavān. 8) vājasrka 9) rakṣohā 10) yaṣṭikṛt 11) surabhiḥ.. 12) vasuḥ 13) anādah 14) praviṣṭah 15) rukmarāt. These names are generally found in the mantra and Brāhmaṇs. Among them vasuḥ and arkah are most important (See Bhag V.V.N. P.212).

The Āṅgīrasah are the sons of Āditya (cf. Ādityē-bhiḥ Āṅgīrobhiḥ (Rv.VII.44.4). So it seems that this Mas.Plū. of the word āṅgīrah denotes the thousand rays of the sun. (cf. Yuktā hyasya hārayah śatā dāśa (Rv.VI.47.18): (Sahasraṁ haita Ādityasya raśmayah, J.Up.B.1.44.5., Agne sahasrākṣa (Kapi.S.28.4 and Rv.I.80.12).

Agni became the first āṅgīrah (cf. Rv.1.31.1) signifies the fact that Agni, for the first time became āṅgīrah.

The downwards rays of the sun are called āṅgīrasah (cf. Tad ye ha vā etā Ādityasya-udañco raśmayastā Ādityah. Ye dakṣiṇāste āṅgīrasah (J.B.2.366). Ādityah are gāvah

(cf. Gāvo vā Ādityah..A.B.4.27) Āngirasah are also a kind of Agni.(cf. Āngirasam vā eko'agnih..A.B.6.34.).

We have just seen that Āngirah, a form of Agni, has been described differently in Rgveda. Any how, the word Āngirah does not denote any historical person on the earth, but a celestial phenomena.

Dhenum- gharma, moisture :from /dhet pāne 'to suck' I.P. with the suffix 'nu' by Dhet icca (Uṇ.3.34) (cf. Indo.Eur.dhein,dhei 'to suck suckle', Av.daenu 'female of four-footed animals'; Gk.the-sasthai, gala-thenos, the-le; Lat.fe-lare; Goth.dadd-jan; Germ.ta-an,ta-jan). The suffix is accented by Ādyudāttaśca (Pāṇ.3.1.3).

Yaska has derived the word 'dhenu' from /dhivi prāṇārthe 'to nourish, satiate, satisfy'. Dhinoti kṛtsnam jagat iti dhenuh, 'one who nourishes the whole universe is called dhenu'(cf. Āpo vai dhenuh Āpo hīdam sarvaṁ dhinvanti, K.B.12.1.).

The dhenu is the mother.(see, Ś.B.2.2.1.21;3.3.1.4.)

The dhenu is the present or gift for the queen of the sun.(see.S.B.5.3.1.5).

There are twelve kinds of oblations (cf.Dvādaśotta-rāṇi ratn<sup>a</sup>hay<sup>śū</sup>inśi ;Kā.Sr.15.3) which are offered to the gods and with this oblations, different kinds of gifts are presented. Dhenu is also a gift of the queen and is given to the Aditi.

The word 'dhenu' occurs many times in the context

of Angirah. In some places, other synonyms of the word dhenu are also used in the context of Angirah:-

1. Tvám gotrám āngirobhyo'avṛnoḥ :You (O Indra) reveal the gotra (the group of rays) for Angirah(Rv. 1.51.3) (also cf.Sāyana, gotram gosamūham)

2. Yád āngirobhyo avṛnorāpa vrajám Indra :What you disclosed the groups of the rays for Angirah,O Indra (Rv.I.132.4).Vrajam gavām samūham iti Sāyana(see.ibid).

In support of this Yaska's synonyms of the rays may be seen which are fifteen in number. He gives 'gāvah' one of them. Again he gives fifty-seven synonyms of speech. Among them gau,dhenā,dhenu occur which should be taken into consideration for interpretation, because they are enlisted in the fifth chapter of the Nighantu also. In the fifth section of the fifth chapter are collected the names of deities of the aerial region. They include 'dhenu,gau and gauri also.So,according to Yaska, dhenu' is a deity of the aerial region. These names denote several objects according to the context in which they occur in the Veda.Saramā,vāc,urvaśī,go,dhenu and aghnyā are included here because they are the names of 'vidyut' which belongs to the aerial region.(see RNB.Eng.P.210)

Yaska has quoted a stanza in which dhenu is 'abhīddho gharmah'.(see.

Ṛg hvaye sudūghām dhenūmetām suhāsto godhūguta<sup>a</sup>  
dohadenām.

Śreṣṭhaṃ savāṃ savitā sāviṣanno 'abhīddho  
gharmāstadu śu pravocam (Rv.I.164.26)

The epithet 'abhīddhaḥ' kindled shows that dhenu is a particular type of Agni, which is of two kinds, kindled and unkindled. Gharma is composed of four thousand rays of the sun.(cf.

Cātuh sahasraṃ gavyasya paśvāḥ pratyagrabhīṣma  
ruśameṣvagne.  
Gharmācittaptāḥ pravṛje yā āsīdayasmāyastām vādāma  
viprah. (Rv.V.30.15).

At this stage it is difficult to say which are those rays that constitute 'gharma'. These four thousand rays of the sun are said to form rain. The rest of the three and three thousand rays of the sun form snow and heat respectively.(see.

Tasya rāsmisahasraṃ tu varṣa-sītoṣṇa-nisravam.  
Tāsāṃ catuṣśatā nāḍyo varṣante citramūrtayā.26.  
Candanāścaiva sādhyāśca kūtanākūtanastathā.  
Amṛtā nāmataḥ sarvā rāsmayo vṛṣṭīsarjanāḥ.27.  
Himodgaśca tābhyo'nyā rāsmāyastri śatāḥ punaḥ.  
Dr̥śyā madhyāśca bāhyāśca hr̥ādīnyo himasarjanā.28.  
Candrāstā nāmataḥ proktā mitābhāstu gabhastayāḥ.  
Śuklāśca kuhakāścaiva gāvo viśvabhṛtastathā.29.  
Śuklā nāmataḥ sarvāḥ triśtā gharmasarjanāḥ.30.  
(Vā.p,53.19-23; Bra.P.24.26-30; M.P.128.18-22)

How the formation of rain takes place and what ~~is the~~

is the application of the marut along with the rays of the sun is described in M S.2.4.8. (Agnírvā itó vīrīṣṭi-miṭṭe. Marútoamútaścyavayanti. Tām sūryorasmibhirvarṣati) (also cf. Sómamgāvo dhenūvo vāvaśānāḥ Rv.9.9b.35; Nir. 14.15.).

At present aṅgirobhyo devā dhenum adattana (the gods gave the dhenu to aṅgiraḥ) describes the formation of rain. It is just possible that the gods i.e. maruts and others produce dhenu i.e. gharma and give it to the aṅgiraḥ i.e. the rays of the sun to form rain water.

Paun̄syā-energy, manly strength: the Vedic neuter plural. It is derived from the stem 'puns̄' man with the taddhita suffix 'śyañ' by Guṇavacanabrahmanādibhyaḥ karmani ca (Pāṇ.5.1.124). Puns̄aḥ bhāvaḥ karma vā Paun̄syam. Here the kārīkā says that karma is kriā, so primarily the deed of a man is called paun̄syam. But its secondary meaning is strength. The accent falls on the initial syllable by Ñni (Pāṇ. 6.1.197). The plural suffix 'jas' is replaced by 'śi' by Jaśśasoḥ śiḥ (Pāṇ. 7.1.20) which disappears by Śeśchandasi bahulam (Pāṇ.6.1.70)

Dyumn̄āni - 'rays, splendour, glory, majesty, power, strength'; derived (1) from /dyu abhigamane 'to go round about, to go against, to attack, to assail, II.P.; with the suffix 'na' and augment 'm'. The accent is on suffix by Ādyudāttasch (Pāṇ.3.1.3). (2) from /dyut dīptau 'to

shine', I.Ā. with the suffix 'na' and 't' is replaced by 'm'. Dīpyate asau dyumnam 'one that shines'. The accent as above.

Yāska has enlisted this word in the synonyms of wealth (Nigh.2.10) and again in the list of padanāma (Nigh.4.2). It means glory or food (Nir.5.5). (cf. Indo. Eur. diu-, 'to shine'; Gk. deelos 'visible'). 'Dyumnam' means rays, because the Maruts are generally associated with electricity (cf. Vātātviṣaḥ, Rv.V.57.4); (Sūryasyeva raśmayah, Rv.V.55.3); (Maruto raśmayah, Tān.B.14.12.9); (Sam vidyutā dadhāti, Rv.V.5.42). The epithet of the Maruts is 'vidyunmat' i.e. having electricity (cf. vidyunmadbhir-marutaḥ, Rv.I.88.1). Macdonell is not right in connecting the Maruts with 'tadit' (lightning) because until and unless the particles of the Maruts do not come in contact with electricity, they cannot become vidyunman 'possessed of electricity'.

The father of the Maruts is Agni (cf. Tāva vraté kavāyo vidmanāpasō'jāyanta marūto bhrājadr̥ṣṭayaḥ, Rv.I.31.1). The Maruts are the sons of the Rudras (cf. Rudrāśya sūnāvah, Rv.I.85.1). Rudra is agni (cf. Tvāmagne rudrāḥ, Rv.II.1.6): Agnirvai rudrāḥ, Ś.B.5.3.1.10, 6.13.10. Therefore, Maruts are the sons of Agni. Hence, as the word dyumnāni is connected to the Maruts, so it means rays.

Jārisuh- 'decayed': from /jṛ vayohānau 'to decay'



(cf. Gk. Jerus). in Aorist 3rd. per. plu. Unaccented by  
 Tinnatīṇaḥ (Pāṇ. 8.1.28). The augment 'at' is prohibited  
 by Na mān yoge (Pāṇ. 6.4.74)

Yād vascitrām yuge yuge nāvyaḥ ghōṣādāmarṭya-

This line is very difficult to explain. Geldner has explained 'citram' as the adj. of 'amartyam' and 'navyam' with 'ghoṣād'. He has undoubtedly followed Sāyana. Sāyana's explanation is 'Citram cayanīyam nānāvidhaṁ navyam nūtanam stotavyam vā. Amartyam amaraṇadharmakam martyeṣu durlabham vā yat asti ghoṣād ghoṣaḥ. Vyatyayena pañcamī. Śabdopetā gavādayo ghoṣopalakṣitā grāmanagarādayo vā. Here the 'citram' of the Maruts is said to be the new and immortal.

As a matter of fact, here particular type of rays are described. The Maruts live in āpaḥ (cf. apsu vai marutaḥ, Kau. B. 5.4) āpaḥ are also called marutaḥ (cf. āpo vai marutaḥ (A. B. 6.30). The formation of 'asāniḥ' 'lightning' is assigned to the Maruts. The Maruts desired Agni through the waters. The waters are the atoms of hydrogen and oxygen. They cut the heart of the desired agni and that became 'asāniḥ'. (cf. Maruta' dbhiragnimatan- van. Tasya tāntasya hrdayam ācchidan. Sā asānirabhavat, T. B. 1.1.3.12) The agni is said to be the son of water 'Apām- napāt'. Most probably this apām- napāt is asāni which is said to be produced through hydrogenic power. So in the middle region the Maruts desired the agni and

produced āsani through hydrogenic power. Apart from this āsani, divyā āsani is said to be produced by the Maruts through Stanyitnu (cf. Āsanirvai manuṣyairdevabhyo apakrā-mata. Tam devā amanyanta. Ayam vāvedaṃ bhaviṣyatīti. Tasya marutaḥ stanayitnunā hrdayam ācchindan. Sā divi āsanira-bhavat, Kāp. S. 6.7). This divyā āsani seems to be the heavenly lightning. The Maruts are related to the three worlds. The Maruts are as great as the sky (Rv. 5.57.4); they surpass heaven and earth (Rv. X.77.3) and no other can reach the limit of their might (cf. 1.167.9).

At present the very line 'Yadvāścitraṃ yuge yuge navyaṃ ghoṣād amartyaṃ, may denote the phenomenon that take place at the time of rain. The amṛta in Rgveda is water and navya is the adj. of amartya. Thus 'navyaṃ amartyaṃ' means the newly formed rainy water. This view is supported by the repetition of yuge yuge. This repetition takes place in 'vīpsā' which denotes the proper time or the time scheduled for the rainy season. When used singly, Yuga denotes the astronomical time. (cf. dasame yuge, prathame yuge etc.). So the phrase 'yuge yuge' certainly denotes the rainy season. Sāyana has also explained it as proper time, daily, etc. So the meaning of the sentence is 'It is strange that from your sound, the fresh rain water is announced which is brought by the Maruts. Ghoṣa seems to be a particular type of a sound of the Maruts and the Maruts are known

by their sound. The sound which they produce is often referred to in the Veda(Rv.I.169.7) and is called thunder (Rv.I.23.11), but it is also the sound of the winds (Rv.VII.56.3). At their approach as it were, heaven roars with fear.(Rv.VIII.7.26).They are often described as causing the clouds to quake as well as making the earth or the two worlds tremble (PVS.2.73). With the fellies of their cars they send the clouds(Rv.I.64.11;V.52.9). When they come with winds, they cause the clouds to tremble. (Rv.VIII.7.4).They come with the winds(Rv.VIII.7.3,4,17) and take them as their steeds (Rv.V.58.7). This shows that Maruts are different from the winds.

The word 'Amartyam' should be taken to mean 'water' because this word itself means water and one of the main functions of the Maruts in the Rgveda is to shed rain. They are clothed with rain(Rv.V.57.4) They rise from the ocean and shed rain(Rv.I.38.9). Milking the un-failing well(i.e.) the ocean), they blow through the two worlds with rain (Rv.I.64.6;VIII.7.16). Rain follows them (Rv.5.53.10). They bring water and impel rain (Rv.V.58.3). They obscure their brilliance with rain (Rv.V.59.1). They cover the eye of the sun with rain(Rv.V.59.5). They create darkness with the clouds when they shed rain(Rv.I.38.9). They scatter mist when they speed with the winds(Rv.VIII.7.4). They raise waters from the sea to the sky and discharge them from the sky upon the earth

(A.V.IV.27.4). They assume a golden colour when they make water with the steed. They also avert heat (Rv.V. 54.1). But they likewise dispel darkness (Rv.VII.56.20), produce light (Rv.I.86.10), and prepare a path for the sun (Rv.VIII.7.8). They are also said to have measured out the air (Rv.V.55.2). They stretched out the terrestrial regions as well as the bright realms of heaven, and apart the two worlds. (Rv.VIII.83.9,11) (V.M,P.80).

Apart from this watery function, the Maruts are engaged in the function of the light also. This is the 'citra' (or cosmic dust) of the Maruts (cf. All the existing information leads naturally to the hypothesis that cosmic radiation originates in the expanding of supernovae and possibly also of novae, coming out into the interstellar medium from the envelopes of these stars, (which lie in the region of the galactic plane). Cosmic particles fill the whole quasispherical galaxy, and there they lose their energy, mainly as a result of nuclear collisions—J.G. Wilson and S.A. Wouthusen: Progress in Elementary Particles and Cosmic Ray Physics, Vol.IV.P.390, 1958).

So, it seems that these cosmic particles or the citra of the Maruts, are the cause of the newly rain water at every rainy season and they are praised by the seers.

Marutah- The word Marutah is derived from /mr prānatyāge, 'to die', VI.Ā.: with the suffix 'uti' by

Mrgrorutiḥ(Up.1.94). The accent is on the suffix by  
Ādyudāttasca(Pañ.3.1.3).

Yāska has given the three interpretations of this word-'Athato madhyasthānā devagaṇāḥ. Teṣāṃ marutaḥ prathamāgāminino bhavanti. Maruto mitarāvino vā. Mitarocino vā. Mahad dravanti iti vā. (Nir.11.13). In spite of what Dr.L.Svarupa, Durga, Skanda and Pt. Satavalekara & others have explained the Nirukta Text should be read as 'Maruto' mitaravino vā 'mitarocino vā', which confirms to the thought contend in the hymns of the Maruts. Skanda, on the other hand derives the word as 'Mahad dravanti, mahaduccair dravantīti vā, mahad antarikṣam dravanti vā.

Macdonell suggests that the etymology being uncertain, it can throw no additional light on the beginnings of the conception. The root appears to be ~~mr~~ /mer, but whether in the sense of 'to die', 'to crush' or 'to shine', it is hard to decide. The latter meaning, however, seems to accord best with the description given of the Maruts in the Rgveda.(see.Macd.V.M,P.81). Macdonell's opinion about the uncertainty of the etymology of this word is due to the three interpretations of Yāska. In his Vedic Grammar for students, he has given only two roots-(1) ~~mr~~ /mr: 'to die' '2) ~~mṛ~~ /mṛ 'to crush'. He has not given the third root which means 'to shine'. His basis of the third meaning is only the

mantras in the R̥gveda. When Yāska gives many etymologies of any word, it does not mean that he is not aware of the definite meaning of the word. He only tries to interpret all the epithets of that word found in the Vedas which cannot be derived from the original root. In his derivation he always keeps the meaning in view (artha-nitya), and suggests the etymologies which conform to the different meanings. Likewise, in the case of Marut, too, Macdonell has suggested to derive the word from a root mr̥ which means 'to shine'. Yāska thinks that this word consists of two parts 'ma' and 'rut'. He takes only 'r' from the root 'ru śabde, 'to sound' or from 'ruc k̄antau, 'to shine' or from the root 'dru, 'to go'. These etymologies of Yāska and Skanda are not according to the strict grammatical formation of the word but in conformation to the meaning of the word, because Nirukta follows the doctrine of 'Artha-nirvacana' not of "Śabda-nirvacana".

Dadhyān- 'the kindler of the fire': from /añcu gatau 'to go', I.P, with the prefix dadhi by R̥tvik-(Pāṇ. 3.2.59). Dadhi añcatīti Dadhyān, 'one that generates dadhi'; 'n' drops by Aniditām-(Pāṇ.6.4.24): num by Ugida-cām-(Pāṇ.7.1.70): C in dadhi-a-n-c drops by Sanyogāntasya lopah (Pāṇ.8.2.23); n changed into ñ by Kvinpratya-yasya kuh (Pāṇ.8.2.62). The accent falls on the last syllable by Gatikārko-(Pāṇ.6.2.139).

Yāska gives the etymology of this word as

'Dadhyaṇ pratakto dhyānamiti vā pratyaktamasmin dhyānamiti vā (Nir.12.23). On this Durga says 'Dadhyaṇ Manuḥ Atharvā iti tritvapakṣe Āditya evaite tadguṇayogād bhavanti, dyusthāne samāmnāt, prthaktve punardyusthānāḥ tatsahacārīṇa ete Rṣayaḥ, Dadhyaṇ 'pratyakto dhyānam' pratigato dhyānam iti, dhyānārambhāṇe hyeṣa uktaḥ svam adhikāram anutiṣṭhati. Athavā 'pratyaktam asmin dhyānam iti vā' adhikarāṇakārakam tathā hi tasmin dhyānakāryam saphalam lakṣyate iti (see Durga Bhāṣya, Nir.12.33). Skanda explains the etymology of Yāska as follows 'Dadhyaṇ kasmāt? Pratyakto dhyānam iti vā. Pratyakta iti āñcerniṣṭhanatve rūpam. Pratigato dhyānam rasadānādisvakarmādhi-kārānuṣṭhānādiviśayacintām. Athavā dhyānam lokasya kṛtyākṛtyaviśayam lokapālakatvāt. Tad dhyānam pratyaktaḥ pratigacchataḥ. Pratyaktam dhyānam asmin iti vā. Kārakavinyāsamātrametat (see ibid. Nirukta Skanda Bhāṣya). (Also cf. Dadhyaṇ ca ete trayāḥ, viz. Atharvā, Manuḥ, Dadhyaṇ, Ādityatejo 'vasthāviśeṣaḥ, see Nir.12.34. Skanda Bhāṣya.). Apparently, Yāska has derived the word Dadhyaṇ from two roots (1) /dhyai ceṣṭāyam and (2) /āñcu gatau. But the Grammarians derive it from the root /āñcu gatau, with the upapada dadhi, which they derive from the root /dhyai ceṣṭāyam or /dhā dhāraṇe, 'to sustain'. (cf. Dadhiśāyyaḥ, derived by Dadhāte-(Uṇ.3.97).

Dr.S. Varma is of opinion that if this name embodies this tradition, it may go back to Indo.Eur.

dhaia 'to see';cf.AV.daena, 'religion';Modern Pers.didan 'to see';Lith.dimsta 'seems'(SVEY.P.103).

The very etymology of Yaska shows that Dadhyaṇ is some phenomena related to the sun as Skanda has suggested. Yaska's remark that Dadhyaṇ is so called because his dhyāna 'attention' is pratyakta 'diverted'. Scientifically speaking, it is a form of light or rays, which are transformed into some kind of energy. This is supported by the legend quoted by Ācārya Śāyana on (Rv.I.116.12). The legend runs thus-"Indro dadhīce pravargyavidyām madhuvidyām copadīśya yadi imam anyasmai vakṣyasi śīraste chetsyāmītyuvāca. Tato'śvinau asvāsyā śīraschitvā dadhi- caḥ śīraḥ pracchidyānyatra nidhāya tatrāsavyam śīraḥ prat- yadhattām. Tena ca Dadhyaṇ ṛcaḥ sāmāni yajūnsi ca pravargyaviśayāni madhuvidyāpratipādakam brāhmaṇam cāsvi- navadhyāpayāmāsa. Tad Indro jñātvā vajreṇa tacchiro'cchin- at. Athāśvinau tasya svakīyam mānuṣam śīraḥ pratyadhattām iti Śātyāyana-Vājasaneyayoh prapañcenoktam". This legend is the summary of Yājñavalkya's legend in, S.B.14.1.1.18 to 25. It is related when Maharṣi Yājñavalkya deals with the formation of 'gharma' pravargya (water). The legend shows close relationship between Indra, Dadhyaṇ and the twin Aśvins. In RV., AV. & VS. Dadhyaṇ is usually called the son of Atharvan. (see. Tamu tvā Dadhyaṇrṣiḥ putra idhe Atharvaṇaḥ. Vṛtrahanam purandaram (Rv.6.16.14). Indra is said to be the form of Atharvan (see. Evā mahān Bṛhaddivo



Atharvā vocat svām tanvā Indramevā. 'Atharvā whose expansion is up to the heaven told Indra, his own form'; AV.V.2.9). Indra slained Vṛtrā with the bones of Dadhyañ. (see. Icchānāsvasya yacchīrah pārvateṣvāpasritam. (Rv.1.84.14)).

Makṣikā is said to ask for 'madhu' water from the twin Aśvins (see. Utā syā vām mādhumanmākṣikārapat. (Rv.1.119.9)). This makṣikā seems to be the dust particles on which the water vapour is deposited otherwise there is no sense of this word makṣikā in the context of Aśvins who are the celestial dieties.

Atharvā is said to agitate Agni, at first, in the middle region. That agitated Agni was the killer of the demon(vṛtra)'cloud' and divider of the city of the cloud.(see-

Purīṣyo'si viśvābharā Atharvā tvā prāthamo  
nīramanthadagne.

Tvāmagne puṣkaradādhyātharvā nīrmanthata.

Mūrdhnó viśvasya vaghātāh.

Tāmu tvā dadhyānnṛṣiḥ putrā īdhe āthāyaṇah.

Vṛtrahānam purandarām(VS.XI.32,33)

It is just possible that the Dadhyañ is also the kindler of Indra and the showerer of water during his movement in the middle region. (see. Tāmu tvā pāthyó Vṛṣā sámīdhe dāsyuhāntamam. Dhanañjayam rāne rāne.(V.S.XI.34)).

Now from the above assumption, it is clear that Dadhyaṇ is not a sage living on the earth but a sage in the middle air. And so the sage Dadhyaṇ must be a kind of rays or light of the sun which is changed into electricity (Indra) who causes the rain to pour. And this change of rays takes place in the middle air. Thus the word 'asthi' in context of Dadhyaṇ is used metaphorically in Ṛgveda. The sage Dadhyaṇ is the son of Atharvā, the originator of Agni on the earth. The explanation of Atharvan by Yāska confirms this view. Atharva is one who does not move. (Atharvāno' than<sup>2</sup>vantah). Tharvatiścaratikarmā. Tatpratishedhaḥ. (Nir. 11.18). From this explanation of Atharvan, it seems that the first originator of Agni on earth, viz, Agni itself as Atharvā does not move fast. Now it is very difficult to understand how this Agni on earth goes to the sun and the Agni in the sun comes to the earth. In the Vedas both the statements are found. The earth is called the cause of Agni (Yoni), and the middle region is called the centre of Agni (Nābhi), and the birth-place of Agni is the highest heaven. (Divi te jānma paramāmantārikse tāva nābhiḥ prthivyāmadhi yonirīt. (VS. XI.12). This description of the birth of Agni begins from the earth and ends in the highest heaven. In this connection it is not out place to mention the different velocities of motions of this Agni, viz, rays or light in the highest heaven, in the middle region and on the earth. This movement begins

from the heaven. Viṣṇu, the comprehensive rays of the sun move in the highest heaven and the velocity of the rays is Jagatī chanda in heaven, Triṣṭup in the middle region and Gāyatrī on the earth. (See. Divī Viṣṇurvyākransta Jāgatenā chāndasā .... Antārikṣe Viṣṇurvyākransta traīṣṭubhena chāndasā.... prthivyām Viṣṇurvyākransta gāyatrena chāndasā..(VS.2.25). Here chanda appears to be wave and jagatī, the velocity of speed. Like other waves, the waves of Agni, the rays and Maruts are also long, short and medium. The Maruts are possessed of short waves (cf. Yāni kṣudrāni chandansi tāni mārutam. Jam.B.17.1.3). Jagatī is composed of 48 syllables, Triṣṭup of 44 and Gāyatrī of 24. Now it is very difficult to say as to what is the importance of these metres. But from this it is clear that the velocity of speed of the rays in the heaven is highest, medium in the middle region and low on the earth. But what is the exact velocity of speed, can be calculated by the Scientists, in this light of the vedic mantra quoted above.

So the slowest speed of Viṣṇu, seems to be possessed by Agni in the name of Atharvā. As Dadhyaṇ is the son of Atharvā, it seems that Dadhyaṇ has connection with Atharvā on the earth and goes to the middle region from the earth. But this conception of Dadhyaṇ from earth to the middle region is very difficult to explain at this time.

Priyamedhah- having good sacrifice :It is expounded in B.V.comp. as 'priyā madhā yasya'saḥ priyamedhah, 'whose sacrifice is dear'. Yāska, Sāyana and others have also derived in B.V.(see.Nir.3.17). The accent falls on the last syllable of the first member of the comp.by Bahuvrīhau prakṛtyā pūrvapadam(Pāṇ.2.2.1).

Like Angirah, Atharvā and Dadhyaṇ, Priyamedha is also something signifying Agni. As shown in the previous chapters, with regard to other dieties, Priyamedha is also not a seer residing on the earth. In vedic pantheon, the seer has some typical characteristics. In the Rgvedic hymns, there are descriptions of several Ṛṣi, deva and pitara, but they are not found in the classical sanskrit literature. They have different meanings and significances in the Rgvedic hymns. It must be noted that they do not signify any human being on the earth. They always denote some creative aspect or process of the universe. From this point of view, the Ṛṣi denotes some agent of activity, movement etc., being derived from /ṛṣi gatau 'to go', 'to move' with the suffix i by Igupadhāt kit (Uṇ.4.120). Ṛṣati gacchati prāpnoti jñāti vā saḥ ṛṣiḥ.

According to the root-born theory, Agni is also ṛṣiḥ. As a matter of fact, the original creative energy of the universe may also be termed Ṛṣiḥ and the descendants of the original Ṛṣi would also be Ṛṣi, such as

Dadhyañ, the son of Atharvā.

Now in R̥gveda, there are two kinds of epithets of gods, (1) concrete (11) abstract. The instances of the concrete epithets are the effects of the original energy, having manifest existence, such as Dadhyañ. Dadhyañ is the effect of Atharvā and is manifested in the form of electricity, called by the name of Indra. But such epithets as simply speak of some general tendencies of the gods, are called the abstract epithets, such as Kavikratuh and Hotā etc. of Agni. So here Priyamedha is one of the concrete epithets of Agni. The whole of creation depends on the activity of Agni, and this is called the medhā of Agni. Medhā appears in Aśvamedha etc. which means to know, to hurt, to meet. This word may be derived from /mit /mith 'to unite, to couple, to meet (as friend or antagonist), alternate, engage in altercation. to dash together. Agni is engaged in all these activities, for sake of creation of the universe, whether old or new. Therefore, Agni is called Priyamedha.

The word Priyamedha occurs fourteen times in R̥gveda, generally in the context of Indra. The 'harī' horses of Indra are praised by Priyamedha. (R̥v.VIII.6.45). Here Harī seems to be the horses of the sun, who drink soma 'water' from the earth to pour again on the earth. The twin Aśvins are said to have praised Priyamedha (R̥v.VIII.5.25). Here the twin Aśvins, viz, the sun and

moon are also said to protect Priyamedha, Atri and Kaṇva. With all their strength Priyamedha praised the twin Aśvins(Rv.VIII.8.18). Here the 'metre' is Ārṣīvirāḍanuṣṭup and 'svara' is gāndhāra, so in this verse there is some description of terrestrial region. Again, the twin Aśvins are also said to be praised by Priyamedha, with all their strength (Rv.VIII.8.73), but metre here is 'brhatī' and svara is 'madhyama', so the description seems to be of the middle region.

The vayah type of rays as well as the Priyamedha showering blessings approached Indra, the deity of mid-region. Indra is asked to sweep away the darkness and to deliver light as the unraveller of the entangled net. (Rv.X.73.11). Here the metre is nicṣṭ-triṣṭup and the svara is dhaivata:so the description is that of the higher middle region. The stanza gives the description of the morning.

So Priyamedha seems to be one of the rays of the sun which starts from the sun towards the earth with speed varying high to low according to the metre. Agni is the general name of luminous things. It lives in the heaven, middle region and on the earth, hence it is called 'trivṛt'. Trivṛt is so called because it dwells in all the regions. The earth is yoni(abode or place of rest), the middle region is its centre and the heaven is its birth-place (see. Divī te jānma paramāmantārekṣe tāva

nābhiḥ prthivyāmadhi yónirīt.VS.XI.12). The rays of the

sun extend to the heaven, middle region and the earth .  
(Ānu sūryasya purutrā ca rasminānu dyāvāprthivī ā tatantha.  
(VS.XI.17). Agni is said to hurt the earth.(see.Hinsantam  
prthivyāḥ sadhāsthādagñim.(VS.XI.28). So the Priyamedha,  
the rays of the sun, are also Agni. By the expansion of  
the meaning of the Agni. In the Vedic period all forms of  
luminosity were considered to be the various forms of the  
god Agni. Here the seer Priyamedha knew the birth of Agni  
implies that Priyamedha became the Ṛṣi, the moving or  
active force of Agni in the form of the sun. And so Priy-  
amedha is not god but only a Ṛṣi whose concern is to move  
from higher region to lower region.

Priyamedha is also a descendant of the seer  
Aṅgiraḥ. So it seems that as soon as the rays start from  
the sun downwards, they are said to be Priyamedha, because  
the sacrifice begins from the sixth heaven as shown by  
the metre Br̥hatī. Aṅgiraḥ simply means one who starts  
moving but Priyamedha denotes the state when Aṅgiraḥ starts  
with some action. Priyamedha is suparna of vayah types  
which moves with sound. (see.Rv.X.73.11).

Kanvah- violent rays. It is derived from /kaṇā  
śabde 'to sound', I.P. and from /kaṇā nimīlane 'to wink',  
with the suffix kvan by Asuprasi-(Uṇ.1.149). Kanati  
stotralakṣaṇaṁ śabdaṁ karoti, kanyate stūyate vā,nimīlayati  
parān vā svatejasā saḥ kanvaḥ.(DNB.).278).

Yāska has enlisted this word in the synonyms of 'medhāvī' viz, wise. As a matter of fact, medhāvī means 'possessed of medhā' 'meeting'. Therefore one who mixes with others for different purposes is called medhāvī. Kanva is medhāvī because he mixes with others for a good many functions. Kanva as Angiras etc. is the name of a certain type of Agni which makes many composition with light, heat, rays, etc. This process of Agni mixing with other things is called sacrifice.

Kanva with his different relatives, mentioned in the R̥gveda are (1) kanvaḥ (2) Kanvavat (3) Kanvamant (4) Kanvasya sūnavah (5) Praskanva (6) Kanvāyanah.

These names are often used in the 8th. Mandala of the R̥gveda. The authorship of that book as well as part of the first <sup>is</sup> ~~are~~ attributed to this family. A descendant of Kanva is also denoted by the name in the singular, either alone (R̥v.I.48.4) and probably elsewhere or accompanied by a patronymic, as Kanva Nār̥sada. (R̥v.I.117.8; AV. IV.1912; Ludwig. Translation of the R̥gveda, 3.1.50). Kanva Sr̥yasa (T.S.5.4.7.5; K.S.21.8; M.S.3.3.9) besides in the plural the Kanvas Sausravāsas. (K.S.13.12). There is also Vatsa Kanva in the Śā.S.S.16.2.20. The Kanva family appears to have been connected with the Atri family, but does not seem to have been of great importance. In one passage of the AV.2.25. (cf. Vārtika on Pāṇ.3.1.14). they seem to be definitely regarded with hostility. (see Mac. V.I.P, 134).



'Kāṇva is mentioned in an enumeration of ancient ancestors such as Manu and Angiras (Rv.I.139.9). The gods gave Agni to Kāṇva and others, who kindled him and were blessed by him(Rv.1.36.10,11,17). Agni helped Kāṇva, as well as Atri, Trasadasyu, and others in battle. (Rv.X.150.5), and is spoken of as a friend and chief of the Kāṇvas(Rv.X.115.5). The Maruts bestowed wealth on Kāṇva along, Indra conferred gold and cattle on Kāṇva along with Turvasa and Yadu.(Rv.VIII.7.18). The Asvins are several times said to have helped Kāṇva(Rv.1.47.5;112.5;VIII.5.25;820). He was blind when succoured by the Asvins(Rv.VIII.5.23), was restored his sight (Rv.1.118.7).

Now who is this Kāṇva to whom Ṛgvedic hymns are assigned? Who is that Ṛṣi Kāṇva to whom the Kāṇva-Saṃhitā is assigned? Is there any similarity between these two Kāṇvas?

On the external evidence of Āditya-Purāṇa, Kāṇva of Kāṇva-Saṃhitā is different from the Ṛgvedic Kāṇva and his descendants. Kāṇva of Kāṇva-Saṃhitā is the disciple of Yājñavalkya and the grand disciple of the seer Āditya, He was the son of Bodhāyana. Kāṇva Bodhāyana is famous for his Kāṇva-Saṃhitā as he is the founder of the white Kāṇva school.(see.

Baudhāyanapitṛtvācā prasiṣyatvād Brhaspateḥ.

Sisṣyatvād Yājñavalkyasya Kāṇvo'bhūn mahato mahān.

(Āditya-Purāṇa).

Now we have seen that this Bodhāyana Kanva is the historical person to whom the Kāṇva-Saṃhitā is assigned but there is no historical evidence of Ṛgvedic Kanva and his descendants. The seer Kanva and his family which are found in the Ṛgvedic stanzas, are not any historical persons

because of the lack of the manly description. From a comparative study of the Ṛgvedic stanzas *it becomes clear that all the seers to whom Ṛgvedic stanzas are assigned* are not historical persons but represent the different

creative aspects of the universe. Under these great headings of the Ṛgvedic seers, all the stanzas should be interpreted. So Yaska has said 'R̥sayo mantradrastārah', the seers of the mantras reveal their meaning. Taking this view into consideration, the seers Kanva, Kāṇva and Kāṇvāyana, etc. should be explained.

In grammatical formation there are two types of apatya-suffixes, (1) Tasyāpatyam and (2) Gotrāpatyam. In Kanva, the taddhita-suffix is tasyāpatyam, viz, the apatya of Kanva is called Kāṇva, but in Kāṇvāyana, the taddhita-suffix is not tasyāpatya but gotrāpatya, as Nāḍāyana etc. In order to understand the significance of this taddhita-suffix, at first the meaning of the word apatya should be understood. The word apatya simply denotes one that does not fall, i.e. which does not end. This word apatya is neuter because it denotes the descendants of all the genders otherwise Pāṇini would have mentioned a masculine or feminine word for denoting the descendants of different

sexes. Apatyārtha-suffixes are attached to both the animates and inanimates objects.

So the words like Kaṇva and Kāṇvāyana denote only the latter and the last stages of Kaṇva. Yāska has also explained the apatyārtha in atisayārtha. (see. Āhara naḥ pramagandasya dhanāni. Magandaḥ kusīdī. Mangado māmāgami-  
syatīti ca dadāti. Tadapatyam pramagandaḥ. Atyantakusī-  
dikulīnaḥ. 'Bring to us the wealth of the usurer. Maganda means a usurer; he advances with the thought that it will come back to him; his son, i.e. born in the family of great usurers, is called Pramaganda.' (Nir.6.32).

This Kaṇva and his descendants are not historical persons living on the earth, but they are some luminous objects. In support of this interpretation, the following observations should be seriously taken into consideration.

In the R̥gveda one thousand, three hundreds and fortyfour stanzas are assigned to the seer Kaṇva. Associated with Kaṇva, are the gods like Indra, Agni, Asvins, Maruts, Vis̥ve-devāḥ, Soma, Uṣaḥ, Brahmanaspati, Varuṇa, Sūrya, Pūṣan and R̥bhu. All these gods are related to the seer Kaṇva and his descendants. These gods belong to all the three regions. From this it seems that Kaṇva starts from the heaven and comes down on the earth. At present Kaṇva is said to have known Agni, and is therefore, connected with Agni.

Kaṇva is mainly engaged in Soma sacrifice with Indra, Maruts and Asvins etc, (see. Śasvat Kaṇvānām sādasi priye hi kaṇ Sōmam papāthurAsvinā, 'O Asvins, you, in the dear assembly of the Kaṇvas, always drink Soma' (Rv. I. 47. 10), (Rv. I. 47. 10). (see. Pibātho Asvinā madhu Kaṇvānām Sāvane sutām, 'Drink the sweet soma produced by Kaṇvas, O Asvins', (Rv. VIII. 8. 3). (see. Kaṇvāsastvā sutāsomāsa indhate havyavāham sva-dhavarā, 'The Kaṇvas who have pressed Soma, kindle you (O Agne) <sup>promoted of good</sup> ~~in their own~~ sacrifice', (Rv. I. 44. 8). (see. Indra yāhi hāribhirūpa Kaṇvasya suṣtutim, 'O Indra, come to the praises of Kaṇva with your horses (Rv. VIII. 34. 1). (See. A tva Kaṇvā ihāvase hāvante vājasātaye, 'Kaṇvas call you O Indra in vājasāti', (Rv. VIII. 34. 4). (see. Kaṇva-bhirdhr̥ṣṇava dhr̥ṣadvājam darṣi sahasrīnam. Piśāṅgarūpaṃ Maghavan vicarsane makṣū gomantamīmahe, 'By dint of Kaṇvas, O violent, (you are) strong on all sides, you give vāja (rays) composed of a thousand. The composition of rays of reddish colour, O very active Maghavan, we desire to see. (Rv. VIII. 33. 3). (see. Kaṇvāsa Indra te matim viśve vardhanti paun̄syam, 'The Kaṇvas increase the strength of Indra', (Rv. VIII. 6. 31). ((see. Agniḥ Kaṇvāya saubhagam, 'Agni bestows ample wealth on Kaṇvas' (Rv. I. 36. 17). (see. Kaṇvaṃ dadā pracetasah. 'The Maruts bestowed wealth on Kaṇva', (Rv. I. 39. 9). (Yuvam Kaṇvāyā-piriptāya cakṣuḥ prātyadhattam suṣtutim jujuṣānā. 'The twin Asvins gave eyes to Kaṇva', (Rv. I. 118. 7)

Now Kaṇva and his descendants will be considered one by one:-

Kaṇva is one of the twelve Ṛsis in the Atharvaveda.

Kaṇvaḥ Kaksīvān Purumīho Agastyah Syāvāsyaḥ  
 Sōbharyarcanaṇāḥ. Viśvāmitro'yam Jamādnirātrirāvantu  
 naḥ Kaśyāpo Vamādevaḥ. AV. XVIII.3.15). Here the name of  
 Kaṇva is mentioned first, so it seems that as soon as the  
 rays start from the sun, they are called Kaṇva. He is  
 one of the different varieties of the god Agni. In the  
 very beginning of the creation of the sun, Agni was estab-  
 lished or produced by the gods. Medhyātithiḥ Kaṇvaḥ, viz.  
 Kaṇva a guest for violent sacrifice enriches Agni with  
 wealth. Indra enriched you and other gods praise you.  
 (see. → Yamagnīm Medhyātithiḥ Kaṇva idha'rtādādhi.  
 Tasya preṣo dīdiyustāmimā reastamagnīm vardhayāmasi.  
 (Rv.1.36.11). Yam tvā devāso Manave dadhūrihā yajīṣṭham  
 Havyavāhana. Yam Kaṇvo Medhyātithirdhanaspr̥tam yam vṛṣā  
 yamupastutāḥ. (Rv.1.36.10). Sāyana comments on Rv.1.36.  
 11. that the Seer-Kaṇva took Agni from the sun and  
 kindled, and the mobile rays of that Agni brighten him,  
 these praises should increase that Agni. (SRB.1.36.11).  
 According to the Sāyana's commentary, the seer Kaṇva  
 is the separate identity from the sun. Sāyana has not  
 identified as who is Kaṇva. The mistake done by him  
 is due to the misunderstanding of the phrase 'rtādādhi'.  
 He has explained it as Ādityādadyāhṛtya, which means  
 taking from the sun. But this meaning is not appropriate  
 here because Kaṇva is not a Ṛsi on the earth but

something related to the sun. There is no difference between the sun and Kanva. This view is supported by the fifth case ending due to the karmappravacanīya adhi by Adhiparī anarthakau (Pāṇ.1.4.93) and the fifth case ending by Pratinidhipratidāne ca yasmāt (Pāṇ.2.3.11). So Kanva is the representative of the sun. This Kanva kindles Agni which is pervading throughout the three regions. Now it is clear that Kanva is the name of those rays which become somewhat violent after issuing from the sun.

Kanva, the apatya, i.e. the descendant of Kanva is said to be obtained by Indra. Indra being a Meṣa obtained Kāṇva. (see. Itthā dhīvantamadrivah Kāṇvaṁ Medhyātīthim. Meṣo bhūto<sup>3</sup>bhī yannayah (VIII.2.40). (also cf. Medhatithermesa.T.A.I.1213). (also cf. Medhātithim hi Kāṇvāyanim Meṣo bhūtvā ājahāra, Śad.B.I.I.). Vibhindah is said to have given him forty thousands at first and eight thousands afterwards. (see. Śikṣā Vibhindo asmai catvāryayūtā<sup>1</sup> dadat. Aṣṭā parah sahasrā. (Rv.VIII.2.41). The deity of this stanza is Indra, therefore, asmai is used for Indra. Now Indra is given 48 thousand here by Vibhindu. According to M.W. Vibhindu means splitting or cleaving assunder. When the number related to Vibhindu is taken into consideration, ~~it~~ seems that individual rays are called Vibhindu and when 48 thousands of them are united, they produce electricity. These rays are the violent form of Kāṇva in its second stage.

Now the third stage Kāṇvāyanāḥ is to be examined. (see. Sudevāḥ stha Kāṇvāyanā vāyovayo vicarāntaḥ. Āśvāso na caṅkramata. (Rv. VIII. 55.4). (SRB, "He Kāṇvāyanāḥ. Kāṇvago- trāḥ Praskāṇvāḥ vayo vayo atisāyena pakṣiṇa iva. Luptop<sup>a</sup> meyam. Vicarantaḥ viḥāyasi carantaḥ yūyam sudevāḥ sthaḥ kalyāṇadevāḥ bhavatha. Ato asmaḍāśiṣā āśvā iva caṅkramata viharata yūyam".) Grammatically also Kāṇvāyanāḥ are the 'gotrapatya' of Kāṇva who moves mostly like birds.

Kāṇvāyanāḥ are the bestowers of welfare. They jump like the horses. Here Sāyana is right in saying that Kāṇva in third stage moves in the middle region like horses. This shows that Kāṇva is not a human being but signifies a particular kind of the rays of the sun. In the present mantra Kāṇva is said to know Agni which means that he is also a type of Agni who is trivṛt, i.e. whose abodes are the heaven, the earth and the middle region.

Atriḥ-a sage 'a certain type of rays of the sun', from /ad bhakṣane 'to eat', with the suffix 'trip' by Adestrinisca (Uṇ. 4.68). Atti bhakṣayati iti Atriḥ, 'one that eats is Atriḥ'. Yaska's derivation is 'Tr̥tīyamrcch- tetyūcuḥ. Tasmādatriḥ. Na traya iti. Vikhananād Vaikhān- asaḥ (Nir. 3.17). 'The people standing about said, go to or find the third even here, hence the third sage was called Atriḥ. Bhṛgu was born first then Āṅgiras and after him Atriḥ. Durga has 'va' after natrayaḥ iti

rightly because he considers it to be an alternative derivation of Atriḥ: Atriḥ - A(-N)-trih (-trayah) i.e. there are not only three but there is a fourth one too, that fourth one was vaikhānasah you say that Atri is the third and the last but he is not(A) so Vaikhānasas was called so, because he came out of the pit that was dug down still deeper: Vaikhānasas comes from Vi - khan (Vikha-nanāt: Vi - Khan - asah- Vai - khān - asah - Vaikhānasah. Atri - Agni; Vāk: one who eats every thing from /ad 'to eat' Vāgevātrirvācā hyannam adyate 'titiha Ma vai nāmaitad yad atririti sarvasyātta bhavati - S.B. 14.6.2.6. cf. Brh. Up.2.3.4.T.A.9.8.

One who is here(Atra) from Atra. Taddhaitaddevāh. Retah (vācaḥ sakāsāt patitaṃ garbham) charmanva yasminvā babhusy taddha sṃma pricchanati atraiva tyn3 diti tato /atriḥ sambabhūva. S.B.1.4.5.13, cf. Nir.3.17.

Atrino vai rakṣānsi Sa.B. 3.1.

Pāpmāno Atrinah rakṣānsi vai pāpmātrinah A.B.2.2.

Atri is one of the vedic seers. The name occurs about forty times in the singular and six times in the plural as a designation of his descendants. Atri is a pitṛ (an ancestor) who founded the family of Atri like the other pitṛs. He seems to be represented by some luminous phenomenon, terrestrial or celestial (see Mac.V.M. P.145. Fat.E.Y.P.32). Some Ṛsis and Agastaya are said to have been raised to stars (T.A.1.111.22). Atri is the finder of the sun (AV.13.2.14) and the dispeller of darkness



(S.B.4.3.4.21). He appears in the hymns addressed to the light gods like Agni, Indra and Asvins.

There are several myths which suggest him to be originally a fire god. According to the one Paurāṇika tradition, Atri was born from the flames of fire at the sacrifice performed by Brahmā at the beginning of the present Manvantra. Commenting upon Nir. 3.17 Durga remarks "Prajāpati took his semen and sacrificed it into the fire; from the blazing fire thus produced. Bhṛgu was born, from live coals Angirah. Thus the two said "see third also attra (here)" hence the seer was called Atri (lit. one who is atra i.e. here). A similar story occurs in Brh. D.P.97.103 according to which at the sacrifice of Varuṇa. Brahman's semen discharged at the sight of Apsarasas. He offered it as an oblation and then Bhṛgu, Angiras and Atri etc. were born (see Fat. E.Y.P.33).

From the evidence of these myths and on the basis of the etymological meaning of Atri, it seems that whenever the rays start from the sun, they are too hot and in that state they are the seer Bhṛgu and afterwards they become Angiras the downwards rays of the sun. But as soon as they reach the terrestrial region they are called Atri and below the earth or inside the earth they are called Vaikhānasa. The twin Asvins (the sun and moon) are said to have protected Atri on the

earth(See. Rbīse Atrim aśvinavanītam Rv.I.II6.8). Atri is the dispeller of darkness. At night the darkness is prevailing on the earth. In the morning when the sun rises and his rays reach the earth, the darkness is swept away. Hence agni on the earth is spoken of as dispelling the darkness on the earth. Agni is trivṛt, so atri is the agni on the earth.

Manuh- It is derived from /manu avabodhane (to think) with the suffix u by sr̥-(Un.1.10). The accent on the first syllable by Ñni-(Pāṇ.6.1.197).

Yaska's derivation is manurmananāt. Teṣāmeṣa nipāto bhavatyaindryāmrici(Nir.12.33). Manu is called from thinking. This word is used in the context of Indra. He plays the part of the hero in the vedic legend of the flood(S.B.I.8.1.1; K.S.XI.2). Manu is called vivasvat (Rv. VIII.52.1) or Vaivasvata (AV.VIII.10.24; S.B.XIII.4.33; A. S.S.10.7; Nir XII.10), son of Vivasvant(the god): Sāvarṇi descendant of savarṇa(the substitute of saranyū in the legend of wedding): and Sāmbarni (Rv.VIII.51.1; Bloomfield, journal of the American Oriental Society 115.180, conjectures sāvarṇi instead of Scheftelowitz, Die Apokryphen des Rv. 38). The first name is of course mythical. The other two have been regarded as historical, sāvarṇi being taken by Ludwig(Translation of the Rv.3.166) as a king of the Turvaśas, but this is very doubtful(Mac.V.I; Vol.II, P. 129-130).

Yaska explains Manu to be the son of Vivasvat the sun(Āditya) and of Sāvarnā the substitute of Saranyū(See  
 Apāguhanmṛtām mṛtyebhṛtyaḥ kṛtvī sāvarṇāmadadur-  
 vivasvate.

Utāśvināvabharadyattadāsida jahādu dvā mithunā  
 saranyūh(Rv.X.17.2)

"Madhyamaṃca mādhyamikāṃ ca vācamitī nairuktāḥ.

Yamaṃ ca yamim cetaiḥāsikāḥ. Tatretihāsamācaksate.

Tvaṣṭrī saranyūr vivasvata ādityād yamau mithunau janay-  
 āñcakāra. Sa savaraṇām anyām pratinidhāyāśvām rūpaṃ  
 kṛtvā pradudrāva. Sa vivasvān āditya āśvameva rūpaṃ kṛtvā  
 tāmanusṛtya sambabhūva, tato āsvinau jajñate. savarṇāyām  
 Manuh.(Nir.12.10)".

Here in this stanza the birth of the twin āsvins and Manu is described. The agni in the form of the rays is coming from the sun, as Yaska has suggested that rays in motion are called saranyūh. In this stanza Āsvinau and Manu are different from Vivasvat and Saranyūh i.e. the sun and his rays coming towards the earth. They seem to be the sons of Vivasvat. The metre of this mantra is Trīṣṭup but the deities described are Manu and the twin Āsvins and Yaska has enumerated all the three deities in the heaven. Therefore, the metre must be Jagatī not Trīṣṭup, in view of the description of heaven in this stanza. Now, it is clear that Agni is heaven is Saranyūh, the rays of the sun in motion from which the twin āsvins and Manu are born

This legend describes the formation of the sun. In the Manusmṛiti (1.6.3) there is a description of fourteen Manus who are successive mythical progenitors and sovereigns of the earth, creating and supporting this world through successive antaras or long periods of time. I. Svāyambhuva, as sprung from svāyambhu, the self existent and described in Mn. 1.34 as a sort of secondary creator, who commenced his work by producing ten Prajāpatis or Maharṣis. He is also called Hiranyagarbha, the son of Hiranyagarbha and Prā-cetasa, the son of Pra-cetasa. Other Manus are called 2. Svārocīṣa 3. Ottami 4. Tamasa 5. Raivata 6. Cākṣuṣa 7. Vaivasvata 8. Sāvarṇi 9. Dakṣasāvarṇi 10. Bhramasāvarṇi 11. Dharmasāvarṇi 12. Rudrasāvarṇi 13. Raucyadevasāvarṇi 14. Indrasāvarṇi respectively. Every Manvantara has its own significance and its account as given in the vedic, epic and paurāṇika literature requires investigation. Here the seventh Manu is Vaivasvata, the son of Vivasvat who gave the name of vaivasvat to the Manvantara. The sun got its present shape in the beginning of this Manvantra when the earth became habitable ~~from~~<sup>for</sup> from man who was then born for the first time. This story has been often told in the Brāhmaṇas, Bible and Qurāna. As the man was born after the formation of the present sun, the human beings are called the son of the sun i.e. Vivasvat. Possibly the sun god luminous when the Śuci Agni was put in him by

the Gods and as soon as the sun became luminous, the moon was created. It had no light but the *susumna* ray of the sun made it bright (vide Nir.). This is how the sun and the moon and the twin *asvins* came into being and were the cause of the day and night (cf. On the seven day the sun and moon were created by lord God. It is just possible that the seventh day points to the seventh *Manvantara*).

The shining sun is called *Manu* in the vedic literature. *Manu* spread light on the earth and the middle region. *Manu* established *Agni* as a light for all people (Rv.1.36.19) *Manu* is also mentioned with ancient sacrifices with *Angiras* and *Yayati* (Rv.1.31.17) with *Bhr̥gu* and *Angiras* (Rv.VIII 43.13) with *Atharvan* and *Dadhyañc* (Rv.1.80.16), with *Dadhyañc*, *Angiras*, *Atri* and *Kanva* (Rv.1.139.9). The gods (Rv.1.36.10) *Mātarisvan* (1.128.2) *Mātarisvan* and the gods (Rv.10.46.7) and *Kāvya* *Usanas* (Rv.VIII.23.17) are said to have *Agni* for *Manu*. From this description it is clear that by gods and *Mātarisvan* *Agni* or *Suci* *Agni* (Viz light and heat) was put in the orbit of the sun. When the sun thus became hot and luminous, he was called *Manu*.

So the expression *Manu* knows *Agni* means that *Agni* was transformed into *Manu*.

*Br̥haspatih*- (a form of *Agni*) it is Gen.Tat. comp.. *Br̥hasaspatih* iti *Br̥haspatih*. The word 'brhas'

is derived from  $\sqrt{\text{Brh vr̥ddhau}}$  i.e. to grow, to increase, with the suffix  $\text{asun}$ . The accent is on first syllable by  $\tilde{\text{Nni.}}(\text{Pāṇ.6.1.197})$ . The word 'patiḥ' is derived from  $\sqrt{\text{parakṣane}}$  II.P. to protect with the suffix  $\text{ḍati}$  and the first syllable is accented by  $\text{Ādyudāttasca}(\text{Pāṇ.3.1.3})$ . Both the members of this compound are accented by  $\text{Ubbhe|vana-}$   $\text{spatyādiṣu yugpat}(\text{Pāṇ.6.2.140})$ .  $\text{Brhas}$  may be also derived from the root  $\text{brh}$   $\text{sabde ca brhir ityeke}$ .

~~Mahābhāṣyakāra~~ Patañjali derives this compound from the  $\text{Bhāṣya Vārtika}$ .  $\text{Tadbr̥htoḥ karapatyoscoradevatayoh}$   $\text{sut talopasca}$ . He intends to say  $\text{Br̥hatām patiriti br̥has-}$   $\text{patiḥ}$ . Whatever the derivation may be, but the root is always  $\text{Brh vr̥ddhau}$ . Some call it an 'aluk tatpuruṣa'  $\text{samāsa}$  on the analogy of  $\text{Brahmanaspati}$ , which is not correct because beside " $\text{Brh}$ ", ' $\text{Brhas}$ ' is also an independent stem. It would be interesting to record here the views of different scholars regarding the identifications of  $\text{Brhaspati}$ . Langlous, H.H. Wilson, MaxMüller agree in regarding  $\text{Brhaspati}$  as a variety of  $\text{Agni}$ . Roth is of the opinion that this sacredotal god is direct impersonation of the power of devotion. Similarly Kaegi and Oldenberg think him to be as abstraction of priestly action, which was appropriated the deeds of other gods. Weber considers  $\text{Brhaspati}$  to be the priestly abstraction of  $\text{Indra}$  and is followed in this by Hopkins. Finally Hillebrandt holds him to be a lord of plants and a personification of the moon

representing predominantly and/ignious side of that luminary(Mac.V.M.,P.104). The view of Thibaut that the name designates the planet Jupiter, is certainly not supported by good evidence. Oldenberg seems clearly right in rejecting it(Mac.V.I.P.72).

His birth- The birth of Brhaspati is described in several passages of the Samhitā and the Br̥hamanas. He is born from the god Savitr̥. He was first born from the great light in the highest heaven <sup>seven-</sup>mouthed (possessed of seven rays), born strong with a roar seven-rayed, blew assunder the darkness. (Br̥haspatih̄ prathamam̄ jāyamano mahō jyōtiṣaḥ paramē vyōman. Saptāsyastuvijato rāveṇavi saptarāsmiradhamattāmānsi(Rv.4.50.4.)). He is the offspring of the two worlds and the heaven and earth are said to increase his strength. (Devī devāsya rodā<sup>a</sup> janitrī Br̥haspatim̄ vāvṛdhaturmahitva<sup>h</sup>,(Rv.7.97.8)). He is said to have been generated by Tvastṛ(Viśvebhyo hī tva bhūvanebhyaspari tvastājanatsāmnaḥ sāmnaḥ kavīh̄(Rv.II 23 17)). He is also called the father of the gods(Devānām yāh pitā<sup>a</sup>māvivāsti<sup>h</sup> (Rv.II 26 3)). Brhaspati is called Brahmanaspati also. Therefore, he is the lord of the great power. Where the sound is produced, he is called Brahmanaspati viz. the lord of the sound. He is said to have blown forth the births of the gods like blacksmith(Brahmanaspātiretā sam̄ karmā<sup>a</sup> ivādh amat (Rv.72.2)). Br̥haspati is called the first producer of the sound system(Br̥haspate prathamam̄ vācā<sup>a</sup> agram̄

yátp<sup>1</sup>raí<sup>2</sup>rata ná<sup>3</sup>madheyam dá<sup>4</sup>dhānāḥ(Rv.X.71.I). The metre of the stanza (Rv.X.71.1) is Trisṭup, so it is clear that this sound was produced in the highest sixth heaven. It is possible that this is his birth place. This view may be supported by the stanza (Rv.2.23.18) where he is called Āngiras viz. he is born from the Āngiras type of downward rays of the savitr(sun). (Tavā<sup>1</sup>sriyē<sup>2</sup> vyājihī<sup>3</sup>ta pā<sup>4</sup>r<sup>5</sup>vato gāvā<sup>6</sup>m gotrāmudā<sup>7</sup>brī<sup>8</sup>jō yādā<sup>9</sup>ngirah. Indreṇa yujā<sup>10</sup> tāmā<sup>11</sup>sā pā<sup>12</sup>rī<sup>13</sup>vṛ<sup>14</sup>tam brī<sup>15</sup>haspate nī<sup>16</sup>rapā<sup>17</sup>maubjō ar<sup>18</sup>ṇavā<sup>19</sup>m(Rv.2.23.18). This arṇava denotes the stage of the evolution of the creation.

Rtā<sup>1</sup>m ca satyā<sup>2</sup>m cā<sup>3</sup>bhidhattā<sup>4</sup>paso ā<sup>5</sup>dhyajā<sup>6</sup>yata.  
 Tā<sup>7</sup>to rā<sup>8</sup>tryajā<sup>9</sup>yata tā<sup>10</sup>tāḥ sā<sup>11</sup>mudro ar<sup>12</sup>ṇavāḥ.  
 Samudrā<sup>13</sup>darnavādā<sup>14</sup>dhi sā<sup>15</sup>m<sup>16</sup>vatsarō<sup>17</sup> ajā<sup>18</sup>yata.  
 Ahorā<sup>19</sup>trā<sup>20</sup>ṇi vidā<sup>21</sup>dhadvis<sup>22</sup>vasya mi<sup>23</sup>ṣatō<sup>24</sup> va<sup>25</sup>śī.  
 Sū<sup>26</sup>ryā<sup>27</sup>candra<sup>28</sup>masau dhā<sup>29</sup>tā<sup>30</sup> yathā<sup>31</sup>pū<sup>32</sup>rva<sup>33</sup>m<sup>34</sup>kalpayat.  
 Dī<sup>35</sup>vaḥ ca pṛ<sup>36</sup>thivī<sup>37</sup>m cā<sup>38</sup>ntā<sup>39</sup>rikṣa<sup>40</sup>mā<sup>41</sup>tho svā<sup>42</sup>ḥ.

(Rv.X.190.1.2.3).

According to this the stages are 1.Rta 2.Satya 3.Rātri 4.Samudra arṇava 5. Samvatsara 6. Ahorātra 7. Sūryācandra-  
 masau, after that heaven, earth and medial regions came to  
 existence. Here the arṇava state of the evolution of the  
 creation comes after rātri. When the sun and the moon  
 were not born, so without the existence of the sun and  
 the moon ~~were~~ <sup>was</sup> in the state of arṇava, it was complete  
 darkness. This state is described in the Rgveda(10.129.4)



where it is said that the darkness was in the beginning hidden by darkness indistinguishable, that all was 'salil<sup>a</sup>'. So Brhaspati strove to drive away this darkness. As darkness is absence of light and light is the absence of darkness, i.e., tamas in the Vaiśeṣika system of philosophy. In this system of philosophy, 'tamas' is not considered as a substance. So this darkness after the creation of the sun was swept away by the god Brhaspati. Brhaspati is a form of Agni and also the son of Angirah. (cf.

Tat śrutvāṅgirasō vākyaṃ jātavedastathākarot .  
 Rājan brhaspatirnāma tasyāpyaṅgirasah sutaḥ .  
 Jñātvā prathamajam tam tu vahneraṅgirasam sutam .  
 Upetya devāḥ papracchuḥ kāraṇam tatra bhārata .  
 Sa tu prṣṭastadā devaistataḥ kāraṇam abravīt .  
 Pratyagr̥hṇanstu devāśca tad vāco 'ṅgirasastadā .  
 Tatra nānāvidhānagnīn pravakṣyāmi mahāprabhān .  
 7 Karmabhirbahubhiḥ khyātān nānārthān brāhmaṇeṣvīha .  
 Brahmano yastr̥tīyastu putrah kurukulodvaha .  
 Tasyābhavat subhā bhāryā prajāstasyā me śṛṇu .  
 Brhatkīrtir brhajjyotir brhadbrahmā brhanmaṇah .  
 Brhanmantro brhadbhāsaastathā rājan brhaspatiḥ .

( M.Bh.Van.Parva.217.18,19,20,21;218.1,2.).

In the Mahābhārata also Brhaspati is called the son of the seer Angirasa. "There are several passages in which Brhaspati appears to be identified with Agni" ( Mac. V.M.,p.102 ). From this it seems that whatever epithets are

used for Agni are also applicable to Brhaspati . Yāska has put Agni on the earth but Brhaspati in the middle region. Brhaspati is also a form of Agni because Agni is trivrt. Light , heat and electricity all these are the different forms of Agni. Prthivī is its yoni , antarikṣa is the centre and heaven is the birth-place. From its birth-place Agni starts in the form of the rays of the sun and is called Angiras. When the rays reach the sixth heaven , the metre is Tristup of 44 syllables , they are called Brhaspati. He is the son of Angiras. When they reach the earth , they are called Agni on the earth and acts as Atharvan , i.e., which does not move towards the heaven . In the beginning of the creation of the universe in the seventh Manvantara, the sun was born and from the sun issued forth the rays which drove away the darkness of the earth. This darkness is called 'vala' in the Rgveda . This fact is recorded in the beautiful myth :- " Purā kilāṅgirā nāma ṛṣir brhaspatiṁ putram alabhata. Sa tu devānāṁ hitopadeśanāya indrasya purohito 'bhavat . Kadācit tasya gāvah paṇināmakalī asuraṁ apahṛtasya valapuram prāpaya tṛṣu sthānesu tamasāvṛteṣu sthāpita āsan . Atha tāsāṁ anveṣaṇāyendrena prerito brhaspatir marudbhiḥ saha tatrāgatya gavāṁ guhāsthitānāṁ darsanāya sūryam janayitvā valanāmānam asuraṁ tadanucarāṇ paṇīṁśca hatvā gā ājahāra " ( see. SRB.X.67.1 ). " Ye āṅgāra āsanste āṅgirasas 'bhavan yad āṅgārāḥ punaravasanta udadīpyanta ; tad brhaspatir abhavat " ( A.B.3.34 ).

Sāyana explains " Imām dhiyam saptasīrṣṇīm pitā na rta -  
 prajāṭām brhatīm avindat " ( Rv.X.67.1 ) as " Dhiyam  
 karmanādhātṛīm saptasīrṣṇīm saptasīraskām saptabhiḥ  
 śiraḥ-sthāniyaistadvat pradhānabhūtairmarudgaṇairupetām .  
 Yad vā saptacchandomayasīraskām . Rtaprajātām yajñārtham  
 utpannām brhatīm mahatīm imām tanum naḥ asmākam pitā  
 āngirah avindat labdhavān . Karmanā dhyātāram brhaspatīm  
 putram alabhatetyarthah ". The purport of this myth is  
 that Brhaspati was born of Āngirah . He became the priest  
 of the gods. Once his cows were stolen by the demons called  
 panis and were led to a town ' valapura ' . They were kept  
 in three dark caves. Brhaspati accompanied by the Maruts  
 created the sun in order to discover the cows hidden  
 in the cave and killing the demon vala and his followers,  
 the Panis brought back the cows . This myth clearly shows  
 that before Brhaspati was born , there was darkness all  
 over. As a matter of fact , this darkness prevailed at  
 the time when the light was not born and this state is  
 described in the verses of the Rgveda ,i.e., Tamah āsīt .  
 And this state is called ' Vala ' where there was nothing else  
 except darkness ,i.e.,absence of light . As shown  
 previously that the Āngirasas are the downwards rays of the  
 sun which is in the seventh heaven and after that the  
 rays become the sons or offsprings of Āngirah and are  
 called Brhaspati. This was the occasion when the sun was  
 born and the darkness of the three abodes , viz.,heaven,

middle region and earth was swept away . This is what is known as the killing of the demon vala and his followers. This view is supported by the next mantra of the R̥gveda, " Vipraṃ padam āṅgirasō dadhānā yajñāsya dhāma prathamam mananta . ( R̥v.X.67.2). The Angirasas assuming the office of the priest ( vipra ) found out the first place of the sacrifices . That place is the heaven . After this the middle region was lighted and then the earth , the third . (see. Avo' dvābhyām parā' ekayā gā' guhā tiṣṭhantīr anṛtasya

sētau .

Br̥haspatistāmasi jyotir icchannudāsra' ākarvi' hī  
tisra' āvaḥ ( R̥v.X.67.4).

(cf. SRB. also. " Paṇayo gā āṇṛtasya triṣu sthaneṣu nidadhuḥ  
Ava avastātsthitāḥ anṛtasya tamasah setau sthāne guhā  
guhāyām tiṣṭhantiḥ gāḥ dvābhyām sthānābhyām udajāt. Tataḥ  
parāḥ parastād avasthita gāḥ ekayā ekena sthānena udagamaya  
Tadeva ha Br̥haspatiḥ tasmin tāmāsi jyotiḥ kartum icchan  
tatra sthitāḥ usrāḥ gāḥ ut ākaḥ udakarsīt. Prādurbhūtā  
akarsīt. Ittham ayam tisraḥ asuraṇām dvāraḥ vi/āvaḥ vibr-  
tvāḥ khalu ". Br̥haspati, therefore, is a form of Agni. There  
are some passages which show that the formation of the  
planets was also known to the Vedic seers. The pitarāḥ devāḥ  
brightened the heaven with the planets and the darkness  
of nights was driven away . But this evolution took place  
when Br̥haspati had caused the appearance of the day after  
killing the demon , i.e., Vala. (see.

Abhi syāvam na kṛsanebhirasvam

nākṣatrebhiḥ pitāro dyām apinsan .

Rātryām tāmo ādadhurjyotirāhan

br̥haspátir bhinadādrim vidad gāh.

( Rv.X.68.11).

Br̥haspati came to be known as a planet during the time of the Br̥hmanas. In a Br̥hmana passage , it is said that as soon as Br̥haspati was born , the earth began to fear that it would be crushed down and in like manner Br̥haspati also .(see. Br̥haspater ha vā abhiśiśicānāt pr̥thivī vibhayāñcakāra. Mahad vā ayam abhūd yo abhyaseci .Yad vai meyam na avadr̥ṇīyad iti br̥haspatir ha pr̥thivyai vibhayāñcakāra yad vai meyam na avadhūn̄vīteti tad anayaivaitān mitradheyam akuruta na hi mātā putram hinasti na putro mātaram . S.B. 5.2.1.18 ).Pandita Bhagavaddatta , in his Veda Vidyā Nidarsana , has pointed out Br̥haspati as a planet but he has not quoted any Vedic passage to show it. In the passage quoted above from the Śatapatha-br̥hmana the relation between the earth and Br̥haspati is that of mother and son .It is an open secret that Agni is the son of the earth because Pr̥thivī is the yoni . Hence this Agni is ~~the~~ Br̥haspati.It is the rays of the sun that have been described in this Br̥hmana passage .

In the present mantra , Br̥haspati , the son of Angiras , has been described as a performer of the sacrifice with the great might.Agni is described as a hotṛ priest.It is just possible that here the hotṛ is Br̥haspati.

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Rv.I.140.

R̥ṣiḥ • Dīrghatamāḥ. Devatā - Agniḥ .Chandah •  
 1 -5,7-9,11 Jagatī ; 6, 10 ,12 Triṣṭup;13 Pañktiḥ.  
 Svarah - 1 -5,7-9,11 Niṣādaḥ;6,10,12 Dhaivataḥ;  
 13 Pañcamah .

1. Vēdiṣāde priyādhāmāya sudyute  
 dhāsimiva pra' bhara yonimagnāye.  
 Vāstreneva vāsaya mānmanā sūcim  
 jyotīratham sūkrāvarṇam tamohānam.
2. Abhi' dvijānmā trivṛd' annam r̥jyate  
 samvatsarē vāvṛdhe jagdhāmī pūnah.  
 Anyāsyāsā jihvāyā jēnyo vṛṣā  
 nya'nyēna vanīno mṛṣṭa vārenah
3. Kṛṣṇaprūtau vevijē' asya sakṣitā  
 ubhā tarete abhi' mātārā sīsum .  
 Prācājihvam dhvasāyantam trsucyūtam  
 ā sācyam kūpayam vārdhanam pituh.
4. Mumukṣvo 1/3 mānave mānavasyate'  
 raghudrūvah kṛṣṇāsītāsa ū jūvah.  
 Asamanā ajirāso raghuṣyādo  
 vātajūta ūpa yujyanta āsāvah .
5. Adasya te' dhvasāyanto vṛtherate  
 kṛṣṇam ābhvam māhi vārpah kārīkrataḥ.  
 Yātsim mahīmavānim prābhī marmṛṣad

abhisvasāntāstanāyannēti nānadat.

6. Bhūṣannā yó'dhi babhrūṣu nāmnate  
vṛṣeva pātnīrabhyēti roruvat .  
Ojāyāmanastanvāsca sūmbhate  
bhīmo' na śṛṅgā davidhāva durgrbhiḥ.
7. Sa sanstiro viṣṭirah saṃ grbhāyati  
jānanneva jānatīrnitya ā sāye.  
Punarvardhante api yanti devyām  
anyad varpaḥ pitroḥ kṛnvate saccā.
8. Tam agruvah keśinīḥ saṃ hi rebhire  
ūrdhvāstasthurmamruṣīḥ prāyave punaḥ  
Tāsām jarām pramuñcanneti nānadat  
asum pāram janayāñjivamastrtam.
9. Adhivāsam pari matū rihannāha  
tuvigrebhiḥ sātvaabhiryāti vi jrayah.  
Vayo dadhat padvate rerihat saccā  
'nu syenī sacate vartanirāha.
10. Asmakam agne maghavatsu dīdihy  
adha svasīvān vṛṣabho' damūnēḥ.  
Avāsyā sīsumatīradider  
varmeva yutsu parijarbhurānāḥ.
11. Idāmagne sudhitam dūrdhitādadhī  
priyādu cinmānmanah preyo astu te .  
Yatte sukrām tanvo<sup>1</sup>/<sub>3</sub> rōcate sūci  
tenāsmābhyam vanase ratnamā tvām .
12. Rathāya nāvam utā no grhāya  
nityaritrām padvatīm rasyagne.

Asmākam vīrā utā no maghono

janāśca yā pārayāccharma yā ca .

13. Abhi no agna uktham ijjuguryā

dyāvākṣāmā sindhavasca svagūrtāh.

Gavyam yavyam yanto dīrghāhe

'sam varam aruṇyo varanta .

Translation :

1. Prepare like food a receptacle for well kindled Agni who is seated on the altar and has a dear abode. Like a garment cover with thought ( i.e., contemplation ) that pure and bright-coloured ( Agni who moves on the light's chariot and dispels the darkness.
2. The one ( Agni ), who has two births and exists in the three regions , hastens towards ( his ) food. That which is consumed grows in a year again. The noble vigorous ( god ) and irresistible ( god ) consumes with the mouth and tongue of another does it consume the trees of the forest.
3. Both the fast-moving mothers closely associated rolling in darkness approach the infant whose tongue is in the east ; who disperses ( darkness ) and moves rapidly, who is to be assisted on all sides, who is swelling with emotion and who is the promoter of his father.



4. Anxious to get free and drawing dark furrows, the agile, speedy, fast and quick-moving ( rays ) which are seven -coloured and which, impelled by the wind, run like a race-horse, are harnessed for Manu ( the sun ) who emits light and heat.
5. After this, of this your ( i.e., Agni's sparks ) spread all around at will dispelling the terrible darkness ( and ) radiating great light, when ( Agni ) comes intensely in contact all round the great earth, and proceeds panting, thundering and roaring aloud.
6. He bends down among the plants as if longing for them, and rushes bellowing aloud like a bull towards ( a herd of ) cows : increasing intensively, he illumines ( his ) forms and is <sup>difficult</sup> ~~different~~ to catch like a dreadful ( beast ) when he shakes his horns.
7. He ( Agni ) seizes those that are near and those that are far. Unremitting he consciously reposes amongst the conscious ones ( i.e., the planets ). ( His sparks ) again swell and assume divine power, ( and ) ( and ) simultaneously they ( sparks ) change the aspect of their parents ( heaven and earth ).
8. The virgin flames clasp him all round. When about to extinguish, they blaze up again for the sake of Ayu. Redeeming them from decline he ( Agni ) comes roaring aloud infusing in them greater

animation and invincible vital force .

9. Licking up the mantle of the mother (i.e., earth ),  
the overpowering one ( i.e., Agni ) proceeds with  
( his ) voracious blast , ever greedily consuming  
( and ) bestowing vigour on the footed ( beings ).  
The reddish white trail follows ( him ) indeed.
10. Kindle , O Agni, in our rich ( institutions),  
hissing , showering bounties and devoted to the  
house. Casting away thy new born flames , flickering  
all round, do thou shine like ( burnished ) armour  
in the battles .
11. O Agni , this excellent fixation ( of thine on the  
earth ) instead of thy loose situation ( in the ~~heav~~  
heaven ) though agreeable and estimable, may be more  
favourable ( to us ). By that brilliant radiance  
of thy form which shines mayest thou bestow  
wealth on us .
12. Provide us , O Agni , with a boat ever-furnished  
with oars and propellers for living as well as  
for pleasure , which ( boat ) may carry our rich  
people across ( the sea ) and ( be conductive )  
to their welfare .
13. Mayest thou , O Agni , welcome our prayer , may  
heaven and earth and spontaneously swirling streams  
( of rays ) also , controlling the group of radi -  
ating rays . May the reddish rays bestow upon  
us choicest food for long days ( to come ).

Grammatical and Exegetical Notes :

Vedisaade - for him who sits on the altar ; from  
 / sad visarana-gati-avasādanēsu , to sit down ( esp. at  
 a sacrifice ), sit upon or in or at ( acc. or loc.) I.P.  
 (cf.Gk.izo for sisdo ; Lat.sidere , sedere ; Lith.sesti ; Sl.  
 Slav.sesti ; Goth.sitan ; Germ.sitzen ; Angl.Sax.sittan ;  
 Eng. sit) with the prefix vedi and the suffix kvip by  
 Satsudvis - ( Pān.3.2.61 ).The accent on the radical  
 syllable by Gati - (Pān.6.2.139 ) and Dhātoḥ (Pān.6.1.162).

Priyadhāmāya - having a dear abode. Priyam dhāma  
 yasya sah priyadhāmāḥ tasmai priyadhāmāya.B.V.Comp. by  
 Anekamanyapadārthe (Pān.2.2.24 ). In Veda , Samāsānta dac ~~xx~~  
 suffix takes place by Upasankhyāna on Bahuvrīhau sankhyeye-  
 Ti in priyadhāman drops by Tēḥ (Pān.6.4.143).  
 (Pān.5.4.73). The accent on the last syllable of the first  
 member by Bahuvrīhau - (Pān.6.2.1).The word priya is  
 accented on the last syllable of its suffix by Ādyudāttasca  
 (Pān.3.1.3), as it is derived from / pri tarpāne kāntau ca  
 to please , to take delight in , propitiate ( cf.Goth.  
 frijon,frijonds ; Germ.friunt , freund ; Angl.Sax.freond;  
 Eng. friend ; Slav.prejati; Lith.pretēlius ) with the  
 suffix ka by Igupadhāt - (Pān.3.1.135).Prinātīti priyaḥ ,  
 ' one that takes delight in '(cf.Old.Sax.fri ; Angl.Sax.freo,  
 'a wife').The suffix ka is kit, so guṇa by Sārvadhātukārdha-  
 dhātukayoh (Pān.7.3.84) does not take place as it is  
 prohibited by Kniti ca (Pān.1.1.5).Hence iyaṇ takes place  
 by Aci śnu - ( Pān.6.4.77).The iyaṇ comes in place of i  
 in pri by Nicca (Pān.1.1.53).

Sudyute - for well kindled ; from / dyut dīptau, to shine , be bright or brilliant. I.Ā. with the prefix su and the suffix kvip by Kvip ca (Pān.3.2.76). Here guṇa should take place by Pugantalaghūpadhasya ca (Pān.7.3.86) but is prohibited by Kṛiti ca (Pān.1.1.5). The accent on the radical syllable by Gati - (Pān.6.2.139).

Dhāsimiva - like oblation ; from / dhā dhāraṇapo-  
ṣanayoh , to put , support, nourish ( cf. Zd.da , dadaiti ;  
Gk.the,the ( as in care ),tithem ; Lith.dedu , deti ;  
Slav.dedja, deti ; Ols Sax.duan , don ; Angl.Sax.don ; Eng.  
to do ; Germ.tuan,tuon , thun ) with bāhulakād aupādika  
si suffix . The accent on the suffix by Ādyudāttasca  
(Pān.3.1.3).

Dhāsi is compounded with iva by Ivena nityasamāso  
vibhaktyaloph<sup>a</sup> pūrvapadaprakṛtisvaratvam ca ( Vā.Pān.2.2.18)  
In this way also the accent remains the same . Some  
Padakārāḥ do not treat iva as being compounded with  
preceding word. Then iva is unaccented by Cādayo'nudāttāḥ  
( Ph.S.).

Pra - ind.before , forward , in front, on , forth  
( mostly in connection with a verb, esp. with a verb of  
motion which is often to be supplied - M-W.p.652). (cf.Zd.  
fra ; Gk.pro ; Lat.pro ; Slav.pra,pro ; Lith.pra ; Goth.faur,  
faura ; Germ.vor ; Eng.fore. It takes Upasarga sanjñā by  
Upasargāḥ kriyāyoge (Pān.1.4.59). Accented by Upasargāścābhi-  
varjam ( Ph.S.).

Bhara - to bear, carry ; from / bhr̥ bharane ,I.P.Ā.  
 Lot 2nd per.sing.(cf.Zd.bar ; Gk.phere ; Lat.fero; Slav.  
 brati; Goth.bairan ; Germ.beran , ge-baren; Eng.bear).Unacc-  
 ented by Tinnatīnah (Pāṇ.8.1.28).

Yonim - womb , place of birth , hence, receptacle;  
 from / yu misrane amisrane ca , to unite , separate, II.P.  
 with nit by Vahisr̥nit - (Uṇ.4.51 ).Yaubi samyojayati  
 pr̥thak karōti vā saḥ yonih, ' one that unites or separates'.  
 The accent on the radical syllable by Ōni-(Pāṇ.6.1.197) as  
 the suffix is nit by the sutra itself.

Yonih is to be prepared for Agni, which means that  
 Agni has to be brought to the earth after the sun has been  
 formed. Here the metre is Jagatī and the description belongs  
 to the heaven. The earth is the receptacle for Agni, the  
 middle region his ' nābhi ' and the heaven is the birth-  
 place.(see. Divi te janma paramamantarikṣe tava nābhiḥ  
 pr̥thivyam ādhi yonirit -VS.11.12). In the very beginning  
 Agni was born in the heaven (see. Divaspari prathamam jajñe  
 agnirasmad - VS.12.18). Agni was put , i.e., born in the  
 heaven at first.( Divi dhā imam yajñam imam yajñam divi  
 dhāh -VS.38.11).

In the present hymn , Agni in the heaven , is to  
 be brought down to the earth.

Agnaye - for Agni ; from / ag gatau , to go, I.P.  
 with ni by Angernalopaśca ( Uṇ.4.50). Angati gacchati  
 prāpnoti jānāti vā saḥ Agniḥ, ' one that goes , receives  
 or knows'. The augment num by Idito numdhātoḥ (Pāṇ.7.1.58).

The accent on the suffix by Ādyudāttaśca (Pān.3.1.3).  
(cf.Lat.ignis; Lith.ugnis ; Slav.ognj).

Yāska has derived Agni as follows :-

1. from / nī with agra, Lit. he who leads to the front or he who is brought to the forefront ( in a sacrifice ).

2. from / nī with aṅga , Lit. he who reduces (everything ) into subjection. (Here a verb / nī has been read in the suffix ni. cf. Indo. Eur. egni-s, fire ; Lat. ignis, fire (see. S.V.E.Y. p94).

3. from the negation of / knup, according to Sthaulāsthīvi;

4. from the three roots / i, / añj and / nī, according to Śākapūṇi, Lit. one that moves , anoints and carries. (cf. Agniḥ kasmāt ? Agraṇīrbhavati. Agram yajñeṣu prāṇīyate. Aṅgaṃ nayati sannamamānaḥ. Aknopano bhavatīti Sthaulāsthīviḥ. Na knopayati na snehayati. Tribhya ākhyāte-bhya jāyate iti Śākapūṇiḥ. Itād aktād dagdhād vā nītāt. Sa khalveterakāram ādatte gakāram anaktervā nīḥ paraḥ (Nir.7.14).

As regards these etymologies of Yāska , modern scholars are of opinion that Yāska was not certain about the derivation of words. In our opinion , their view is not correct. Agni has been described variously in the Veda and Yāska has given only a few instances of etymology according to the different senses. (cf. Arthanityaḥ parīkṣeta).

Vāstreneva - like garment ; from / vas ācchādane, to cover ,II.Ā. with stran by Sarvadhātubhyah stran ( Un. 4.159). Vaste ācchādayate iti vastram , ' by which any thing is covered '. The accent falls on the radical syllable by Nni-(Pān.6.1.197). It is compounded with iva by Ivena nitya-samāsah-( Vā.Pān.2.2.18).

Vāsāya - to cause or allow to put on or wear (clothes); from / vas ācchādane , to put on , wear ; II.Ā. with nic and then Loṭ 2nd per.sing.(cf.Lat.vestis ; Goth. wasjan ; Angl.Sax.werian ; Eng. wear ). Unaccented by Tinhatinaḥ (Pān.8.1.28).

Manmana - with thought ; from / man jñāne, to think, imagine ; IV.Ā. with manin by Sarvadhātubhyo manin ( Un.4.145). Manyate asau manma tena manmanā.Yaska has enlisted this manyate in the list of the roots which mean 'kānti' to desire.

Sucim - shining , glowing ; from / suc ōke, to shine, flame , glow , to suffer violent heat or pain, TS.; with in by Igupadhāt kit (Un.4.120). Socati asau suciḥ tam sucim, ' one that glows'. The accent on the radical initial syllable by Nni-(Pān.6.1.197).

The word suci is used for Agni in the heaven. In like manner Agni in the middle region is Pāvaka and on the earth Pavamāna.(see.

1. Agniḥ ṛṣiḥ pāvamānaḥ (Rv.IX.66.20 ).
2. Agne pāvaka rociṣā (Rv.V.26.1).
3. Agniḥ sucāvratatamaḥ (Rv.VIII.44.21).

4. Sa etāḥ tisraḥ tanūreṣu lokeṣu vinyadhata.

Yadasya pavamānaṃ rūpaṃ āsīt tad asyāṃ pṛthivyāṃ nyadhata.  
Atha yad pāvakaṃ tad antarikṣe. Atha yat śuci tad divi.  
Tad vā ṛṣayaḥ pratibubudhire.' He then laid down in there  
( three ) worlds those three bodies of his. That purifying  
( Pavamāna ) form of his he laid down on the earth, that  
purifier ( Pāvaka ) one in the ether and that bright ( śuci )  
one in the sky. The seers knew them '. (S.B.2.2.1.14). Now  
here this śuci type of Agni is to come to the earth. These  
rays start from the sun.

Jyotīratham - having jyotiḥ, i.e., light as a  
chariot. Jyotireva ratho yasya sa jyotīrathah Agniḥ, B.V.  
Comp. by Anekam - (Pāṇ.2.2.24). The accent on the last syl-  
lable of the first member of the comp. by Pūrvapadāntodāta-  
prakarane marudvṛddhādīnaṃ chandasyupasankhyānam ( Vā.Pāṇ.  
6.2.199). The word jyotiḥ is derived from / dyut dīptau,  
to shine; I.Ā. with i sin by Dyuterisinnādesca jah (Un.2.111).  
Dyotate prakāśate tat jyotiḥ. The accent on the initial  
syllable by Nni- ( Pāṇ.6.1.197 ).

Sukravarnam - having white colour. Sukraṃ varṇam  
yasya saḥ sukravarnah tam sukravarnam. The accent on the last  
syllable of the first member of the comp. by Bahuvrīhau -  
(Pāṇ.6.2.2). The word sukra is derived from / śuc śoke, to  
shine, glow; I.P. with ran by Rjrendra- (Un.2.29). Śucyate  
pavitribhavatīti sukraṃ, ' by which anything shines ', i.e.,  
whiteness by means of which the thing shines. The accent  
on the last syllable irregularly.



The colour of Agni is white as well as black.(see. Aparam suklaṁ aparaṁ kṛṣṇam - G.B.11.6.6); Yācchuklaṁ tad aṁ āgneyam yat kṛṣṇam tat saumyam -S.B. 1.6.3.41).

Tamohanam - the dispeller of the darkness .From / han hinsāgatyoh , to kill, go ;II.P. with the prefix tamas and the suffix kvip by Kvip ca (Pāṇ.3.2.76). Tamah hantiti tamohānam tam tamohanam, ' one that dispells the darkness '.The accent on the radical syllable by Gati- (Pāṇ.6.2.139).

Agni is the dispeller of the darkness .In the beginning of the creation , there was darkness pervading the earth.When Agni reached the earth from the sun,the darkness was dispelled by him.

Dvijanmā - having a double birth or birth-place or nature.Dve janmaṇī vidyete yasya sa dvijanmā Agniḥ.B.V. Comp. by Anekam-(Pāṇ.2.2.24).The accent on the initial syllable of the second member of the comp.by Upasankhyāna on Ādyudāttam-(Pāṇ.6.2.119).

Agni is dvijanmā because he is born twice, for the first time from Vāyu and for the second time in Hiranyagarbha.About the births of Agni , Sāyaṇa writes , ' Ayam a agniḥ dvijanmā dvābhyām araṇībhyām jāyamānaḥ.Yad vā mathanāt prathamam janma.Utpattyanantaram pavamāneṣṭyādī-saṁskārarūpaṁ dvitīyajanmeva .(SRB.I.149.4).Two births of Agni ( 1 ) from Vāyu and ( 2 ) by Āyavaḥ in Hiranyagarbha. (see. Tam nāvyaṣī hrda ā jāyamānam

asmātsukīrtimādhujihvam aśyāḥ.

Yām rtvíjo vṛjáne mānuṣāsaḥ

prāyasvanta āyūvo jījananta.

( Rv.I.60.3 ).

Sāyana's commentary - Hṛdah hṛdyavasthitāt prāṇāt jāyamanam utpadyamānam. Agnirhi vāyorutpadyate . Vāyuśca prāṇa eva. Yāḥ prāṇaḥ sa vāyuh ityāmṇāt. (SRB.I.60.3). When Agni was born for the first time from Vāyu, his name was Tanūnapāt, Asuraḥ and Narāsaṇsaḥ, he was called Mātariśvā because he slept in the womb of the mother. The mother was Āpaḥ , the elemental state of the creation , viz., before the formation of the Hiranyagarbha. (see.

Tanūnapād ucyate garbh āsuro

nārāsaṇsa bhavati yadvijāyate .

Mātariśvā yadāmimīta mātari

vātasya sārgo abhavat sarīmaṇi .

( Rv.III.29.11 ).

For the first time Agni was born from the friction ( Matha-  
nāt ) of Vāyu. The friction of Vāyu was caused by Devasāryā  
and Devavāta, the two sons of Bharata. (see.

Amathistām bhārata revadagnim

devasravā devavātaḥ sudakṣam.

Agne vi pasya brhatabhi rāye

'śam no netā bhavatād anu dyūn.

( Rv. III.23.2 ).

Devasravā and Devavātaḥ produced Agni in all the ten directions. (see .

Dasa kṣipah pūrvyam sīm ajījanant

sujātam mātr̥su priyam.

Agnim stuhlī dāivavātām devasravo  
yojanānam āsad vasi .

( Rv.III.23.3 ).

In the second birth, in the Hiranyagarbha, Agni was young and his name was Jātavedah. (see.

Nirmathitah sūdhita ā sadhasthe

yuvā kavir adhvarasya pranetā .

Juryatsvagnir ~~vanasv~~ ajaro vaneṣv

ātra dadhe amṛtam jātavedah .

( Rv.III.23.1 ).

The word yuvā indicating the second birth of Agni from Hiranyagarbha and is probably the stage when it is known as Rudra. Gradually this Agni turned into waves forming the seven heavenly rivers and causing the separation of Heaven and Earth . (cf. Rv.I.158.5). Thus Apah and Hiranyagarbha are the two birth-places of Agni. After the formation of Heaven and Earth , Agni became trivṛt.

Again Agni has also two-fold nature, i.e., Light and Heat.

Trivṛt - one that exists in the three ( abodes ), i.e., heaven , middle region and earth. Trisu sthāneṣu vartate iti trivṛt. From / vṛt vartane , to turn, turn round, revolve, roll, exist ; I.Ā. (cf. Lat. vertere ; Slav. vruteti, vrateti ; Lith. vartyati ; Goth. wairthan ; Germ. werden ; Eng. ward ) ; with prefix tr̥ and suffix kvip

by Kvip ca ( Pān.3.2.76). The accent on the first syllable of the second member of the comp. by Gati- (Pān.6.2.139).

Agni is generally called trivṛt in the Text and the Brāhmaṇas .(see.

1. Agnirvai trivṛt (Taitr.B.1.5.10.4).

2. Trivṛd agniḥ ( Ś.B.6.3.1.25).

3. Divāspari prathamam jajñe agnir

asmād dvitīyam pari jātavedāḥ.

Trītiyam apsu nrmanā ajasram

indhāna enam jarate svadhāyih.

(Rv.X.45.1).

" For the first time ,Agni performed the sacrifice in the heaven, for the second time in the middle region with the name of Jātavedāḥ and for the third time on the earth."

Another word indicating Agni's birth is ' bhūrijanmā' (Rv.X.5.1). which means having more than one birth. From the sun in heaven , Agni came to the middle region and from there to the earth. This is the trivṛtatva of Agni.

Annam -food. From / ad bhakṣaṇe , to eat; II.P. with na by Krvr - (Un-3.10 ). Anati jīvayati iti annam oḍanādikam vā . The accent on the radical syllable by Nni - (Pān.6.1.197), as the suffix is nit by the sūtra itself.

Yaska has enlisted it in the synonyms of water (Nigh.1.12.64). He derives it from ( 1 ) ā / nam and ( 2 ) / ad ( see. Annam kasmāt. Anataṁ bhūtebhyah attervā ). The derivation from / ad is borne out by the Comparative

Philology (cf. Gk. edomai, I eat.) but from ā / nam is questionable as Yāska has not explained substitution of na from nam. Dr. Varma says that "anna is traced to ā / nam, Lit. bent down before creatures; NS, while explaining Yāska's derivation, refers to the birth-ceremony during which food is brought to a new-born child. He tries to explain the phonological structure of the word by adding that the prefix ā has been shortened to a here, but even then the modification of / nam to nna remains unexplained. (see. S.V.E.Y. p. 118). (Also see . The second and by far the most important characteristic of Yāska, which I think these pages mainly show, is the fact that he was a primitive etymologist. It must be admitted that many of Yāska's etymologies are so glaringly primitive that even an ordinary paṇḍita trained in the Pāṇinian school will easily detect them as such, i.e., Yāska derives 'anna' food from ā / nam (Annam ānatam bhutebhyah-Nir. 3.9. (S.V. E.Y. p. 4).

Dr. Varma's opinion about Yāska, as a primitive etymologist, and an ordinary paṇḍita, trained in Pāṇinian school can detect him, is unjustified, because Yāska is not a grammarian, but etymologist. And the established principle for the etymological explanation of a word or words is to explain it (word) or them even by the community of a single syllable or letter; but one should never (give up the attempt) of derivation. (see. Akṣara-varṇa-sāmānyāni.

rbrūyāt . Na tveva na nirbrūyāt-Nir.2.1 ).Hence, Yāska has derived the word ' annam 'by the community of ' na '. Possibly his derivations of anna are significant of the region to which anna belongs .On the earth anna is food ( from ) /ad).In the middle region it is water ( from ā / nam ) because it yields to the gods ( the Bhūtas or elements).Although any ordinary paṇḍita in Pāṇinian school can detect this derivation of Yāska , but a grammarian cum etymologist cannot do so .

Rivate - to receive . From / rj gati-sthāna-arjana, upārjanesu, to go , obtain , acquire;I.P.Ā. with abhi to hasten towards.Here the vikaraṇa syan takes place by Vyatya|yo bahulam ( Pān.3.1.85).

Samvatsare - In the Hiranyagarbha.From √ vrt varttane , to move , go on , proceed( cf.Lat.vertere ; Slav. vrutebi , vratiti;Lith.vartyati ; Goth.wairthan;Germ. werden ; Eng.ward );I.Ā. with the prefix sam and suffix saran by Sampūrvāccit (Un.3.72).Samvartate asminniti samvatsarah Hiranyagarbhah.The accent on the last syllable of the second member of the comp.by Gati-(Pān.6.2.139) and Citah (Pān.6.1.163).

The phrase ' Samvatsare vāvṛdhe jagdhamī punaḥ ' has double significance.The ordinary sense is that whatever ( vegetation )is consumed by Agni, that grows up again in a year.The second interpretation is that when Agni is born in Āpaḥ , he is weak and is liable to die out.But when born in Hiranyagarbha he becomes strong again, so much

so that he separates the heaven and earth.

It is to be noted that in Padapāṭha , the word Samvatsara is not separated by avagraha. This shows that the Padakāra was not certain about its derivation. In the Ja.B. it has been derived from samvat and sara and has been explained as ' the sun'.

Jagdhām - eaten . From / ad bhakṣaṇe , to eat : II.P. with the suffix kta. Ad is substituted by ' jagdh' by Ado jagdhirlyapti kiti (Pān.2.4.36). The accent on the suffix by Ādyudāttasca (Pān.3.1.3).

I - a particle in the sense of im which denotes affirmation. It is accented by Nipātā ādyudāttāh ( Ph.S.). Here it denotes the certainty , i.e., Agni was certainly eaten. It means that Agni was exhausted and again generated in the Hiranyagarbha.

Punah - again . It is read in the group of ' svādi' by Pāṇini and is initially accented there.

Asā - with mouth. From / as kṣepaṇe , to throw; IV.I with kvip. by Kvip ca (Pān.3.2.76) and the prefix ān. Āsamantāḥ asyate kṣipyate annam anena asminniti vā iti āsyam, ' the food is thrown well by it or in it '. The accent on the radical syllable by Gati - (Pān.6.2.139). But the instrumental sing. is accented by Sāvekācas - (Pān.6.1.168).

Jihvāyā - with tongue . From / ji jaye, to conquer, I.P. with the suffix van by Sevāyahvajihvā - (Un.1.154). Jayati yayā sā jihvā, ' by which it is conquered'. It is

irregular formation. It is irregularly accented on its last syllable. It is a regular formation from / hve to vail, with reduplication.

Jēnyah - of noble origin. (cf. Gk. gennaios genuine, true; from / jan prādurbhāve ; with aupādika suffix enya. The accent on the initial syllable of the suffix by Ādyudāttasca (Pān. 3.1.3).

Sāyana derives it from / ji jaye ; with yat by Aco yat ( Pān. 3.1.97). In this way the accent falls on the radical syllable by Yato'nāvaḥ (Pān. 6.1.213).

Vṛsā - mighty, strong, vigorous. From / vṛṣ varṣane , to rain down, shower down, pour forth , effuse; I.P. with kanin by Kanin yuvṛṣi - (Uṇ. 1.156). Varṣati iti vṛsā sūryo vṛ The accent on the initial syllable by Nni - (Pān. 6.1.197).

Vaninah - trees ( of the forest ). From the stem vana , with the secondary suffix in by Ata inīthanau (Pān. 5.2.115). Vanam asti asminniti vanin tām vaninah. The accent on the suffix. The word vanam is enlisted by Yaska in the synonyms of water (Nigh. 1.12). So the word vaninah may also mean clouds. In this case ' nimirṣṭa' would mean ' cleansed'. Thus Agni is said to cleanse the waters .

Mrṣṭa - to cleanse . From / mrj suddhau , to cleanse; II.P. (Ved. Ā.) Lañ 3rd per. sing. With ni it means ' to wipe out (of existence) '.

Varanah - restraining , all resisting , invincible, irresistible ( said to the Soma and of Indra's elephant)



(Rv.X.1.9). From / vr varane , to cover, obstruct, Rv.; to prevent , restrain, Rv.AV.; V.IX.1.P.Ā. (cf. Goth. warjan: Germ. wehren, wehr; Eng. weir ) with yu by Nandi-grahi-(Pāṇ. 3.1.134). Vṛnotīti vāraṇaḥ, 'one that restrains', It is accented on its last syllable by Upasankhyāna on Ūñchādīnām ca (Pāṇ.6.1.160).

Here Agni is vāraṇaḥ because he is irresistible.

Kṛṣṇaprutau - moving in darkness . From / pru gatau , to move ; I.Ā. with the prefix kṛṣṇa and the suffix kvip by Kvip ca (Pāṇ.3.2.76). Kṛṣṇe ~~prauk~~ pravate asau kṛṣṇaprut tau kṛṣṇaprutau, 'one that moves in the darkness'. The augment 'tuk' by Hrasvasya piti kṛti tuk (Pāṇ.6.1.71). The accent on the radical syllable by Gati- (Pāṇ.6.2.139).

Vevije - fast moving . From Intens. / vij bhaya- calanayoh, to move with a quick darting motion, speed (cf. Germ. wichen, weichen; Angl. Sax. wikan ; Eng. vigorous, weak ) with the suffix ac by Nandi-grahi-(Pāṇ.3.1.134). Vevēkti asau vevijah strī cet vevijā te vevije mātaraḥ, 'those that move with a quick darting motion'. The accent on the last syllable by Citah (Pāṇ.6.1.163).

Sāyana derives it from Intens. / vij , Lat 3rd pers. sing. He says 'yanluṇantād vyatyayena ātmanepadam ekavacanā ca . Lopasta ātmanepadesu iti talopaḥ. Cādilope vibhāṣā iti nighātābhāvaḥ'. This explanation of Sāyana cannot be accepted as it is full of irregularities and against the Padapāṭha. In the Padapāṭha it is ~~marked with exaggeration~~ *explained as Praghya*.

Hence it is a nominal dual form and the adj. of mātarau but not verbal form.

Saksita - dwelling or lying together or side by side. From saha / kṣi nivāsagatyoh , to dwell , move; VI.P. ( to go , move - Nigh.2.14). with the suffix kvip by Kvip ca (Pān.3.2.76). Saha kṣayatīti sahaṣit tau sakṣitau. Saha is substituted by sa by Sahasya sa sanjñāyām (Pān.6.3.78). Sakṣit is the sanjñā of the mothers of Agni. The accent on the radical syllable by Gati- (Pān.6.2.139) and Dhātoḥ (Pān. 6.1.162).

Prācājihvam - having the tongue towards east. Prācā prakarsagatyā jihvā yasya agneḥ saḥ prācājihvaḥ tam prācājihvam sisum agnim. Vyadhikarāṇa B.V. Comp. by Anekam - (Pān.2.2.24). Here the adj. prācā comes before by Saptamivise ane bahuvrīhau (Pān.2.2.35). The aluk of the instrumental sing. takes place by Upasankhyāna on Ojah - (Pān.6.3.3). The final 'a' is shortened by Gostriyorupasarjanasya (Pān.1.2.48). The accent on the first member of the comp. by Bahuvrīhau - (Pān.6.2.1). The instrumental singular is accented by Āñceschandasasyasarvanāmasthānam (Pān.6.1.170).

The word prācājihvam signifies that the infant 'Agni' enveloping Hiranyagarbha was moving towards the east.

Trṣucyutam - moving rapidly. From / cyu gatau, to move to and fro, go ; I.Ā. with the prefix trṣu and the suffix kvip by Kvip ca (Pān.3.2.76). Trṣu sikhram cyavate as trṣucyut tam trṣucyutam, 'one that moves to and fro rapidly'.

The accent on the radical syllable by Gati-(Pān.6.2.139) and Dhātoḥ (Pān.6.1.162).

Sācyam - to be assisted or served or honoured.

From / sac samavāye , to be assisted or associated or united with ; I.Ā.P. ( cf.Lat.wequor ; Lith.seku ) with nya by Rhalornyat (Pān.3.1.124).Śaktum योग्यam sācyam.The accent on the initial syllable by Upasankhyāna on Idavanda-(Pān.6.1.124).

Kupavam - heaving , swelling with emotion ( to be guarded -Sāyana, from / gup ).

Mumuksvāḥ - desirous of getting free , wishing to deliver from ( darkness ).From Desid./ muc mocane , to ~~know~~ loose, slacken , liberate ( cf.Gk.musso,mukos ; Lat.mungo, mucus ) ; VI.P. with u by Sanāṣaṇsa - (Pān.3.2.168). It is accented on its last syllable by Ādyudāttasca (Pān.3.1.3). In Nom.Plū.guṇa does not take place by Jasādiṣu -( Vā.Pān. 7.3.109).Now yaṇ by Iko yaṇaci (Pān.6.1.77).Hence the svarita accent on the unaccented Nom.Plū.by Udāttasvarita-yoryaṇaḥ svarito'nudāttasya (Pān.8.2.4).

Manave - for Manu ( sun ). From / man jñāne , to know,IV.Ā. with u by Śr̥sv̄r̄-( Un.1.10).Manyate jānāti sarvaṁ jagat yasya udayena saḥ<sup>+</sup>manuḥsūryaḥ tasmai mānave , ' for the sun The accent on the initial syllable by Nni - (Pān-6.1.197), as the suffix is nit.

Mānavasyate - for one that releases or emits the rays.From / syand prasramane , to pour forth, stream ; I.Ā

with the prefix mānava and the suffix kvip by Kvip ca (Pāṇ.3.2.76). Mānavāḥ syandayate prasravayāti asau mānavasyat tasmai mānavasyate, ' for one that emits rays '. The consonant ' d ' is changed into ' t ' irregularly. The accent on the last syllable of the second member by Gati- (Pāṇ.6.2.139) and Antodāttāduttarapadādanityasamāse (Pāṇ.6.1.169).

The word mānava is derived from manu with the suffix an by Tasyāpatyam (Pāṇ.4.1.92). Manorapatyāni mānavāḥ. The rays are said mānavāḥ because they are the offsprings of the sun.

Raghudruvāḥ - running like a race - horse. From / dru gatau , to run , hasten , fleet: I.P. with the prefix raghu ( laghu ) and the suffix kvip by Kvip ca (Pāṇ.3.2.76). Raghu laghu dravati iti raghudruḥ te raghudruvāḥ kiranāḥ, ' the rays which run like a race-horse '. Vedic absence of tuk. The accent on the second member of the radical syllable by Gati - (Pāṇ.6.2.139). These are the ' Gayatrī ' type of rays of the sun which touch the earth.

Kṛṣṇasītāsah - drawing black furrows ( Sāy. having a black path ). Kṛṣṇa kṛṣṇasīlinī sītā iva mārgaḥ yeṣāṃ rasmināṃ te kṛṣṇasītāsah rasmayāḥ . The accent on the last syllable of the first member of the comp. by Behuvrīhau - (Pāṇ.6.2.1) and Upasankhyāna on Uñchādīnām ca (Pāṇ.6.1.160).

Juvah - quick . From / ju gatau , to press forward, hurry on , be quick ; I.Ā. with the suffix kvip by Bhraj-

(Pān.3.2.177). Javaterdīrghasca nipātyate. (see. Kāsikā on this sūtra ). The accent on the root by Dhātoḥ (Pān.6.1.162)

Asamanāḥ - having different colours. Samānam manāḥ iti samanāḥ, ' the same colour '. Avidyamānam samanāḥ yeṣāṃ te asamanāḥ kiranāḥ bhinnavarṇāḥ ityarthah. The comp. takes place by Naṇo'styarthanām - (Vā.Pān.2.224). The accent on the last syllable of the second member by Naṇsubhyām - (Pān.6.2.172). and Samāsasya (Pān.6.1.223).

The rays of the sun have different colours. Sāyana has quoted the seven colours of the rays which follow thus:

Kālī karālī maṇḍjavā ca sulohitā yā ca subhravarṇā.

Sphulingini viśvabhuvī ca devī lelayamānā iti sapta jihvā.

Ajirāsah - agile .From / aj gatau , to go, move, throw; I.P. with kirac by Ajira - (Un.1.53). Ajati gacchati asau ajirah te ajirāsah gamanasīlah ityarthah. The accent on the last syllable by Citah (Pān.6.1.163). It is irregular formation so ' aj ' is not substituted by ' vī ' by Ajervya, (Pān.2.4.56).

Vatajūtāḥ - wind-driven. Vātena jūtāḥ vatajūtāḥ . The accent on the initial syllable of the first member of the comp. by Trtiyā karmani (Pān.6.2.48). Vātah is derived from / vā gatigandhanayoḥ ; II.Ā. with tan by Hasimṛ - (Un. 3.86). Vāti gacchatīti vātah, ' one that moves '. The accent on the initial syllable by Nni - (Pān.6.1.197).

Asāvaḥ - speedy ( rays ).From / as vyāptau , to

pervade ; V.Ā. with the suffix un by Kṛvāpā- (Un. 1.1). Asnute vyāpnoti iti āsuḥ āsvaḥ kirano vā. The accent on the suffix by Ādyudāttasca (Pān. 3.1.3).

The rays are āśavaḥ because they pervade the three regions. Yaska has enlisted it in the synonyms of 'rasmiḥ'.

Varpaḥ- ( prob. connected with rūpa ) a pretended or assumed form , phantom, Rv. any form or shape ( of Agni, hence light ). From / vr varaṇe , to cover, pervade ; V.P.Ā. (cf. Goth. warjan ; Germ. wehren, wehr ; Eng. weir ) with pa by Susṛbhyām nicca (Un. 3.26). Though the root is not mentioned in the sūtra , yet bahulakāt the suffix pa takes place. The accent on the initial syllable by Nni- (Pān. 6.1.197). as the suffix is nit.

Karikrat - performing intensively , doing repeatedly , here radiating. From Intens. / kr karaṇe , to do ; VIII P.Ā. with satr. It is irregularly derived by Dādharti - (Pān. 7.4.65). The accent on the initial syllable by Abhyas-tānamādiḥ (Pān. 6.1.189).

Avanīm - earth. From / av rakṣaṇa-gati-kānti-, to protect, go, move, shine . (cf. Gk. aio; Lat. aveo) I.P. with ani by Atti - (Un. 2.103). Avati rakṣaṇādikaṃ karotīti avanīḥ, , that which protects, moves, goes, shines '. The accent on the initial syllable of the suffix by Ādyudāttasca (Pān. 3.1.3).

Marmṛsat - intensively coming in contact with. From Intens. / mṛs āmarsaṇe ; VI.P. with abhi , it means to touch, come in contact with; with satr. The augment ruk

in abhyāsa by Rugrikau ca luki (Pāṇ.7.4.91).The accent on the initial syllable by Abhyastānāmādiḥ (Pāṇ.6.1.189).

Abhiśvasan - panting , blowing .From abhi- / śvas prāṇane , to pant , blow;II.P. with śatr.The accent on the suffix by Ādyudāttaśca (Pāṇ.3.1.3).

Stanāyan - thundering .From / stan devasābde , to resound, roar, thunder (cf.Gk. steno ; Slav.stenja ; Angl. Sax.stunian ; Germ.stohnen );X.P. with śatr.The accent on nic by Dhātoḥ (Pāṇ.6.1.162).

Nānadat - intensively roaring .From Intens. / nad avyakteśabde , to roar ; with śatr.The accent on the initial syllable by Abhyastānāmādiḥ (Pāṇ.6.1.189).

Bhūsan - striving after , longing for .From / bhūs alankāre , to strive after;I.P. with śatr .Śap by Karttari śap (Pāṇ.3.1.68).The accent on root by Dhātoḥ (Pāṇ.6.1.162), as the suffix śatr is unaccented by Tāsyā -(Pāṇ.6.1.186).

Babhrūsu - among the plants .From / bhr dhāraṇa-poṣanayoh, to sustain , nourish ;III.P.Ā. with ku by Kurbhraśca (Un.1.22).Reduplication by the anuvṛtti of dve in the sūtra.Bibhartti sarvam iti babhruh .The accent on the suffix by Ādyudāttaśca (Pāṇ.3.1.3).

Namnate - bends down.From / nam prahvate śabde ca to bow, stoop down (cf.Zd.nam, nemaiti ; Gk.nemo,nemos, nomos;Lat.nemus ) ;I.P.; Lat 3rd per.sing.( Vedic Ā.).The augment nuṭ by Upasankhyāna on Bahulaṃ chandasi (Pāṇ.7.1.8).In Veda , when the root nam is Ātmanepada , the

augment nuṭ is added to the sarvadhātuka suffix (cf. Anamnata - Rv.I.132.1). The accent on the root by Dhātoḥ (Pāṇ.6.1.162). Here 'ta' is unaccented by Tāsya- (Pāṇ.6.1.186) Tinnatīnaḥ (Pāṇ.8.1.28) does not apply as it is prohibited by Yadvṛttānnityam (Pāṇ.8.1.66).

The explanation of Sāyana is full of irregularities and is therefore not acceptable.

Roruvāt - vehemently roaring, bellowing aloud. From Intens. / ru śabde , to roar ; II.P. with śatr. The accent on the initial syllable by Abhyastānāmādiḥ (Pāṇ.6.1.189).

Ojāyāmānaḥ - exhibiting strength or energy , making effort. From / ojāya , to exhibit strength ; with śānac. Ojāya from ojas , ' strength , vigour , energy ' , Rv. ( cf. Zd. avajanh , ' power ' ; Gk. ug-ies , aug-e ; Lat. vigere , angere , angur , angus-tus , anxilium ; Goth. anken ; Eng. eke ) with kyaṇ by Kartuh kyaṇ salopasca (Pāṇ.3.11.11). The accent on the last syllable of the root by Dhātoḥ (Pāṇ.6.1.162). as śānac is unaccented by Tāsya- (Pāṇ.6.1.186).

Bhīmāḥ - dreadful , formidable . From / bhī bhaye , to terrify , put in a fright , intimidate , Rv. (cf. Lith. bijotis ; Slav. bojati ; Germ. biben, beben ) ; III.P. with mak by Bhiyaḥ sugvā (Uṇ.1.134). Its sense is in apādāna by Bhīmādayo apādāne (Pāṇ.3.4.74). Bibheti asmāditi bhīmāḥ. The accent on the last syllable by Ādyudāttasca (Pāṇ.3.1.3).

Śrīngā - rays (see. Notes on ' Bhūriśrīngāḥ ' Rv.I.1546



Davidhāva - shakes .From Intens. /dhū kampāne, to shake, Rv.; V.Ā. (cf. / dhāv and dhāv ; Gk. thuo, thuno, thumos). Lit. 3rd per. sing. The augment 'ik' is added to the abhyāsa. Unaccented by Tinnatīṇaḥ (Pāṇ. 8.1.28).

Durgṛbhih - difficult to catch .From / grāh upādāne , to seize, obstruct, take away (cf. Zd. gerep, gaury ; Goth. greipa ; Germ. greife ; Lith. grebju; Slav. grablju; Hib. grabaim , 'I devour, stop) IX.P. with the prefix dur and the suffix aupādika 'in'. The suffix being kit, Samprasāraṇa take place by Grahijyā -(Pāṇ. 6.1.16). H is changed into bh by Hrgrahoschandasī (Vā. Pāṇ. 3.1.84). The accent on the initial syllable of grbhih by Nni-(Pāṇ. 6.1.197). In the comp. the accent remains the same by Gati-(Pāṇ. 6.2.139).

Sanstirah - near .From sam / str ācchādane , to cover; IX.P.Ā. with kvip by Kvip ca (Pāṇ. 3.2.76). Samyak stīryate yā sā sanstir tāḥ sanstirah (see M.W. also.), those that cover well', The accent on the initial syllable of the second member of the comp. by Gati-(Pāṇ. 6.2.139) and Parādischandasī bahulam (Pāṇ. 6.2.199).

Now the rays of the sun have come to the earth and have entered into things far and near. An alternative explanation is given by Sāyana .He derives it with the suffix ka by Mulavibhujādīnām (Vā. Pāṇ. 3.2.5). and takes it in singular as qualifying Agni.

Vistīrah - far ( other things like sanstirah ).

Jānān - knowing , conscious. From / jñā avabodhane,

to know; IX.P. with śatr. Jñā is substituted by jā by Jñā-janorjā (Pāṇ. 7.3.79). The vikaraṇa śnā by Kṛyādibhyah śnā (Pāṇ. 3.1.81). Ā in śnā drops by Śnābhyastayorātaḥ (Pāṇ. 6.4.112). The accent on the suffix śatr by Ādyudāttasca (Pāṇ. 3.1.3).

Jānatīh - knowing , conscious .Feminine form of śatr with hīp by Ugitaśca (Pāṇ. 4.1.6). The accent on hīp by Saturanumo nadyajādī (Pāṇ. 6.1.173). Pūrvasavarnadīrghatva in acc. plu.

Devyam - divine power. From / div dyotane , to shine; IV.P. with nyat by Rhalornyat (Pāṇ. 3.1.124). The svarita accent on the suffix by Titsvaritam (Pāṇ. 6.1.185).

The sense is that Agni when approaches the earth, assumes divine power.

Agruvah - virgin (M.W.). From / ag gatau , to move tortuously , wind ; I.P. with aunādika ru. Agati gacchatīti x agruh , ' that goes or moves tortuously '. The virgin rays are ' agruvah ' because they move from higher to lower region in waves. On account of being fresh on the earth, they are called virgin (cf. Zd. aghru ). The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3).

Kesīnīh - flames (see. Notes on this word on Rv. I. 151. 6).

Mamruśīh - dying , expiring , about to extinguish. From / mr prānatyāge , to die , Rv., (cf. Zd. mar , mareta ; Gk. brotos for mrotos ; Lat. mors, morior ; Slav. mreti ; Lith.

mirti ; Goth.maurthr ; Germ.Mord,morden ; Eng.murder), VI.Ā. with kvasu by Kvasuśca (Pāṇ.3.2.107).The feminine suffix ñip by Ugitaśca (Pāṇ.4.1.6).Samprasāraṇa by Vaco samprasāraṇa (Pāṇ.6.4.131).The accent on the suffix by Ādyudāttasca (Pāṇ.3.1.3).

Jarām - decrepitude , old age , decline.From /jṛ vayohānau , to make old or decrepit;I.P. with añ by Śid-bhidādibhyo'n (Pāṇ.3.3.104).Guna by Rārso'ni guṇaḥ (Pāṇ.7.4.16).The feminine suffix tāp by Ajādyataṣṭāp (Pāṇ.4.1.4).The accent on the suffix by Ādyudāttasca (Pāṇ.3.1.3).

Pramuñcan- liberating , rescuing.From pra-/ muc mocane, to rescue, liberate , release( cf.Gk.musso,mukos, muktes;Lat.mungo, mucus) ;VI.P. with sātṛ;the augment num by Se mucādīnām (Pāṇ.7.1.59).The accent on sa by Ādyudāttasca (Pāṇ.3.1.3).In the comp. the accent remains on the same syllable by Gati-(Pāṇ.6.2.139).

6 Astrtam - indistructible , invincible.Na strtam iti strtam,Nañ tat puruṣa comp. by Nāñ (Pāṇ.2.2.6).The accent on nañ by Tatpuruṣe -(Pāṇ.6.2.2).The word strtam from / str hinsāyām with kta.

The idea is that when Agni comes in full force his flames are invincible.

Adhivāsam - vesture , upper garment , mantle.From adhi-/ vas ācchādane, to put on , invest, wear(clothes and others),(cf.Gk.ennum for Feo-num,eima ;Lat.vestis;Goth. wasjan ;Angl.Sax.werlan ; Eng.wear ) with ghañ.Adhivasanam adhivāsaḥ tam adhivāsam, ' that which is put on '.The vowel

in adhi takes dīrgha by Upasargasya ghañ-(Pāṇ.6.3.122).

The accent on the last syllable by Thāthaghañ-(Pāṇ.6.2.144)

Tuvigrébhih - devouring much , voracious .From  
/ gr nigarane , to swallow, devour;VI.P. with the prefix  
tuvi and the suffix ka by Upasankhyāna on Igupadhāt (Pāṇ.  
3.1.134).Yaṇ by Iko yaṇaci (Pāṇ.6.1.77).Itva does not  
take place by Bahulam chandasi (Pāṇ.7.1.103).The accent on  
the last syllable by Thāthaghañ-(Pāṇ.6.2.143).

Sātvabhīh - breaths, blasts .From / sad viśaraṇa-  
gati-avasādaneṣu , to go ,I.P. with kvanip by Upasankhyāna  
on Pra-(Uṇ.4.117).The accent on the root by Dhātoḥ (Pāṇ.  
6.1.162).as the suffix is unaccented by Anudāttau suppitau  
(Pāṇ.3.1.4).

Jrāvah - overpowering , violent , vehement .From  
/ jri abhibhave , to overpower; to go (Nigh.2.14);I.P.  
with asun by Sarvadhātubhyo'sun (Uṇ.4.189).The accent on th  
initial syllable by Nni-(Pāṇ.6.1.197).

Rérihat - greedily licking , consuming,Rv.From  
Intens./ rih āsvādane ,to lick , kiss;VI.P. with sātr.The  
accent on the initial syllable by Abhyastānāmādiḥ (Pāṇ.  
6.1.189).

Svenī - reddish white.Fromsyet ' reddish white, whi  
(prob.connected with sveta ) with the feminine suffix nīp  
by Varṇādanudāttātopadhātto naḥ (Pāṇ.4.1.39).The accent on  
the initial syllable as this word is accented.

Vartanīh - track , trail.From / vrt varttane , to  
move or go on ; I.Ā. with ani by Vrteśca (Uṇ.2.107).Varttate

yasminniti vartanih mārghah, 'path'. The accent on the last syllable by Upasankhyāna on Uñchādīnām ca (Pāṇ.6.1.160).

Maghavatsu - in the wealthy ( abodes or institution). From magha 'wealth' with the suffix matup by Tadasya-(Pāṇ. 5.2.94). Maghah asti asminniti maghavā teṣu maghavatsu, 'possessed of wealth'. M of matup is changed into v by Mādupalhāyāśca -(Pāṇ.8.2.9). The accent on the suffix syllable of magha by Ādyudāttasāca (Pāṇ.3.1.3). as matup is unaccented by Anudāttau suppitau (Pāṇ.3.1.4). Magha is derived from / mah pūjāyām , to worship; with the suffix gha by Punsī sanjñāyām ghaḥ prāyena (Pāṇ.3.3.118).

Dīdhi - mayest shine .From / dī dīptau , to shine, bright , to shine forth (cf.Gk.deoto,deelos,delos ); III.P.; Lot 2nd per.sing. Unaccented by Tinnatīnah (Pāṇ. 8.1.28).

Yaska has enlisted this root in the synonyms of jvalatikarmā (Nigh.1.16).

Śvasīvān - hissing , vivifying.From /śvas prāṇane, to hiss, pant, snort, vivify ;II.P. with i by Upasankhyāna on Avitrstī -(Un.3.158(.Again matup by Tadasya-(Pāṇ.5.2.94). M is changed into v by Chandasīrah (Pāṇ.8.2.15). The accent on the radical syllable by Upasankhyāna on Vṛṣādīnām ca (Pāṇ.6.1.203).

Damūnāh - belonging or devoted to the house or family (cf.dama , ' a house').From / dam upasame , to be tamed or tranquillised (cf.Gk.damnemi,domos;Lat.domare,domus)

IV.P. with the suffix unādi by Damerūhasiḥ (Un.4.235).

Damayati upasamayati iti damūnāḥ agnirvā , ' one that tranquillises or subdues'.The accent on the initial syllable by Upasankhyāna on Vṛṣādīnām ca (Pāṇ.6.1.203).

Avāsvā - casting away .From ava- / as kṣepane , to throw, cast ;IV.P. with ktva by Samānakartrkayoḥ pūrvakāle (Pāṇ.3.4.21).Ktvā is substituted by <sup>lyap by</sup> Samāse-(Pāṇ.7.1.37). The accent on the radical syllable by Gatikārako-(Pāṇ.6.2.139).

Sisumatīḥ - infantine,i.e.,new born or fresh.From <sup>sisu</sup> with matup by Tadasya-(Pāṇ.5.2.94).The feminine suffix nīp by Ugītasca (Pāṇ.4.1.6).The accent on the initial syllable of <sup>sisu</sup> which is derived from / so tanūkarane with the suffix u by Saḥ kit sanavacca (Un.1.20).San being nit , <sup>sisu</sup> gets accent on the initial syllable by Nni-(Pāṇ.6.1.197).

Parijārbhurāṇah - flickering all round (see.Notes on Rv.I.160.11).

Sudhitam - excellent fixation or placement.From su- / dhā dhārane , to place ;III.P.Ā. with kta by Sudhita-(Pāṇ.7.4.45).Supūrvasya dadhāteḥ ktapratyayaḥ itvam idāgamo vā pratyayasya nipātyate (see.Kāśikā on this sūtra).Being a Tatpuruṣa comp.the accent falls on the initial syllable.

Durdhitāt - than the loose placement .From dur- / dhā dhārane ;III.P.Ā. with kta.It should be derived by Upasan-

khyāna on Sudhita - (Pāṇ.7.4.45). The accent on dur by Tatpuruṣe - (Pāṇ.6.2.2.).

The rays of the sun are coming from the heaven. The poet thinks that these rays are well-placed on the earth in plants, creatures, etc. but in the heaven there is no such thing, so they are said to be preserved there with difficulty.

Manmanah - estimable. From /man avabodhane, to know, IV.Ā. with manin by Sarvadhātubhyo manin (Un.4.145). The accent on the initial syllable by Nni - (Pāṇ.6.1.197).

Sukram - brilliant. From /sūc dīpatu, to shine, I.P. with ran by Rjrendra - (Un.2.29). Sūcyate dīpyate iti sūkram, 'shining'.

The accent on the final syllable by Upasankhyāna on Uñchādīnām ca (Pāṇ.6.1.160).

Suci - radiance. From /sūc dīpatu, to shine, I.P. with in by Sarvadhātubhya in (Un.4.118). Sūcyate iti suci. The accent on the initial syllable by Nne - (Pāṇ.6.1.197)

This suci Agni belongs to the heaven. In this verse there is a comparison between the rays of heaven and earth and the rays from the heaven are praised to come to the earth.

Rathāya - for pleasure. From /ram krīḍyā, to be glad or pleased, rejoice at, delight in (cf. Zd. ram; Ck. erema, eramai, eratos; Lith, rimeti; Goth, rimis). I.Ā. with

kthen by Manikuṣinīrami - (Un.2.2.). Ramate yasmin yena vā sa rathah, 'chariot, pleasure'. M of ram drops by Anudāttopadesa - (Pāṇ.6.4.37). The accent on the initial radical syllable by Nni - (Pāṇ.6.1.197).

Nāvam - boat. From / nud prerane, to push, thrust, move, impel, Rv.VI.P.Ā. with dau by Glānuibhyām dau (Un.2.65). Nudati prerayati iti nauh or nudyate gamyate yena iti nauh, jalataranasādhanaṁ. The accent on dau by Ādyaudātṭaśca (Pāṇ.3.1.3).

Here the reference seems to be to a boat propelled by the power of Agni (probably known as Agniboat).

Grāhaya - for living or residence. From X /grah upādāne, to catch, IX.P. with ka by gehe kah (Pāṇ.3.1.144). Samprasāraṇa by Grāhiyā (Pāṇ.6.1.16). Grhṇātīti grhaṁ tasmai grāhaya. The accent on the suffix by Ādyudātṭaśca (Pāṇ.3.1.3).

Nityāritrām - having ever-fitted cars. Nityāni aritrāni yasyāḥ sā nityāritrā nauh tām nityāritrām. B.V. Comp. by Anekam (Pāṇ.2.2.24). Nitya is derived from <sup>u</sup>pasarga ni with tyap by Ne dhruve (Vā.Pāṇ.4.2.104). Niyatam dhruvam nityam. The accent on the upasarga ni as tyap is unaccented by Anudāttau suppitau (Pāṇ.3.1.4). Hence in the comp. the accent remains on the same syllable by Bahuvrīhau - (Pāṇ.6.2.2.).



Sarma - welfare. From / sṛ. hinsāyām, to crush, break with manin by Sarvadhātubyo manin (Un.4.145). IX.P. Sṛṇāti ~~dukkhamā~~ dukhamiti sarma sukhā ityarthah, 'that which puts an end to the difficulties'. The accent on the initial radical syllable by Nni - (Pān.6.1.197).

Uktham - prayer. From / vac paribhāṣana, to speak, utter, announce, II.P. with ktham by Pāṭṛtudivaci - (Un.2.7). Ucyate parito bhāṣyate yattad uktham, 'which is sung'. Vac takes samprasāraṇa by Vacisvapiyajādīnām kiti (Pān.6.1.15), Pararūpa by Samprasāraṇācca (Pān.6.1.108). The accent on the suffix by Ādyudāttasca (Pān.3.1.3).

Juguryāh - mayest approve, welcome. From / gṛ sabde, to resound, IX.P. with Lin 2nd. per sing. Śnā is ślu by Bahulam chandasi (Pān.2.4.76). Utva by Bahulam chandasi (Pān.7.1.103). The reduplication by Slau (Pān.6.1.10). Unaccented by Tinnatīnah (Pān.8.1.28).

Dyāvā-ksāmā - heaven and earth. Dyāvā<sup>+</sup>ksāmā ceti dyāvāksāmā. Dvandva comp. by Carthe dvandvah (Pān.2.2.29). Dyauh is substituted by Dyāvā by Divo dyāvā (Pān.6.3.29). Both of the words accented initially by Devatādvandve ca (Pān.6.2.141). As a matter of fact both of these words are ~~independent~~ independent feminine ending in ā.

Svagūrtāh - swirling spontaneously. Svayam gūrtāh svagūrtāh. Karmadhāraya tatpuruṣa comp. The accent on the first member of the comp. by Tatpuruṣe - (Pān.6.2.2.).

Gavyam - group of go type of rays. From go

with yat by Ugavāḍibhyo yat (Pāṇ.5.1.2). Gavāṃ samuḥaḥ gavya<sup>m</sup>  
 The accent on the initial stem syllable by Yato'nāvaḥ  
 (Pāṇ.6.1.213).

Yāvyaṃ - radiating, from / yā miśraṇe amiśraṇe  
 ca, to mix, unmix, scatter; II.P. with yat by Aco yat  
 (Pāṇ.3.1.97). Guna by Sārvadhātuka - (Pāṇ.7.3.84). 0 is  
 replaced by av by Dhātostanni-mittasyaiva (Pāṇ.6.1.80). The  
 accent on the initial radical syllable by Yato'nāvaḥ (Pāṇ.  
 6.1.213).

This word qualifies gavyam.

Arunyaḥ - rays of reddish colour. From aruṇī 'red'  
 with ṇas. The word aruṇī from aruṇa with ṇīṣ by (Vā.Pāṇ.  
 4.1.45). The accent on ṇīṣ by Ādyudāttaśca (Pāṇ.3.1.3).

Varanta - may bestow. From / vr̥ to choose.  
 Let 3rd per.plu.

Rv.I.141.

R̥siḥ - 1-3 Dīrghatāmāḥ - Devatā - Agniḥ. Chandah - 1-3, 6,  
11 Jagatī.4,7,9, 10 Nicrjjagatī.5 Svarāttriṣṭup.

8 Bhuriktriṣṭup.12 Bhurikpañktiḥ.13 Svarātpañktiḥ.

Svarah .1-4, 6, 7, 9-11 Niṣādaḥ.5, 8 Dhaivataḥ.12,13 Pañcamah.

1.. Ba<sup>1</sup>ditthā<sup>1</sup> tād<sup>1</sup> vāpuṣe<sup>1</sup> dhāyi<sup>1</sup> darśtam<sup>1</sup>  
devāsya<sup>1</sup> bhārgah<sup>1</sup> sāhaso<sup>1</sup> yāto<sup>1</sup> jāni<sup>1</sup>.

. Ya<sup>1</sup>dimu<sup>1</sup>pa<sup>1</sup> hvarate<sup>1</sup> sād<sup>1</sup>hate<sup>1</sup> matir<sup>1</sup>  
rtāsya<sup>1</sup> dhenā<sup>1</sup> anayanta<sup>1</sup> sasrutah<sup>1</sup>.

2. Pr<sup>1</sup>kṣo<sup>1</sup> vāpuḥ<sup>1</sup> pitumānnitya<sup>1</sup> ā<sup>1</sup> saye<sup>1</sup>  
d<sup>1</sup>vitīyama<sup>1</sup> saptasivāsu<sup>1</sup> mātṛsu<sup>1</sup>.

Tr<sup>1</sup>tiyamasya<sup>1</sup> vṛṣabhāsya<sup>1</sup> dohāse<sup>1</sup>  
dāsapramatiṁ<sup>1</sup> janayanta<sup>1</sup> yōṣaṇah<sup>1</sup>.

3. Nīryadīm<sup>1</sup> bu<sup>1</sup>dhnanmahisāsya<sup>1</sup> vārpasa<sup>1</sup>  
īśānāsah<sup>1</sup> sāvasā<sup>1</sup> krānta<sup>1</sup> sūrāyaḥ<sup>1</sup>  
Ya<sup>1</sup>dimānu<sup>1</sup> pradīvo<sup>1</sup> mād<sup>1</sup>hva<sup>1</sup> ādhavē<sup>1</sup>  
guhā<sup>1</sup> sāntam<sup>1</sup> mātariśvā<sup>1</sup> mathāyati<sup>1</sup>.

4. Prā<sup>1</sup> yāt<sup>1</sup>/pituh<sup>1</sup> paramānniyāte<sup>1</sup> pāry<sup>1</sup>  
ā<sup>1</sup> pr<sup>1</sup>kṣudho<sup>1</sup> vīrū<sup>1</sup>dho<sup>1</sup> dānsu<sup>1</sup> rohati<sup>1</sup>.

Ubhā<sup>1</sup> yādasya<sup>1</sup> januṣam<sup>1</sup> yādinvata<sup>1</sup>  
ādidyāviṣṭho<sup>1</sup> abhavadghṛnā<sup>1</sup> sūciḥ<sup>1</sup>.

5. Ādinmātṛ<sup>1</sup>pravisadyās<sup>1</sup>svā<sup>1</sup> sucir<sup>1</sup>  
āhinsyamānā<sup>1</sup> urviyā<sup>1</sup> vī<sup>1</sup> vāvṛche<sup>1</sup>.  
Ānu<sup>1</sup> yāt<sup>1</sup> pūrvā<sup>1</sup> aruhat<sup>1</sup> sanājuvo<sup>1</sup>  
nī<sup>1</sup> nāvyaśiṣvavarāsu<sup>1</sup> dhāvate<sup>1</sup>.

6. Adiddhotāram vṛnate diviṣṭiṣu  
bhāgamiva papṛcāṇāsa rñjate.  
Devān yaṭ krātṛvā majmanā puruṣtuto  
mārtam sāṁsam visvadhā veti dhāyase.
7. Vi yadāsthādyajato vātacodito  
hvāro na vakvā jarāṇā anākṛtaḥ.  
Tāsyā pātmandakṣuṣaḥ kṛṣṇajānhasaḥ  
sūcijanmano rāja ā vyādhvanah.
8. Ratho na yātaḥ śikvabhiḥ kṛto  
dyamāṅgebhirarusēbhirīyate.  
Adasya te kṛṣṇāso dakṣi sūrayaḥ  
sūrasyeva tveṣathādīṣate vāyah.
9. Tvayā hyāgne varuṇo dhṛtāvṛato  
mitraḥ śāsadrē aryamā sudāmavaḥ.  
Yātsīmanu krātunaḥ visvathā evibhūr  
arāṇā nemiḥ parābhūrājāyathāḥ.
10. Tvāmagne śasamanāya sunvate  
ratnam yaviṣṭha devātātīminvati.  
Tām tvā nū navyam sahaso yuvanvayam  
bhagam na kārē mahiretna dhīmahi.
11. Asmē rayīm na svartham dāmūnasam  
bhagam dakṣam na papṛcāsi dharmasim.  
Rasmiḥ riva yo yamati janmanī ubhe  
devānam sāṁsamṛtā ā ca sukrātuḥ.

12. Uta' nah sudyotmā gīrāsvo  
 hotā mandrah sṛnavaccandrārathah.  
 Sa' no neṣanneṣatamairamūro  
 agnirvāmam suvitam vāsyō accha.
13. Astāvyagnih śimivadbhirarkaiḥ  
 sāmrajyāya pratarām dadhānah.  
 Amī ca ye' maghavāno vayam ca  
 miham nā sūro ati niṣtatanyuh.

Translation:

1. Certainly, that conspicuous refulgence of the god (Agni) has been acquired for the body., wherefor it has been generated from friction. My mind meanders and grasps it indeed. The streaming rays of Rta brought (it).
2. The eternal diffusing and productive (Agni) reposes in the body (of the sun in heaven). In the second stage (he reposes) in the seven benevolent mothers (i.e. streams in the middle region). In the third the quarters generate him who has ten protections in order to make the showerer yield (his benefits).
3. As the powerful gods draw him (Agni) out of its original seat in order to develop its mighty form, as the wind buffets him resting in his secret place to stir water out of the extensive middle region.
4. As (Agni) is brought forth from the highest father (heaven), he mounts the exceedingly bright lightnings

in the clouds. Both (the heaven and the middle region ) promote its growth. Just after that he became most youthful (i.e. strong) and bright by his light and heat.

5. After (being brought from heaven) he, the bright one (Agni), entered the (seven)mothers (clouds) intact and there he increased immensely. As he had mounted the previous (lightnings), the ever-active ones, so does he hasten towards the new later ones.
6. Just after that they (the gods) select him as Hotr from among those who are desirous of sacrifices in heaven. The bounteous ones (i.e. the gods) obtain him as treasure, that he, the widely lauded (god) with his majesty willingly approaches the gods, the mortals and their prayer for (their) sustenance in many ways.
7. When the ad/orable (Agni), fanned by the wind spreads in different directions like a furious and coiling serpent who (gives out) hissing sounds, then the dust particles come in his way, who in the consumer, whose trail is dark, who is radiant at birth and follows various paths.
8. Like a chariot equipped and set into motion by clever (charioteers) he (Agni) ascends heaven by his own reddish members (i.e. flames). And then consumeth and of thee the paths are black. From they radiance energy emanates as doth from the prowess of the brave.
9. By thee, O Agni, Varuna of fixed law, Mitra and Aryaman, the bountiful gods, are eminent, so that thou art born all-

encompassing and always engirdest them like the felly the wheels.

10.0 most youthful Agni, thou bestowest the gifts, plenteous with the gods, on the industrious toiler. Thee, O, the fresh and youthful son of strength who possessest great gifts, we contemplate in (our ) enterprise as a rich dispenser.

11. Thou bestowest lavishly on us domestic comforts such as (is provided by) wealth that serves wordly ends. Thou augmentest the one full of spirit like stable good fortune. The skillful (god) who controls (his twofold birth like the rays, also (controls) the panegyric (of the gods) in the sacrifice.

12. May the charming invoker who shines brightly and has fleet horses and a brilliant chariot listen to us. May that wise and glorious Agni lead us (i.e. the gods) with his best guidance towards the splendid prosperous course.

13. Agni is extolled for holding (himself) strongly by his effective rays for his universal sovereignty. Those that are the bountiful gods and we (Agni) like the sun, caused the rain-cloud to thunder.

#### Grammatical and Exegetical Notes.

1. Bat - ind. in truth, certainly (Śāyana -satyam), Rv. Yāska has enlisted in the synonyms of staya (Nigh.3.10).

Itthā - ind. Ved. thus; (often used in the R̥gveda. and sometimes only to lay stress on a following word; therefore

by native etymologists (Nir.) considered as a particle of affirmation). It is often connected with words expressing devotion to the gods and others in the sense of thus, truly, really, Yāska has enlisted in the synonyms of satya (Nigh.3.10).

The use of two ind. at a time shows that the Agni, which started from the sun, has reached the earth and has encompassed in the creatures and plants. So the poet says that truly thus Agni has been put for the body(of all).

Dhāyi - has been seized, acquired. From /dhā dhāraṇa - poṣanayoh, to put, place, set, lay in or on, Rv. (cf. Zd. dā, dadaiti; Gk. the, the-, tithemi; Lith. dedu, deti; Slav. dedja, deti; Old. Sax. duan, don; Angl. Sax. don; Eng. to do; Germ. tuan, tuon, thun); III. P.Ā. with Luṇ. The suffix Luṇ has been replaced by ciṇ by Ciṇbhāvakarmaṇoh (Pāṇ.3.1.66). The augment yuk comes to the root by Āto yukciṇkrtoḥ (Pāṇ.7.3.33); the 3rd. per. sing. suffix 'ta' drops by Ciṇo luk (Pāṇ.6.4.104). The augment 'aṭ' does not occur by Bahulaṃ chandasya mānyoge 'pi' (Pāṇ.6.4.75). Unaccented by Tinñatiṇah (Pāṇ.8.1.28).

Janī - was born, generated. From /jan prādurbhāve, to generate, beget, produce, creat, cause, Rv. (cf. Gk. gigno-mai; Lat. gigno; Hib. genim, I beget, generate), I.P. with Luṇ. The suffix Luṇ is replaced by ciṇ by Ciṇbhāvakarmaṇoh (Pāṇ.3.1.66). Vṛddhiḥ does not take place by Janīvadhyośca (Pāṇ.7.3.35) and other things like dhāyi. The accent on the



initial syllable of the root?

Dhenāh - rays. Yāska has enlisted this word in the synonyms of speech (Nigh.1.11). He has derived it from /dhā (Dadhāteh - Nir.6.17). On this derivation Dr.Varma says 'Yāska gives no meaning of the word, but simply says dadhāteh, Durga renders it as 'a jaw' danṣṭrā or uvula 'upajihvāka-; and in both senses he explains dhenāh as that in which food is put. PW. renders it as perhaps 'a mare' (see.S.V.Y.E.,P.135)

Devarāja Yajvā derives it from -

1. /dhā with śānac vyatyayena etvābhyāsalopau dadhānā svam abhidheyam varṣapradānena laukikasya vā.

2. /dhet pāne (Bhu.2) Dhet iśca (Uṇ.3.10). Dhayanti tām iti dhenā. Pānam atra svīkārah.

3. Āsvādaḥ ādīyate pīyate āsvādyate vā anena, dhayanti prānam iti vā dhenā

According to Yāska 'dhenā' is speech or sound, so Dr.Varma's statement that 'Yāska has not given the meaning of the word dhenā' is not correct. Yāska has given the etymology of the word dhenā, i.e. dadhāteh, because he has already put it in the synonyms of speech (nigh.1.11). On this enlisting of Yāska, M.W. has put the question mark. It is also remarkable that M.W. has explained dhenā as the name of Brhaspati. Brhaspati is nothing but a form of Agni, so the wife of Agni or Brhaspati may be speech. Hence it seems that words like dhenā etc. have several senses and vary their gender, according to the function they perform.

Sasrutah - flowing, streaming. From saha /sru gatau, to flow, stream, gush forth, issue from; Rv. (cf. Gk. see (for sre Fo); Lith. sraveti; Germ. stroum, strom; Angl. Sax. stream| Eng. stream). I.P. with kvip by Kvip ca (Pāṇ.3.2.76). Saha sravatīti sasrut tāḥ sasrutah; 'those which flow jointly'. Saha is substituted by sa by Sahasya saḥ sanjñāyām (Pāṇ. 6.3.78). This word is used as a sanjñā as it denotes a certain type of rays. The accent on the radical syllable by Gatikārako (Pāṇ.6.2.139).

2. Prkṣah - sprinkling, hence diffusing or spreading. From /prṣ secane, to sprinkle; I.P. with sa by Upasankhyāna on Sruvśca. (Un.3.62). The letter ṣ is changed into k by Sadhoḥ kah si (Pāṇ.8.2.41). The accent on the suffix syllable by Ādyudāttasca (Pāṇ.3.1.3).

In Rgveda the word prkṣa is used in two ways. One is initially accented and other is accented on its final syllable. The initially accented prkṣa is derived from /prṣ secane with the suffix asun and augment suk. The initial syllable is accented by Nne (Pāṇ.6.1.197).

From the comparison of the different passages where it occurs, it seems that the initially accented prkṣa 'food' and finally accented denoted 'strength'. Yāska has enlisted prkṣa finally accented in the synonyms of saṅgrāma 'fight' (Nigh.2.17).

Sāyana, Devarāja, PW. etc. have derived it from /prc sam - parke, to mix, mingle. M.W. is of opinion that it

is connected with either *pr̥sni*, *pr̥ṣat* or from */pr̥c* (see M.W. P.645). As there is no vital difference between both of the meanings, both the derivations may be accepted.

Here *pr̥kṣa* means 'strong, violent' as Geldner has also explained 'starke, i.e. strong. Agni is said to be *pr̥kṣah*, i.e. strong or violent. This violent Agni belongs to the heaven. It is known by the use of the word 'nitya' in the first hemistich of the verse under consideration. Nitya (eternal) shows that the description is connection with that region where Agni resides eternally. This region may be only heaven. The metre of this verse is Jagatī, so this metre also shows that the description belongs to the heaven. This view is supported by the general description of Agni from heaven to earth. (see

Divéspāri prathamam jajñe agnirasmād dvitīya parijātavedāh.  
Tṛtīyam apsu nr̥maṇā ājasram indhāna enam jarate svādhīh.  
(Rv.X.45.1).

Sāyana's interpretation refers to the terrestrial region and is therefore, not correct. Here the acc. sing. in *vapuḥ* instead of locative in connection with 'āsāye' is by Upasankhyāna on Adhisīnsthāsām karma (Pāṇ.1.4.46). or the locative sing. termination drops by Supām suluk - (Pāṇ.7.2.37).

Pitumān - having productivity. *Pituh asti asminniti pitumān*. The suffix *matup* takes place from the finally accented *pituh* (Nigh.2.7). The accent on the suffix *matup* by Hrasvanudbhyaṃ *matup* (Pāṇ.6.1.176).

Agni bestows productivity in all the three abodes, so he is called *pitumān*.

Saptasivāsu - having seven blessings, 'blessing the seven (worlds) - *Sāy*. It is B.V.Comp. *Sapta eva śivāḥ yasyāḥ sā saptasivā tāḥ saptasivāḥ tāsu saptasivāsu mātṛṣu*. The accent on the last syllable of the first member of the comp. by *Bahuvrīhau* - (Pāṇ.6.2.1). The word *sapta* ends in *kanin* by *Sapyaśubhyām tuṭ ca* (Uṇ.1.157). and should have been accented on its initial syllable by *Ñni* - (Pāṇ.6.1.97) but it is finally accented by *Upasankhyāna* on *Uñchādīnām ca* (Pāṇ.6.1.160).

This comp. qualifies *mātṛṣu*. The mothers are the seven rivers, i.e. streams or waves of agni in the middle region. These streams of Agni caused the partition of heaven and earth. (see. *Nā mā garan nadyāḥ* - (Rv.I.158.5).

Daśapramatim - having ten cares or providences or protections, *Mananaṁ matiḥ; prakarṣeṇa matiḥ pramatiḥ; daśa pramatayaḥ yasya saḥ daśa-pramatiḥ taṁ daśapramatim Agnim*. It is B.V.Comp. by *Anekam anyapadārthe* (Pāṇ.2.2.24). The accent on the initial syllable of the first member of the comp. by *Bahuvrīhau* - (Pāṇ.6.2.1). The word *daśa* is derived from */daś* with *kanin* by *Upasankhyāna* on *Kanin yuvṛ-* (Uṇ.1.156). The accent on the initial syllable by *Ñni* - (Pāṇ.6.1.197).

It is an epithet of Agni. When Agni comes to the earth, he spreads in all the ten directions. This idea is put in the words '*Yoṣanaḥ daśapramatim janayanta*'. It is the description of Agni on the earth.

Yōṣanaḥ - directions. From /yūṣ hinsāyām, to hurt, kill; I.P. with aunādika kanin by Upasankhyāna on Kanin- (Un.1.156). Yūṣyate hinsyate yena saḥ yūṣan te yūṣanaḥ. U is changed into o irregularly. The accent on the initial syllable by Nni-(Pāṇ.6.1.197).

Sāyana and others have explained it as fingers or maidens. In R̥gveda, the words are used 'yoṣan' and 'yoṣanā'. The word yoṣanā is used in the sense of maiden and yoṣan in the sense of quarter or direction. These yoṣanaḥ are ten. Yoṣano daśa (R̥v.IX.1.7; 6.5). The idea is that that on the earth when Agni expands in all these ten quarters, he is said to be brought forth by the quarters.

Budhnāt - from bottom or original seat. From /bandh bandhane; IX.P. with nak by Bandherbradhi budhī ca (Un.3.5). Budhnātīti budhno/megho mulam antarikṣam vā, 'one that binds'. (cf. Gk. puthmen; Lat. fundus; Germ. bodom, bodem, Boden; Angl. Sax. botm; Eng. bottom).

Budhna is bottom, viz. the primitive seat from where the gods bring Agni to the middle region and to the earth. So the word budhna means the primitive seat.

Īśanāsaḥ - (Ved.plu.) commanding, powerful, reigning; from /īś aiśvārye, to own, possess, be valid or powerful (cf. Goth. aigan, 'to have'; Old. Germ. eigan, Own; Mod. Germ. eigen). II.A.; with cānaś by Tācchilyavayovacanaś/aktiṣu cānaś (Pāṇ.3.2.129). The accent on the last syllable by Citah (Pāṇ.6.1.163).

Māthavyati - churns or buffets; Denominative of /math with suffix kyac which is accented by Citah (Pāṇ.6.1.163).

The wind is here said to buffet Agni in order to generate waters in the middle region.

Pituh - from father; from /pā rakṣane, to protect; II.P. with trc by Naptr-(Un.2.96). Pāti rakṣatīti pitā, 'one who protects'. The accent on the suffix by Citah (Pāṇ.6.1.163).

Here is abl. sing. of pitr and not Nom sing. pituh (meaning food, etc.). Agni is said to have been brought from the highest father, viz. the sun.

Prksudhah - excessively bright; from pra /kṣudh bubhuksāyām, to feel hungry, be hungry; IV.P. with kvip by Kvip ca (Pāṇ.3.2.76). Prakarsena kṣudhyatīti prakṣut tāh prakṣudhah. The samprasāraṇa of pra takes place irregularly (see. SRB. also) The accent on the radical syllable by Gati - (Pāṇ.6.2.139).

It is more appropriate to derive it, i.e. prkṣudhah-acc. plu. of prkṣudh, from / prc to increase, augment (M.W.) and /sudh to be clear or bright, hence it means excessively bright.

Vīrudhah - plants, herbs (esp. a creeping plant or a low shrub) Rv.; from vi-/rudh, to sprout, grow; I.P. with kvip by Kvip ca (Pāṇ.3.2.76). Viśeṣena rodhatīti virut tāh virudhah vidyuto vā, 'plants or branched lightnings'. The prefix vi takes dīrgha by Anyeṣāmapī dṛśyate (Pāṇ.6.3.137).

The context does not justify the interpretation of Sāyaṇa and others who take virudhaḥ to mean plants. The other sense of lightning fits the context better because Agni has been brought from the heaven only to the middle region.

Dānsu - in the houses, i.e. clouds in the middle region. From /dam upasame, to be tamed or tranquillised, to subdue; IV.P. with kvip by Kvip ca (Pāṇ.3.2.76). Dāmyati asau dam. The accent on the radical syllable by Dhātoḥ (pāṇ. 6.1.162).

Ārohati - to mount, ascend, be stride, rise up, Rv.; from ā /ruh to mount; I.P. Lat 1st per. sing. Sāyaṇa has explained it as ārohanti which is not logical. He committed the mistake of taking virudhaḥ as the subject of the verb rohati which he changed to rohanti. As a matter of fact, the subject of rohati is Agni who is brought from the heaven by the gods and now he mounts lightnings in the clouds.

Ghr̥ṇā - (Inst. sing. of ghr̥ṇā) light and heat. From /ghr̥ kṣaraṇadīptyoḥ, to shine, burn; III.P. with nak by Upasankhāna on Kṛṣervarṇe (Un.3.4). Jigharti kṣaratīti ghr̥ṇaḥ, 'that which shines and burns, i.e. heat and light. The termination ta of inst. sing. is changed into dā by Supām suluk-(Pāṇ.7. 2.37) and then it is a regular form. The accent on the suffix by Ādyudāttaśca (Pāṇ.3.1.3).

Urviyā - (ind.) far, far off, to a distance, immensely, Rv. VS.TS. (cf. Gk. eurus, euruno; Hib. ur 'very'). The

accent on the last syllable by Phisanto udāttah (Pā. S.).

Sanājuvāḥ - nimble or active from of old, ever active, Rv. From /ju gatau, to go, press forward, hurry on, by quick; I.Ā. with the prefix sanā 'from of old', nitya-Sāy. and the suffix kvip by Bhrājabhāsa-(Pāṇ.3.2.177). Sanā javat, itī sanājūḥ, 'one that presses forwards always'. The sanājuvāḥ. Javat dirghasca nipātyate. (see. Kāśikā on this sūtra). The accent on the radical syllable by Gati -. (Pāṇ. 6.2.139) and Dhātoḥ (Pāṇ.6.1.62).

This comp. sanājuvāḥ is used for the lightnings referred to in the previous mantra.

Vr̥nate - select; from /vr̥ varane, to choose, select; (cf. Lat. velle; Slav. Voliti; Got. wiljian; Germ. wollen, wahl, wohl; Angl. Sax. willan; Eng. will). IX.Ā.P.; Lat 3rd per. plu. The vikarana śnā by Kryādibhyah śnā (Pāṇ.3.1.81)..

The gods select Agni as Hotā in the middle region to act as priest in the sacrifice. (c.f. Rv. I.1.1.). After the selection of the Hotṛ, the sacrifice brings, which is explained in the following mantras.

Paṇṇcānāśah - (Ved. plu) bounteous; from /pṛc samparke to grant lavishly, give bountifully, VII.P. with kānac by Liṭah kānajvā (Pāṇ.3.2.106), reduplication by Liṭi dhāto-  
ranabhyāsasya (Pāṇ.6.1.8). The accent on the last syllable by Citah (Pāṇ.6.1.163). The augment asuk by Ājjaserasuk (Pāṇ.7.1.50).

This word is used for the gods. Now Agni has been



selected as Hotṛ and all the thirty three gods are to take part in the sacrifice. It may be noted that the Hymns of Dīrghatamas are concerned with cosmology and explain the Vedic conception of the evolution of the universe.

Rñjate - to obtain, get; from /rñj, to get, II.Ā.; Lat 3rd per. plu. It should be taken in 2nd conjugation in which jha is changed into ata by Ātmanepadesvamataḥ (Pāṇ. 7.1.5).

Yaska has explained 'rñjatiḥ prasāadhanakarmā (Nigh. 6.21) to decorate. He has put 'rñjati' in the fourth chap. of Nigh.

Majmānā - (Inst.sing. of majman) with strength (Nigh. 2.9) Devarāja Yajvā derives it from /masj sudhau, VI.P. with aunaḍika manin. The accent on the suffix by Upasaṅkhyāna on Uñchādīnām ca (Pāṇ. 6.1.160). In case of ind. the accent on the middle syllable irregularly.

Kratvā - willingly, inst. sing. of kratu; from /kr karane VIII. P.Ā. with suffix katu by Kṛñāḥ katuḥ (Un. 1.76). Yaḥ kriyate yayā karoti veti kratuḥ prajñā yajño vā. Yaḥ takes place by Iko yaṇaci (Pāṇ. 6.1.77). The accent on the initial syllable of the suffix by Ādyudāttasca (Pāṇ. 3.1.3).

Puruṣtutāḥ - widely lauded, praised by many. From /ṣtu stutau, to praise, magnify. II.P.Ā. with the prefix puru and suffix ta. puru stūyate asau puruṣtutāḥ, 'highly lauded. The accent on the suffix syllable by Gati- (Pāṇ. 6.2.1 139) and Ādyudāttasca (Pāṇ. 3.1.3.).

Viśvadhā - all pervading. From /dhā dhāraṇapōṣaṇayoḥ, to preserve, sustain, with the prefix viśva and the suffix kvip by Kvip, ca (Pāṇ.3.2.76). Viśvaṃ dadhātīti viśvadhā, one that preserves all (the universe)!. Agni is called viśvadhā as he preserves whole of the universe. The accent on the last syllable of the first member by Pūrvapadāntadātta (Vā. Pāṇ.6.2.199).

Dhāvase - for the sake of sustenance. From /dhā dhāraṇapōṣaṇayoḥ, to preserve, with asun by Vahiḥādhañbhyas-chandasi. Nit comes to the sūtra by anuvṛtti, so the augment suk comes to the root by Āto yukcinḥkṛtoḥ (Pāṇ.7.3.33). (see SRB.I.73.3). The accent on the initial syllable by Nni- (Pāṇ. 6.1.197).

Yajataḥ - adorable. From /yaj devapūjāsāṅgatikaraṇadāneṣu, to worship, adore, honour (cf. Zd. Yəz; Gk. agnos, azomai), I.P. with atac by Bhṛdṛśiyaji - (Uṇ.3.110). Yajaniyah yajataḥ, 'adorable, sublime'. The accent on the last suffix syllable by Citah (Pāṇ.6.1.163).

Vātacoditah - fanned by the wind. A tr̥tīyā tatpuruṣa comp. by Yogavibhāga of Tr̥tīyā tatkr̥tārthena - (Pāṇ.2.1.30). Vātena coditah vātacoditah. The accent on the initial syllable of the first member of the comp. by Tr̥tīyā karmani (Pāṇ.6.2.48).

Hvāro na vakvā - like a coiling serpent. From Caus. /hvr̥ kauṭilye, to deviate, be crooked or curved; I.P. with ac by Nadigrahi - (Pāṇ.3.1.134). Hvarayatīti hvārah, one

that goes crookedly', hence a serpent (M.W.). Nic drops by Neraiṭi (Pāṇ.6.4.51). The accent on the suffix syllable by Citah (Pāṇ.6.1.163).

Vakvā is derived from /vak or vaṅk kuṭilagatau.II.P. with vanip by Anyebhvo'pi dṛsyate (Pāṇ.3.2.75).

Sāyana's interpretation of vakvā as bahuvaktā and of 'hvārah na' as 'kuṭila iva vidūṣakādiriva' are far fetched and incorrect. As dṛamā had not fully developed in the vedic time, the question of comparison with the vidūṣaka does not arise. Moreover, the hissing noise of wind-stirred Agni is more appropriately comparable to the hissing of a serpent.

Dhaksuśah - of consumer; from /dah bhasmīkarane, to burn, consume by fire, scorch; (cf. Lith. degu, 'I am hot'; Goth. dag-s; Old Germ. tah-t, 'a wick') with kvasu by Kvasuśca (Pāṇ. 3.2.107). The augment suk and the absence of reduplication are irregular. Vas takes samprasāraṇa by Vaso samprasāraṇam (Pāṇ.6.4.131), d of dah is changed into dh by Ekāco baśo -(Pāṇ.8.2.37), h into dh by Ho dhah (Pāṇ. 8.2.31), dh into k by Sadhoh kah si (Pāṇ.8.2.41), the augment s into ś by Ādesapratyayayoh (Pāṇ.8.3.59), s of vas into ś by Ādesapratyayayoh (Pāṇ.8.3.59). The accent on the suffix by Ādyudāttasca (Pāṇ.3.1.3).

Kṛṣṇajanhasah - having black path. It is B.V.comp. Kṛṣṇam janhaḥ panthā yasya saḥ kṛṣṇajanhaḥ tasya kṛṣṇajanhasah. 'Punah punargamyate iti janhaḥ mārgah. Hanteryanlupantāt karmaṇi asun, kutvābhāvaschandasi (SRB.). The accent

on the final syllable of the first member of the comp. by Bahuvrīhau - (Pāṇ.6.2.1.) The word kr̥ṣṇa is derived from kr̥ with nak by Kṛṣ̥serverne (Uṇ.3.4). Kṛṣ̥atīti kr̥ṣṇaḥ nīlavarnaḥ. Nak is accented by Ādyudāttas̄ca (Pāṇ.3.1.3).

Agni, when it consumes everything, it leaves a dark trail behind.

Sūcijanmanah - having radiant birth, i.e. radiant at birth. B.V.comp. Sūci janma yasya saḥ sūcijanmā tasya sūcijanmanah. The accent on the initial syllable of the first member of the com. by Bahuvrīhau - (Pāṇ.6.2.1). The word sūci is derived from /sūc with the suffix in by Igupadhāt kit (Uṇ.4.120). The accent on the initial syllable by Ñni - (Pāṇ.6.1.197).

Vyādhvanah - following different paths or ways. It is B.V. comp. Vividham adhvā yasya saḥ vyādhvā tasya vyādhvanah. The accent on the first member of the comp. by Bahuvrīhau - (Pāṇ.6.2.1). Yañ takes place by Iko yañaci (Pāṇ.6.1.77). The **svārīta** accent on the initial syllable of the second member by Udāttasvaritayor yañah svarito 'nudāttasya (Pāṇ.8.2.4).

Agni when it blazes it spreads in all directions.  
Hence it is said to follow different paths.

Arusebhīh - reddish; from /r̥ gati-prāpanayoh, to go, reach, excite (cf. Gk. or-nu-mi, er-e-tes, aro-o, and others; Zd. /ir; Lat. or-ior, re-mus, aro; Goth. argan; Engl. Sax. ar; Old High Germ. ruo-dar, ar-an; Lith. ir-ti, to row;

ar-ti, 'to plough') with the suffix usac by Upasankhyāna on Pṛṇahikalibhya usac (Uṇ.4.75). The accent on the last syllable by Citah (Pāṇ.6.1.163).

Dhaksi - to scorch. From /dah bhasmīkarane; Lat 2nd per. sing. Sayana's change into third person is unwarranted.

Dhrtavratah - having fixed law or order. It is B.V. Comp. Dhrtah vrato yena sah dhrtavratah. The accent on the last syllable of the first member by Bahuvrīhau - (Pāṇ.6.2.1). The word dhrtah is accented on the last syllable by Ādyudāttasca (Pāṇ.3.1.3).

Sāsadre - prevailed; from /sād to distinguish one's self, be eminent or superior, prevail (cf. Gk. kad, kekasmetha, kekasmemos) I.P.Ā.Lit 3rd per. sing. Reduplication by Litī dhātorana bhyāsasya (Pāṇ.6.1.8), ta into e by Litastajhayaresirec (Pāṇ.3.4.81), the augment ruṭ by Bahulam chandasi (Pāṇ.7.1.8), dīrgha in abhyāsa by Tujādīnām dīrgho 'bhyāsasya (Pāṇ.6.1.7). The accent on the last syllable by Ādyudāttasca (Pāṇ.3.1.3). The sūtra Tinnatinah (Pāṇ.8.1.28) is prohibited by Hi ca (Pāṇ.8.1.34).

Sudānavah - bountiful, pouring out or bestowing abundantly, munificent (said of various gods) B.V.Comp. Sobhanam dānu yasya sah sudānuh. The word dānu is derived from /dā dāne with nu in bhāva by Dābhābhyām nuḥ (Uṇ.3.32). Dānam dānu. The accent on the initial syllable by Upasankhyāna on Vṛṣādīnām ca (Pāṇ.6.1.203). The accent on the

comp. on the same syllable by Ādyudāttam - (Pāṇ.6.2.119).  
(see.SRB.also).

Varuṇa is oxygen, Mitra is hydrogen and Aryamā is motion or energy. By means of energy they combine together and produce water. Hence they are called sudānavah (cf.Rv.I. 44.13;I.44.14).

Viśvathā - always, at all times. From viśva with thāl by Prakāravacane thāl (Pāṇ.5.2.23). Viśvebhiḥ prakārebhiḥ viśvathā. The accent on the previous syllable of the suffix by Liṭi (Pāṇ.6.1.193).

Vibhuh - being everywhere, far extending, all pervading, omnipresent, engirdling; from /bhū sattāyām, to be I. P. with ḍu by Viprasambhyo dvasanjñāyām (Pāṇ.3.2.180). Vibhavatīti vibhuh. The accent on the last syllable by Gatikāarakopapadāt kṛt (Pāṇ.6.2.139) and Ādyudāttasca (Pāṇ.3.13).

Paribhuh - surrounding, encompassing, pervading, governing. From pari-/bhū with kvip by Kvip ca (Pāṇ.3.2.76). Paritah sarvataḥ bhavati ti paribhuh, 'that which surrounds or encloses'. The accent on the radical syllable by Gati- (Pāṇ.6.2.139) and Dhātoḥ (Pāṇ.6.1.162).

It is used for Agni, who encompasses all things.

Sasamanāya - for the industrious, zealous. From /sam upasame (cf. Gk.kamno) with kānac by Liṭah kānajvā (Pāṇ.3.2.106). Reduplication by Liṭi dhātoranabhāsasya (Pāṇ.6.1.8). The accent on the last syllable by Gitaḥ (Pāṇ. 6.1.133).

Suvate - for one who presses or toils for the toiler. From /su abhiṣave, to press out, extract, V.P.Ā. with śatr. The accent on the dative sing. by Śaturamūṇo nadyaj ādī (Pāṇ.6.1.173).

Ratnam - a gift, wealth, Rv.AV.; water. L.; from /ram kṛīdayām to be glad, rejoiced at (cf. Zd. ram; Gk. erema, eramai, eralos; Lith; rimti; Goth. rimis) with na by Ramesta ca (Uṇ.3.14). The consonant m of ram is replaced by 't'. Ramayati harṣayatīti ratnam, 'one that makes rejoiced'. The accent on the initial syllable by Upasan- khyāna on Vṛṣādīnām ca (Pāṇ.6.1.203).

Here Agni is said to bestow ratna (gifts) on an industrious toiler or zealous. Now, ratna or gift signifies water. Agni in the form of electricity flows water. Hence Agni is called 'ratnadhātamah' (Rv.1.1.1). The superlative suffix in connection with Agni, shows that the other gods like Mitra and Varuṇa etc. are 'ratnadhā' but Agni is ratnadhātamah because without electricity no water can be formed.

Kare - work, enterprise. From /kr karane, VIII.P.Ā. with the aunādika suffix an .Kriyate iti kārāḥ. The accent on the suffix syllable by Ādyudāttaśca (Pāṇ.3.1.3).

As a matter of fact here the pronoun 'vām' is used for gods who are going to be engaged in the production of water, in the middle region.

Mahiratna - having great wealth, a rich dispenser. B.V. Comp. Mahi ratnam yasya saḥ mahiratnaḥ, 'having great wealth'. Unaccented by Āmantritasya ca (Pāṇ.8.1.19). Agni is the possessor of all wealth. Here he is addressed by the gods.

Svarthaṁ - serving wordly ends, having a good cause. B.V. Comp. Sobhanam arthaḥ prayojanam yasya saḥ svarthaḥ tam svartham (rayim). The accent on the initial syllable of the second member by Ādyudāttam - (Pāṇ.6.2.119). Arthaḥ is derived from /r with than by Uṣikuṣigārttibhyastan (Uṇ.2.4.). Aryate prāpyate asau arthaḥ śabdānām vācyo dhanakāraṇam vastuprayojanam nivṛtirviśayo vā. The accent remains the same in the comp. after su by the sūtra quoted above.

Paprcasi - (thou) bestowest lavishly; from /prc samparke, to mingle, mix, to bestow lavishly (M.W.). VII.P. Let 2nd per. sing. The vikaraṇa śnam is replaced by slu by Bahulam chandasi (Pāṇ.2.4.76). Reduplication by Slau (Pāṇ.6.1.10), the augment at by Leṭo'dātau (Pāṇ.3.4.94). Unaccented by Tinnatīnaḥ (Pāṇ.8.1.28).

Here in the mantra, asme is used for the gods. The gods offer praise to Agni.

Dharnasim - strong, powerful, full of spirit. From /dhr dhārane, to carry, maintain, preserve, possess (cf. Zd. dar; Gk. thro-nos, thra-nos. thre-sasthai; Lat. fri-tus, fre-num. prob. Eng. throne) I.P.Ā. with the suffix asi by Upasankhyāna on sāsasi-(Uṇ.4.107). Dhriyase anena rājyādi iti dharnsiḥ tam dharnasim. (see. DYN), P.184. The last



syllable is accented by Upasankhyāna on Uñchādīnām ca (Pāṇ.6.1.160).

Sukratuh - having a good action, skilful, wise (said of various gods). Śobhanam kraturyasya saḥ sukratuh. The accent on the initial syllable of the second member by Kratvādayasca (Pāṇ.6.2.118).

Sudyotamā - shining, bright. From /dyut dīptau, to shine, I.Ā. with the prefix su and the suffix manin by Anyebho'pi dr̥syate (Pāṇ.3.2.75). Śobhanam dyotate asau sudyotmā, 'one that shines well'. The initial syllable of the second member is accented by Gati - (Pāṇ.6.2.139) and Nñi - (Pāṇ.6.1.197).

Jīrāsvah - having lively or fleet horse. B.V.Comp. Jīrah asvāḥ yasya saḥ jīrāsvah. The accent on the last syllable of the first member of the comp. by Bahuvrīhau - (Pāṇ.6.2.1). The word jīrah 'quick, speedy, active' Rv. (Nigh.2.15) is derived from /ju gatau I.P. with ik by Jorī ca (Un.2.24). Javati suksamo bhavatīti jīrah. The accent on the last syllable by Ādyudāttasca (Pāṇ.3.1.3).

Srnavat - may listen; from /sru sravane, to hear, listen, V.P. Let by Linarthe let (Pāṇ.3.4.7), the vikarāṇa snu by Svādibhyaḥ snuḥ (Pāṇ.3.1.73), the augment at by Leto'dātau (Pāṇ.3.4.94), i in ti drops by Itasca lopah parasmaipadesu (Pāṇ.3.4.97). Unaccented by Tinnatīnah (Pāṇ.8.1.28).

Candrarathah - having a brilliant or golden chariot.

Candramayo rathah yasya sah candrarathah. The accent on the last syllable of the first member of the comp. by Bahuvrīhau- (Pāṇ.6.2.1). Candra is derived from the stem candra with the suffix ac by Arsādibhyo'c (Pāṇ.5.2.127). Candrah asti asminniti candrah. The accent on the last syllable by Taddhitasya (Pāṇ.6.1.164). Yāska has enlisted in the synonyms of gold (Nigh.1.2).

Nesatamaih - (/\_nī), only in superl. instr. plu. ind. with the best guides or guidance.

Amūrah - not ignorant, wise, sharp-sighted. Nañ tatpurusa comp. Na mūrah amūrah. The accent on the first member by Tatpuruse - (pāṇ.6.2.2).

Vasyah - glorious. Atisayena vasumān vasyah. The comparative suffix iyasun by Dvivacana (Pāṇ.5.3.57); the suffix matup drops by Vinmatorluk (Pāṇ.5.3.65), the ti of vasu drops by Teh (Pāṇ.6.4.155), i of iyas drops by Chandaso varṇalopo vā (Bhā.Kārikā Pāṇ.5.3.65). The accent on the initial syllable by Nñi- (Pāṇ.6.1.197).

Astavi - is praised. From /stu stutau, to praise; II. P.Ā. Luñ. The suffix Luñ is replaced by cin. by Cinbhāvaka-rmanoh (Pāṇ.3.1.66). the 3rd per. sing. suffix drops by Cino luk (Pāṇ.6.4.104).

Simivadbhih - effective, mighty, strong. Simī 'effort, labour, industry' vidyate asminniti simivān taih simivadbhih. The accent on the last syllable of the stem by Ādyudāttasca (Pāṇ.3.1.3) as simī is derived from /sim (= sam) IV.P. with aunaḍika 'ī'.

It qualifies *arkaiḥ* 'rays'. So the meaning of the word is effective (rays). Yāska has enlisted this word in the synonyms of karma (Nigh.2.1.24).

Sāmrajyāya - for universal sovereignty. *Samrajah bhāvah karma<sup>vā</sup> sāmrajyam tasmai sāmrajyāya*. The taddhita suffix *ṣyañ* by *Guṇavacana* - (Pāṇ.5.1.124). The accent on the initial syllable by *Nni* - (Pāṇ.6.1.197).

Prataram - strongly. *Prakṛṣṭataram prataram bhavati*. From the upasarga *pra* with taddhita suffix *tarap* by *Dvivacana* - (Pāṇ.5.3.57). Again *am* by *Amu ca chandasi* (Pāṇ.5.4.12). The accent on the last syllable by *Ādyudāttasca* (Pāṇ.3.1.3). (See.SRB.I.53.11).

Nistatanyuh - caused to thunder aloud. From *nis* /tan sabde. (see.SRB. *Nispūrvah tanoti śabdakarmā*) with the suffix *Liñ* in 3rd per plu. The vikaraṇa *slu* by *Bahulam chandasi* (Pāṇ.2.4.76); reduplication by *Slau* (Pāṇ.6.1.10). *Satva* by *Abbinistenaḥ śabdasanjñayām* (Pāṇ.8.3.86). Unaccented by *Tannatinah* (Pāṇ.8.1.28).

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R̥siḥ-Dīrghatamā Aucathyaḥ-Devatā-I. Idhmah samiddho, gñirvā  
 2 Tanūnapāt, 3 Nārāsānsah, 4 Idah, 5 Barhiḥ, 6 Devī dvārah,  
 7 Uśāsānaktā, 8 Daivyaḥ hotārau pracetasau, 9 Tisro devyah.  
 Sarasvatīdābhāratyah, 10 Tvaṣṭā, 11 Vanasapatih, 12  
 Svāhākṛtayah, 13 Indrah, Chandah-Anuṣṭup-Svarah-  
 1-13 Gāndhārah .

1. Sāmidho agna ā vaha devā adya yatasruce.  
 Tāntum tanusva pūrvyam sutasomāya dāsūse.
2. Ghṛtvantam ūpa māsi madhumantam tanūnapāt.  
 Yajñam viprasya māvataḥ sasamanāsyā dāsūśah.
3. Śuciḥ pāvako adhuto madhva yajñam mimikṣati.  
 Nārāsānsatrīrā divo devo devēṣu yajñīyah.
4. Itito agna ā vahendram citramihā priyam.  
 Iyam hi tvā matirmāmacchā sujihvavacyāte.
5. Sṛṇnāso yatasruco barhīryaje svadhvaré.  
 Vṛje devavyacatnam indrāya sarma saprāthah.
6. Vi śrayanta rtāvṛdhah prayai devébhyo mahiḥ.  
 Pāvakāśah purusprho dvāro devīrasascātaḥ.
7. Ā bhandamāne ūpake naktosāsā supēsāsā.  
 Yahvi rtāsya mātārā sīdatam barhīrā sumāt.
8. Mandrājihvā jugurvānī hotārā daivya kavī.  
 Yajñam no yakṣatāmimam sidhrām adya divispṛsam.
9. Śucirdevēṣvārpitā hotrā marūtsu bhāratī.  
 Idā sarasvatī mahi barhiḥ sīdantu yajñīyāḥ.

- 2
- 266
10. Tānnasturīpam ādhutam puru varam puru tmanā.  
Tvāṣṭā pōṣāya vi śyatu rāyē nābhā no asmayūh.
  11. Avasrjānnūpa tmanādevān yakṣi vanaspate.  
Agnīrhavyā susūdāti devo devēsu mēdhiraḥ.
  12. Pūsanvāte marūtvate viśvādevāya vāyāve.  
svāhā gāyatrāvepase havyām indrāya kartana.
  13. Svāhākrtānyā gahyūpa havvāni vītāye.  
Indrā gahi sruḍhī hāvaṃ tvam havante adhvarē.

### T R A N S L A T I O N.

1. Blazing, O Agni, mayest thou drive towards  
the gods for him who has raised the ladle-  
mayest thou extend thine sacrificial performance  
to the munificent giver who has extracted  
the soma ( i.e. water).
2. Thou measurest out to ( the sacrifice)  
possessed of ghr̥ta ( heat) and madhu ( water)  
O, Tanūnapāt, the sacrifice belongs to the  
wise and zealous giver like me.
3. Bright, purifying, wonderful ( Agni) wants to  
the sacrifice with water: Angi: the sacrificial  
god among the gods ( perfoms sacrifice) thrice  
( from the earth) to the heaven.
4. Praised, O Agni, bring the bright and  
fascinating Indra here; this my praise  
is recited for thee, O, bright- = tongued.

5. O, ye, the widely scattered gods who have raised the ladle, for Indra do I furnish an expansive space in the middle region affording free scope for the gods for a greatly beneficial sacrifice.
6. May the mighty, purifying, ceaseless and glowing sparks that promote the water and are desired by many ( gods) diverge for the progress of the gods.
7. May the splendid dawn and night ever greeted with cheers near to each other, offsprings ( of the sun) and generators of sacrifice set themselves in the middle region.
8. May the two intelligent, bright and crackling Agnis ( hotārau) with inspirited flames may now perform this our ( i.e. gods) perfect sacrifice that touches the heaven.
9. The pure and invoking Bhāratī ( sound) that is placed among the gods Maruts together with) Idā and the great 'sarasvāī may these, worthy of worship, set ( themselves) in the space.
10. May Tvaṣṭṛ ( Agni), fond of us, himself release readily upon us from its centre the great and marvellous cloud for our nourishment and prosperity.

11. Letting loose ( water) from thyself,  
thou, O Agni, doth associate thyself with the  
gods-Agni, the wise god amongst the gods,  
prepares ( water) with oblation( i.e.elements).
12. Let there be sweet sound ( svāhā) for vāyu,in  
whom all the gods reside, and whose pūṣan  
and Maruts are associates; and let oblation  
be made ready for Indra whose manifestation  
is sound,
13. Approach, O Indra, for enjoying the oblation.  
offered with a sweet sound.come and listen.  
They ( the gods) invoke thee in sacrifice.

GRAMMATICAL AND EXEGETICAL NOTES :

Samiddhah-

Well Kindled.From Sam / indh dīptau, to  
kindle,light, set on fire;Rv.Av: ( cf. *ṣk.aithe,ithoros,*  
*aither, Aīne,Hyhais-tos;lat.as-tus,as-tas ;old-Germ.*  
*eit, fire*)(VII.Ā. with kta in karma.N in indh drops  
by Aniditām hala upadhāyāḥ Kniti ( Pāṇ.6.4.24). The  
suffix 'ta' is changed into dha by *ḡhaṣas-tathordho'*  
*dhah* ( Pāṇ 8.2.40).Dh of idh is changed into d by  
*ḡhalām jaśjhaśi*(Pāṇ.8.4.53), the augment it is prohibited  
by *śvidato niṣṭhāyām* ( Pāṇ 7.2.14). The accent on the  
initial syllable by *Trtiyā karamaṇi* (Pāṇ 6.2.48) as the

-5-

269

prefix sam is accented by Nipata ādyudāttāḥ ( Ph.S.)

Now, the very first word samiddhah shows that God Agni has reached the earth and has spread everywhere. The metre of the entire hymn is Anuṣṭup and its variants. Hence the description belongs to the terrestrial regions only. In the present hymn the forms of functions of Agni on the earth are described.

Āvaha.

May drive or lead towards. It is unaccented by Tinnatiṇaḥ ( Pāṇ 8.1.28). There is a good deal of justification in the etymologies of Agni given by Yāska, i.e. agranīrbhavatīti ( Nir.7.14) .Agni is the leader among the gods. When Agni joins the gods, the sacrifice begins.

Yatasruce-

for him who has the sacrificial ladle stretched out or raised.B.V.Comp.Yatā sruḡo yena saḥ yatasruce tasmai yatasruce,by whom the ladle is stretched out. The accent on the last syllable of the first member of the comp.by Bahuvrīhau-(Pāṇ 6.2.21). The word yatā is derived from /yam uparame, to restrain,control;with kta. The accent on the last syllable by Ādyudāttasca ( Pāṇ.3.1.3.)

Sāyana has explained yatasruce as ' for the yajamāna' . The ritualists think that the word sruce ( ladle) is used only in the sacrifices like Daśapaurṇamāsa etc. but the following verses show that words like



*sruce etc.* denotes nothing connected with sacrifice performed by the priests on the earth..

Agni is well kindled in the middle region and with the ladle, i.e. the water producing substance, he kills the demon 'cloud' that does not rain (see.

Agnirjāto arocata ghnān dāsyūn jyōtiṣā tāmaḥ.  
 Avindad gā apāḥ svāḥ. (Rv.V.14.4)

The sruce receives at first 'Jātvedas Agni' in the sacrifices .(see.)

Prathamam jātāvedasamagnim yajñesu pūrvyam.

Prāti srugeti nēmasā haviṣmatī. (Rv.VIII.23.22)

It seems that here 'yatasruc' is an epithet of Indra, the electricity which combines the elements into water. This sacrifice is performed in the middle region (Rv.V.28.1)

The epithets ghṛtavatī and haviṣmatī of sruce show that it is nothing but the current of electricity, which possesses the power of producing water(ghṛta). Haviḥ in the middle region denotes the oblation or the elements that constitute water. This view is supported by the word sruce. The word is derived from\*

/sru gatau, to flow, stream, gush forth, issue forth, (abl., rarely istr.); Rv. and others; (cf. Gk. reo) (for srefo), rusis; Lith. sraveti; germ. strouns, stroum, strom, A ngl. Sax. stream; Eng. stream), with cik by cik ca (Un. 2.63) Sravati asau sruk or ghṛtam asyāḥ sravati sassruk, one that flows or ghṛta (water) flows from it. The radical syllable is accented by Dhātōḥ (Pāṇ. 6.1.162)..

The meaning of *sruc* as has been shown above does not apply to any ladle of a priest on the earth but denotes electricity which combines the watery elements for the formation of water.

Suta'somāya.

for one who has extracted soma (water).B.V.  
Comp.Sutaḥ somah yena saḥ sutasomah tasmai sutasomāya.  
The accent on the last syllable of the first member of the comp. The Bahuvrīhau (Pāṇ.6.2.1.) Indra is sut-asomah because without electricity, water cannot be pressed, i.e. formed.

Dāśūse.

for the giver, i.e. munificent person (Indra).  
From /dās dāne, to offer, bestow ( cf. dāsasya, and Gk. dokia in e.dok, a, de.dok-a) I, P. with kvasu by Dāśvān-sāhvān- (Pāṇ.6.1.12) Samprasāraṇa by Vaso samprasāraṇam (Pāṇ 6-4-131) pūrvarūpa by Samprasāraṇacca (Pāṇ 6-1-108) śatva by Ādesapratyayoh (Pāṇ 8.3.59). The accent on the suffix by Ādyudāttaśca (Pāṇ 3.1.3.)

Ghṛtavantam.

having heat and light. From Ghṛta with matup by Tadasyēsti- (Pāṇ 5.2.94). Ghṛtam asti asminniti ghṛtavāntam ghṛtavantam. The accent on the last syllable of the stem by Ādyudāttaśca (Pāṇ 3.1.3) as ghṛta is derived from / ghr ksarāṇa-dīptyoh, to besprinkled, wet, moisten, shine; with the suffix kta. The suffix matup is unaccented by Anudāttau suppitau (Pāṇ 3-1-4).

(cf. ghr̥nā and ghr̥ni).

The sacrifice is performed by heat and light. It may be noted that all the epithets which are given here qualify Indra (electricity).

Upa mā-

to measure out to, perform. From (up/ma) mā māne,  
II.Ā.Laṭ and per.sing.

Madhumantam.

having water. Madhu asti asminniti madhumān tam madhumantam. The initial syllable is accented by N̄ni- (Pāṇ 6-1-97) as madhu is derived from/man with the suffix ki by Bhali-pāṭi-(Uṇ.1-18). The suffix ki is hit by anuvṛtti in the sutra).

The word madhu signifies water in the R̥gveda. Here the sacrifice is said to be possessed of water because it produces it. All the hymns related to Agni, Indra, Maruts, Vāyu etc. contain the description of water or the cloud that is to be produced by the gods.

Tanūnapāt-

son of himself generated ( as in lightning);  
a sacred name of fire ( chiefly used in some verses of the Āprī hymns ) R̥v. fire in (general) (M.W.P.435) Yaska explains this as ' Tanūnapāt (ājyam iti k̄athakyah) napādītyananant-arāyāḥ prajāya n̄madheyam. Nir̄nata tamā bhavati. Gauratra tanūr̄cyate. Tata asyām bhogh̄. Tasyāḥ payo jāyate. Agniriti śākapūṇih. Āpo atra tanva ucyante. Tata antar-

ikṣe-Tābhya oṣadhivanaspatayo jāyante. Oṣadhivanaspati-  
 bhya eṣa jāyate. Tasyaiṣā bhavati.(Nir.8.5) Tanūnapāt,  
 one's own son. ( It is clarified butter, says kātthakya).  
 The word napāt is a synonym of offspring which does not  
 immediately succeed a person (i.e. a grandson). It is very  
 much propagated downwards. In this case, the cow is  
 called tanū (because) delicious things are prepared (tatāḥ)  
 from her milk is produced from the cow and the clarified  
 butter is produced from milk. It is Agni says Śākapūṇi.  
 Waters are here called tanū (because) they are spread  
 in the atmosphere. Herbs and trees are produced from  
 waters and this fire is produced from herbs and trees'  
 Roth, (loc cit) it does not necessary mean ' a grandson'  
 but a descendant in genral. (cf. Grassmann) (op cit) P.520,  
 a son of one's ownself.

As a matter of fact, Tanūnapāt is a son of go-  
 type of rays in the form of electricity or a son of  
 waters in a form of lightning.

### Māvataḥ.

Like me. From the stem smad with the suffix  
 vatup by Yuṣmadasmadbhyām chandasi sādṛśye (Vā. Pan 5.2.39)  
 Ahamiveti māvān tasya māvataḥ matsādṛśyetyarthah. Asmad  
 is replaced by mad by Pratyayottarapadayośca (Pāṇ 7.2.98)  
 d is substituted by ā by ā Sarvaṇmāḥ (Pāṇ 6.3.91)  
 dīrgha by ākaḥ savaṇe dīrghah (Pāṇ 6.1.101) The accent  
 on the stem as the suffix vatup is unaccented by Anudāttau  
 suppitau (Pāṇ 3.1.4)

This word is used as an adj. of Indra.

Sasamanasya.

exerting one's self, zealous, toiling, working active. From sam with the suffix kanac by litah kanajva (Pan 3.2.106)

Adbhutah.

wonderful. From bhū sattayām, to be I.P. with the suffix ḍutac and the prefix ad by Adibhuvo ḍutac (Un.5.1.). Adhya bhavaditī adhyatah, one that is born from water'. The accent on the first member of the comp. by Trtiyā karmani (Pan 6.2.48).

These names of Agni is used according to the regions. Suci in the heaven, pāvaka on the earth and pavamāna in the middle region. Here adbhuta is used for pavamāna. The adhuta Agni is lightning and is born in the middle region from the friction of the water in the form of clouds.

Mimiksati.

to desire, to make water, irrigate. From Desid mih secane, to make water, to irrigate. Lat 3rd per.sing. Unaccented by Tinnatīnah (Pan 8.1.28).

Narāsansah.

Angi; narāsansa because it is the hope of mankind, says Prof. Sadhu Rama. From sans stutau with the prefix nara and the suffix ghan by Akarattari ca kā-rake sanjñāyām (Pan 3.3.19). Naro asminnāsināh sansanti, narā evam sansantīti vā narāsansah. Nr. naye, abantah narasab da adyudattah, sansaśabdo

api ghañantaḥ Aneṣāmapī dr̥syate iti dīrghatvam  
 ( See. Kāśikā on Ubhe vanaspatyādiṣu Yugapat (Pāṇ 6.2.  
 140). ( See. also Nyāsa, P.398-Narā asminnāsīnāḥ śānsanti  
 iti etenādhikarapaśādhanaṁ śānsaśabhaṁ darśayati-  
 Evam śānsantītyane na karmaśādhanaṁ. The accent on  
 both the syllables by Ubhe vanaspatyādiṣu yugapat  
 (Pāṇ 6.2.140).

Naraḥ are Maruts, so from the word nara,  
 the Maruts should be taken. The Maruts play an  
 important part in the sacrifice which takes place  
 in the middle region. Generally the word 'mara' is  
 used for the Maruts in the Ṛgveda.

Ā divah.

up to the heaven. Here is Karmaṣṭavacāniya  
 by Ān maryādāvacane (Pāṇ 1.4.89). Hence the word  
 div takes pañcamī by Pañc anyapañparibhiḥ (Pāṇ 2.3.10).

Yajñiyah.

sacrificial. From Yjñs with the suffix  
 gha by Yajñortvighyāṁ ghakhañau (Pāṇ 5.1.71).  
 Yajñam arhatīti yajñiyah, one that prefers sacrifice.  
 The accent on the initial syllable of the suffix by  
 Ādyudātṭasca (Pāṇ 3.1.3).

Sujihva.

having a bright tongue i.e. flashing steaks  
 or flames. Su śobhanaṁ jihvā yasya saḥ sujihvah.  
 Unaccented by Āmantritasya ca (Pāṇ 8.1.19)

Vacyate.

is recited. From / vac paribhāṣaṇa, 1st 3rd per. sing (passive). Yak by Sārvadhātuke yak (Pāṇ 3.1.67) Absence of samprasarena is irregular.

Strāṇāsah.

wide spread, widely scattered from / str ācchādane, to spread, cover (cf. Gk. storennumi, stronnumi; lat. sternere; Goth. Stranjan; Germ. streuen; angl. Sem. streowian; Eng. Strew) with the suffix śānac by ātataḥ śatrāśānaca- (Pāṇ 3.2.124). The vikarāṇa śnā by Kṛyādibhyah śnā (Pāṇ 3.1.81) asunk by Ajjaserasuk (Pāṇ 7-1-50). The accent on the last syllable of śānac by ātataḥ (Pāṇ 6.1.163).

Yatasrucāh.

(explained in the previous verse).

Barhiḥ.

middle region (antarikṣa). From / br̥h vṛddhau, to increase, grow great, expand; I.P. with 'is' by Br̥hernalopasca (Uṇ.2.110), Br̥hhati Varddhate tad barhiḥ, that which expands. The suffix is accented.

Yaska has enlisted it in the synonyms of 'antarikṣa' (Space or middle region) Nigh.1.3) and udake (Nigh.1.12); terrestrial diety (Nigh.5.2) (Nir.8.9) Barhi is atmosphere, where all the gods are widely scattered to help Agni, in the performance of water making sacrifice.

Svadhare.

Loc. of svadhyara, adhvara means not involving injury i.e. beneficial, therefore svadhvara means greatly beneficial. Sobhanaṃ cāsau adhvaraśca iti svadhvara ~~means greatly~~ tasmin svadghare. The accent on the last syllable by Samāsasya (Pāṇ 6.1.223).

Devāvyacastamam.

Providing free scope for gods. From vyacc vyājīkaraṇe, to comprehend, incompass, embrace, VI.P (Prob. orig. identical with vy/ac) with asun by Sarvadhātubhyo 'sun (Un. 4.189). Devebhyo vicati tat devāyacaḥ, atīśayena devāyacaḥ devāyacastamaḥ. Tamap by Atīśayane tamabīṣṭhanau (Pāṇ 5.3.55). The accent on the last syllable of the first member of the comp. By Upasankhyāna on Tatpuruṣe - (Pāṇ 6.2.2.) Sāṇa explains it as devānām āptatamaḥ (Rv. V. 22.2) Atīśayena devagāminam (SRB. 1.142.5)

any how it is an adj. of śarma 'shelter' for Indra. Hence it means the mostly specious place which is prepared for Indra.

Sapráthah

Extensive, wide; prathah from prath vistāre, to spread, extend Rv. with the suffix asun by Sarvadhātubhyo asun (Pāṇ 4.189). Prathate vistrto bhavati prathah. The accent on the initial syllable by Ōni (Pāṇ 6.1.197) It takes comp. By Tena saheti tulyaḥoge (Pāṇ 2.2.28).



Prathasā saha vartate iti saprathah. <sup>44</sup> ~~Saha~~ is replaced by Sa <sup>by</sup> Vopasarjanasya (Pāṇ 6.3.82). The accent on the initial syllable of the second member of the comp by Gati-(Pāṇ 6.2.139). (See SRB.1.22.15).  
Vi-śrayantām.

may diverge, proceed in different directions. From vi/ śri, to diverge, separate, I.P.Ā.Lot 3rd per.plu = Unaccented by Tinnatīṇah (Pāṇ 8-1-28).

The sparks of Agni are said to diverge for the gods to make progress (towards the formation of water).

Rtavṛddhah.

Promotes <sup>u</sup> of water (See notes on Rv.1-159-9).

Prayai.

for progress. Irregularly formed from pra/ <sup>u</sup> ~~yā~~ to go forth, progress, with the suffix kai by Prayairohiṣyaiavyathīṣyai (Pāṇ 3.4.10). Prayātum prayai. The accent on the suffix by Ādyudāttasca (Pāṇ 3.1.3).

Purusorṇah.

desired by ~~many~~. From <sup>u</sup> ~~spīh~~ ipsāyām, to be eager, desire eagerly, long for (cf. Gk. sperkho; Germ. springer; Eng. Spring (X.P. with the prefix puru and the suffix ghañ. In karma (see SRB.1.47.6) Purubhiḥ sprīyate iti purṣ/ <sup>u</sup> ~~prī~~ṇah. The root is ādanta, which is to be dropped by Ato lopah (Pāṇ 6.4.48) hence vṛddhi does not take place due to the sthānivad-

bhāva by Acaḥparasmin-(Pāṇ 1.1.57). The accent on the radical syllable by Gati-(Pāṇ 6.2.139) and Āni-(Pāṇ 6.1.197). The sparks of Agni are desired by Many gods. Dvārah.

sparks; from Caus/ Vr varāṇe, to cover, screen (cf. Goth, Warjan; Germ. wheren, whr; Eng. wier) V, IX, I. P. A. with kvip by Vārayaterdūt ca, the upasankhyāna vārtika on kvip-(Un 2.58). Vārayati yayā sā dēvāḥ, by which prevented ( a door) (cf. 1.dur, 2.dura and dvara; GK thura; Lat, fores; slav. dviri; Lit. durys; Got. daur; old sax. dor). The accent on the radical syllable by Dhātoḥ (Pāṇ 6.1.162).

Yaska has derived it from vr (Nir.2.2.); √jūx /dru Caus/vr (Nir.8.9) (See dvārah varṇopajanaḥ (Nir.2.2) Dvāro Javatervā, dravatervā, vārayatervā, Nir, 8.9.)<sup>8</sup> From / vr (door) anapityxis; dvārah (door) is derived from (The root) jū ( to press forward or, from /dru ( to move ) or from the causal vr ( to obstruct);

Explaining this word Yaska quotes the opinions of other etymologists-Grhadvāra iti kātthakyaḥ, Agniriti Śākapūṇiḥ (Nir.8.10) It is the door of the house, says kātthakya. It is Agni, says Śākapūṇi.

Here we have adopted the interpretation of śākapūṇi which suits the context.

Asascātaḥ.

-not ceasing ( M.W.) ceaseless. ( see notes on Rv. ( 1.160.2).

Bhāṇḍamāne.

(dual) being greeted with cheers or praise. From bhand kalyāṇe sukhe, ca, to be greeted with praise, receiving **ap**plause, Rv. (L. also to be or make fortunate or worship) I.Ā. with the suffix sānac by Latāḥ satr'sān-  
a<sup>cau</sup>-(Pāṇ 3.2.124). The accent on the radical syllable by Dhātoḥ (Pāṇ 6.1.162). The word takes 'Pragr̥hya  
saṁjñā by Idūdedvivacanam pragr̥hyam (Pāṇ 1.1.11), and the absence of contraction by Plutapragr̥hyā aci nityam (Pāṇ 6.1.125).

Upāke.

(Brought) near to each other. From upX  
|kram, to go near, approach I.P. with aka by Upasankhyāna  
on Valākādayas ca (Uṇ.4.14) Upa samīpam kramate asau  
upākah strī cet upāke, 'those that come near each other'.  
The accent on the initial syllable by Tatpur̥ṣe-(Pāṇ  
6.2.2.) Upa is nipāta by Brādayah (Pāṇ 1.4.58).

It may be appropriately derived from upaX

āñc.

This word is very significant. The proximity of dawn ( i.e. daybreak ) and night suggests the rotation of the earth on its axis and its revolution round the sun. The mantra describes the appearance of the day and night after the complete formation of heaven and earth.

Nakṣosāsa.

night and dawn. It is a dvandva comp. by

Cārthe dvanōvah (Pāṇ 2.2.29) Naktaṃ ca uṣāśceti  
 naktoṣasā. The nom.dual au is changed into ā by Supām  
 suluk-(Pāṇ 7.1.39), <sup>kāra</sup>malopaschān-śasah. The word  
 naktaṃ is initially accented as it is derived from \*  
 /añj avyakte varṇe (Nir.8.10), to come, to appear, make  
 clear ~~inikṛat~~ (cf. Lat. ungo) VII.P.Ā. with aunādika kan  
 The accent on the initial radical syllable by Nni-(Pāṇ.  
 6.1.197) Uṣas from/uṣ with the suffix as by Uṣah kicca  
 (Uṇ 4-234). The accent on the initial syllable of the  
 suffix by Ādyudāttaśca (Pāṇ 3.1.3). The accent in the  
 compound also remains the same by Devatādvāḍve ca  
 (Pāṇ 6.2.141)

Yāska explains it as ' Uṣāsānaktā ( an other  
 form of naktoṣasā) uṣasā naktā ca. Nakteti rātrināma.  
 Anakti bhūtānyavaśyāyena. Api va Naktāvyaktavarāṇā (Nir.  
 8.10) 'Dawn and night. The word 'nakta is synonym of night;  
 it anoints being with dew; or else it is (called) night  
 ( because its colour is indistinct'. Dr. Varma calls  
 Yāska's etymology as absurd. ( see. S.V.E.Y.P.12)).  
 He forgets that Yāska's derivations of a word point  
 to their various significance in different contexts..  
 Yāska's explanation avyaktavarāṇā refers to that testary  
 stage of evolution called rātri ( which follows ṛta and  
 satya ( see. Rv.X.190.1.2.3.)). This rātri was all -  
 enveloping gloom of indistinct colour before the creation  
 of the sun.

Here ' Naktoṣasā' refer to night and dawn

coming into existence after the creation of the sun.  
The order of the word shows that nakta or the darkness  
pre-existed the dawn which was born when the sun's  
rays reached the earth .

### Supéśasā.

well adorned, beautiful splendid Rv.VS.T.B.  
B.V.Comp.sobhanam peso rūpam yayoste supéśase. Nom.  
dual ' au' is substituted by 'ā' by Supām suluk (Pāṇ 7.1.24  
39). The word pesas is initially accented by Nabviṣay-  
asya-(Ph.S). The accent remains the same in the B.V.  
Comp. by Ādyudāttam-(Pāṇ 6.2.119).

### Yahvī.

offsprings. Yahu from/yā prāpane or/ hve  
sparddhayām śabde ca, with the suffix ku by Mrgayvāday-  
asca (Uṇ,1.37). The formation is irregular. The  
feminine suffix is taken place from yahvī by Pippalyād-  
ibhyaśca ( Gaṇavārtika on Śidgūrādibhyaśca) (Pāṇ 4-1-41)  
The accent on nīṣ by Ādyudāttasca (Pāṇ 3.1.3).

Yaska has enlisted yahu in the synonyms of  
offspring (Nigh.2.2.)

### Sumat-

oneself. ( see .Notes on Rv.1.162.7).

### Mandrajihvā.

with inspirited tongues (i.e.flames) having  
pleasing tongue. Mandra from/mand to inflame, inspirit.  
Mandrā jihvā yasya saḥ mandrajihvaḥ tau mandrajihvā

(vedic dual) au is changed into ā by Supām suluk (Pāṇ 7.1.29). The accent on the last syllable of the first member of the comp. by Bahuvrīhau-(Pāṇ 6.2.2.) and Ādyudāttasca (Pāṇ 3.1.3) as mandra is derived with the suffix rak by Sphāyita-(Un.2.13).

### Jugurvanī.

fond of praising. From / van sambhaktau, to like, love, wish Rv (cf. Lat. Venia, venus; Got, gawnam; Germ. gewinnen; Eng. to win) with the prefix jugur and the suffix 'in' by Chandasi Vanasanarkṣimathām (Pāṇ. See SRB. 1.142.8).

But it is better to derive from / gr to crackle (as fire). Rīm gr is changed into ur by Bahulam chandasi (Pāṇ 7.1.103) with the aunādika suffix van; the reudplication is irregular. In the case of jugur as a prefix the accent falls on the last radical syllable by Gati (Pāṇ 6.2.139) and Nni-(Pāṇ 6-1-197). Pūrvasavar-nadīrgha by Vā chandasi (Pāṇ 6-1-106).

### Hotrā.

epithet of Agni from / hu dānādānayoḥ. III. P. with trn by Naptrneṣṭr. (Un. 2.96). Juhotīti hotā 'one that gives'. Dvivacane the guṇa takes place by Rto nisarvanāmasthānayoḥ (Pāṇ 7.3.110). Upadhā dīrghatva by Aptrn (Pāṇ 6-4-11). The accent on the initial syllable of the root by Nni-(Pāṇ 6-1-197).

### Daivyā.

bright, divine (related to gods) Deve with

yañ by Devādyañāñau (Vā.Pāṇ.4.1.85) The final a in deva drops by Yasyeti ca (Pāṇ 6.4.148) . ~~The initial a in deva drops by yasyeti ca (Pāṇ 6.4.148).~~ The initial 'e' in ~~inxxxxxxx~~ takes vṛddhi by Taddhiteṣvac-āmādeḥ (Pāṇ 7.2.117) . The accent on the initial stem syllable by Nñi (Pāṇ 6.1.197).

#### Yaksatām.

may perform. From / yaj devapūjāsaṅgatikarāṇa-dāneṣu, I.P. let 2nd per dual. by Linarthe let (Pāṇ 3.4.7.0) The vikarāṇa sip by Sibbahulam leti (Pāṇ 3.1.34). Jñin yaj is changed into ṣ by Vraścabhraśca -(Pāṇ 8.2.36), 'ṣ' into k by Śaḍhoḥ kaḥ si' (Pāṇ 8.2.41), 's' into 'ṣ' by Ādesāpratyaya<sup>sa</sup>ḥ (Pāṇ 8.3.59). Unaccented by Tinvatinaḥ (Pāṇ 8.1.28).

#### Sidhram.

Perfect, good, efficacious from / sidh gatyām to goṇ-move I.P. ( see also Nigh.2.14); to be accomplished or fulfilled, Rv.IV.P.with rak by Sphāyita- (Un 2.13); sedhati gacchati sedhyati vā saḥ sidhraḥ, one that produces desired effort. The accent on the last syllable by Ādyudāttasca (Pāṇ 3.1.3.).

#### Divispr̥ṣam.

touching in the heaven. From / spr̥ṣ san- spārasane, to touch VI.P. with the prefix divi and the suffix kvip by Kvip ca (Pāṇ 3.2.76) Divi spr̥ṣataḥ iti divispr̥ṣaḥ. The dual suffix au is changed into ā by Supām suluk-(Pāṇ 7-1-39) . Aluk of loc.sing.in divi

takes place by Hr̥ddyubhyāṃ neḥ ( Vā Pāṇ 6.3.9.) The accent on the radical syllable by Gati-(Pāṇ 6.2.139) and Dhātoḥ (Pāṇ 6.1.162).

The adjectives sidhram and divissṛṣam show that the sacrifice is performed in the upper middle region which touches the heaven; and that the sacrifice is efficacious to bring the desired result.

#### Hotrā.

that which invokes; from hu to sacrifice, to invoke, with tran by Huyāmāsrūmasibhyastran (Un.4.168) Huyate anayā sē hotrā. The feminine suffix t̥āp by Ajād-yataṣṭāp (Pāṇ 6.1.197).

Yaska takes hotrā as a synonym of speech (Nigh. 1.11). In the first half of the mantra the pure and invoking Bhārati ( the sound related to Bhārati, the sun) is said to be placed amongst the gods Maruts. In the second half, first there is the mention of Idā, the sound pertaining to the earth. After that is mentioned the great (Mahī) sarasvati sound which thunders in the middle region.

#### Bhārati-

the ( divine) sound in the heaven or related to the sun. From Bhārata ( Āditya) with the suffix an by Tasyedan (Pāṇ.4.3.120). Bharatasyedam bharataḥ strī cet bhārati. The feminine suffix nīn by Sarṅgavadyaṇo



ñī (Pāṇ.4.1.73). Bharata ādityaḥ (Nir.8.13) iti yāskena uktatvāt tasya patnī bhāratī ityucyate (SRB.1.22.10). The accent on the initial syllable by Ñni - (Pāṇ.6.1.197).

Idā - the (divine) sound on the earth (which reveals itself in the utterances of men and animals). From /ida stutau with kvip by kvip ca (Pāṇ.3.2.76). The feminine suffix t̄ap by Upasankhyāna on Tābr̄ci (Pāṇ.4.1.9). The accent on the radical syllable by Dhātoḥ (Pāṇ.6.1.162) (See also SRB.1.123.9).

Sarasvatī - the (divine) sound in the middle region (which manifests itself in the thunder of clouds). From the stem saras with the suffix matup by Tadasyāsti - (Pāṇ.5.2.94). Saratīti sarah (DYN.P.79) Sarah asti asminniti sarasvatī.M into v by Mādupa - dhāyasca (Pāṇ.8.2.9). Nīp by Ugitasca (Pāṇ.4.1.6). The accent on the initial syllable by Ñni - (Pāṇ.6.1.197). The word sarah is derived from /sr̄ with asun by Sarvadhātubhyo 'sun (Uṇ.4.189).

The word sarah is enlisted by Yaska in the synonyms of speech (Nigh.1.12) and of water (Nigh.1.12). Hence sarasvatī is the mādhyamikā vāk (SRB.) because it moves in the clouds (i.e. water vapours).

Mahī - great. From /mah pūjāyām, I.P. with in by In Sarvadhātubhyah (Uṇ.4.114). Mahati pūjyo bhavatīti mahiḥ stri cet mahī, the feminine suffix nīṣ by Kṛdikārāt- (Vā.Pāṇ.4.1.45). The accent on the last syllable by Ādyudāt̄tasca (Pāṇ.3.1.3). Sāyana derives it irregularly from

mahat (SRB.1.13.9). But it is better to derive it from  
/mah.

Yajñīyah - worthy of worship (see Notes on Rv.1.142.3).

Turīpam - quickly absorbing water, i.e. cloud. B.V.

Comp. Tur 'sighram gata āpah yasminniti turīpah meghah.  
Samaanta suffix 'a' is added to it by Rkpūrabdhū - (Pāṇ.5  
4.74). Initial a in apa is replaced by i by Itvāmanavar-  
nāditi vaktavyam (Vā.Pāṇ.6.3.97). The accent falls on i by  
Paradiśchandasi bahulam (Pāṇ.6.3.198). The words turīpa  
and adbhuta are used for Agni (Tvastā) in the form of electri-  
city. Sāyaṇa also explains Tvastā as Vaidyuto Agniḥ (SRB.  
Rv.1.142.10). (See also Nīr.8.13).

Ādbhutam - marvellous (see Notes on Rv.1.142.3).

Tmanā - himself. Ā in ātmanā drops by Mantresvanyād-  
erātmanah (Pāṇ.6.4.141).

Vi-svatu - may release from vi / so, to let loose,  
release, shed, cause to flow, Rv.Av.S.B.Loṭ 3rd per. sing.  
Tvastṛ (Agni) is besought to release water from the cloud.  
Sāyaṇa's explanation is similar. (See, Khyātirupasṛṣṭo vimo-  
canārthah. Uktalakṣaṇam vṛṣṭim muñcatu - SRB. here.).

Nābhā - in the centre, i.e. out of the centre (of the  
cloud). The loc.sing. is replaced by dā by Supām suluk -  
(Pāṇ.7.1.39). Ti of nābhi drops by Dītvakaranaśāmarthyādabhasy-  
āpi terlopo bhavati (Vā. Pāṇ.6.4.143).

Asmayūh - desirous or fond of us (gods) (see Notes on  
(Rv.I.15.7)).

Upa yaksi - (thou) doth associate. From /yaj devapū-jāsaṅgatikaraṇādāneṣu, to worship; with upa to associate, to assist anyone (acc.) as a priest at a sacrifice. Lot 2nd per. sing. The conjugational suffix śap drops by Bahulam chandasi (Pāṇ.2.4.73). Unaccented by Tinñatinah (Pāṇ.8.1.28).

Agni assists the other gods like Mitra and Varuṇa in the formation of water. (see.

Yam devāsastrirāhannāyajante dīve divé varuṇo mitró  
agniḥ.

Sēmaṃ yajñam madhumantaṃ krdhi nastānūnapād ghṛtāyo-  
nim vidhāntam (Rv.III.4.2.).

So here Agni is prayed to assist Mitra and Varuṇa and other gods for the formation of water.

Vanaspate - O, Agni. Śasthī tatpuruṣa comp. Vanasas-patiḥ vanaspatiḥ. The word vanas is derived from /van with suffix asun by Sarvadhātubhyo 'sun (Uṇ.4.189). The accent on the initial syllable by Ōni-(Pāṇ.6.1.197).

The word patiḥ is derived from /pā rakṣane with the suffix dati by Paterdatiḥ (Uṇ.4.57). Vanas and pati are both independent words and their accents are retained in the comp. by Ubhe vanaspatyādiṣu yugapat (Pāṇ.6.2.140). Here the comp. is unaccented by Āmantritasya ca (Pāṇ.8.1.19).

Susūdati - prepares. From /sūd kṣarane, to put or keep in order, guide Rv.AV. to manage, arrange, prepare, contrive; Rv.Lot 3rd per. sing. The vikaraṇa śap becomes ślu by

Bahulam chandasi (Pāṇ.2.4.76). The augment at by Leṭo'dāṭau (Pāṇ.3.4.94). Unaccented by Timnatinaḥ (Pāṇ.8.1.28).

Medhirah - intellegent, wise, bright (said of Varuṇa, Indra etc.) The taddhita suffix irac from medhā by Medhārath-ābhyām iranniracau (Vā.Pāṇ.5.2.109). Medhā asti asminniti medhirah, 'along with medhā'. The accent on the last syllable by Taddhitasya (Pāṇ.6.1.164).

Agni is wise because he is the motive force to unite the minds of all gods.

Pūsanvāte - for along with Pūṣan. Matup by Tadasyāsti- (Pāṇ.5.2.94). The augment nuṭ comes to the suffix maṭup by Ano nuṭ (Pāṇ.8.2.16). Hence the suffix matup is initially accented by Hrasvanudbhyām Matup (Pāṇ.6.1.176).

Marutvate - for along with Maruts. Matup by Tadasyāsti- (Pāṇ.5.2.94). Marut is derived from /mr with the suffix ut by Mrgorutiḥ (Uṇ.1.94). The accent on the suffix by Ādyudāttaśca (Pāṇ.3.1.3). Matup is unaccented by Anudāttau suppitau (Pāṇ.3.1.4). M. of matup is changed into v by Jhayah (Pāṇ.8.2.10).

Viśvadevāya - for him whom all gods reside. Visve devāḥ yasmin saḥ viśvadevaḥ tasmai viśvadevāya vāyave. The last syllable of the first member is accented by Bahuvrīḥau viśvam sanjñāyām (Pāṇ.6.2.106).

All the dative singular words qualify Vāyu. In the mantra the two gods Vāyu and Indra are praised.

Gāyatrāvepase - having sound as his form or manifestation. B.V.Comp.; Gāyatrāḥ vepaḥ rūpam yasya saḥ gāyatrāvepaḥ tasmai gāyatrāvepase. Gāyatra from /gā sabde with atrac

in karma by Upasankhyāna on Bhṛmr- (Un.3.110). Gīyate anena sah gāyatraḥ sabdaḥ dhvanirvā, 'by whom sound is produced'. The last syllable is accented by Citāḥ (Pāṇ.6.1.163). This accent is retained in the com. also by Bahuvrīhau - (Pāṇ.6.2.1). This word is significant for Indra, for he thunders in the middle region as lightning.

Kartana - may do. Loṭ 2nd per. sing. The conjugation. al suffix drops by Bahulam chandasi (Pāṇ.2.4.73). The suffix ta is changed into tanap by Taptanap - (Pāṇ.7.1.45). Unaccented by Tiññatīnaḥ (Pāṇ.8.1.28).

Svāhākṛtāni - consecrated or offered with sweet sound (svāhā). From /kr karane with the prefix svāhā and suffix kta in karma. svāhā kriyate yatra havye tat svāhākṛtāṃ havyam, tāni svāhākṛtāni havyāni, 'the offering of oblation with sweet sound'. The accent on the initial syllable of the first member by Gatiranantarah (Pāṇ.6.2.49). Svāhā is gati by Ūryādicvidācasca (Pāṇ.1.4.61).

Yaska has enlisted svāhā in the synonyms of vāc (sound), (Nigh.1.11). He explains as ' Svāhākṛtayah. Svāhetyetatsu āheti vā. Svā vāg āheti vā. Svam prāheti vā. Svāhuta havirjuhota vā. (Nir.8.20).

In the middle region, the gods Mitra, Varuṇa, Maruts, Vāyu and other assemble to perform the sacrifice of making the cloud. Svāhākṛtāni havyāni signifies that the raw materials were offered with a sweet sound, i.e. when these materials were being combined an agreeable sound was

produced.

A gahi - approach. From ā /gam gatau, to come, make one's appearance, come near from (abl.) or to (acc. or loc.) arrive at, reach; I.P. with Loṭ 2nd per. sing. The vikaraṇa sap drops by Bahulaṃ chandasi (Pāṇ.2.4.73), m drops by Anudāttopadeśa - (Pāṇ.6.4.37), Unaccented by Tinnatīnaḥ (Pāṇ.8.1.28)

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Rv. I. 143

R̥ṣih-Dīrghatamā Aucathyah. Devatā-Agnih.

Chandah1-7 Jagatī, 8 Triṣṭup. Svar̥ḥ-1-7

Nisādah, 8 Dhaivatah.

1. Prá távyasīm návyasīm dhītīm agnáye  
vācō matīm sāhasah sūnáve bhare.  
Apām nápādyó vásubhih sahá priyó  
hótā pr̥thivyām nyāsīdadrtviyah.
2. Sá jāyamānah paramé vyōmany  
āvirāgnirabhavan mātariśvane  
Asyá krátvā samidhānasya majmānā  
prá dyāvā sócih pr̥thivī arocayat.
3. Asyá tvesā ajārā asyá bhānāvah  
susandr̥śah supratīkasya sudyútah.  
Bhātvakṣaso átyaktúrná síndhavo  
agné rejante ásasanto ajārāh.
4. Yāmeriré bhr̥gavo viśvávedasam  
nābhā pr̥thivyā bhūvansya majmānā.  
Agnīm tam gīrbhīrbhinuhi svá ā dāme  
yá éko vásvo várūno ná rájati.
5. Ná yó varāya marútām iva svanāh  
séneva sr̥ṣṭā divyā yathāsāniḥ.  
Agnírjāmbhaistigitairatti bhārvati  
yadhó ná sátrūntsá vanā nyar̥ñjate.

6. Kuvínno agnírucáthasya vírásad  
 vásuskuvidvásubhiḥ kāmamāvarat.  
 Codah kuvittutujyāt sātaye dhiyah  
 tamayā  
 sūcipratikaṃ/dhiyā gr̥ṇe.
7. Ghrtápratīkaṃ va rtásya dhūrśadam  
 agniḥ mitrāṃ na samidhānā rñjate.  
 Indhāne akró vidáthesu dīdyac  
 chukrávarṇam ūdu no yamsate dhiyam.
8. Aprayucchannāprayucchadbhiragne  
 sivebhirnaḥ pāyubhiḥ pāhi śagmaiḥ.  
 Adabdhebhiraḍrpitebhiriste  
 animiṣḍbhiḥ pāri pāhi no jāh.

Translation :

1. To Agni, the son of strength, do I present my stronger and fresher resolution, utterances and thought. Who are the offspring of waters, the beloved invoker, settled himself in proper time on the earth with riches.
2. As soon as he is born in the highest heaven, Agni became manifested to Mātariśvan; the radiance of the well-kindled (Agni) illuminated the heaven and earth through his power.
3. Of him, who is handsome, who is of charming aspect, whose splendour is fascinating, the flames are fierce, ageless. The speechless, the ageless (flames) of



Agni, whose active force is light, shimmer like the streams across the night.

4. Whom, the all-knowing (Agni), the bhrgus (Sun's rays) with their power brought to the middle region's (prthivyāḥ) centre with the strength (i.e. help) of all gods (bhuvanasya).. Bring thou that Agni with sounds to his own abode (i.e. the earth), who like Varuṇa, is the sole lord of wealth.
5. Like the roar of the Maruts or an arrow that is discharged (or like an army that is let loose on the foe), he (Agni) is not to be stemmed like the flashing thunderbolt. Agni with his blazing flames devours, burns, and consumes (i.e. turns to vapour) that (atmospheric) waters as does a warrior destroy his enemies.
6. Will Agni be ever fond of our praise; will the refulgent (god) fulfil our utmost expectations with riches? Will he who is animating, lead our actions to fruition? I glorify him, who is of resplendent aspect, with this praise.
7. The kindler equips Agni, of resplendent aspect like a friend, as the leader of your sacrifice (i.e. the sacrifice of the gods who are engaged in the formation of water). The latent (Agni) when kindled and shining in the middle regions raises his radiant function

for us (i.e. for our benefit).

8. O heedful Agni, do thou protect us with your watchful, auspicious and effective protecting powers. O beloved one, do thou protect well our offsprings with (thy) irresistible, mild and vigilant (powers).

Grammatical and Exegetical Notes :

Tāvyaśīm - very forceful, mightier, stronger; comparative of tavitr, 'one that increases', as is derived from /tu gati - vrddhihinsāsu, to move, be strong, injure II.P (cf. tav. 'to be able'; Lat. tumor, tueri) with trc by Ṇvultreāu (Pāṇ. 3.1.133). Tauti tavati gacchati varddhate hinasti sah tavitā. The taddhita suffix iyasun by Tuschandasi (Pāṇ. 5.3.59). Tr drops by Turiṣthemeyassu (Pāṇ. 6.4.154). ī and i drop by Chāndaso varṇalope vā (Pat. Mahā. Pāṇ. 8.2.25). The feminine suffix nīp by Ugitasca (Pāṇ. 4.1.6.) The accent on the initial syllable by Nni - (Pāṇ. 6.1.197).

Navyaśīm - newer. From nava with iyasun. Here final a of nava drops by Teh (Pāṇ. 6.4.155).

Pra-bhare - bring forward, place before, present. From pra /bhr, I.P.Ā. Lat. 1st.per.sing. Bhare is unaccented by Tinnatinah (Pāṇ. 8.1.28).

Dhitiṃ - reflection, thought, resolution, wisdom, understanding.

Vācāh - sound.

Matim - thought, intention, resolution, From  
\_/\_man with ktin.

Apām nāpāt - Offspring of waters, i.e. AGNI  
AS LIGHTNING (in the watery clouds). Abhya oṣadhayah,  
oṣadhibhyo' gnir iti tāsām naptā, athavā apām na  
pātayitā vaidyutāgni-rūpeṇa pravarṣakatvāt (SRB.).  
Agni is the son of waters because it is born as lightning  
in the clouds.

Vyōmani - in the highest heaven; from vi/\_ay  
gatau, I.P. with manin by Nāmānsīmanvyoman- (Uh.4.151).  
Vyayati samvṛnotīti vā vyom antarīkṣam vā, 'that which  
pervades'. It is irregularly formed. The accent falls  
on the first member of the comp. by Tatupuruṣe - (Pāṇ.  
6.2.2.) The last a should have been dropped by Allopo'nah  
(Pāṇ. 6.4.134). but it is retained exeptionally by  
Vibhāṣā nīśyoh (Pāṇ. 6.4.136).

Avih - ind. (cf. GK.ex; Lat.ex ?) before  
the eys, openly, manifestly, evidently (very often joined  
to the roots \_/\_as, \_/\_bhū and \_/\_kr.).

Mātarīsvane - for the wind. From \_/\_śvas  
prāṇane, to blow, hiss, pant, II.P. with the prefix mātari  
and suffix kan by Śvan - (Uh.1.159). Mātari antarīkṣe  
svayati gacchāti vardhate vā, athavā mātari śva - siti  
jīvayate sete vā sa mātariśvā vāyurvā. It is irregularly

formed. The accent on the last syllable is also irregular.

Yaska derives the word as ' ' Mātaryantarikṣe  
śvasiti. Mātaryāśvanitīti vā (Nir. 7.26). Mātariśvan  
is air. It breathes in the atmosphere or moves quickly  
in the atmosphere.' '

Agni is born in the highest heaven and it is  
conveyed to the Mātariśvan in the middle region to carry it  
to the earth. It is also said to have been given to  
Mātariśvan for Bhṛgu to take it to the earth. (See.

1. Dvijānmanam rayīmiva praśastam rātim.  
bharadbhṛgeva mātariśvā (Rv. I. 60.1).
2. Tvāṃange prathamō mātariśvana āvirbhava  
sukratūyā vivāsvate (Rv. I. 36.3)
3. Yāmerire bhṛgavo viśvavedaśam nābhā  
prthivyā bhūvanasya majmanā (Rv. I. 143.4).

Therefore, Mātariśvan is the wind which brings Agni to  
the earth.

Krātva - (Vedic instrumental in ā ) by the  
might or through power.

Socih - radiance, flame, fiery splendour,  
light. From /suc dīptau with the suffix is by Arcisuci -  
(Uṇ. 2.109). Socati śocayatīti socih prakāśo vā, 'that which  
shines'. The accent on the suffix by Ādyudāttasca  
(Pāṇ. 3.1.3.).

Prā-arocayat - illuminated.

Tvesah - fierce. From /tviṣ to be violently agitated, hence vehement, impetuous.

Bhānavah - sparks, beams, flames; from /bhā dīptau, to shine, II.P with nu by Dābhābhyām nuḥ (Uṇ.3.32). Bhāti dīpyate asau bhānuḥ sarpah prakāśah kirāṇo vā. The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3). Sāyana rightly explains it as visphulingā.

Susandṛśah - good-looking, handsome; from sam /drś to look at; with kvip by Sampadādibhyaḥ kvip (Bhā. Vā.Pāṇ.3.1.108). The accent on the last syllable by Gati - (Pāṇ. 3.2.139). Again B.V. Comp. Su sādhu sandṛśah yeṣānte susandṛśah, 'having a pleasing aspect, agreeable to look at'. The accent on the last syllable of the second member of the B.V. comp. by Maṇsubhyām. - (Pāṇ. 7.2.172).

Sāyana takes this and sudyutah as adj. of bhānavah and interpretes as 'suṣṭhu samyag draṣṭāro vyāptāḥ'.

Supratīkasyā - having a beautiful shape or form of charming aspect, handsome, lovely, Rv.B.V.comp. Su suṣṭhu pratīkaṃ yasya saḥ supratīkaḥ Agniḥ tasya supratīkasya, 'having a beautiful form'. The accent on the initial syllable of the second member after su by Kratvādayasca (Pāṇ. 6.2.118).

Sudyutah - shining beautifully, of beautiful splendour. From /dyut dīptau, to shine, I.Ā. with the

prefix *su* and the suffix *kvip* by *Kvip ca* (Pāṇ. 3.2.76).  
*Suṣṭhu dyotāte asau sudyut tasya sudyutah*, 'of him who  
 shines'. beautifully'. The accent on the radical syllable  
 by *Gati* - (Pāṇ. 6.2.139) and *Dhātoḥ* (Pāṇ. 6.1.162).

Bhātvakṣasah - whose active force is light.

B.V. Comp. *Bhās tvakṣo yasya saḥ bhātvakṣah tasya  
 bhātvakṣasah*. The accent falls on the first member of  
 the comp. by *Bahuvrīhau* - (Pāṇ. 6.2.1.).

*Yāska* has enlisted this word in the synonyms  
 of 'bala' (Nigh.) The splendour of *Agni* is his strength.

Aktuḥ - dark tinge, darkness, night, Rv.;  
 from *\_/añj vyaktimrakṣanakāntigatiṣu*, VII.P. with *tu* by  
*Upasankhyāna* on *Paḥ kicca* (Uṇ. 1.71). *Bhojadeva* derives  
 it by *Pāñjanṛbhyah ktuḥ*. Anyway the consonant 'n' drops  
 by *Aniditām* - (Pāṇ. 6.4.24). *Ajyate sicyate asyām  
 avasāyāyena jagat, gacchāti va pratidinam aktuḥ*.

*Yāska* has enlisted it in the synonyms of  
 night (Nigh. 1.7).

Asasantah - Not sleeping, speechless; from  
*\_/sas svapne*, to sleep, Rv. (Nigh. 3.3.22); to be inactive  
 or idle; with the suffix *śatr*. *Nañ tatpuruṣa comp. Na  
 sasat iti asasat, te asasantah*. The accent on the first  
 member of the comp. by *Tatpuruṣe* - (Pāṇ. 6.2.2.)

Rejante - to go (Nigh.); to cause to tremble  
 or shake, Rv. (A) to shine. From *\_/rej* to shine (Ā).

Lat. 3rd per.plu.

Erire - caused to rise, brought near, produced, obtained; from ā \_\_/ir.gatikampanayāḥ, II.Ā., to cause to obtain.Lit 3rd per.plu.

Bhṛgavah - the descendants of Bhṛgu; from \_\_/bhrasj pake, to fry, roast (cf.Gk.Phrulo;Lat.frigere) VI.P.Ā. with ku by Prathi - mṛadibhrasjām samprasāraṇam salopasāca (Uṇ.1.28). Bhṛjijati asau bhṛguh. Kutva by Nyāṅkuvādinām ca (Pāṇ. 7.3.53). The accent should have been on its suffix by Ādyudāttasāca (Pāṇ.3.1.3) but it is initially accented by Upasāṅkhyāna on Vṛṣādinām ca (Pāṇ. 6.1.203). In plural Bhṛgavah means the descendants of Bhṛgu. In this sense the secondary suffix an takes by Ṛṣyandhaka - (Pāṇ. 4.1.114). Bhṛgo-rapatyam iti Bhārgavah. Guṇa by Orguṇah (Pāṇ.6.4.146). The secondary suffix drops in plural by Atribhṛgukutsavasiṣṭhagautamāṅgirobhyaśca (Pāṇ. 2.4.65). Bhārgavah, Bhārgavau and bhṛgavah.

Yaska has put Bhṛgavah in the list of gods belonging to the middle region (Nigh.5.5.). and explains it as 'Arciṣi bhṛguh sambabhūva. Bhṛgurbhṛjyamāno na dehe (Nir. 3.17).' Bhṛgu was produced in flames, i.e. one who, although being roasted, was not burnt'. Yaska has explained Bhṛgu, Āṅgiraḥ, Atri and Bhāradvāja as -

" Āṅgareṣvaṅgiraḥ āṅgāra ankanāḥ. Atraiḥ trītiyaṃrecha.

tetyūcuḥ. Tasmādatrīḥ. Na traya iti. Vikhananād  
 vaikhānasaḥ. Bharnād bhāradvājaḥ (Nir.3.17). 'Āṅgiras  
 (was born) in live coals. Live coals (are so called  
 because) they have a mark, or they are bright. They  
 said, 'seek the third this very place'; therefore A-tri  
 is so called, i.e. not there. Vaikhānasa is (so called)  
 from being dug out (/\_khan, to dig). Bhāradvāja is  
 (so called) from being brought up (/\_phr)'. (cf. J.B.1.8.  
 2.5) - Indrasya .... tredhā aind<sup>ṛ</sup>yaṃ vīryaṃ parāpatat  
 Bhṛguḥ trtiyaṃ abhavat), 'The seminal fluid of Indra,  
 having his characteristic power, was discharged threefold.  
 The third born was Bhṛgu. (cf. Manu, 135,59---which mention  
 Bhṛgu as having sprung from fire; M.Bh. Ādi,2605; Vā.Pu.  
 1.9.100. describe Bhṛgu as born from the heart of the  
 creator, and Bhāg. Pu.3.12.23. speaks of him as born  
 from the skin of the creator. Durga relates the  
 following legend: Prajāpati took his own seminal fluid  
 and sacrificed. From the blazing fire Bhṛgu was born;  
 Āṅgiras rose from the ashes. Then the two just born  
 said, 'seek the third also here', hence the seer who  
 sprang up was called Atri. Not satisfied as yet, they  
 began to dig, and the seer thus produced was called  
 Vaikhānasa. A similar story is related in Brh.D.p.,97-103  
 (see.Pro.Mac.edition, P.100-1).

From the above-mentioned quotations, it is  
 clear now that here Indra is the sun. And the rays of



the sun, when they start are called Angirasah in the heaven, Bhṛgavaḥ in the middle region Atri on the earth and Vaikhānasa within the earth. Hence here Bhṛgavaḥ (the rays of the sun) in the middle region brought Agni (from the sun) to appear in the middle region with the help of all gods. Here the word Pr̥thivī is used for the middle region. Yāska has also enlisted the word Pr̥thivī in the synonyms of 'antarikṣa' (Wigh.1.3.).

Viśvavedasam - having the whole knowledge, all-knowing. B.V.Comp. Viśvaṃ vedāḥ yasya saḥ viśvavedaḥ tam viśvavedasam. The accent on the last syllable of the first member of the comp. by Bahuvrīhau viśvaṃ sanjñāyām (Pāṇ. 6.2.106).

Agni is trivṛt, i.e. in the three worlds, therefore, he is supposed to know each and every thing.

Bhūvanasya - of all beings. Bhūtajātasya (Sāy.). From /bhū sattāyām, to be, I.P. with kyun by Bhūsūdhūbhrasjibhyaśchandasi (Uṇ.3.81). Bhavatīti bhuvanam loko vā, 'one that comes to existence'. Yu is changed into ana by Yovorānākau (Pāṇ. 7.1.1.). The accent on the initial radical syllable by Ñni- (Pāṇ.6.1.197).

Yāska has enlisted it in the synonyms of udaka (Wigh.1.12).

In the middle region the beings (bhuvana) are the gods. They are eternal or ever-existent. They

help Agni to form the water. Here the rays (Bhṛgavaḥ) are said to have brought Agni into existence, probably in the form of electricity by the majman (strength) of bhuvanasya (the gods) concerned.

Gīrbhīh - with sounds; from gr śabde, to sound, IX.P. with kvip by Kvip ca (Pāṇ.3.2.76). Grṇātya-nayā iti gīh. Devarāja derives it from grṇātirarcatikarmā (Nigh.3.14). The accent on the instr.plu. suffix by Sāvekācastrīyādirvibhaktiḥ - (Pāṇ. 6.1.168).

Āhinuḥi - set in motion, bring, send. From hi gatau vṛddhau ca, to impel, urge on, hasten on. Lot 2nd per.sing.Hi does not drop optionally by Utaśca pratyayācchando vā vacanam (Vā.Pāṇ. 6.4.106).

Vāsvah - of wealth. (Vedic genetive). From vasu with nas. Āgamsāstrasya anityatvāt num does not come. Guṇa is absent optionally by Jasādiṣu cchandasi vā vacanam (Vā.Pāṇ.7.3.109). The accent on the initial syllable. Vasu is derived from vas with u by Śṛsvr - (Uṇ.1.10). The suffix is nit by Anuvṛtti, hence the initial syllable is accented by Nni - (Pāṇ. 6.1.197).

Agni is only one of the givers of all kinds of wealth.

Varāya - to be stayed or stemmed. Varanāya nigrahasakta (Sāy) from vr to check, to stem.

Jambhaih - with teeth, with jaws, i.e. with

flames. From /jambh nā<sup>1</sup>śane, I.P.Ā. with ghañ in karana by Akrttari ca kārake sanjñāyām (Pāṇ. 3.3.19). Jambhayate anena iti jambhaṃ taiḥ jambhaiḥ. 'by which it is ~~eat~~ten.' The accent on the initial syllable by Āni - (Pāṇ. 6.1.197).

Tigitaiḥ - sharp, i.e. burning, blazing; from /tij nis<sup>1</sup>ane, to be or become sharp, to sharpen (cf. Gk.stize; Lat.dis-tingno) with kta. The augment it by Ārdhadhātukasyedvalādeḥ (Pāṇ. 7.2.35). Kutva by Nyāṅkvādīnām ca (Pāṇ. 7.3.53). The accent on the last suffix syllable by Ādyudāttaśca (Pāṇ. 3.1.3).

The jaws of Agni are his flames and they are sharp or blazing. Hence 'tigitaiḥ jambhaiḥ' means with blazing flames.

Bharvati - hurts, injures, burns; from /bharv hinsāyām, to injure, to burn, Lat.3rd per.sing.

Nyrñjate - overcomes, consumes, i.e. turns into vapours (nyrñjate prasādhayati dahaty<sup>it</sup>rthah-Sāy.) (ññjatiḥ prasādhanakarmā iti Yāskaḥ). From /rñj bharijane, to fry, with ni to overcome, I.Ā. Lat.3rd per.sing Unaccented by Tinnatiṇaḥ (Pāṇ.8.1.128).

One thing is to be marked here is that that Agni is said to consume the 'vanāni'. Sāyaṇa explains

'vana' as vanāni (forests). The metre is Jagatī, hence *as all the seven spheres from heaven to earth are described, from jagatī to gāyatrī the description belongs to the heaven,* In that case *respectively*

'vanāni' cannot mean 'forests' but should mean water. Yaska has enlisted the word 'vanam' in the synonyms of water (Nigh.1.12) and he explains the comp. Vanaspatiḥ as Agni (see. Vanaspate ityenamāha. Eṣa hi vanānām pātā pālayitā vā. Vanam vanateḥ. (Nir.8.3.)). 'He is called the lord of waters, because he is the maker of waters'. According to Durga, Agni is the protector of forest or tress of forest, because he does not burn them, although he is capable of doing so, as he exists in their interior. Rōth has misunderstood Durga, as his following remark shows-'Agni is called because, according to Durga, he can burn wood (see.Op.cit.F.116; cf.Brh.D.III.26 (Quoted by Dr. Sarup in the Nirukta 3.T.,P.131). As a matter of fact Vanaspatiḥ is Agni as he is the makers of the waters as explained above.

Kuvit - if, whether, (often, frequently-Sāy.) (many - Nigh.3.1.) times and again, ever, utmost.

Vih - going to, eager for, desirous or fond of (gen. Rv.I.143.6) (cf. deva-vī, pada-Vīḥ); set in motion (M.W.P.1004). From /vī gativyāptiprajanakāntyasanakhādaneṣu, to go, approach, reck or take eagerly, II.Ā. with kvip by Kvip ca (Pāṇ.3.2.76). Vetī gacchati / icchati iti vīḥ, 'one who is eager or desirous'. The accent on the radical syllable by Dhātoḥ (Pāṇ.6.1.162).

Asat - may be, will be; from /as bhuvi, to be, II.P. Let 3rd per.sing. The augment 'at' by

Leto'dātau (Pāṇ. 3.4.94). The radical syllable is accented by Dhātoḥ (Pāṇ. 6.1.162). The sutra Tinnatīṇaḥ (Pāṇ. 8.1.28) does not apply as it is prohibited by Nipāiryadyadi<sup>ta</sup>hantakuviṭ - (Pāṇ. 8.1.30).

Āvarat - fulfill, grant; from ā \_/vr̥ to fulfil, grant (a wish) I.P. Lat̥ 3rd per.sing. The accent on the radical syllable as 'asat'.

Tutuiyat - may promote, may lead to. From \_/tuj hinsāyam, to injure, promote, RV.(M.W.P.450). Liṅ 3rd per.sing. The vikaraṇa śap becomes ślu by Bahulaṃ chandasi (Pāṇ. 2.4.76).

This irregular reduplication denotes the intensity of the action, i.e. to promote earnestly. The accent on 'yāsuṭ' by Yāsuṭ parasmaipadeṣūdātto nicca (Pāṇ. 3.4.103).

Śucipratīkam - having bright or resplendent face.B.V. Comp. Śuci pratīkam yasya saḥ śucipratīkaḥ tam śucipratīkam. The accent on the initial syllable of the first member of the comp. The word śuci is accented on the initial syllable as it is derived from \_/suc dīptau with 'in' by Igupadhāt kit (Uṇ.4.120). Śucyatīti śuciḥ (mfn) shing<sup>in</sup>, flowing, radiant.

Avā - with this; (Vedic irregular instrumental from a feminine pronominal base ā. According to the philological interpretation of the Pāṇini's sutra Ido'y

punsi (Pāṇ. 7.2.111), it seems that there were two stems 'idam' and 'ay' having the same meaning 'i.e. this'. Certain forms were out of use so Pāṇini simply connected them with each other.

Ghṛtapratīkam - having shining face, of resplendent aspect. B.V.Comp. Ghṛtam pratīkam yasya saḥ ghṛtapratīkaḥ tam ghṛtapratīkam. The accent on the last suffix syllable of the first member of the comp. by Bahuvrīhau prakṛtyā pūrvapadam (Pāṇ. 6.2.1); as the word ~~comp.~~ ghṛta is derived from /ghṛ kṣarāṇadīptyoḥ, to glow forth, to shine with kta by Āncighṛsibhyah ktaḥ (Uṇ. 3.89). Jighrati sañcalati dīpyate vā tāt ghṛtam udakam sarpiḥ pradīptam vā (cf. ghr̥ṇi, ghr̥ṇā). The suffix is accented by Ādyudāttasca (Pāṇ. 3.1.3.).

Dhūrṣadam - being on the pole of a carriage, being foremost, guide, chief, leader. From /sad to sit, I.P. with the prefix dhūr and the suffix kvip by Satsudviṣ - (Pāṇ. 3.2.61). Dhūri sīdatīti dhūrṣad tam dhūrṣadam, 'one that sits on the chariot' hence chief. The accent on the radical syllable by Gati - (Pāṇ. 6.2.139) and Dhātoḥ (Pāṇ. 6.1.162).

Akrāḥ - going towards well, hence invincible, unobstructible; from /ā /kram to step or go near to, come towards, approach, visit, RV.I.P.; with the suffix da by Anyeṣvapi dr̥syate (Pāṇ. 3.2.101).

Āsamantāt krāmatīti akraḥ, 'one that goes towards well'.  
Chāndasaḥ hrasvatvaṃ of ā. The accent on the suffix  
by Gati - (Pāṇ. 6.2.139) and Ādyudāttasca (Pāṇ. 3.1.3.).  
Or it may better be derived as na krāmatīti akraḥ, 'that  
does not stir, i.e. latent, concealed.

Dīdyat - blazing, shining; from /dī dīptau,  
to shine, be bright; to shine forth (cf. Gk. dealo,  
deelos, delos OIII.P. with śatr. Yañ by Iranekāco -  
(Pāṇ. 6.4.82). Chāndasa dīrghatvaṃ by Anyeṣāmapi  
drśyate (Pāṇ. 6.3.137). The accent on the initial  
syllable by Abhyastānāmādiḥ (Pāṇ. 6.1.189).

Sukrāvarṇam - having white colour, hence pure,  
radiant, B.V.Comp. Sukraṃ varṇam yasyāḥ sā 'sukravarṇā dhīḥ  
tām 'sukravarṇām dhiyam. The accent on the last syllable  
of the first member by Bahuvrīhau - (Pāṇ. 6.2.1.). Sukraṃ  
is finally accented as it is derived from /suc dīptau  
with rak by Rjrendra - (Uṇ.2.29). It is irregularly  
accented on the last syllable by the sutra itself.

Rñjate - to make straight or right, to  
make proper, to arrange or fit out, to make favourable  
or propitiate, VI.Ā.VII.Ā.

Utyansate - to lift up, raise; from ut  
/yam; Let 3rd per.sing. The vikarṇa by Sibbahuḷam  
leti (Pāṇ. 3.1.34). The augment 'at' by Leto'dāṭau  
(Pāṇ. 3.4.94). Unaccented by Tinnatīṇaḥ (Pāṇ. 8.1.28).

Dhīyam - dhīriti karmanāma (Nigh.2.1.21),

hence action or function.

Aprayucchan - not negligent or deserting, heedful, mindful; from pra \_/yucch, pramāde, to err, be negligent, I.P.; śatr by Lataḥ śatrśānacau - (Pāṇ. 3.2.124). Na prayucchan iti aprayucchan. The accent on the first member of the comp. by Tatpuruṣe - (Pāṇ. 6.2.2.).

Sivēbhih - auspicious; from \_/śi svapne, to sleep; with van by Sarvanighrṣva - (Uṇ.1.153). Śerate asmin sarve prāṇinaḥ iti śivah, 'in whom all things lie'. The final syllable is accented irregularly by the sūtra itself. It may also be derived from \_/śiv kalyāṇe, K.P. (Bahulam etannidarsanam-Cu. Ga. Sū) with the suffix ka by Igupadhāt - (Pāṇ. 3.1.135). Śivayati iti śivah (Amarakoṣatikākāro Bhānujī Dikṣitaḥ-Amar. 1.1.30). The accent on the suffix syllable by Ādyudāttasca (Pāṇ. 3.1.3.). This is not replaced by ais by Bahulam chandasi (Pāṇ. 7.1.10).

Pāyūbhih - with protecting powers or action. From \_/pā rakṣaṇe, to protect, II.P. with uṇ by Kṛvāpā - (Uṇ-1.1.). Pāti rakṣati iti pāyuh, 'one that protects'. Yuk by Āto yukcinkṛtoḥ (Pāṇ. 7.3.33). The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3.).

Sagmāih - powerful, mighty, effective; from \_/sam upasāme, to control, subdue; II.P. with mak by Upasankhyāna on Yajiruci - (Uṇ.1.146). Sāmyati



asau sagmam, 'one that controls or subdues' hence powerful. Makārasya kutvam. The accent on the suffix by Ādyudattaśca (Pān. 3.1.3).

Ādabdhēbhiḥ - unobstructed, invincible, irresistible; Nañ tatpuruṣa comp. Na dabdhaḥ taiḥ adabdhebhiḥ. The accent on the initial member of the comp. by Tatpuruṣe - (Pān. 6.2.2.) It may be derived from /dabh to hurt, to deceive.

Ādrpītebhiḥ - not inflamed, i.e., mild—  
dr̥pita from /dr̥p to be proud, to kindle, to inflame; with Na. Nañ tatpuruṣa comp. Na dr̥pitaḥ adr̥pitaḥ taiḥ adr̥pītebhiḥ, 'not inflamed, i.e. mild. The accent on nañ by Tatpuruṣe - (Pān. 6.2.2.).

Ānimīṣadbhiḥ - without winking, vigilant. Nañ tatpuruṣa comp. Na nimīṣad iti animīṣad taiḥ animīṣadbhiḥ. The accent on nañ by Tatpuruṣe - (Pān. 6.2.2.).

Jāḥ - offspring. From /jan prādurbhāve, II. Ā. with da by Anyeṣvapi dr̥śyate (Pān. 3.2.101). Jāyante iti jāḥ. Dr̥śigrahaṇād anupadāḥ api dāpratyayo bhavati. The suffix is accented by Ādyudattaśca - (Pān. 3.1.3.).

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Rv. I.144

R̥ṣiḥ - Dīrghatamā Aucathyah. Devatā - Agniḥ.  
Chandah - Jagatī. Svarah - Niṣādah.

1. Éti prá hótā vratám<sup>a</sup>syā māyáyo-  
     ~~ardhvām~~ dádhānāḥ śúcipeśasam dhiyam .  
     Abhi srúcaḥ kramate dakṣiṇāvṛto  
     yā asya dhāma prāthamaḥ ha nīnsate.
2. Abhi<sup>1</sup>mṛtāsyā dohānā anūṣata  
     yónau devāsyā sādane parīvṛtāḥ.  
     Apām upāsthe vibhrto yádāvsad  
     ádha svadhā adhayadyābhirīyate.
3. Yūyūsataḥ sāvayasā tādīdvāpuḥ  
     sā<sup>m</sup>nām ārtham vitārītrataḥ mithāḥ.  
     Ādīm bhāgo ná hávyah sāmāsmāda  
     vō<sup>1</sup>dhurna<sup>1</sup> ras<sup>m</sup>īntsa<sup>m</sup>mayansta sārathiḥ .
4. Yāmīm dvā sāvayasā sápariyataḥ  
     sa<sup>m</sup>āné yónā mithunā sāmokasā.  
     Dīvā ná náktam palitó yuvājani  
     purū carannājaro mānuṣā yugā.
5. Tāmīm hinvanti dhītāyo dāsa vrīso  
     devām mātāsa ūtāye havāmahe.  
     Dhanorādhi pravāta ā sá rṇvaty  
     abhivrájadbhir vayunā nāvādhita.

6. Tvám hyagne divyáśya rájasi  
 tvám páṛthivasya paśupā iva tmānā.  
 Éhī ta eté brhatī abhiśrīyā  
 hiraṇyāyī vākvarī barhīrāśāte.
7. Ágne juṣásva prāti harya tádvāco  
 mándra svádihāva rtajāta súkrato.  
 Yo viśvātāḥ pratyāñhāsi darsāto  
 ranvāḥ sāmḍrṣṭau pitumā iva kṣāyah.

Translation :

1. The Hotā (Agni) carrying with him his best bright activity, goes forth to (perform) his (own) duty by his extraordinary power. He proceeds towards the energetic rays of the sun, the rays which are in close contact with his primary abode.
2. The elements of water, enveloped (with sun's rays), swirled in the abode of the (sun) god, (which is) their birth-place: When he (Agni) remained diffused in the lap of the waters, then he (Agni) absorbed the waters with which he moves quickly.
3. The two (Mitra and Varuṇa), of equal power, are indeed desirous of combining with that substance (Agni), exerting together for the same end (of producing water). Therefore, the invoked one (Agni) held together his rays like a lord up to

us (i.e. Mitra and Varuṇa) as does a charioteer the reins of the horse.

4. He, ~~whom~~ the two (Mitra and Varuṇa) of equal strength and closely associated together, indeed, wait upon in the same place in the night as in the day; the pale bright (Agni), ageless and full of strength advancing further (down), is born amongst <sup>the</sup> generations of men (i.e., the rays of the sun).
5. The ten intertwined quarters stimulate him, the god whom we the mortals invoke for help. He flashes above the downward slopping (rain) bow. By (his) advancing (flames) he took to new paths.
6. Thou, O Agni, lordest ~~thyself~~ over what is celestial and what is terrestrial as doth a herdsman (his herd). These two (heaven and earth), bright, vast, golden, rolling about and meeting each other pervade the space.
7. O Agni, thou who are pleasant, possessed of inherent power, born of water and of good deeds, mayest thou accept that praise (of ours). Thou art present on all sides, art conspicuous, lovely in aspect and a refuge like a beautiful distributor of food.

Grammatical and Exegetical Notes :

Māyāyā - extraordinary, supernatural power

(only in earlier language). From /mā māne, to measure (cf. Zd.mā; Gk.metron, metreo; Lat.metior, mensus, mensura; Slav.mera; Lith.mera), II.P.; with ya by Māchāsāsibhyo yaḥ (Un.4.109). Māti antarbhavatīti māyā, 'one that measures'. The feminine suffix tāp by Ajādyataṣṭāp (Pāṇ. 4.1.4.). The accent on the last syllable by Ādyudāttasca (Pāṇ. 3.1.3.).

Here māyayā pertains to 'asya' which is used for Agni himself. When Agni acts as hotā in the sacrifice in the middle region, he proceeds forward by his extraordinary power (See. Rv.I.141.6.). Here the gods select Agni as hotā because they are going to perform the sacrifice in the middle region.

Yaska has enlisted māyā in the synonyms of prajñā 'wisdom' (Nigh.3.9.). Prajñā also denotes some supernatural power.

Ūrdhvām - the highest or best. It qualifies 'dhiyam', hence 'ūrdhvām dhiyam' means 'the highest or best activity'.

Śucipeśasam - magnificently or gloriously adorned, possessed of bright B.V.Comp. Śuci peśaḥ yasya saḥ śucipeśaḥ taṁ śucipeśasam. The accent on the initial syllable of the first member of the comp. by Bahuvrīhau prakṛtyā pūrvapadam (Pāṇ. 6.2.1.). The word śuci is accented on its initial syllable because of the suffix in form /śuc dīptau by Nni - (Pāṇ.6.1.197).

Although Agni has come to the upper middle region, he derives the radiance from the heaven (i.e. the sun), as indicated by the phrase '(ūrdhvām dadhānaḥ'.

Srūcaḥ - rays (bearing electricity) of the sun. (See derivation on Rv.I.162.17). Acc.plu.governed by abhi according to Karmapravacanīyayukte dvitīyā (Pāṇ. 1.4.91) in the meaning of lakṣaṇa, itthambhūtākhyāna and vīpsā. Here abhi is used in the sense of lakṣaṇa. It means to say that Agni is proceeding forward, indicating the sruc (i.e. the rays of the sun). Here Agni denotes (the rays of the sun) who has already reached to the middle region but the word sruc denotes the rays of the sun which are coming from the heaven (i.e. the sun). In this way the rays which are continuous in flow from heaven to earth is described in this verse.

Kramate - to approach (in order to ask for assistance).

Dakṣiṇāvṛtaḥ - enclosing or full or energy, energetic Upa.Sa., Dakṣiṇām āvr̥ṇotīti dakṣiṇāvṛt tāḥ dakṣiṇāvṛtaḥ. From vr̥ samvarane, to cover, V.P. with the prefix dakṣiṇā (energy) and the suffix kvip by Kvip ca (Pāṇ. 3.2.76). The accent on the radical syllable by Gati - (Pāṇ. 6.2.139) and Dhātoḥ (Pāṇ. 6.1.162).

The word dakṣiṇā from vr̥ vr̥ddhau, to be able or strong to grow, increase, I.P. with the suffix

inan by Drudakṣibhyām inan (Uṇ.2.51). Dakṣate  
 varddhate śighrakārī bhavatīti dakṣiṇaḥ strī cet  
 dakṣiṇā. The srucaḥ are full of energy, because  
 they come directly from the sun (See.

Nākasya prṣṭhe ādhi tiṣṭhati śrito.

yāḥ prṇāti sa ha deveṣu gacchati.

Tāsmā āpo ghṛtām arṣanti sindhavas

tāsmā iyām dakṣiṇā pinvate sādā.

" He (Agni) who sits on the back of the middle region,  
 who pervades and goes among the gods. To him the  
 flowing waters give the energy, for him the energy  
 expands always". Here Agni is associated with the  
 waters which produce energy in the form of electricity  
 and lightning.

Thus 'Dakṣiṇāvṛtaḥ srucaḥ' means the  
 energetic rays of the sun, to which Agni, in the  
 middle region, approaches.

Ninsate - touch closely; from /nins  
 cumbane, to touch closely, kiss, II.Ā. 1<sup>a</sup>. 3rd per.plu.

The srucaḥ are said to be in close contact  
 with the middle region.

Dohānāḥ - yielders, i.e. producers or  
 elements. From /duh prapūrane, to milk, yield,  
 squeeze out (any good thing), with auṇādika 'yu' in  
 karaṇa or kartā (see. V.K., V.V.R.S., Saṃhitā Sec.,

P.1643). Duh<sup>d</sup>yate asau dohanāḥ or doghī asau dohanāḥ, te dohanāḥ, 'those that are extracted from the elements or those that extract'. Thus dohanāḥ are the yielders of water, hence the elements of water. The accent on the initial suffix syllable by Ādyudāttasca (Pāṇ. 3.1.3).

Anūsata - swirled (See. Notes on Rv.I.151.6).

Parīvṛtāḥ - enveloped ; from pari-\_/vr̥ samvarāṇe, to cover, V.P.Ā. with kta, pari to vriyate iti parīvṛtāḥ te parīvṛtāḥ dohanāḥ, 'well covered'. The accent on the initial syllable of the first member of the comp. by Gatiranantarah (Pāṇ. 6.2.49). Pari is accented on its initial syllable by Nipātā ādyudāttāḥ (Ph.Su.).

Here it is said that the elements of waters (i.e. Mitra and Varuna) are enveloped with the rays of the sun in the heaven. Further (in Rv.I.143.3) we will see that they are combined into water in the middle region.

Vibhṛtāḥ - spread out, diffused; from vi-\_/bhr̥ to spread out, spread assunder, Rv. with the suffix kta. Vibhriyate iti vibhṛtāḥ, 'which is distributed, diffused'. The accent on the gati'vi' by Gatiranantarah (Pāṇ. 6.2.49).

Svadhāḥ - waters; from sva \_/dhā dhāraṇe, III.P.Ā. with the suffix ka by Āto'nupasarge kaḥ



(Pāṇ.3.2.2.). Svam ātmānam dhārayantīti svadhāḥ  
(waters). The accent on the last syllable of the  
second member by Gati - (Pāṇ. 6.2.139) and Ādyudāttasca  
(Pāṇ. 3.1.3).

Here the sense is that Agni at first pervades  
the elements of waters and when combined, he is said  
to absorb the waters and moves quickly with them.  
Sāyaṇa has also explained the word svadhāḥ as waters.  
(Svadhāḥ amṛtopamāḥ āpah-SRB.).

Īyate - moves quickly; from /ī gatau, IV.Ā.  
(cf. Gk.el-mi,i-men; Lat.e-o, i-mus, i-tir; Lith.ei-mi,  
'I go'; Slav.i.du, (I go), i-ti, 'to go'; Goth.I-addja,  
'I went'). Lat 3rd per.sing.

Yuyūsataḥ - wish to combine or unite; from  
Desid. of /yu miśraṇe amiśraṇe ca, to mix, mingle,  
unite, II.P. Lat 3rd per.dual. Reduplication by  
Sanyaṇoh (Pāṇ. 6.1.9), dīrgha by Ajjhangamāṇi sani  
(Pāṇ. 6.4.16), śatva by Ādesāpratyayayoh (Pāṇ.8.3.59).  
The accent on the initial syllable by Nni - (Pāṇ.6.1.197).

Sāvayasā - (Vedic dual) having the same power  
or strength (Sāy.), being of the same vigour or age  
(M.W.,P. 1190).B.V.Comp. Samānam vayo yayostau savayasau.  
The word samāna is substituted by sa by Jyotirjanapada -  
(Pāṇ. 6.2.1.).

Sāyaṇa takes the comp. to mean 'hotā and

adhvaryu' but due to the context of water, it cannot be accepted. Here 'vapuh' refers to Agni and Mitra and Varuṇa combine with Agni (electricity) to form the water.

Vitaritrata - labouring or exerting energetically, from vi-/\_tr, P., to labour energetically with the suffix yan by Dhātorekāco halādeḥ kriyāsamabhīhāre yan (Pāṇ. 3.1.22). Irregularly formed by Dādhartti - (Pāṇ. 7.4.65) with the suffix śatr by Lataḥ śatrśānacau - (Pāṇ. 3.2.124). The accent on the initial syllable of the participle by Abhyastānām ādih (Pāṇ. 6.1.189).

These two Mitra (hydrogen) and Varuṇa (oxygen) combine with Agni (electricity) to form the water.

Saparyatah - to serve attentively, wait upon, honour; Rv. from \_/sapar pūjāyām, Kaṇḍvādiḥ, P. Lat 3rd per.dual.

Samokasā - having the same dwelling, i.e. closely united or associated. (See Notes on Rv.I.159.4).

Palitah - grey, pale bright (cf. Gk.pelitnos, polios and others; Lat.palleo, pallidus, pallus; Lith. palvas; Slav.plavu; High. Germ. falo, val, fahl; Angl.Sax. fealo; Eng. fallow). Irregularly formed by Loṣṭapalitau (Uṇ.3.92). Paṭyate prāpyate tat palitaṃ vṛddhāvasthāyā keśādīnām suklatvaṃ vā; from \_/pal gatau, I.P. with the suffix itac. It is also derived from \_/phal niṣpattau, to ripen; with the suffix itac by Phaleritajādeśca paḥ

(Uṇ.5.34). Phalati niṣpannam pakvam iva bhavatīti palitam, 'one that ripens'. The accent on the last syllable by Citah (Pāṇ. 6.1.163).

Here Agni is called palita as his lustre is pale bright.

Mānusa - offsprings of the sun, (the rays).

From Manu with the suffix añ by Manorjātau - (Pāṇ.4.1.161).

Yugā - generations, races.

Hinavanti - set in motion, stimulate; from \_/hi gatau vrddhau ca; V.P. Lat 3rd per.plu.

Vriśah - intertwined; from \_/vis pravesane, to inter, pervade, Rv.; to come into conjunction with, (cf. Gk.oikos; Lat. vicus; Lith.veszeti; Slav.vise; Goth.weihs; Angl.Sax.wic; Germ.wich, weich-bild) with vic by Upasankhyāna on Kvip vaci - (Vā.Pāṇ. 3.2.178). The augment 'r' comes irregularly. Visati asau visrah, 'one that enters'. The accent on the radical syllable by Dhātoḥ (Pāṇ. 6.1.162).

Yaska has enlisted vrisah in the synonyms of fingers (Nigh.2.5.). He has also mentioned the word 'dhīṭayah' in that list. Here both the words occur and therefore cannot signify fingers. The only probable interpretation of dhīṭayah that fits the context is the 'quarters or directions'.

Martāsah - (vedic plu.) mortals; from \_/mr

prānatyāge, to die, decease, VI.Ā (cf. Zd. mar, mareta; Gk. Brotos for mrotos; Lat. mors, morior; Slav. mreti; Lith. mirti; Goth. maurthr; Germ. Mord, morden; Eng. murder); with tan by Hasimr - (Uṇ.3.86). Mriyate asau marttaḥ manuṣyo vā, 'one that dies'. The accent on the initial syllable by N̄ni - (Pāṇ. 6.1.197).

Abhivrajadbhih - advancing; from abhi \_/vraj gatau, I.P. with śatr. The accent on the radical syllable by Dhātōh (Pāṇ. 6.1.162), as śatr is unaccented by Tāsyā - (Pāṇ. 6.1.186).

Vayunā - paths; from \_/aj gatikṣepaṇayoh, to drive, propel, throw out; (cf. Gk. auo; Lat. ago), I.P. with unan by Ajiyamis̄inbhyas̄ca (Uṇ.3.61). Vīyate gamyate atreti vayunam (path) Aj is substituted by vī by Ajervyaghañapoh (Pāṇ. 2.4.56). The accent should have been on the initial syllable by N̄ni - (Pāṇ. 6.1.197), but irregularly the middle syllable is accented.

Adhita - resorted to, took to; from \_/dhā, III.P.Ā. Luṇ 3rd per.sing. Itva by Sthāghvoricca (Pāṇ. 1.2.17), kitvādagunah. s of sic drops by Hrasvādangāt (Pāṇ. 8.2.27).

Divyāsya - what is existing in the heaven, celestial; from div (heaven) with yat by Tatra bhavaḥ (Pāṇ. 4.3.53). Divi bhavaḥ divyam tasya divyasya. The accent should have been on the initial syllable by Yato'nāvaḥ (Pāṇ. 6.1.213) but it is finally

accented by Upasankhyāna on Uñchādīnām ca (Pāṇ. 6.1.160).

Here Agni is said to rule over all the heavenly and terrestrial things, because Agni plays a dominant role in all natural phenomena.

Rājasi - governs, rule over; from /rāj dīptau, to govern, rule over, shine, I.P.Ā. (cf. Lat. rex; Kelt. rig, from which Old Germ. rik; Goth. reiks; Angl. Sax. rice; Engl. rich). Lat. 2nd per. sing. The radical syllable is accented by Hi ca (Pāṇ. 8.1.34). As Agni is trivṛt, so he is said to pervade or rule over what is celestial or terrestrial.

Pārthivasya - what is known on the earth or terrestrial. From pṛthivī with the secondary suffix 'an' by Tatra vidita iti ca (Pāṇ. 5.1.43). Pṛthivyām viditam iti pārthivam tasya pārthivasya. The accent on the initial syllable by Ōni - (Pāṇ. 6.1.197).

Pasupāh - the protector of animals; from /pā rakṣane, to protect, II.P. with the prefix pasu and the suffix kvip by Kvip ca (Pāṇ. 3.2.76). Pasūn pāti rakṣatīti pasupāh, 'one that protects animals'. The accent on the radical syllable by Gati - (Pāṇ. 6.2.139) and Dhātoḥ (Pāṇ. 6.1.162). Again comp. with iva by Ivena saha samāso - (Vā. Pāṇ. 2.2.18).

Sāyana explains it as 'Pasupā iva yathā pasūnām pālayitā gopāh prātaḥkāle svāsmāi samarpitān sāyamkāle svāmibhyaḥ pratyarpayatyevam (SRB. 1.114.9).

As a matter of fact here Agni is said to govern the eternal elements only for the formation of matter.

Enī - of a variegated colour, varying the colour, shining, brilliant; from eta with nīp by Varṇādanudāttāttopadhātto naḥ (Pāṇ. 4.1.39). The eta is initially accented by Varṇānām tanati - nitāntānām (Ph.Su.). Nom.dual, pūrvasavarṇadīrgha by Vā chandasi (Pāṇ. 6.1.106).

Brhati - vast; from brh vrddhau, to be thick, grow great or strong, increase, I.P. with at by Vartamāne prṣat-brhan - (Uṇ.2.85). Barhati vardhate assu brhat. The feminine suffix nīp by Ugitaśca (Pāṇ. 4.1.6). Pūrvasavarṇadīrgha by Vā chandasi (Pāṇ. 6.1.106). The accent on the suffix nīp by Brhanmahatorupasankhyānam (Vā.Pāṇ. 6.1.173).

Abhiśrīyā - attached to or meeting each other; from abhi śrī to spread, extend, IX.P. with the suffix kvip by Kvip ca (Pāṇ. 3.2.76). Abhita paritaḥ śrīṇātīti abhiśrīḥ, 'one that spreads well or meeting each other'. In dual it takes iyaṁ by Aci śnu - (Pāṇ. 6.4.77). This sūtra applies here because abhiśrī is dhatu as 'Kvibantaṁ dhātutvaṁ na jahātīti'. The accent on the radical syllable by Gati - (Pāṇ.6.2.139) and Dhātoḥ (Pāṇ. 6.1.162).

Hiranyāyī - golden. The word hiranyaya is irregularly formed by dropping ma of mayat by Rtvya-

vāstvya - (Pāṇ. 6.4.175). The feminine suffix ṇīp by  
 Tīḍdhā - (Pāṇ. 4.1.15). In Nom.dual, pūrvasavarṇadhīrgha  
 by Vā chandasi (Pāṇ. 6.1.106).

Vākvarī - winding about, rolling about;  
 from \_/vak kauṭilye to be crooked, go crookedly; I.Ā.  
 with van by Anyebhyo'pi drśyate (Pāṇ. 3.2.75). The  
 feminine suffix ṇīp by Vano ra ca (Pāṇ. 4.1.7). The  
 accent on the radical syllable by Dhātoḥ (Pāṇ. 6.1.162).

This mantra indicates that the heaven and  
 earth have been formed.

Prāti - harva - accept; from prati \_/hary,  
 to desire, accept, long for; I.P. Lot 2nd per.sing.Hi  
 drops by Ato heḥ (Pāṇ. 6.4.105). Harya is unaccented  
 by Tīṇhātīṇaḥ (Pāṇ. 8.1.28).

Svadhāvah - possessed of inherent power; from  
 svadhā with matup by Tadasyāsti - (Pāṇ. 5.2.94). Svadhā  
 vidyate asminniti svadhāvān. I of svadhāvat is changed  
 into r by Matuvaso ru sambudhau chandasi (Pāṇ. 8.3.1).  
 Here mandra, svadhāvah, rtajāta and sukrato are used  
 for Agni and are 'āmantrita'. Hence all are initially  
 accented by āmantritasya ca (Pāṇ. 6.1.198). The next  
 vocative svadhāvah cannot be unaccented by āmantritasya  
 ca (Pāṇ. 8.1.19) as pūrva āmantrita 'mandra' becomes  
 absent by āmantritam pūrvam avidyamānavat sāmānyavacanam  
 (Pāṇ. 8.1.73), because svadhāvah etc. are not

Agni is kṣaya (residence) or refuge because  
being trivṛt he is helpful to all in the three worlds.

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Rv. I. 145

Ṛsiḥ - Dīrghatamā Aucathyah . Devatā - Agniḥ -  
Chandah - Jagatī, 5 Triṣṭup. Svarah - Niṣādah,  
5 Dhaivataḥ.

1. Tām prcchātā sa jagāmā sa veda  
sa cikiṭvāḥ iyate sā nyīyate.  
Tasmintsanti prasīṣastāsminnīṣṭayah  
sa vājasya sāvasaḥ suṣmīnaspātīḥ.
2. Tasmīn prcchanti nā simo vi prcchati  
svēneva dhīro manasā yadāgrabhīt.  
Na mṛṣyate prathamam nāparam vāco  
asya krātva sacate apradrpitaḥ.
3. Tām id gacchanti juhva istamārvatīr  
vīsvanyekāḥ śmavād vācānsi me.  
Purupraīṣastāturiṣyajñasādhanō  
acchidrotīḥ sīsura datta sam rābhah.
4. Upasthāyam carati yātsamārata  
sadyo jātāstatsāra yujyebhiḥ.  
Abhi svantām mṛsate nāndye mude  
yadīm gacchantyusatīrapīṣṭhitam.
5. Sa im mrgo apyo vanargurūpa  
tvacyūpamāsyām ni dhāyi.  
Vyābravidvāyūna mārtyebhyo  
agnīrvidvāḥ rtacīddhī satyah.

Translation :

1. Enquire, ye, about him (Agni). He has set out, he understands (his function) (and) he is experienced. He proceeds, indeed, he does proceed. In him rest (all) precepts, (and) in him the desired objects. He is the lord of vigour, valour, (and) of the vigorous.
2. They do inquire about him (Agni), (but) all do not enquire thoroughly as does a wise man grasps in his own mind. (Of such persons) neither initial nor the final verdict is acceptable. By his (Agni's) power the unkindled (obj<sup>e</sup>t) is united.
3. To him (Agni) resort the flames, to him the leaping ones. A rare one hearkens to all my words. The young victor, the promoter of sacrifice and of perfect help, quickening many, has caught hold of his impetuosity, (i.e. become impatuous).
4. When newly born, he (Agni) invisibly approaches the (gods) suitable for being united. When united he moves close (to them). When he touches the cool object in agreeable sacrifice for the joy (of beings), the eager (flashes) resort to him who is present (there).
5. He, the purifier, skilful in producing water and moving in the waters was directed towards the

uppermost layer (of the earth). The wise Agni, of sterling worth and knower of the sacrifice, showed the path to the mortals.

Grammatical and Exegetical Notes :

Prasīṣaḥ - orders, directions, precepts; from pra \_/śās anusīṣtau, II.P.; with kvip by Kvip ca (Pāṇ. 3.2.76). Ā in śās is replaced by i by Kvipi pratyaye tu tasyāpi bhavatīti vaktavyam (VĀ. Pāṇ. 6.4.34). Prasīṣyate yene sā prasīḥ tāḥ prasīṣaḥ, 'that by which something is controlled, viz. rule, order, precept'. The accent on the radical syllable by Gati - (Pāṇ. 6.2.139) and Dhātoḥ (Pāṇ. 6.1.162).

Agni is trivṛt and all the gods and beings can do nothing without the help of light and heat of Agni. So, here it is said that all orders emanate from him.

Sāvasaḥ - of valour; from \_/svī gativṛddhyoḥ, to swell, increase I.P. with asun by Sveh samprasāraṇam ca (Uṇ.4.193). Svīyate gamyate yena tat sāvaḥ (orig. swelling increase), hence strength, power. The accent on the initial syllable by Āni - (Pāṇ. 6.1.197).

Susmināḥ - of the valourous, impetuous, fiery, fierce, roaring; from suṣma 'hissing, roaring (of water, fire, the wind) with the secondary suffix

in by Ata inithanau (Pāṇ. 5.2.115). *Suṣmah* asti  
asminniti *suṣmī* tasya *suṣminah*, 'along with flame'.  
The accent on the suffix by *Ādyudāttaśca* (Pāṇ. 3.1.3.).

Simah - all, whole, entire; from *\_/si/*  
bandhane, to bind, tie fetter; (cf. Gk. i-mus, i monia;  
Lett. si nu 'to bind'; Angl. Sax. sal; Germ. seil),  
V.P.Ā.; with the suffix man by *Avīsivisisuṣibhyah*  
kit (Uṇ. 1.144). *Sinoti* bandhnāti asau *simah*. The  
accent should have been on the initial syllable by  
*Ñni* - (Pāṇ. 6.1.197), but it is finally accented  
by *Upasankhyāna* on *Uñchādīnam* ca (Pāṇ. 6.1.160).

Vi-prcchati - enquires thoroughly, makes  
various enquiries, *Sāyana* explains it as 'Na viprcchati  
*viparītaṃ* na prcchati', 'does not make an enquiry  
improperly', but that does not suit the context.

Agrabhīt - grasps ; from *\_/grah* upādāne,  
to seize, grasp, take, adopt (cf. Zd. gerep, geurv; Goth.  
Greipa; Germ. greife; Lith. grebju; Slav. grabju; Hib.  
grabaim, 'I devour, slop) IX.P. Luṇ 3rd per.sing.H  
of *grah* is replaced by *bh* by *Hṛgrahorbhaschandasi*  
(VĀ. Pāṇini ?). The augment 'it' by *Ārdhadhātukasye-*  
*dvalādeh* (Pāṇ. 7.2.35). *Īt* by *Astisico'prkte*  
(Pāṇ. 7.3.96), *s* of *sic* drops by *Ita itī* (Pāṇ. 8.2.28),  
*dīrgha* by *Akaḥ savarṇe dīrghah* (Pāṇ. 6.1.101),  
*Sijlopa* is not asiddha in *savarṇadīrghatva* by *Sijlopa*  
*ekādeśe siddho vaktavyah* (VĀ. Pāṇ. 8.2.3.).

Sacate - to be associated or united with; from  
 /sac sama<sup>y</sup>vāye (cf. Gk.epomai; Lat. sequor; Lith.seken),  
 I.A.Lat 3rd per.sing. Unaccented by Tinnatīnah (Pāṇ.  
 8.1.28).

The root sac implies that all unkindled or  
 heatless objects acquire heat and energy from Agni's  
 power. Even animal life gets energy from bodily heat.

Apradrpitah - devoid of heat, unkindled.  
 From /drp to kindle, light, inflame.

Juhvāḥ - tongues or flames (esp. of Agni;  
 seven are named (Rv.I.58.7); flames; personified as  
 wife of Brahmā and goddess of speech (seer of Rv.X.109);  
 from /hu dānādānayoḥ, to offer an oblation, sacrifice  
 to; (cf. Gk.-in kheo (for kheFo), khulos, khumos;  
 Lat.futis (water pot); III.P. with kvip by Huvah  
 sluvacca (Uṇ.2.61). Juhoti dadāti yaya sā juhūḥ.  
 It is also derived by Jūhoterdīrghasā (Vā.Pāṇ.3.2.178).  
 The accent on the last syllable by Dhātoḥ (Pāṇ. 6.1.162).  
 Sāyana explains as 'Juhvāḥ asmadīyā juhūpabhṛdādayaḥ  
 yad vā hūyante iti juhvāḥ āhūtayaḥ samādirūpā athavā  
 juhādiṣu sthitāni ājyāni api āśrayāśrayiṇoḥ abhedena  
 juhvāḥ ityucyante mañcāḥ krosānti itivat'. Thus,  
 according to Sāyana juhū denotes two things; -1. a  
 curved wooden ladle (for pouring sacrificial butter  
 into fire) and 2. Soma etc.

According to the description given in the Rv.X.109 Juhū can signify nothing but the seven rays of the sun. Sāyana explanation on it is 'juhūrīti vānnāma.Sā brahmano jāyā ca. Brhaspatervācaspatitvād brhaspaterjuhūrnamā bhāryā babhūva' (SRB.X.109.1). Hence the sound produced by the seven rays is juhūh, the wife of Brhaspati. It is to be noted that these seven rays produced Agni who caused rain (See.

Hótāraṃ saptajuhvo<sup>1</sup>ya<sup>2</sup>jīṣṭhaṃ yaṃ vāghato<sup>3</sup>vr<sup>4</sup>ṇāte  
adhva<sup>5</sup>reṣu.  
Agnim<sup>1</sup>vis<sup>2</sup>veṣam<sup>3</sup> aratim<sup>4</sup>vas<sup>5</sup>ūnam<sup>6</sup> saparyami<sup>7</sup>  
praya<sup>8</sup>sā yami<sup>9</sup>ratnam.

(Rv.I.58.7).

"The seven juhvaḥ selected Agni as hotr. Agni is the bestower of all riches. I wait upon (Agni and) earnestly ask for water". Here Agni belongs to the middle region, and brings rain. The sacrifice is performed in the middle region. In the mantra Rv.X.109.1. 'juhūh' is said to have been renounced by Brhaspati. It means that Brhaspati or Agni in the form of the rays of the sun renounced, i.e. released juhū from heaven to reach the middle region.

Arvatih - speedy, leaping (rays in the middle region); from gatiprāpanayoh, to go, rise, tend upwards; (Gk.or-nu-mi, er-e-tes, aro-o; Zd.

\_/ir; Lat.or-ior; Old High Germ.ruo-dar, ar-an;  
 Lith.ir-ti, 'to row', ar-ti' to plough' ), with the  
 suffix vanip by Snāmadipadyartipṛśakibhyo vanip  
 (Uṇ.4.113). R̥chatī itī arvā asvo vā, 'that which  
 tends upwards'. The feminine suffix nīp takes  
 place by Ugitasca (Pāṇ. 4.1.6) as n of arvan is  
 replaced by tr̥ by Arvanastres<sup>va</sup>manah (Pāṇ. 6.4.127).  
 The accent falls on the root as vanip and nīp are  
 unaccented by Anudāttau suppitau (Pāṇ. 3.1.4).  
 Yaska has enlisted arvat in the synonyms of asva  
 (Nigh.1.14). The birth place of arvan is the  
 middle region (see. Rv.1.163.1). Hence, arvatīḥ  
 are the leaping rays of the sun, reaching the  
 highest middle region.

Purupraisaḥ - inciting or quickening many,  
 instigating; from pra \_/iṣ, to drive on, urge, impel,  
 send forth; with the suffix ac by Igupadhāt -  
 (Pāṇ. 3.1.134). Purūṇ preṣayatīti purupraisaḥ. The  
 accent on the last syllable by Thāthaghan - (Pāṇ.  
 6.2.144).

Taturih - conquering, victorious; from  
 \_/tr̥ plavana - samtaranayoh with kin by Ādrgamahana-  
 janah kikānau liṭ ca (Pāṇ. 3.2.171). Utva by  
 Bahulam chandasi. (Pāṇ. 7.1.103), raparatva by  
 Uraḥ raparah (Pāṇ. 1.1.51), Sthānivad<sup>va</sup>-bhāva by  
 Dvirvacane 'ci (Pāṇ. 1.1.59), hence tr̥ṣ is

reduplicated, in abhyāsa 'r' is replaced by 'a', raparatva by Uraṇ raparah (Pāṇ. 1.1.51), r in abhyāsa drops by Halādiḥ seṣah (Pāṇ. 7.4.60). The accent on the initial syllable by Nni - (Pāṇ. 6.1.197).

Yajñasādhanaḥ - occasioning, accomplishing, promoting, sacrificing; from /sādh saṃsiddhau, to further, promote, accomplish, complete; V.P. with the prefix yajña and the suffix lyuṭ by Karaṇādhikaraṇayo-sca (Pāṇ. 3.117). Yajñah sādhyate yena saḥ yajñasā-dhanaḥ, 'by whom the sacrifice is accomplished'. The accent on the radical syllable by Gati - (Pāṇ. 6.2.139) and Liṭi (Pāṇ. 6.1.193).

Agni is the primary cause of all the sacrifices in all the three worlds.

Acchidrotiḥ - affording perfect protection or help; B.V.Comp. Acchidrā ūtiryasya sa acchidrotiḥ, 'whose protection is free from clefts or flaws', hence affording perfect protection or help. The accent on the first syllable of the first member of the comp. by Bahuvrīḥau - (Pāṇ. 6.2.1.) and Tatpuruṣe - (Pāṇ. 6.2.2.) as acchidra is Nañ tatpuruṣa comp. Na chidrah iti acchidrah strī cet acchidrā.

Rābhah - violence, impetuous, zeal, energy; from /rabh rābhasye, to act rashly; with the suffix asun by Sarvadhātubhyo asun (Uṇ.4.189). The accent



on the initial syllable by Ñni - (Pāṇ. 6.1.197).

Upasthāyam - Ind. standing near, keeping one's self fast to (M.W.P.211). From upa \_/sthā with ṇamul by Ābhikṣṇye ṇamul ca (Pāṇ. 3.4.22). The augment yuk comes to the root by Āto yuk - cinkṛtoḥ (Pāṇ. 7.3.33). The accent on the radical syllable by Gati - (Pāṇ. 6.2.139) and Liṭi (Pāṇ. 6.1.193). Upasthāya upasthāya caratīti upasthāyam carati, 'goes keeping himself fast to (the other gods). Chāndasastvāt' ābhikṣṇye dve bhavataḥ' iti dvīrvacanam vā bhavati.

When Agni joins the gods, he moves close to them, i.e. in their intimate contact. Sayana supplies adhvaryu as the subject of carati but it has no relevance. Here Agni is described as coming in close contact with suitable gods (like Mitra and Varuṇa) in the form of electricity.

Samārata - united, joined with; from sam \_/r, to join together Luṇ 3rd per.sing. It takes Ā by Samo gamṛcchibhyām (Pāṇ. 1.3.29), sic is replaced by an by Sarttisāstyarttibhyasca (Pāṇ. 3.1.56).

Tatsāra - approached invisibly or in a latent form; from \_/tsar chadmagatau, to go or approach stealthily; I.P. Liṭ 3rd.per.sing. Unaccented

by Tāh̄natināḥ (Pāṇ. 8.1.28).

Yuiyebhih - suitable foe being united; from  
 \_\_/yuj yoge; VII.P.Ā. with aum̄adika kyap. The accent  
 on the radical syllable by Dhātōḥ (Pāṇ. 6.1.162) as  
 kyap is unaccented by Anudāttau suppitau (Pāṇ. 3.1.4)

As soon as born, Agni approaches and unites  
 suitable gods invisibly (in the form of electricity).

Svāntam - cool, tranquil, placid (Sāy.  
 'santa or 'sranta). From \_\_/śvam upasame, to be tranquil;  
 with the suffix kta. The penultimate takes dīrgha by  
 Anunāsikasya kvijhalōḥ kniti (Pāṇ. 6.4.15). The  
 accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3).

This word occurs only twice in the Rv. Once  
 here and again in Rv.X.61.11. M.W. derives it from  
 \_\_/śvam or \_\_/sam a root suggested for regular formation,  
 which may be included in the Dhātupāṭha of Pāṇini thus  
 'sam upasame, śvam ca'.

Nāndyē - in the agreeable or delightful  
 sacrifice (of preparing the water); from \_\_/nand  
 samṛddhau, to rejoice, delight, to be pleased or  
 satisfied with; I.P. with nyat by R̥halornyat  
 (Pāṇ. 3.1.124). Nanditum योग्यां nandyaṃ nāndyaṃ vā,  
 'which is to be pleased'. The svarita accent on the  
 last syllable by Tisvaritam (Pāṇ. 6.1.185). Dīrgha  
 in nandya takes place by Anyeṣamapi dr̥śyate (Pāṇ. 6.3.137).

Mudé - for joy, delight, happiness (of beings); from \_\_/mud harṣe, to be merry, or glad or happy; with the suffix kvip by Kvīp ca (Pāṇ. 3.2.76). Mudyate iti mud tasmai mude. The accent on the last syllable by Sāvekastrīyā - (Pāṇ. 6.1.168).

Usatīh - wishing, desiring, eager; from \_\_/vaś kāntau, to desire (cf. Gk. ekon for Fekon, willing), II.P. with śatr by Latāh śatrśānacau - (Pāṇ. 3.2.124). Samprasāraṇa by Grahijyā - (Pāṇ. 6.1.16) pūrva-rūpa by Samprasāraṇacca (Pāṇ. 6.1.108). The feminine suffix hīp by Ugitasā (Pāṇ. 4.1.6). The accent on hīp by Śaturanum nadyajādī (Pāṇ. 6.1.173).

Here usatīh refers to juhvaḥ (flames or flashes of lightning) (See. Sayana also). It means thus :-when Agni touches cold objects (clouds) in the middle region, the flames eagerly resort to him, i.e. flashes in the form of lightning are produced.

Apisthitām - present; from api \_\_/sthā with the suffix kta. Ā in sthā is replaced by I by Dyatisyatisthām - (Pāṇ. 7.4.40). The accent on the suffix by Thāthaghañktāj - (Pāṇ. 6.2.144).

Mrgah - purifier, from \_\_/mrj to cleanse, purify. (See Notes on Rv.I.154.2.).

Apyah - being in water, coming from water, skilful in producing water; from ap (water) with the suffix yat by Tatra bhavaḥ (Pāṇ. 4.3.53) or Tatra sādhuḥ (Pāṇ. 4.4.98). Apsu bhavaḥ sādhurvā iti apyah. The accent on the initial syllable by Yato'nāvaḥ (Pāṇ. 6.1.213). It denotes the function of Agni in the middle region. Śaṅkara explains it as "'Apyah āpyo gantavyaḥ. Apaḥ karma tatra sādhurvā'". It cannot be regularly derived from apas which is initially accented and denotes karma. Here Agni is directed towards the uppermost layer of the earth.

Vanarguh - moving about in water (of the cloud). It is Upapada comp. Vanassu vaneṣu gacchatī-ti vanarguh, 'one that moves about in the cloud'. From gam gatau I.P. with the prefix vanas and the aupādika suffix 'du'. The 'ti' of gam drops by Ditvakaraṇasāmarthyādabhasyāpi terlopo bhavati (Vā. Pāṇ. 6.4.143). The accent on the last syllable by Gati - (Pāṇ. 6.2.139) and Ādyudattasca (Pāṇ. 3.13).

There are two words vana and vanas, having the same meaning. In certain type of comp. vanas is used (cf. of Vanaspathi). Yaska has enlisted 'vana' in the synonyms of water, hence vanas in compound also means 'water'. M.W. also gives the meaning of vana as cloud.

Tvací - skin or layer or surface (of the earth-M.W., 0.413). From /tan vistāre, to expand; VIII.P.Ā. with kvip by Tanoteranasca vah (Un.2.64). Tanoti vistr̥tā bhavatīti tvak (cf. Pr̥thvī from /prath vistāre), 'one that expands'. The accent on the radical syllable by Dhātoḥ (Pāṇ. 6.1.162). In tvaci, the accent on the ioc.sing. by Sāvekacastr̥tiyā - (Pāṇ. 6.1.186). It may also be derived from /tvac samvarane, to cover, VI.P. with kvip by Kvip ca (Pāṇ.3.2.76). Tvacatīti tvak, 'one that covers', tasmin tvaci. The accent as explained above.

Upamāsyām - Uppermost, highest; from up /mā māne, to measure; IV.Ā. with the suffix ḍa by Daparakarane anyeṣvapi dr̥syate iti (Va.Pāṇ.3.2.48). Upamīyate asau upamaḥ strī cet upamā tasyām upamasyām, 'which is measured', hence uppermost layer or surface of the earth, as it can only be measured. The accent on the last syllable by Gati - (Pāṇ. 6.2.139) and Ādyudāttasca (Pāṇ. 3.1.3.).

Vyābravīt - spoke out, expressed (i.e. showed).

Vayunā - paths.

Rtacit - conversant with or knowing the sacrifice; from /cit to perceive, to attend to; with the suffix kvip and the prefix r̥ta by Kvip ca (Pāṇ. 3.2.76). Rtam cetati iti rtacit.

Satyāh - true, or solid or strong worth.

Satsu sādhuḥ satyāḥ. The word satya means existence, as it is derived from as bhuvi. It is irregularly formed by Satyādasapathe (Fāṇ. 5.4.66), says Haridatta (quoted by Sāyaṇa in Rv. 1.1.5.). It is irregularly accented on its last syllable.

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Chandah - Triṣṭup.Svarah - Dhaivatah .

1. Trimūrdhānam saptārasmīm gr̥ṇīṣe  
anūnam agnīm pitrōrupasthe.  
Niṣattamasya carato dhruvāsya  
viśvā divo rocanāpaprivānsam.
2. Ukṣa mahām abhi vavakṣa ene  
ajarastātāvitaūtirṛṣvaḥ .  
Urvyāḥ padō ni dadhāti sānu  
rihantiyūdho aruṣāso asya .
3. Samānam vatsam abhi sañcaranti  
viśvagdhenū vi carataḥ sumēke.  
Anapavrjyā ādhvano mīmāne  
viśvāketā adhi maho dadhāne.
4. Dhīrāsah padam kavayo nayanti  
nanā hrđā rakṣamānā ajuryām.  
Siśāsantaḥ paryapaśyanta sindhum  
avirebhyo abhavat suryo nr̥n.
5. Didrkṣenyaḥ pari kṣāsthāsu jēnya  
idēnyo maho arbhāya jīvāse.  
Puruṭrā yad abhavatsūrāhaibhyo  
gārbhebhyo maghāvā viśvādarsataḥ.

Translation :

1. Extol thou the three-headed and seven -rayed Agni, who is established with full force in the lap of his parents (i.e. heaven and earth) and who fills the entire luminaries of this moving and stationary zodiac.
2. The great scatterer ( of sparks ) has pervaded these two (heaven and earth). The agile one, having received help, remains ever young. He places his feet ( rays ) on the top of the earth. His reddish flashes lick (i.e. touch) the clouds.
3. The two well established regions (i.e. heaven and earth) seeking the common offspring (viz. Agni) move in all directions, measuring their unavoidable paths (i.e. moving on their orbits) and bearing on them all the powerful rays (of Agni).
4. The wise gods, protecting heartily the ever young (Agni) in many ways, take him to his (proper) place. Desirous of obtaining (the sun), they surveyed the swiftly leaping (Agni) and for them there became manifest from Maruts the sun.
5. The charming one in all quarters, of noble birth, worthy of praise, lofty and life giver to the germ, when he, the bountiful one became visible to all in many places, (was) progenitor of (all) these embryos.



Grammatical and Exegetical Notes :

Trimūrdhānam - having three heads. B.V.Comp.

Trayo mūrdhānaḥ yasya saḥ trimūrdhā taṃ trimūrdhānam.

The accent on the last syllable of the second member of the comp. by Dvītribhyām pādyanmurdhasu bahuvrīhau (Pāṇ. 6.2.197).

Agni is called trimūrdhan as being present in three regions heaven, earth, and middle region.

Saptarāśmim - having seven rays, hence

seven-rayed. B.V.Comp. Sapta rāśmayāḥ yasmin saḥ

saptarāśmih taṃ saptarāśmim. The accent on the last syllable of the first member of the comp. by Bahuvrīhau (Pāṇ. 6.2.1.) and Uñchādīnām ca (Pāṇ. 6.1.160).

The word is derived from /sap with kanin by Sapyasūbhyām tuṭ ca (Uṇ.1.157). The accent should have been on the initial syllable by Ñni - (Pāṇ. 6.1.197) but it is finally accented by Uñchādīnām ca (Pāṇ. 6.1.160).

Ānūnam - entire, whole, in full force;

(Anyūnam-Sāy.). Nañ tatpuruṣa comp. Na nūnam iti

anūnam, 'not less, i.e. in full force'. The accent

on the initial member of the comp. by Tatpuruṣe - (Pāṇ. 6.2.2.).

Nisattam - seated, established; from ni-

/sad to settle down, I.P. with kta. Ta is not changed

into na by Nasattaniṣatta - (Pāṇ. 8.2.61). The accent on the first syllable of the second member of the comp. by Thātha (Pāṇ. 6.2.144).

Divāh - of heaven, but here from div we must understand the zodiac.

Rocanā - the luminaries.

Āpaprivāṇsam - filling, pervading; from Ā /prā to fill, (cf. Gk. ple-res; Lat. ple-nus); II.P. with kvasu by Kvasusca (Pāṇ. 3.2.117). The augment 'it' comes by Vasvekājādghasām (Pāṇ. 7.2.67). Ā in prā drops by Āto lopa iti ca (Pāṇ. 6.4.64); reduplication by sthānivadbhāva of ā by Dvirvacane aci (Pāṇ. 1.1.59). The accent on the suffix by Gati - (Pāṇ. 6.2.139) and Ādyudāttasca (Pāṇ. 3.1.3.).

It is an adj. of Agni because he pervades all the luminaries. (See Rv.I 73.8).

Uksā - one who scatters or showers; from /uks scane, to scatter, sprinkle; (cf. Lith. ukana; Hib.usge, 'water, a river; uisgeach, aquatic, watery, fluid, moist, pluvial; Gk.ugros, ugrotos, ugraino; Lat.uveo (for ugveo), umor ) I.P. with kanin by Svannukṣan - (Pāṇ. 1.159). Uksati siṅcatīti uksā. The accent on the last syllable irregularly by the sūtra itself otherwise the accent should have been on the initial syllable by Nni - (Pāṇ. 6.1.197).

Abhi-vavakse - pervades; from /vah  
prāpane, I.P.Ā. Let 3rd per.sing. the vikarāṇa śap  
becomes slu by Bahulam chandasi (Pāṇ. 2.4.76).

Ene - these two. Idam or eted are replaced  
by ena by Dvitiyā ṭaussvena (Pāṇ. 2.4.34). It refers  
to pitroh of the previous verse. It is unaccented by  
the sūtra itself.

Itautih - extending or reaching from  
hence; existing or lasting longer than the present  
time, future; one who has obtained help (Sāyaṇa).  
B.V.Comp. Itah prāptah utiryena sah itautih, 'by  
whom the protection is received for lasting longer.'  
The accent on the last syllable of the first member  
of the comp. by Bahuvrīhau prakṛtyā pūrvapadam -  
(Pāṇ. 6.2.1.) and Ādyudāttasca (Pāṇ. 3.1.3.).

Agni had two births. In his first birth,  
he was not so powerful, so he was mortal, but now he  
has become immortal.

Rsvah - of quick motion, agile; from  
/rṣ gatau, to go, move; V.I.P. with van by  
Upasankhyāna on Sarvanighrṣva - (Hax Un.1.153)  
Rṣati gacchati iti rṣvah. Irregularly accent on  
the last syllable.

Agni is rṣvah because he moves quickly  
throughout the whole universe.

Udhah - udder, figuratively applied to the clouds; from /vah prāpane, I.P. with asun by Upasankhyāna on Sveh samprasāranam ca (Un.4.193). Vahati yad iti ūdhah, Dhātoḥ samprasāraṇe krte dīrghatvam ghakārascāntādesaḥ. (cf. Gk. outhat; Lat. ubar; Angl. Sax. uðar; Old High Germ. utar; Mod. Germ. Euter; Mod. Eng. udder; Gael. uth). Accent on the initial syllable by Nni - (Pāṇ. 6.1.139).

Abhi -sañcaranti - seeking; from sam /car gatau, I.O.; with śatr. The feminine suffix nīp by Ugītasca (Pāṇ. 4.1.6). The augment num by Śapsyenornītyam (Pāṇ. 7.1.81). In Nom. dual pūrvasavarṇadīrgha by Vā cchandasi (Pāṇ. 6.1.106).

Visvak - ind. in all directions, all round, every where; Sarvataḥ (Śāyana) (See. SRB.I. 36.16). Accented on its initial syllable by Nipātā ādyudāttāḥ (Ph. Su.).

Vi-carataḥ - move in different directions.

Sumeke - well fixed or established, firm, constant, unvarying. B.V.Comp. Sobhano meko yayoste sumeke. The accent on the initial syllable of the second member of the comp. by Ādyudāttam - (Pāṇ. 6.2.119). The word meka is derived from /mih secane with the suffix ghañ in bhāva by Bhāve (Pāṇ. 3.3.18). H into k irregularly. Meka is initially accented by Nni -

(Pāṇ. 6.1.197).

Anapavṛjyān - not to be avoided. Apavṛjya from apa /vrj with the suffix kyap. B.V.Comp. Avidyamānam apavṛjyam yasmin tat anapavṛjyam tām anapavṛjyān. The compound takes place by Naño astyarthānām bahuvrīhirvā . (Vā.Pāṇ. 2.2.24). The accent on the last syllable of the second member by Naṅsubhyām (Pāṇ. 6.2.172).

Mimāne - measuring across, traversing; from /mā māne, to measure, mete out, traverse; (cf. Zd. ma; Gk.metron; metreo; Lat.metior, mensus, mensura; Slav. mera; Lith.mera), III.Ā.; with śānac. Reduplication by Slau (Pāṇ. 6.1.10); itva in abhyāsa by Bhr̥jāmit (Pāṇ. 7.4.76); ā drops by Śnābhyastayorātah (Pāṇ. 6.4.112). The accent on the initial syllable by Abhyastānāmādiḥ (Pāṇ. 6.1.189).

Ketān - rays of light ; from /cāy pūjānisāmanayoh, to observe, perceive, notice (cf. Gk.tio, time; ceru); I.P.Ā. with tan by Upasankhyāna on Cāyah kī (Un.1.74). Cāyate pūjayati nisāmayati vā sah ketah tām ketān, 'one that observes, viz. rays of light'. The accent on the initial syllable by Nni - (Pāṇ. 6.1.197).

Yaska has enlisted it in the synonyms of

prajñā (wisdom) (Nigh.3.9). (Keta is thus the wisdom of Agni, i.e. the rays of light of Agni).

Adhi - dādāhane - (Nom.dual) bearing, generating, Rv. From /dhā dhāranapōṣanayoh, to bear, accept; (cf. Zd.da, dadaiti; Gk. the, the, tithem; Lith. dedu, deti; Slav.dedja, deti; Old Sax.duan, don; Angl.Sax.don; Eng. to do; Germ. tuan, tuon, thun), III.P.Ā. with śānac by Laṭaḥ śatrśānacau - (Pān. 3.2.124). Reduplication by Slau (Pān. 6.1.10). The accent on the initial syllable by Abhyastānāmādiḥ - (Pān. 6.1.189). The feminine suffix tāp by Ajādyastāp (Pān. 4.1.4.).

Ajuryam - not subject to old age or decay. B.V.Comp. Avidyamānam juryam yasmin pade tad ajuryam padam. The comp. takes place by Nañō astyarthānām - (Vā. Pān. 2.2.24). The accent on the last syllable of the second member of the comp. by Nañsubhyām - (Pān. 6.2.172).

The energetic gods are said to bring Agni to that position which is not subject to old age.

Sisāsantah - wishing to acquire or obtain; from Desid. /san sambhaktau, to acquire or gain; VIII.P.Ā. with śatr. The augment 'iṭ' comes exceptionally by Sanivantarddh - (Pān. 7.2.49); n of san is replaced by 'ā' by Janasana - (Pān. 6.4.42); num by Ugidacām

sarvanāmasthāne adhātoḥ (Pān. 7.1.70); śatva by Ādesāpratyayayoḥ (Pān. 8.3.59). The accent on the initial syllable by Abhyastānāmādiḥ (Pān. 6.1.189).

This word is used for the gods who are wishing to acquire the sun.

Sindhūm - whom that moves or flows on rapidly, viz., rapidly flowing one, swiftly moving one, swiftly leaping (Agni); from /syand prasravane, to move or flow rapidly; I.Ā. with the suffix u by Syandeh samprasāraṇam ghasca (Un.1.11.). Syndate prasvrvavati asau sindhuḥ tam sindhum. The accent on the initial syllable by Nni - (Pān. 6.1.197). In the sūtra the suffix is nit by anuvṛtti.

Yāska has enlisted it in the synonyms of rivers (Nigh.1.13). He has derived it from /sru (sindhuḥ sravanāt (Nir. 5.27) and from /syand (sindhuḥ synadanāt (Nir. 9.26).

Didrkṣeṇyah - one that likes or wishes to see, worth seeing, attractive; from Desid. /drs prekṣane; I.P. with kenya by Kṛtyārthe tavai - (Pān. 3.4.14). The accent on the initial syllable of the suffix by Ādyudāttasca; (Pān. 3.1.3.).

Kāsthāsu - in all the directions; from /kāś dīptau, to be visible, shine; I.Ā. with kthan by Hanikuṣinīramikāśibhyaḥ kthan (Un.2.2.). Kāśate

dīpyate s̄ā k̄aṣṭhā (direction). The accent on the initial syllable by N̄ni - (Pāṇ. 6.1.197).

Yaska has enlisted it in the synonyms of direction (Nigh. 1.6). He has derived it from /kram and /sthā (Nir. 2.15). (See. Tatra k̄aṣṭhā ityetaḍ anekasyāpi ( nāma ) bhavati. K̄aṣṭhā diśo bhavanti. Kr̄antvā sthitā bhavanti. K̄aṣṭhā upadiśo bhavanti itare taram kr̄antvā sthitā bhavanti - (Nir. 2.15), "the word k̄aṣṭhā is a synonym of many objects.

K̄aṣṭhā means quarters; they are situated having gone across. K̄aṣṭhā means intermediate quarters; they are situated having crossed each other".

Jēnyah - of noble origin (cf. Gk.ginaios), genuine, true. (See. Notes on Rv.I.140.2.).

Idēnyah - praiseworthy, adorable; from /id stutau, to praise, implore; II.Ā. with kenya by Kr̄tyārthe - (Pāṇ. 3.4.14). The accent on the initial syllable of the suffix by Ādyudāttas̄a - (Pāṇ. 3.1.3.).

Arbhāya - for little, small, i.e. the germ (in its inception). (cf.Lat. orbus; Gk.Orphanos) from /r gatiprāpanayoh with bhanan by Arttigrbhyām bhanan (Uṇ.3.152). Iyartti gacchati iti arbhaḥ sis̄urvā. The accent on the initial syllable by N̄ni - (Pāṇ. 6.1.197).



Here the sun is said to be praiseworthy and great for he gives life to all seeds or germs.

Purutra - in many places. From puru (many) with the secondary suffix tra by Devamanuṣya-puru - (Pāṇ. 5.4.56). Puruṣu iti purutrā. The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3.).

Sūh - begetting, procreating, progenitor or father; from / sū prānigarbhavimocane, to bring forth; II.Ā. with kvip by Kvip ca (Pāṇ. 3.2.76). Sute garbham vimuñcatiti sūh, 'one that brings forth'. The accent on the radical syllable by Dhātoḥ (Pāṇ. 6.1.162). (cf. Gk. us, ous; Lat. sus; Angl. Sax. su; Eng. sow; Germ. sau).

Maghavā - bountiful, liberal, munificent; from magha 'bounty, reward, gift' with matup by Tadaśyāsti - (Pāṇ. 5.2.94). Maghaḥ asti asminniti maghavā (said of Agni, Indra and Sun etc.). M of matup is changed into v by Mādupadhāyāsca - (Pāṇ. 8.2.9). The accent on the last syllable of magha as it is derived ending in 'a' accented.

Here the sun is called the progenitor or father because he gives life to all creatures.

Viśvādarsataḥ - visible to all. Comp. Viśvaṁ darsataḥ darśanīyaṁ yasya saḥ viśvadarśataḥ

Agni, 'having the whole visible. The accent on the last syllable of the first member of the comp. by Bahuvrihau visvam sanjñāyām - (Pāṇ. 6.1.106).

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R̥sih-Dīrghatamāh-Devatā-Agnih.

Chandah-Tristup-Svarah-Dhaivatah.

1. Kathā te agne sūcāyanta āyōr  
dadāsūrvājerbhir āsūsānāh.  
Ubhē yattoke tanyē dadhānā  
rtasya sāmānranāyanta devāh.
2. Bōdhā me asya vacaso yaviṣṭha  
manhiṣṭhasya prābhṛtasya svadhāvah.  
Piyati tvo anu tvo grṇāti  
Vandāruste tanvām vande agne.
3. Ye pāyavo māmāteyam te agne  
pasyanto andham duritādarakṣan  
Rarakṣa tāntsuṣṛto visvavedā  
dīpsanta idrīpavo nāha debhuḥ.
4. Yo no agne ararivāḥ aghāyur  
arātivā marcāyati dvayēna.  
Mantro guruh punarastu sō asma  
anu mrkṣīṣṭa tanvām duruktaiḥ.
5. Uta vā yah sahasya pravidvān  
marto martam marcāyati dvayēna.  
Atah pāhi stavamāne stuvāntam  
agne makirno duritāya dhayih.

TRANSLATION.

1. How ( much) did thy bright and quickening

( rays) provide the living being with the nourishments.  
The gods, sustaining both the heaven and earth (and)  
the sun and the moon, enjoyed the chant of ( thy) sacri-  
fice.

2. O thou strongest ( Agni), possessed of  
inherent powers ; listen to this mine exceedingly  
liberal praise,( which I have) offered. One  
Vandāru ( class of gods) deprecates and another  
lauds ( thy person), ( but ) I glorify thy person.

3. Those beneficent and protecting rays of thine,  
O Agni, which saved the blind ( darkness), the  
offspring of Mamatā (Nature), from mishap- then  
( thou in the form of ) the All-knowing protected  
( i.e. maintained) and them the antagonistic (and)  
undermining factors ( i.e. darkness) could not  
suppress.

4. ( when) the malicious, churlish and hostile  
( factor) which ( attempts to ) seize us again,  
then may ( our) praise be overwhelming, ( and  
that ( factor) may yield its form to him ( i.e. .  
Agni's flames or rays by ( our) imprecation.

5. And, O mighty one, the shrewd darkness ( Marta)  
which seizes again the universe, from that, O,  
laudable ( Agni) protect the worshipper. Let  
none may hold us to mishap.

Kathā-

how ( much) from kim with tha by thā hetau  
ca cchandasi (Pāṇ 4.2.26). Kena hetuna iti kathā, how.  
The accent on the suffix syllable by Ādyudāttasca (Pāṇ 3.1.  
3.)

Sucāyantaḥ.

shining, burning; from suc dīptau, to shine,  
X.P. with satr. Nic by Satyāpa. (Pāṇ 3.1.25); guṇa does  
not take place as the root is ending in a and that  
drops by Ato lopah (Pāṇ 6.4.48); num by Ugidacām- (Pāṇ  
7.1.80). The accent on the suffix nic by Dhātoḥ (Pāṇ  
6.1.162) as Caus/suc is dhātu by Sanādyantā dhātavaḥ  
( Pāṇ 3.1.32).

Āsusāntāḥ-

inciting, stimulating, quickening; from ā sus  
to incite, stimulate; IV.P. with śanac. The accent on  
the last syllable of the comp. by Gati. (Pāṇ 6.2.139)  
and Gitaḥ (Pāṇ 6.1.163).

Āvoḥ.

(gen.singh. of āyu.) living being, mankind.

Dadāśuh.

granted, bestowed; from dās to bestow; lit 3rd  
per.plu.

Toke.

offsprings ( the sun and the moon); from tud

vyathane, to vex, pain ( cf. Gk. tud.ens; lat. tundo) with  
 gha by Pūsi sa<sup>h</sup>nāyāṃ ghaḥ prāyeṇa (Pāṇ 3.3.118) ).  
 Tudyata anena mātā garbhavāsakalā, by whom the mother  
 is vexed at the time of delivery. It may be derived  
 from /stuc; /tu; sarvebhya eva dhātubhyo ghañi rūpam,  
 arthasca sa eva (DWB. P.114). Strī cet tokā te toke  
 dyāvāpr̥thivyau, The accent on the suffix by Ādyudāttasca  
 (Pāṇ 3.1.3.)

#### Tanaye.

offsprings( heaven and earth); from / tan vistāre  
 to extend with kayan by Valimalitanibhyaḥ kayan (Un 4.  
 97). Kulam tanoti vistārayati iti tanayaḥ strī cet tanayā  
 te tanaye dyāvāpr̥thivyau. The accent on the initial  
 syllable by Nni- (Pāṇ 6.1.197).

These two worlds in acc. dual used for the pairs  
 of the sun and moon, and for heaven and earth.

Generally the two words are used side by side. ( See  
 Ma<sup>l</sup> nastoke<sup>l</sup> tanaye<sup>l</sup> ma<sup>l</sup> na<sup>l</sup> āyau<sup>l</sup> Rv.1.114.8)

#### Sāman.

music, chant ( of the sacrifice ) .

#### Bōdha.

listen; from /budh avagamena, to hear. listen;  
 I.P. lot 2nd per.singh .Hi drops by Ato heḥ (Pāṇ 6.4.105)  
 The radical syllable is accented by Dhātoḥ (Pāṇ  
 6.1.162).

#### Vācasah.

of speech, praise, from vac paribhāṣane; with the  
 suffix asun by ~~Asun~~ by Sarvadhātubhogyo'sun (Un.4.189)  
 The accent on the initial syllable by Nni-(Pāṇ 6.1.197).

### Yaviṣṭha.

most young, strongest, from yuvan with iṣṭhan by  
 Yuvālpayoh kananyatarasyām (Pāṇ 5.3.64) . Sarve eme  
 yuvānaḥ ayam anayoratisayena yuvā yaviṣṭhaḥ. Van  
 of yuvan drops and yu takes guna followed by iṣṭhan by  
 Sthūladūrayuva-(Pāṇ 6.4.156). Unaccented by Āmantritasya  
 ca (Pāṇ 8.1.19).

Here agni is praised in the form of the sun. The  
 sun was born after the formation of the heaven and the  
 earth.

### Manhiṣṭhasya.

( gen.singh of manhiṣṭha) exceedingly liberal,  
 rich; from manhitṛ ( from mahi vṛddhau, to increase, I.Ā.  
 with iṣṭhan by Tuśchandasi (Pāṇ 5.3.59). Atiśayena  
 manhitā manhiṣṭhaḥ tasya manhiṣṭhasya. Tr drops by  
 Turīṣṭhemeyassu (Pāṇ 6.4.154). The accent on the  
 initial syllable by Nni(Pāṇ 6.1.197).

### Svadhāvah.

possessing inherent power ( see Notes on Rv.I  
 .144.7).

### Piyati.

Deprecates, disapproves, disdains, from piy

hinsāyām, to blame, to deprecate; I.P. 1st 3rd per. sing.  
The accent on the radical syllable by Dhātoḥ (Pāṇ 6.1.162).

### Vandāruh.

( class of gods) that offer praise or that celebrates hence worshipper; from vand abhivādanastutyoh, to praise, laud, to celebrates; I.P. with āru by Śrvand-yorāruh (Pāṇ 3-2-173). Vandatā asau Vandāruh, 'one that offers praise'. The accent on the initial syllable by Ādyudāttaśca (Pāṇ 3.1.3.)

Vandāru is a class of gods. There are several classes of gods described in one passage. ( see.

Ka u sravakkatamo yajñiyanam vandāru devaḥ katamo juṣate.

Kāsyemam devim amṛteṣu preṣṭham hr̥dī sreṣāma sus-tuṭim suhavyam, Rv..IV.43.10.

The description and praise of Agni by the class of gods refers to the dark and bright aspects of Agni ( in the form of the sun) respectively.

### Pāyavah.

guards, protectors; from pā rakṣane, to watch, protect; ( cf. zd.pā.paiti; Gk.pa-omai, pe-pa-mai.po. n-Lat.pa.sco, -pa-bulum; lith.Pe.mu). II.P with the suffix uṇ by Kṛvāpā ( Uṇ.1.1.) pāti rakṣatīti pāyuh te pāyav-ah, 'one that protects'. The augment yuk by Āto yukcinkṛtoḥ ( pāṇ.7.3.33) . The accent on the suffix by Ādyudāt-



aśca ( Pāṇ 3.1.3.)

In his second birth in Hiranyagarbha, Agni drove away the all-pervading deep darkness from Hiranyaagarbha. Being gradually increased, he became the strongest and caused Hiranyagarbha to be split into heaven and earth. This is the history of Dīrghatamāh Māmateya. It has been explained in detail in our note on the word Māmateya on Rv.1.158.6.).

#### Duritat.

From bad course, danger, mishap ( of Hiranyagarbha); from i gatau, to go; II.P. with kta. The accent on the suffix by Thātha. (Pāṇ 6.2.144).

The darkness was the cause of mishap and discomfort for the Hiranyagarbha and the bright rays or flames or flames of Agni drove that darkness away from it.

#### Sukṛtāh.

beneficent; from su/kr; VIII.P.Ā. with the suffix kvip by kvip ca (Pāṇ 3.2.76) . Sobhanam karoti iti sukṛt tān sukṛtāh. The accent on the radical syllable by Gati (Pāṇ 6.2.139). and Dhātōh (Pāṇ 1.1.162) The rays which were beneficent in driving away the darkness from the Hiranyagarbha, were protected by Viśvavedāh ( Agniḥ).

#### Viśvavedāh.

all knowing( said of Agni) ( see Notes on RV.1.143.4.).

Dipsantah-

Wishing to destroy, undermining; from DesideX  
 /dambh dambhane, to destroy; (cf. damnēmi, dmos; lat. domare)  
 V.P. with the suffix *satr*. The suffix *san* by Dhātoḥ  
*karmanah*-(Pāṇ 3.1.7). The augment *it* comes exceptionally  
 by Sanīvantarddh-(Pāṇ 7.2.49); *San* is kit by Halantācca  
 (Pāṇ 1.1.10); *a* in *dambh* is replaced by *i* by Dambha  
*icca* (Pāṇ 7.4.56). *M* in *dambh* drops by Aniditām-(Pāṇ  
 6.4.24). Due to the vedic irregularity, Ekāco baso-  
 (Pāṇ 8.2.37) does not apply. The abhyāsa drops by  
 Atra lopo abhyāsasya (Pāṇ.7.4.58); *bh* is replaced by *P*<sup>-</sup>  
 by *khari ca* (Pāṇ 8.4.55). Hence *dipsa* takes dhātu  
*sanjñā* by sanādyantā dhātavaḥ (Pāṇ 3.1.32); with the  
 suffix *satr*. The accent on the radical syllable by  
 Dhātoḥ (Pāṇ.6.1.162).

Here the factors that produce or maintain  
 darkness are called enemies. Those factors, wishing  
 to destroy the light, could not suppress the bright  
 rays of Agni, who was the strongest at that time. In  
 the second birth in the Hiranyagarbha, Agni had become  
 most powerful.

Na debhuh-

did not destroyed or suppress; from/dambh  
 dambhane, to destroy, V.P. lit 3rd per plu. The  
 3rd per plu-suffix *us* is kit by Śranthigranthidambhi-  
 (Vā.Pāṇ.1.2.62) *n* in *dambh* drops by Aniditām-

(Pāṇ 6.4.24). Nalopa is asiddha by Asiddhavadatrābhāt (Pāṇ 6.4.22) but etva and abhyāsalopa take place by Dambheretvam vaktavyam (Vā. Pāṇ. 6.4.120). Unaccented by Tinnatīṇaḥ (Pāṇ. 8.1.28).

### Ararivān.

not liberal, churlish, envious, unfriendly from / rā dāne, to grant, bestow II.P. with the suffix kvasu by kvasusca (Pāṇ. 3.2.107). Reduplication by liti dhatoranabhyāsasya (Pāṇ 6.1.8); ā drops by Āto Lopa iti *it by Vasvekaśādghasām (Pāṇ. 7.2.67). Na rari vān iti ararivān,* ca (Pāṇ 6.4.64), the augment 'not liberal'. The accent on the initial syllable of the first member of the comp. by Tatpurṣe-(Pāṇ 6.2.2.).

Here, too, the hostile powers of darkness are sought to be destroyed.

### Aghāyuh-

intending to injure, malicious; from āgha with the suffix kyac by Chandasi parecchāyām iti vaktavyam (Vā. Pāṇ 3.1.8). Agham yasmai icchati iti aghāyati, 'one that wishes danger for others'. The final a of āgha is changed into "ā" by Āsvāghasyāt (Pāṇ. 7.4.37). From denom/aghāya with the suffix U by Kyācchandasi (Pāṇ. 3.2.170) The final a in āghāya drops by Āto lopah (Pāṇ. 6.4.48) The accent on the suffix by Ādyudattasca (Pāṇ 3.1.3)

### Arativān.

hostile, inimical. Na rātiḥ arātiḥ, not liberal.  
 arātiḥ vidyate asminniti arātiḥvān. Chandasi vanip in  
 the meaning of matup (Sāyana) But matup is added to the  
 stem by Tadasyāsti (Pāṇ 5.2.94) M. in matup is changed  
 into V by chandasīrah (Pāṇ 8.2.15) The accent on the  
 suffix by Hrasvanadbhyaṃ matup (Pāṇ 6.1.176) Arāti is  
 accented on its last syllable by Samāsasya (Pāṇ 6.1.223).

#### Marcāyati-

to seize, to take; from marc sabde, to sound  
 X.P. Lat. 3rd per. singh. It should have been unaccented  
 by Tinñatiṇaḥ (Pāṇ 8.1.28). but nic is accented by  
 Adhyudāttasca (Pāṇ 3.1.3) as Tinñatiṇaḥ is superseded by  
 Yadvrtānityam (Pāṇ 8.1.66).

#### Dvayena.

with twofold (power) doubly or twice, hence  
 again.

#### Anu.mrksista.

to yield, from mrsāmarsane, to touch, handle  
 (cf. Lat. mulceo) V.I.P. & rarely A; M.W.P. 831) Lin  
 by Āsiṣi liṇḥlotau (Pāṇ 3.3.173). The augment siyut by liṇḥ  
 siyut (Pāṇ 3.4.102). Suṭ by suṭ tithoh (Pāṇ 3.4.107), s.  
 in mrs into s by Vrascabhrasja- (Pāṇ 8.2.36); s inti k by

Sadhoh ka<sup>h</sup>si (Pāṇ.3.4.102) ~~sut by sut tithoh (Pan~~  
~~3-4-107)~~, ~~S in mrs into s by Vrasabhrasja-(Pan.8.2.41)~~  
 s into s by Adesapratyayayoh (Pāṇ 8.3.59) y drops by  
 Lopo vyorvali (Pāṇ 6.1.66) Unaccented by Timnatinah  
 (Pāṇ.8.1.28).

#### Sahasya-

mighty, strong, (Agni); from sahas with the  
 suffix yat by Tatra bhavah (Pāṇ 4.3.53). Unaccented  
 by Āmantritasya ca (Pāṇ 8.1.19).

Agni is born of friction.

#### Pravidhvān.

clever, shrewed, deceitful; from pra/ vid jñāne,  
 to know; II.P. with satr. satr is replaced by vasu by  
 videh saturvasuh (Pāṇ .7.1.36)). Prakarsena jānānati  
 pravidhvān, knowing or wise. The accent on the suffix  
 by Gati-(Pāṇ 6.2.139) and Ādyudattasca (Pāṇ.3.1.3.).

#### Martah.

mortal, i.e. darkness which is the victim of Agni's  
 flames.

#### Martam.

the world of the mortals, or the universe.

#### Stavamāna-

being praised (Agni); from stu stutau, to praise  
 II.P.Ā. with the suffix sānac; sap by Vyatyayo bahulam

( Pāṇ.3.1.86) The augment muk by Āne muk (Pāṇ.7.2.82).

The accent on the radical syllable by Dhātoḥ (Pāṇ 6.1.162)

Here unaccented by Āmantrītasya ca (Pāṇ 8.1.19).

### Stuvāntam.

praising; from / stu statau, to praise; II.P.Ā.

with the suffix sātṛ. Sap drops by Adiprabhrtibhyaḥ  
sapaḥ (Pāṇ 2.4.72). Uvaṇ by Aci smudhātubhruvām- (Pāṇ 6.  
4.77). The accent on the sātṛ by Ādyudattasca (Pāṇ  
3.1.3.)

### Duritāya.

for bad course, discomfort. ( See notes on  
Rv.1.147.3).

### Dhāyih.

to hold, put, place; from /dhi dhārane, to  
hold; V.I.P. Luṇ 2nd per. singh. Unaccented by  
Tinnratonah (Pāṇ 8.1.28).

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R̥siḥ-Dīrghatamā Aucathyah-Devatā- Agnih.

Chandah-Triṣṭup. Svarah-Dhaivatah.

1. Mathīd yādīm viśtō mātariśvā  
 hotāram visvāpsum visvadevyam.  
 Nī yām dadhur mansyasu vikṣu  
 svarṇo citram vapuṣe vibhavam.
2. Dadānaminna dadabhanta manmā  
 agnirvarutham mama tasya cākan.  
 Juṣantīa visvanyasya karma  
 ūpastutiṃ bhāramānasya kārōh.
3. Nitye cinnu yām sadane jagrābhre  
 prāsatiḥbhir dadhire yajñiṣāḥ.  
 Pra su nayanta grbhayanta iṣṭāv.  
 āsvāso na rathyo rārahanāh.
4. Purūṇi dasmo nī rināti jambhair  
 ārocate vāna ā vibhava.  
 Adasya vāto anu vāti socir  
 astur na śaryam asanam anu dyun.
5. Na yām ripavo narisaṇyavo  
 garbhe śantam reṣanā reṣayanti.  
 Andhā apasyā na dabhamabhikhyā  
 nityāsa im pretāro arakṣan.

TRANSLATION:

1. When wind having entered Agni (Hotr), who is perfect and related to all gods, stirred him; they ( the gods) placed him in mortal abodes as ( they did) the wonderful and brilliant sun to assume ( his ) form.
2. ( The enemies, i.e. darkness ) did not overcome the bestower of energy ( the sun.) of that me ( the sun) Agni welcomed the protective function. All hailed the deed of this strenuous worker (the sun) who carried ( their) praise.
3. The divine gods caught him in his eternal abode ( i.e. the sun) and with their praises placed ( him in the middle region). The captors ( then) led him diligently to the sacrifice as the fast steeds yoked to a chariot ( take the rider to his destination).
4. The wonderful one ( agni) consumes many with his flames and ( he) the resplendent one flashes in the water ( of the middle region). The wind blows along his flame day by day like a discharged arrow of an archer.
5. Whom neither the enemies ( darkness ) nor damaging injuries can harm while yet in embryo. The blind darkness did not suppress his splendour. for him ( his constant promoters defended.



GRAMMATICAL AND EXEGETICAL NOTES:Māthīt-

excited, churned, stirred, from/manth vilodane,  
to stir, whirl round; ( cf.Gk. minthe; lat; mentha,  
menta; Lit; menture; Germ. mirza; Angl. Sax. minte; Eng. mint.)  
I.Ā.P. Luñ 3rd per sing. Sic by Cleh sic (Pāṇ 3.1.44)  
the augment it by Ārddhadhātukasyedvalādeḥ (Pāṇ 7.2.35)  
the augment it by Astisico aprakte (Pāṇ 7.3.96); i.in ti  
drops by Nityam nitah (Pāṇ 3.4.99); s of sic drops  
by Iṭa īti (Pāṇ 8.2.28) dīrgha by Akah savarṇe dīrghah  
(Pāṇ 6.1.101). Here salpa is not asiddha by Pūrvatva-  
siddham (Pāṇ 8.2.1) as salopa is siddha by sijlopaḥ  
ekādeśe siddho vaktavyaḥ ( Vān Pāṇ.8.2.3.). The accent  
on the initial syllable by Dhātoḥ (Pāṇ 6.1.162).

How agni was stirred by Matarisvan is described  
in this mantra.

Vistah.

entered into, contrived in; from/vis pravesane,  
to enter, pervade ( cf.GK.oikos; Lat.vicus; Lith.Veszeti;  
slav.visi; goth. weighs; Angl. Sax uie; Germ. which weich  
bild) V.I.P. with kta s into s by Vrasca- (Pāṇ 8.2.36)  
t into t by Stunā stah stah (Pāṇ.8.4.41). The accent  
on the suffix by Ādyudāttasca (Pāṇ 3.1.3).

Matarisva.

wind ( see notes on Rv.1.141.3.)

Viśvāpsu.

of whole form, entire, complete, perfect  
 B.V.comp. Viśvam apsu rūpaṃ yasya saḥ viśvāpsuḥ tam  
 viśvāpsuḥ, 'assuming all forms'. The accent on the  
 last syllable of the first member of the comp. by  
 Bahuvrīhau viśvam sañjāyām (Pāṇ 6.2.106).

Agni is called viśvāpsu as he is pervading the  
 whole universe.

Viśvādevyam-

related to all gods, distinguished by all divine  
 attributes. ( see Notes on Rv.1-162.3).

Vikṣu.

abodes ( see notes on Rv,1.153.4). The word  
 manuṣyāsu, is used is an adj. of vikṣu. Manuṣyāsu  
 vikṣu means, mortal abodes, the sense is that the  
 divine gods placed Agni in the mortal abodes i.e.  
 middle region and earth.

Vibhavam.

bright. brilliant viśeṣeṇa bhātīti vibhā, the  
 suffix vic by Āto manin. (Pāṇ 3.2.74). From vibhā  
 the secondary suffix van by Chandasīvanipau ca-  
 (Vā Pāṇ 5.2.109). M. is changed into V by Mādupaladhāyāśca  
 (Pāṇ 8.2.9). The portion ( Nta) in vibhavantam drops  
 chandastvāt irregularly. The regular formation  
 of the word may be from bhū sattāyām with the prefix

vi and the suffix ghañ by Bhāve (Pāṇ 3.3.18). Viśeṣeṇa bhavanam vibhāvaḥ tam vibhāvam, powerful, bright. The accent on the radical syllable irregularly.

### Dadānam-

bestowing, offering; from dā dāne, to give bestow (cf. Gk. didimi; Lat. do) II.P.Ā. with sānac by lataḥ satṛ (Pāṇ 3.2.124), Reduplication by slau (Pāṇ 6.1.10). The accent on the last syllable by ṣitaḥ (Pāṇ 6.1.153).

After his creation, the sun began to bestow his energy to the universe. The enemies (i.e. darkness) could not prevail against the sun.

### Dadabhanta.

destroyed, overcame, prevailed against; from caus. dambh dambhane, to destroy; V.P. Luṇ 3rd per.plu. Cañ by Wisri- (Pāṇ 3.1.48); reduplication by Cañi (Pāṇ 6.1.11) nic drops by Ṇeraniṭi (Pāṇ 6.4.51) itva in abhyāsa does not take place as abhyāsa is not followed by short vowel because 'm' in dambh drops by Aniditām- (Pāṇ 6.4.24). It takes ā by Ṇicasca (Pāṇ 1.4.74). Unaccented by Tinnatinnā (Pāṇ 8.1.28).

Sayana has derived in a peculiar way from dambh- Slu by Bahulaṃ chandasi (Pāṇ 2.4.76). and adding ant irregularly.

### Varūtham.

protection, i.e. protective function; from vr varane, to choose, select (Lat. velle; slav. Voliti; Got

wiljian-Germ. wollen, wahl, wolh, ANGL. SAX. WILLAN.  
 Eng.will) V.P.Ā. with ūthan by Jṛvrbhyām ūthan ( Un  
 2.6) . Vṛnoti svīkaroti yaṁ saḥ varūthaḥ taṁ varūtham.  
 The accent on the initial syllable by Nñi.(Pāṇ 6.1.197).

### Cākan.

satisfied, pleased, welcomed; from Intens/kan  
 dīptiKāntigatiṣu, to shine, strive after, seek ( with  
 acc. or dat.) ( cf. zd.kan; Gk.Kanapse; Angl. Sam. hana;  
 lat, canus, caneo, candeo, candela (7); Hib. canu; full  
 moon).I.P. lañ 3rd per. singl. Reduplication by  
 Sanyañoh (Pāṇ 6.1.9.), cutva in abhyāsa by Kuhośchuh  
 ( Pāṇ 7.4.62) dīggha in abhyāsa by Dīrggho ākitah  
 (Pāṇ 7.4.83); the vikaraṇa śap drops by Adiprabhrātibhah  
 śap (Pāṇ 2-4-72); i in tñ drops by Nityam nitah (Pāṇ  
 3.4.99), Nitasac (Pāṇ 3.4.100); t drops by Halnyābbhyo-  
 (Pāṇ 6.1.68). The augment at does not come by Bahulam  
 chandasyamānyoge,pi (Pāṇ 6.4.75). Unaccented by  
 Tinnatīnah (Pāṇ 8.1.28).

Agni was satisfied with the protection afforded  
 by the sun to all beings.

### Jusanta.

were satisfied, pleased hailed, from/jus  
 prītisevanoyoh, to be pleased, satisfied ( cf.Gk.  
 genomai.zd.zaosha,hib.gus; Goth. Kinsu, Lat. hus.tis.)  
 VI.Ā. Lañ 3rd pre.plu. The absence of at by Bahulam

chandasya mānyoge 'pi- (Pāṇ. 6.4.75). The accent on the initial syllable of the suffix sa by Ādyudāttasca (Pāṇ. 3.1.3.).

### Bhāramānasya-

bearing, carrying; from /bhr̥ bharane to bear, foster, cherish (cf. zd. bar. Gk. Phero; lat. fero; slav. brati; Goth. bairn, Germ. beran, ge-baren; Eng. bear) I.P.Ā. with śanac by lāṭah śatśāncāu- (Pāṇ 3.2.124). The vikaraṇa sap by Kartari sap (Pāṇ 3.1.68); bhr̥ takes guṇa by sārva dhātukardha<sup>dhā</sup>tukayoḥ (Pāṇ 7.3.84) the augment muk by Āne muk (Pāṇ 7.2.82). The accent on the radical syllable by Dhātoḥ (Pāṇ 6.1.162).

### Kāroh-

strenuous or active worker; from /kr̥ karane, to do VIII.P.Ā. with un by Kr̥vāpā- (Un. L.I.) . Karoti iti kāruḥ silpī vā. The accent on the last syllable by Ādyudāttasca (Pāṇ 3.1.3.).

The sun is called kāruḥ as he is the active force in the progress of creation.

### Jagrbhré-

caught; from grah upadane, to hold, establish, gerep, geurv; Goth. greipa; Germ. grief; lith. grebju; slav. Grablju; Hip. grabaim, I de our stop) IX.P.Lit. 3rd per plu. It takes samprasāraṇa by Grahijyā- (Pāṇ 6-1-16); Pūrv-

arūpa by Samprasāraṇācca (Pāṇ 6.1.108). H into bh  
by Hrgrahorbhaschandasi (Vā. Pāṇ). Ta into ire by  
litastajhayoresirec (Pāṇ 3.4.81). Ire into re by Irayo  
re (Pāṇ 6.4.76). The suffix is accented by Citah (Pāṇ  
6.1.163).

### Grbhavantah-

seizing, i.e. captors (M.W.P.361-col3). From  
caus./grah upādāne, to seize, hold IX.P. Samprasāraṇa  
in place of vrddhi is irregular. The satr is the suffix,  
so num by Ugidacā- (Pāṇ 7.1.70). The suffix nic is accented  
by Adyudattasca (Pāṇ. 3.1.3.) H into bh Hrgrahorbhasca-  
chandasi (Vā. Pāṇ. 3.1.3.).

### Praṇayanta-

led, conveyed, from pra/ nī prāpane; I P.A.  
lan 3rd per. plu. unaccented by Tinnatinah (Pāṇ 8.1.28).

The gods convey the rays of the sun seizing.

### Rathyah-

Nom.plu. of rathī 'belonging to a chariot;  
from rathā with the suffix i by Chandasīvanipau (Vā.  
Pāṇ. 5.2.109).

### Rarahānah-

Nom.plu bestowing, speeding fast. from/ranh  
gatau, to hasten, speed, run; with kānac by Citah kānajvā  
(Pāṇ 3.2.106). Āgamasāstrasya anityatvāt the augment 'num'  
does not come. The accent on the last syllable.

by Citah (Pāṇ.6.1.163).

Dasmaḥ.

accomplishing wonderful deeds, wonderful, extraordinary; fire; 1. from das upakṣaye; IV.P. with mak by Iṣi. (Un.1.145). Dasyati upakṣayati iti dasmaḥ. One that becomes exhausted. The accent on the last syllable by Ādyudāttasca (Pāṇ 3.1.3.).

Agni is dasma as he throws rays from him and seems exhausted.

Ni.rināti-

destroys, consumes; from ni/rī IX.P. to dissolve, to destroy,

Jambhaih. ~~Jambhaih~~

jaws, i.e. flames ( See Notes on Rv.1.143.5.).

Vane.

in water ( of the middle region). Water in the middle region is in the form of clouds. ( See Notes on Rv, 1.143.5.).

Vibhāvā.

illuminous, shining, resplendent; from vibhā with the secondary suffix vanip by Chandasīvanipau ca vaktavyau ( Vā. Pāṇ.5.2.109). Vibhā asti asminniti vibhāvā 'illuminous'. The accent on the last syllable of the stem by Gati- (Pāṇ 6.2.139.). Vanip is

Unaccented by Anudāttau suppitau (Pāṇ 3.1.4.).

Socih.

flame, glow, radiance ( See Notes on Rv.1.143.2.

Saryām.

arrow, from/sr̥ hinsāyām, to curse; IX.P.

with yat by Upasankhyāna on Aghnyādayasca (Un.4.112).

Sr̥nāti anena iti saryā' arrow'. Tām saryām. The accent on the initial syllable by Yato 'Nāvah (Pāṇ 6.1.213).

Anu Dyūn.

day by day ( dvirvacaana in vīpsā).

Ripavah.

enemies; from/rap vyaktāyām vāci, to chatter, whisper; I.P. with 'u by Rapericcopadhāyāḥ (Un.1.26).

The accent on the suffix by Ādyudāttasca ( Pāṇ 3.1.3).

Risaṇvavah.

injuries, damaging; from denom./ riṣanya, to wish to injure, hurt, destroy, with u by Kyācchandasī (Pāṇ 3.2.170). The final 'a' of riṣanya drops by Ato lopah (Pāṇ 6.4.48). The suffix is accented by Ādyudāttasca (Pāṇ 3.1.3.).

Reṣaṇāḥ.

injuries; from caus./ riṣ hinsāyām, to injure, hurt, with yuc by Nyāsaśrantho yuc (Pāṇ 3.3.107). Reṣayati iti reṣaṇāḥ te reṣaṇāḥ. The suffix nic drops by Neraniṭi



( Pāṇ 6.4.51); U into ana by Yovorānākau (Pāṇ 7.1.1.).

Natva by Atkvpvānnum-(Pāṇ.8.4.2). The accent on the last syllable by Citah (Pāṇ 6.1.163).

Andhāh-

( forces of ) darkness.

Apasyāh.

not seeing, i.e. blind . From / dr̥ṣ prekṣane, to see. I.P. with the prefix na and the suffix sa by Pāghrādhmādhēṣah sah (Pāṇ 3.1.137). Na pasyati iti apasyah, 'Not seeing', te apasyah. Dr̥ṣ. is replaced by pasya by Pāghrā. (Pāṇ 7.3.78). The accent on the last syllable by Gati-(Pāṇ 6.2.139) and Ādyudattasca (Pāṇ 3.1.3). Here tatpur̥ṣe. (Pāṇ 6.2.2.) does not apply as nañ is taken in the sūtra. but not na.

Dabhan.

destroyed; from / dabh dambhane, to destroy, I.P. ( M.W.P.469). Lañ 3rd per. plu.

Abhikhyā-

splendour, beauty, from abhi / cakṣ vyaktāyām vāci, ayam darsane, pi, ' to see, look at, observe, II.Ā. with añ by Ātas copasarge (Pāṇ 3.3.106.) .

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Rv.I.149

R̥siḥ - Dīrghatāmā Aucathyah. Devatā - Agniḥ  
 Chandas - Anuṣṭup, 3 uṣṇik. Svarah - Gandhārah,  
 3 R̥ṣabhah.

1. Mahah sa rāyā esate pātirdann  
 inā ināsyā vāsunah padā a .  
 Upa dhrajantam adrayo vidhannit.
2. Sā yō vṛṣā narām nā rōdasyoh  
 srāvobhirasti jivapītanārgah .  
 Pra yah sasranah sisritā yonau.
3. A yah pūram nārminim adided  
 atyah kavir nabhanyo nārva .  
 Suro na ruru kvānchatātma .
4. Abhi dvijanmā trī rocanāni  
 visvā rajānsi susucano asthāt .  
 Hotā yajistho apam sadhasthe .
5. Ayam sa hotā yō dvijanmā  
 visvā dadhe vāryāni sravasyā .  
 Marto yō asmai sutuko dadāsa .

Translation :

1. He, the lord of copious wealth, lord of lord,  
 bestowing, hastens towards ( us ) the seat of  
 riches. Him while approaching, the clouds welcome.
2. He ( Agni ), whose rays are imbibed by the beings,

is the sire of the heaven and earth as that of the Maruts by his glorious rays, ( and ) who moving speedily resorted to the earth.

3. He, who illuminated the undisrupted earth, is swift and sputtering like the ethereal wind. He, having numerous manifestation is refulgent like the sun.
4. He, the blazing one, having two births has extended over all the three bright regions. In the home of (atmospheric) waters and Hotā (Agni) is most actively engaged in sacrifice.
5. He is that Hotr (Agni) with two births (and) who has created all precious things with his glorious rays. The earth (Marta) which served him, yielded excellent products.

Grammatical and Exegetical Notes :

Esate - to hasten towards or near, to endeavour, to reach; From ā-/is; Lat 3rd per.sing., VI.Ā.

Dan - granting, bestowing. (See. Notes on Rv.I.153.4).

Dhrajantam - moving, approaching; from /dhraj gatau, to glide, fly, move, sweep on; I.P. with satr. The accent on the initial syllable by

Dhātoḥ (Pāṇ. 6.1.162).

Vidhān - welcomed, honoured; from  
 /vidh vidhāne, to worship, honour a god (dat.loc. or  
 acc.) VI.P. (In Rv. also A.). Lañ 3rd per.plu.  
 (Nighātābhāvaschāndasaḥ-Sāyana).

Śravobhiḥ - a glorious rays; from  
 /śru sravane; I.P. with aṣum by Sarvadhātubhyo'sun  
 (Un.4.189). The accent on the initial syllable by  
 Nni - (Pāṇ. 6.1.197).

Yaska has enlisted this word in the  
 synonyms of food (Nigh. 2.7.) and wealth (Nigh.2.10).  
 The radical meaning of this word is 'what is heard',  
 i.e. fame, glory. Here glory refers to his glorious  
 lustre or rays.

Jīvapītasargāḥ - whose rays are drunk  
 by living beings (M.W.P. 422). B.V.Comp. Jīvaiḥ  
 pītāḥ sargāḥ kiranāḥ yasya saḥ jīvapītasargāḥ. The  
 accent on the second syllable of the first member  
 of the comp. by Bahurvriḥau - (Pāṇ. 6.2.1.). In  
 jīvapītaḥ the accent on the final syllable of the  
 first member by Trtiyā karmani (Pāṇ. 6.2.48) as  
 the word jīva is derived from /jīv prāṇane with  
 ka by Ghañarthe kavidhānam (Bhā.Vā.Pāṇ. 3.3.58)  
 and the suffix is accented by Ādyudāttasca (Pāṇ.3.1.3).

Prā - sasrāṇāḥ - flowing, speedily,

streaming; from  $\sqrt{\text{sr}}$  gatau to flow, stream (cf. Gk. ormao, alma, allomai; Lat. salire) III.P. (also  $\bar{\text{A}}$ ) with  $\acute{\text{sānac}}$ . The accent on the last syllable by Citah (Pān. 6.1.163).

Śisrīta - diffused, leaned; from  $\sqrt{\text{sri}}$  sevāyām, to lean on, rest on; (P) to direct or turn towards (esp. spread or diffuse (light or radiance or beauty over (loc.) Rv. (See. M.W.? P.1098). (cf. Gk. Kline.kline, klimax; Lat. clinoclivus; Lath. szlyti, szleti, szlaitas; Goth. hlauis; hlaieve; Germ. hlinen, linen, lehnēn; Angl.Sax. hlinian; Eng.lean). I.P. $\bar{\text{A}}$ .; Lit. (See. M.W., P. 1098 - Vedic forms belonging either to the Pf. or Aor. type are also  $\acute{\text{asīśret}}$ ,  $\acute{\text{asī}}$  -  $\acute{\text{srema}}$ ,  $\acute{\text{śīśrta}}$ ). Here there is one irregularity according to Pānini and that is unreplacement of  $\text{ta}$  into  $\text{es}$  by  $\text{Liṭastajhayoresīrec}$  (Pān. 3.4.81). Reduplication by  $\text{Liṭi dhātoranabhyāsasya}$  (Pān. 6.1.8);  $\text{dīrghatvam chaṇḍasaḥ}$ . Macdonell, however, regards it an optative 3rd per.sing.form. The accent on the last syllable by  $\bar{\text{A}}\text{dyudāttasca}$  (Pān. 3.1.3.).

Nārminīm - (from na with armin) not in ruins, undisrupted, intact.

Adidet - lighted up, illuminated (see

Notes on Rv.I.140.10).

Nabhanyaḥ - born in the sky, etherel;  
from nabha (sky) with yat by Tatra bhavaḥ (Pān.4.3.53).  
Nabhasi ākāśe bhavaḥ nabhanyaḥ, 'Vāyu'. The svarita  
accent on the suffix by Titsvaritam (Pān. 6.1.185).

Rurukvān - resplendent, refulgent;  
from /ruc diptau, to shine, to bright or radiant  
or resplendent, Rv. (cf. Gk.lenkos, amphileke; Lat.  
lux, luceo, luna, lunien; Goth. Liuhath, lauhmuni;  
Germ. licht, lieht, licht; Angl.Sax. leoht; Eng.  
light). I.Ā. with kvasu by Kvasuśca (Pān. 3.2.107).  
The accent on the suffix by Ādyuttāśca (Pān. 3.1.3.).

Satātma - having hundred bodies or  
numerous manifestations. B.V. Comp. Satam ātmānaḥ  
vidyante yasya agneḥ saḥ satātma. The accent on  
the last syllable of the first member of the comp.  
by Bahuvrīhau - (Pān. 6.2.1.). The word sata is  
irregularly derived and finally accented by Pañkti -  
(Pān. 5.1.59).

Yaska has enlisted 'sata' in the  
synonyms of 'bahu' (Nigh. 3.1.).

Dvijānma - having two births. (See  
Notes on Rv.I.140.2.).

Susucānaḥ - blazing, shining; from

/suc dīptau, to shine I.Ā. with k̄anac by Liṭah  
k̄anayjvā (Pāṇ. 3.2.106). The accent on the last  
syllable by Citah (Pāṇ. 6.1.163).

Abhi-asthāt - extended over; from  
Abhi-/sthā, to extend over, (Gk.i-stanai; Lat.stare;  
Lith.Stoti; Slav; Germ.stan. stehen; Eng. stand),  
I.P.Ā. Lun 3rd per.sing.Sic drops by Gātisthā -  
(Pāṇ.2.4.77). Unaccented by Tinnatiṇah (Pāṇ.8.1.28).

Yajisthah - most actively engaged  
in sacrifice, with isthan from the word yastr by  
Tuschandasi (Pāṇ. 5.3.59). Ayam eṣām atisāyena  
yaṣṭā yajisthah. (Agunavacanād api atisāyanika  
isthan iti Sāyana.) Tr drops by Turisthe - (Pāṇ.  
6.4.154). The accent on the initial syllable  
by Nni - (Pāṇ. 6.1.197).

Sadhasthe - in the meeting place,  
home or reservoir. (See. Notes on Rv.I.154.,  
3; I.163.13).

Varyāni - to be chosen, precious,  
valuable, treasures.

Sravasyā - by his rays or powers.  
From śravas (see. Notes on Rv.I.149.2.) with kyac  
by Supa ātmanah kyac (Pāṇ. 3.1.8.). Śravan  
ātmanah icchatīti śravasyati, 'one that wishes food'.

It takes the suffix an in bhāva by Upasankhyāna on  
 Ātaścopasarge (Pāṇ. 3.3.106). The feminine suffix  
 tāp by Ajādyataṣṭāp - (Pāṇ. 4.1.4.). The accent  
 on the suffix kyac by Citah (Pāṇ. 6.1.163).

Sutukah - yielding excellent products.  
 B.V.Comp. Sobhanāsah tukā yasya saḥ sutukah. (Tuka =  
 progeny, product). The accent on the initial  
 syllable of the second member of the comp. by  
 Ādyuḍattam dvayacchandasi - (Pāṇ. 6.2.119).

Dadhē - produced; from /dhā to  
 produce, generate, create, III. P.Ā., Lit 3rd per.  
 sing. (M.W.).

Martah - mortal, the world of the  
 mortals, earth (Gk.Mortos, Brotos; Lat.mortuus,  
 mortalis).

Dadāsa - served; from /dās to  
 serve. Lit 3rd per.sing (M.W.).

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RV. I.150

R̥sih - Dirghat̥mā Aucathyah.Devatā - Agnih.Chandah-Uṣṇik .  
Svarah-R̥sabhan.

1. Purú tvā dāśvānvoce 'rīragne tāva svidā.  
Todāsyeva śaranā ā mahāsya.
2. Vyānināsyā dhanīnāḥ prahoṣe cidāraruṣaḥ.  
Kadā canā prajigato ādevayoh.
3. Sā candró vipra mártyo mahó vrādhantamo divi.  
Prāprētte agne vanuṣaḥ syāma.

Translation :

1. Assiduous and honouring ,I,O Agni, in thy presence  
I laud thee vehemently, as if in the abode of a great  
lord.
2. I strive hard for (Agni's sure invocation ( in the  
sacrifice of creation ), who is self-willed, rich  
( and ) beneficent and who sometimes hastens away  
and does not associate with the gods.
3. O tremulous Agni, thou art that extinguishable  
element which is great and bright and the strongest  
( or fiercest in the heaven ), O Agni, be thy foremost.

Grammatical and Exegetical Notes :

Dāśvān - doing honour or service. Irregularly

formed by Dāśvānsāhvān - (Pāṇ. 6.1.12); from /dās̄ dāne, to bestow, denote; with kvasu by Kvasuśca (Pāṇ. 3.1.107). The irregularities are advirvacanam and anit̄ātva. The accent on the suffix by Ādyudāttas̄ca (Pāṇ. 3.1.3).

Voce - to speak, praise; from /brū vyaktāyām vāci, to speak, II.P.Ā. Luñ by Chandasi luñlañlit̄ah (Pāṇ. 3.4.6). Brū is substituted by vac by Bruvo vaci (Pāṇ. 2.4.53); añ by Asyatīvaktikhyātibhyo'n̄ (Pāṇ. 3.1.52); um by Vaca um (Pāṇ. 7.4.20), Midaco'ntyātparaḥ (Pāṇ. 1.1.47); guṇa by Ādguṇaḥ (Pāṇ. 6.1.87); the augment 'at̄ does not come by Bahulam̄ chandasyamānyoge 'pi' (Pāṇ. 6.4.75).

Ariḥ - assiduous, attached to, faithful (M.W.); from /r̄ gatau, with 'i' by Aca iḥ (Uṇ. 4.139). R̄c̄hati prāpnoti Padārthān̄ iti ariḥ sevakaḥ satruvā. The accent on the suffix by Ādyudāttas̄ca (Pāṇ. 3.1.3.).

Todāsyā - master, lord; from /tud vyathane, to goad (GK.tudiev-as; Lat.tundo), V.I.P. with gha by Puns̄i samjñāyām ghaḥ prayeṇa- (Pāṇ. 3.3.118). The accent on the suffix by Ādyudāttas̄ca (Pāṇ. 3.1.3.).

Vi - Ind. expressing intensity, here the verb 'ire' has to be understood, /ir to stir, to shine, I st.per.sing.

Anināsyā - of him who has no master, independent; B.V. Comp. Avidyamāna ino yasya saḥ aninaḥ tasya aninasya Agneḥ.Nāno'styarthānām - (Vā.Pāṇ.2.2.24).

applies for this compound. The accent on the last syllable of the second member of the comp. by Naṅsubhyām (Pān. 6.2.172).

Prahose - for the invocation ( in the sacrifice of creation); from pra/hu dānādānayoḥ; III.P. with se by Tumarthe se/senase - (Pān. 3.4.8). The accent on the last syllable by Gatikārako - (Pān.6.2.139) and Ādyudāttasca (Pān. 3.1.3.).

Cit - sure.

Ararusaḥ - of him who does not injure, harmless, beneficent, uninjuring; from /ruṣ to injure. Na rarut iti ararut tasya ararusah. The accent on the initial syllable by Tatpuruse - (Pān.6.2.2.).

Prajigataḥ - (gen.sing.) of him who hastens away; from pra /gā stutau, II.P. with satr. The vikaraṇa sap becomes slu by Bahulam chandasi (Pān..2.4.76). Reduplication by Slau (Pān. 6.1.10); hrasva in abhyāsa by Hrasva (Pān. 7.4.59); itva in abhyāsa by Bahulam chandasi (Pān. 7.4.78); gi is changed into ji by Kuhoścuḥ (Pān. 7.4.62); ā drops by Āto lopa iti cā (Pān. 6.4.64) as satr is ārdhadhātuka by Chandasi (Abhayathā (Pān. 3.4. 117). The accent on the first syllable of the second member of the comp. by Gati- (Pān. 6.2.139) and Abhyastānāmādiḥ (Pān. 6.1.189).

Yāska has enlisted 'jigāti' among the roots which mean gati (Nigh. 2.14).

Adevayoh - of him who does not unite or associate with the gods, indifferent to the gods (M.W.P.18). Devān ātmanah icchatīti devayati; Denom. /devaya with the suffix kyac by Supa ātmanah kyac (Pāṇ. 3.1.8). 'A' is not changed into 'i' by Na chandasyaputrasya (Pāṇ. 7.4.35). Hence from /devaya with u by Kyācchandasi (Pāṇ. 3.2.170). 'A' drops by Ato lopah (Pāṇ. 6.4.48). Na devayuh adevayuh tasya adevayoh. The accent on the initial syllable of the first member of the comp. by Tatpuruṣe - (Pāṇ.6.2.2.).

Here, in this mantra, the subject of the verb 'ire' which has to be supplied after the prefix 'vi' is the collective host of Maruts who are striving hard to bring round Agni, who does not associate or unite with the gods in the process of creation or of producing waters in the middle region.

Candrah - shining (as gold), having the brilliancy or hue of light; from /cad āhlādane dīptau ca (Nir. XI.5). to shine, be bright, to gladden (cf. Lat. candeo, candela), I.P. with rak by Sphyaṭaji (Uṇ.2.13). Candati harṣayati dīpayati vā sas candrah, 'one that shines'. The accent on the last syllable by Ādyudāttasca (Pāṇ. 3.1.3).

Vipra - shaking, tremulous, flickering; from /vip to tremble, vibrate, flicker; with the suffix 'ra'.

Mārtyaḥ - he who dies out, becomes faint or extinguished.

Vrādhap̣tamah - who has become very strong, fiercest; from Caus. / vr̥dh vardhane, to increase, augment, strengthen; with Satṛ. The augment 'am' by Anudāttasya - (Pāṇ. 6.1.59).

Pra-pra - foremost.

Vanuṣaḥ - zealous or eager, winner; from /van to like, desire, become master of; win; I.P.VIII.P.Ā. with kvasu by Kvasuṣca (Pāṇ. 3.2.107). It is irregularly formed by Upasankhyāna on Dāśvān - (Pāṇ. 6.1.12). The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3.).

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R̥ṣiḥ 1-9 Dīrghatamaḥ, Devatā - Mitṛavaruṇau  
 Chandaḥ - 1 Triṣṭup., 2-9 Jagatī. Svaraḥ. 1.  
 Dhaivataḥ, 2-9 Niṣādaḥ.

1. Mitṛam na yam śimyaḥ goṣu gavyavah  
 Svādhyo vidathe apsu jījanan.  
 Arejetam rodasi pajasa gira  
 prati priyam yajetam januṣamavah.
2. Yaddha tydvam purumiḥasya sominah  
 pra mitraso na dadhire svābhuvah.  
 Adha kratum vidatam gātum arcata  
 uta srutam vṛṣaṇaḥ pastyavataḥ.
3. A vām bhūsan kṣitayo janma rodasyoh  
 pravayam vṛṣaṇa dakṣase mahe.  
 Yādīm rtāya bharatho yadarvate  
 pra hotraya śimya vitho adhvaram.
4. Pra sā kṣitīrasura yā mahi priya  
 rtavāṇyrtamaḥ ghosatho brhat.  
 Yuvam divo brāhato dakṣam abhuvam.  
 gam na dhūryupa yūnjāte apah.
5. Mahi atra mahinaḥ varamrvatho  
 arenavastuja ā sādman dhenavah.  
 Svaranti tā uparātati sūryam  
 ā nimruca uṣasastakvaviriva.
6. A vām rtāya kesinīranuṣata  
 mitra yatra varuṇa gātum arcathah.

- Ava tmeñā srjātam pñinvatam dhiyo  
 yuvam viprasya manmanamirajyathah.  
 7. Yo vām yajñaih sasamāno ha dāsati.  
 kavirhotā yajati manmasāadhanah.  
 Upāha tam gacchatho vitho adhvaram.  
 acchā girah sumatim gantam asmayū.  
 8. Yuvam yajñaih prathamā gobhirañjata  
 rtāvānā manaso na prayuktiṣu.  
 Bharanti vām manmanā samyātā giro  
 adrpyatā manasā revad āsāthe.  
 9. Revad vayo dadhāthe revad āsāthe  
 nārā māyābhiritānti māhinam.  
 Na vām dyāvo'habhirnotā sindhave  
 na devatvām pañāyo nānasurmaghām.

TRANSLATION:

1. Desirous of rays among rays, the thoughtful (gods) produced that (Agni) in the celestial) waters like Mitra in the sacrifice (Vidatha). (As soon as Agni was born) both the worlds trembled with a Vehement noise. Let both the worlds perform the sacrifice affectionately for the protection of the all that is born.
2. Since those friendly (gods) who are ready to help have offered (both Mitra and Varuna) the abundantly flowing soma (water), you O showerers (of rain) should know your function as well as the way for

the worshipper. You should listen to those (gods connected with soma (pastya - water)).

3. The gods glorify your auspicious birth in the midst of heaven and earth, for great vigour, O showerers (of rain) which you sustain for (the formation of water (and) for (activising) the arvat (i.e. the rays). You approach the sacrifice with priestly function.
4. O Asuras, That abode (of yours) is extremely dear, you possessed of water you proclaim aloud (about your power to form) water. From the vast sky you apply your ready powers (to form water) like an ox to the yoke.
5. O great ones, you proceed here with your greatness towards (forming) water. These are eager vapours, free from dust particles in (your) abode. They rumble in the middle region up to the sun both evening and morning like a bird of prey.
6. Agni (having flames) rushes roaring towards you for (the formation of) water, where you, O Mitra and Varuna, honour the course (i.e. perform their function). By your own selves you let loose (the water) and promote the activity. You lead the power of Vipra (I.e. Agni).



7. Who (Agni), exerting himself provides you with sacrifices; the wise hotā (Agni), accomplishing the heart's desire, performs the sacrifice. You two (Mitra and Varuna) approach him (Agni) and take part in sacrifice. You, who are anxious to help us, you proceed towards good scheme and phenomenal sounds
8. He (Agni) furnishes you, the foremost ones who are associated with water, with sacrifices and rays like mind unto the motives. The sounds sustain you with restrained desire. With sober mind you penetrate gainfully.
9. You sustain excellent vigour, you pervade gainfully with your supernatural powers the far-reaching dominion. The days along with night have not attained to your divinity nor the (celestial) rivers. The demons have not attained to your power.

GRAMMATICAL AND EXEGETICAL NOTES.

Simyā :- with action. The word 'simī' is derived from Sam upsame 'to be quiet, to be satisfied', with the suffix 'in' by In sarva dhātubhyak (Un.4.114) and again the feminine suffix 'nīṣ' by Kṛdikārāt (Vā.Pān.4.1.45). The accent falls on the last syllable by Ādyudattasca (Pān.3.1.3). But in the text the first syllable is accented so it seems that here the feminine suffix is Nīn by Sāraṅgarvā-nīn (Pān.4.1.73), hence the first syllable is accented by Nīnī- (Pān.6.1.197). As a matter of fact 'sim' karmanī ceṣṭayāṃca is a separate root from Sam and it is only used in nominal forms

Yāska has derived from <sup>392</sup> sam, and / śmak (Nir.5.12) (cf. Gk.koma, 'deep sleep'; Indo-Eur. kam 'to be' tired. Gavyāvah - desirous of rays. the word 'gavyu' is derived from the denominative suffix 'kyaca' by Supah ātmanah- (Pāṇ.3.1.8) Gaḥ kirāṇā ātmanah incchatīti gavyati. 'o' in 'go' is replaced by 'av' by Vanto yi Pratyaye (Pāṇ.6.1.79) and again 'u' suffix by Kyācchandasī (Pāṇ.3.2.170). 'Goṣu Gavy-avah' here locative takes place by Yataśca nirdhāraṇam (Pāṇ.2.3.41). Jātiguṇakriyābhiḥ Samudāyādekdesasya prthakkarṇam nirdhāraṇam. The sense is that only those rays are selected which produce agni that can drive away the darkness. The word gavyavah is an adjective of svādhyah which denotes the gods who were engaged in creating the sun.

Svādhyah - thoughtful. This word is derived from ~~XX~~ ✓dhyai chintāyām 'to think' with the suffix kvip by Vā Dhyāyateḥ samprasāraṇam ca (Vā.Pāṇ.3.2.178) with the prefix 'su' and 'ā'. Suṣṭhu sādhu āsmantāt dhyayantīti svādhyah. In svādhi, followed by jas, yaṇ takes place by Erṇekāco.. (Pāṇ.6.4.82). Svarita accent on jas by Udātta svaritayoryanaḥ svarito'nudattasya (Pāṇ.8.2.4).

Svādhyah are the gods who tried or thought to produce Agni in the heaven to drive away the darkness on the earth. The word svādhyah occurs 16 times in Rgveda. Svādhyah are also the sapta yahvīḥ (seven rivers) which come down on the earth from heaven and flow here. They can be nothing else but the seven streams of the rays only (See, Svādhyo divā ā sapta yahvīḥ (Rv.I.72.8) Praising you O Varuṇa (sun) may we become svādhyah (of thoughtful mind) and fortunate in thy obedience.

Tavavrate<sup>1</sup> subhgasah<sup>2</sup> syāmasvādhyo<sup>3</sup> varuna<sup>4</sup> tuṣṭuvāṁsah<sup>5</sup>.

Upayana<sup>6</sup> uṣāsā<sup>7</sup> gomatīnamagnāyo<sup>8</sup> na<sup>9</sup> jāramānā<sup>10</sup> anudyūn<sup>11</sup>.  
(Rv.2.28.2)

Again the thoughtful and wise sages, desirous of gods, understand him (the sun) in their mind.

Yuvā<sup>1</sup> suvāsā<sup>2</sup> parivīta<sup>3</sup> āgāt<sup>4</sup> sā<sup>5</sup> u<sup>6</sup> sreyānbhavati<sup>7</sup> jāyamānā<sup>8</sup>.

Tam<sup>1</sup> dhīrāsah<sup>2</sup> kavaya<sup>3</sup> unmayanti<sup>4</sup> svādhyo<sup>5</sup> manasā<sup>6</sup> devayāntah<sup>7</sup>.  
(Rv.3.8.4)

So the word svādhyah is the adjective of the gods who produce light and heat in the heaven.

The metre of this stanza given by Sayana, Geldner etc. is Jagatī and svara Niṣāda but in Rgvedic text published by Vedic Yantrālaya the metre is Bhurik-Triṣṭup and the svara is Dhaivatah. Where there arises a doubt about the metre, the following points should be taken into consideration :-

1. The lengthening or shortening of a vowel or two makes no difference in the metre. (Nayā<sup>1</sup> vā<sup>2</sup> ekākṣareṇa<sup>3</sup> chandansi<sup>4</sup> viyanti<sup>5</sup>, na<sup>6</sup> dvābhyām<sup>7</sup> (Ai.B.I.6.2.37) Nākṣarāc<sup>8</sup> chando<sup>9</sup> vyetyekas-māna<sup>10</sup> dvābhyām<sup>11</sup> (S.B.13.2.3.3).

2. According to Piṅgala Āditaḥ sandigdhe. Dev<sup>a</sup>tāditaśca<sup>1</sup> (3.61.62) the doubtful metre should be decided from their initial pada and god, svara, varṇa, gotra. As to how metres are decided from the gods, Uvāt says 'Sānsaye<sup>1</sup> chandsām<sup>2</sup> daivatenādhyavasāyo<sup>3</sup> bhavati. Yathā- tava<sup>4</sup> svādiṣṭhā<sup>5</sup> (Rv.4.10.5) Sīvā<sup>6</sup> naḥ<sup>7</sup> sakhyā<sup>8</sup> (Rv.4.10.8) Ityuṣṇiganuṣṭupayormadhye<sup>9</sup>, 'ghṛtām<sup>10</sup> na<sup>11</sup> pātām<sup>12</sup>' (Rv.4.10.6,7) Sadvin<sup>13</sup>satyakṣare<sup>14</sup> rco<sup>15</sup> daivatenā<sup>16</sup> svarājo<sup>17</sup> gāyatryā<sup>18</sup> vādhyavasīyate<sup>19</sup>, na<sup>20</sup> virājāv<sup>21</sup>uṣṇihau<sup>22</sup>.

3. Āchārya Saunaka lays down the following rule for

deciding a pāda: Prāyo artho vṛttam ityete pādajñānasya hetvāḥ  
 Viśeṣasannipāte tu pūrvam pūrvam param param  
 (17.25, 26).

So also Vainkṛta Mādhava:-

Prāyo artho vṛttamityete pādajñānasya hetvāḥ

Valīyah syād virodhe ca pūrvam pūrvamiti sthitiḥ  
 (Chand 'nu' 6.7.13)

Āchārya Saunaka gives greater importance to prāyaḥ than  
 artha 'meaning', but according to the Mīmāṃsā 'Yatrārthavaśena  
 pādavyavasthā sā ṛk (Mī.2.I.35) where pāda is decided accord-  
 ing to the meaning, i.e. ṛk. (For this see Y.M.V.Ch., p.209)

In the present verse the initial pāda is 'mitram na yam  
 simya goṣu gavyavaḥ' and the vowels are only eleven, so the  
 metre should be Triṣṭup not Jagatī. Another point to be  
 considered is that the deity Agni which is tvrīt here is in  
 apsu i.e. in the middle air and not in heaven.

Yāska has enlisted āpaḥ in the synonyms of antarikṣa  
 (Nigh.I.3.). Most probably here agni in his Bṛhaspati form  
 is described, who is also the deity of the middle region. So  
 it is clear that the metre is bhurik-triṣṭup and not jagatī.

Jījanan -produced, from /jan prādurbhāve 'to, bring  
 forth' IV.Ā. with the suffix caṇ in 3rd. per.plu. The augment  
 'at' does not come due to Bahulam chandasyamānyoge' pi (Pāṇ.6.  
 4.75).

The deity of this verse is 'Agni' and not Mitra because  
 the pronoun 'yam' refers to the deity of the preceding hymn  
 which is Agni.

Purumidhāsyā abundantly flowing or bestowing. It is

Tr̥tīyā Tat.comp.Purubhirmīḍhah Purumīḍhah, tasya Purumīḍhasya.

The word mīḍha is derived from /mih secane 'to make water, wet IV.P., with the suffix kta. The ta of the suffix is changed into dha by Jhasas-(Pāṇ.8.3.40), and again dha into ḍha by Ṣṭunā ṣṭuḥ(Pāṇ.8.4.41), and the first 'ḍha' drops by Dhodhe Lopah...(Pāṇ.8.3.13) and 'i' in 'mih' is lengthened by Dhralope pūrvasya...(Pāṇ.6.3.111). The accent falls on the second syllable of the first member of the comp. by Tatpuruṣe...(Pāṇ.6.2.2). The word 'puru' (many) is derived from /pr̥/ pur̥ne, to fill; with the suffix u (cf. old.pers. paru; Gk. polu; Goth. filu; Angl. Sex.feolu; Germ. viel). The word purumīḍha occurs four times in the R̥gveda (VIII.71.14; I.183.5; I.151.2; 5.61.9). Here purumīḍha is the seer and the metre of this verse is br̥hati so this description seems to be that of the intermediate region. Purumīḍha means 'generated by many'. The sense is that agni is produced by many. Again as we see that the maruts are called to produce agni for lightening(see, Naro agniṃ sudītaye ṇhardiḥ (abid). Purumīḍhe is possessed of oblation, and in the capacity of Gotama and Atri is said to call the twin Asvins to protect. "Yuvam̐ gotamāḥ purumīḍho atrirdāsra havate 'vase haviṣman (R̥v.1.183.5)." Here Sāyana says that gotama, atri and purumīḍha are all great seers. With a view to receive purumīḍha, the vipra and possessed of great fame, red horses were yoked (See. Vi rōhitā purumīḍhaya yematurviprāya dīrghayasase (R̥v.5.61.9). Here purumīḍha is called vipra as priyamedha. Most probably the word vipra

signifies some states which may be functional. Like priya-medha, purumīḍha also became vipra. But purumīḍha is already vipra so it seems that in the heaven or middle region purumīḍh<sup>a</sup> is the some definite shape of agni or rays which are certainly generated by many agencies, most probably the Maruts.

Purumīḍha is, therefore, electricity which combines hydrogen and oxygen into water. This fact is corroborated by the word sominah in the mantra. It is derived from the stem soma with taddhita suffix ini by Ata Inīṭhanau (Pāṇ.5.2.115) which means somah asti asya asminniti somī tasya sominah. Sāyaṇa says that here is karmanī ṣaṣṭhī 'genetive in the sense of accusative'. The subjective of this sentence is svābhuvah which may be the epithet either of marutah or of different gods, who are engaged in the formation of water from hydrogen and oxygen. So 'purumīḍhasaya sominah' is that agni which is generated by many and produces water from hydrogen and oxygen. There is one form of agni which looks very beautiful and is composed of one thousand rays. It produces water from Mitra and Varuṇa (See. Dāśa Sata saha<sup>1</sup>tasthu<sup>1</sup>tadeka<sup>1</sup>ṁ devānā<sup>1</sup>ṁ śreṣṭhā<sup>1</sup>ṁ vāpuṣā<sup>1</sup>mapasyan (Rv.5.62.1). This is also admitted by Sāyaṇa. In the first quarter of this mantra water is said to be definitely hidden in Mitra and Varuṇa from where the horses or the rays of the sun start (Ibid) cf. also "svā<sup>1</sup>ranti tā<sup>1</sup> uparā<sup>1</sup>tā<sup>1</sup>ti sūryamā<sup>1</sup>"<sup>1.151.5</sup> - they go upto the sun) Rten<sup>1</sup> rta<sup>1</sup>m āpihitam<sup>1</sup> dhruva<sup>1</sup>m vā<sup>1</sup>m sūryasya<sup>1</sup> yātra<sup>1</sup> vimuñcāntyā<sup>1</sup>svān<sup>1</sup> (Rv.5.62.1)) (cf. "Tā<sup>1</sup>sū<sup>1</sup> vā<sup>1</sup>m mitra<sup>1</sup>-varuṇā<sup>1</sup> mahitvā<sup>1</sup>mīrmā<sup>1</sup> tasthu<sup>1</sup>ṣīrahā<sup>1</sup>bhir<sup>1</sup> dudhre<sup>1</sup>.

Visvāḥ pināthah svāsarasya dhēnā anuvāmēkaḥ pavirā vavarta. (Rv.5.62.2)

On this Sayana comments :-

He mitra-varuṇau vām yuvayoh tat mahitvam su suṣṭhu atiprasastamityarthah. Kim tadityucyate. Irmā satatgantā sarvā vasya prerako vādityah ahabhiḥ ahobhirvarsatup/sambandhibhiḥ tasthuṣiḥ sthāvarabhūtā āpah duduhe dugdhe. Kiñca svāsarasya svayam sarturādityasya visvāḥ sarvāḥ dhēnāḥ lokānām prīṇayit-rīrdyutih pinvathah vardhayathah. Vām yuvayoh ekah apratīyogī pavih. Piviriti rathasya nemih 'pavih rathanemirbhavati' (Nir.5.5) iti Yaska vacant. Tathāpyatra lakṣitalakṣaṇanayā rathe vartate kevalacakrasyāvar tanayogāt. Yuvayoreko rathah anu ā vavarta anukramen/paribhramati.

The corrolary of the present verse :

Adhārayatam prthivīmuta dyām mitrarājānā varuṇā mahobhiḥ. Vardhaya tamoṣadhīḥ pinvatam ga āva vṛṣtim sṛjatham jīrdānu. (Rv.5.62.3)

On this Sayana comments :-

"He devau mahobhiḥ tejobhiḥ svasāmarthyaiḥ prthivīmuta api ca dyām adhārayatam. He devau yuyām oṣadhīḥ vardhayatam vṛṣtipreṇena. Gaḥ pinvatam gavāsavadīn Vardhayatam. Tadartham vṛṣtim āva sṛjatham avāṅgmukham prerayatam he jīrdānu Kṣipradānau".

Purumīdha is also in the patronymy of Aṅgirasas and therefore he is certainly a form of agni which is instrumental in the formation of water from Mitra and Varuṇa (See.M.W.S.E. Dic.p.636). Pradadhire 'sustained' is derived from / dhā dhāranāpoṣanayoh, to put, to produce; with the termination jha in past perfect 3rd per.plu. jha is changed into ireca

by Liṭastajhayore..(Pāṇ.3.4.81). Irecā is kit by Asanyogāl-  
liṭkit (Pāṇ.1.2.5) and ā of second dhā drops by Ātolopah—  
(Pāṇ.6.4.64). The last syllable is accented by Ādyudāttusca  
(Pāṇ.3.1.3). This dadhire is the finite verb of svābhuvah  
and shows that the gods produced ~~Putumidha~~ somī which again  
produces water. The root dhā with prefix pra means 'to get  
before, offer, bring forth'.

Svābhūh— Ready to help the (gods) (ā /bhū to be at  
hand, assist) is derived from the /bhū sattāyām, to be,  
to exist; with the prefix su and ā and with the suffix kvip  
by Kvip ca..(Pāṇ.3.2.76). Uvañādesa by Na bhūsudhiyo..(Pāṇ.  
6.4.85) Chandasyubhayathā..(Pāṇ.6.4.86).

Pastyāvatah - Possessed of homes or abodes or having  
a fixed habitation; is derived from the stem Pastyā with  
the suffix 'matup' by Tadasyāsti ...(Pāṇ.5.2.94). Pastyā  
asti asyāmiti pastyāvān tasya pastyāvatah. The <sup>word</sup> pastyā is  
derived from / pas, to bind I.P.Ā.(v.1.) for spas bandhane,  
to bind X P. Pāsayati, to bind (v.1 for pas) (cf. Gk. peos for  
pesos; Lat. penis for penis; Lit. pira, pisti) with the  
suffix kyap with upajana 't' (cf. also Lat. postis) with  
feminine suffix tāp.

Yāska has enlisted this word in the synonyms of grāh,  
house. Pājapastyam vājapatanam (Nir.5.15). On this Durga  
writes - Vājaspatyem iti anavagatam. Vājapatanam ityavagamah  
" Tam sakāya purorucam yūyam vayam ca sūrayah. Asyāma vājaga-  
ndhyam sanem vājapastyam (Rv. IX.98.12) Pavamānī saumī.  
Ambarīṣarjīśvā ca sūktam dadṛsatuh. Tatraiṣā. Tam enam  
somam he sakhāyah. Rtvijah. Purorucam agretā dīptam



yūyam vayam ca samprktaḥ santaḥ, He Sūrayaḥ! Medhāvinah! asyama vyāpnuyāma vayam vājagandhyam prati viśiṣṭānna-sāmānagandham, athavā vājamgrahitāram, athavā vājasammisrayite āram. Kiñca sanema sambhajemahi 'vājapastyam' vājamannam, tadasmākamiti manyamānaḥ santo yamābhimukhyena devāḥ patanti gacchanti, sa vājapastyah somaḥ tam nityam kalameva vayam bhajemahi. Evamatra sabdasārūpyādarthopapatesca 'vājapastya' sabdena soma uktah.

Dr. S.Varma is of the opinion that the derivation of vājapatsya (i.e. Yamābhimukhyena devāḥ patanti gacchanti sa vājapatsyah soma, 'upon which the gods fall') of Durga is obscure. He argues that pastya can have no phonological correspondence with patana in Indo-Aryan. P.W. renders vājapastya as having a house full of gods, but how this rendering has been arrived at is obscure. Uhlenbeck comments pastya with Indo-Eur. pasto form (See.DSVEY.Ety.P.138).

This word pastyam occurs in Rgveda in different ways. Sometimes independently sometimes with the suffix matup and sometimes in compounds as vājapastyah, tripastyam, asvapastyam, vājapastyam. The pastyāvataḥ has been used as an adjective of 'Kṣapān indrajyeṣṭhān' so the meaning of pastyāvataḥ should be 'having a fixed habitation'. The god savitāḥ is said to inspire or generate the gods amongst whom Indra as the eldest and due to its adjective, pastyāvataḥ. The habitations of these gods are fixed in the middle region (Indrajyeṣṭhān brhādbyah pārvatebhyah kṣāyā ebhyah suvasi pastyāvataḥ. (Rv.4.54.5)). Soma is called pastyāvān because

it has definite abode in the middle region where it is formed. So in the present instance the showerers of rain viz. Mitra and Varuna are said to attend to the gods who have their definite or fixed habitation in the middle region.

Arvate - for the sun, is derived from  $\sqrt{r}$  gati-prāpanayoh, to go, to receive, with the suffix vanip by Snā-madi-padyarti-prśakibhyo vanip (Un. 4.109). Gacchatyadhvanam prāpayatyadhvanam param iti vā arvā. The root is accented by Dhātoḥ (Pan. 6.1.162).

Yāska has enlisted arvan in the synonyms of asva. He interprets arvā īraṇavān (Nir. 10.31) a runner. Dr. Varma has put this derivation of Yāska under primitive and erroneous etymology (See S.V.T.Ety.p.115) and suggested that the word arvā should be correctly derived from  $\sqrt{r}$  Indo Eur. er- 'to be set in motion', Gk. ersei, 'he may rush'. It appears Dr. Varma has not correctly understood the style of Yāska and has judged Yāska with a prejudicial mind. Yāska's derivations are not word-derivation but are meaning-derivations. Yāska only points to the meaning of arvā in the other appropriate word īraṇa. Can any one imagine that Yāska, the founder of Vedic etymology was ignorant of the ordinary grammatical rules then prevalent. Here īraṇvān, possessed of motion and shaking is derived from  $\sqrt{ir}$  gatau kampane ca II. A. to go, to shake and arvā is derived from  $\sqrt{r}$  gati-prāpanayoh. The meaning of these roots is the same so Yāska has rendered arvā as īraṇavān 'possessed of motion'. Arvā

can be derived from the root  $\sqrt{r}$  gatau, to go, also. In case of  $\bar{i}raṇavān$ , the word  $\bar{i}raṇa$  is derived from the  $\sqrt{r}$  with the suffix  $lyuṭ$  and  $\bar{i}r$  is changed into ' $\bar{i}r$ ' by Bhulaṃ chandasi (Pāṇ.7.1.103) and  $Uraṇ raparah$  (Pāṇ.1.1.51) and  $Rvāru-$  padhāyāḥ dīrgha  $ikah$  (Pāṇ.8.2.76).

Hotrayā śīmyā - The word  $hotrā$  is derived from the  $\sqrt{hu}$  dānādānyoh, III.P. with suffix  $tran$  by  $Huyāmāśrubhasibhyas-$  tran (Un.4.168) and then  $tāp$  for feminine gender. The initial syllable is accented by  $\tilde{N}ni-$  (Pāṇ.6.1.197). The masculine gender of this word  $hotrā$  is  $hotrī$  which is generally the epithet of Agni in the Rgveda. "Agnīrhōtā kavīkratuḥ satyāścitrasravastamaḥ (Rv.1.1.5)". The feminine gender in the Rgveda denotes the power of a deity who is in the masculine gender and  $hotrayā$  is the adjective of  $śīmyā$ . The word  $śīmyā$  has already been explained so ' $hotrayā śīmyā$ ' means with fiery action. By dint of fiery action, Mitra and Varuṇa join the sacrifice. This fire comes from the  $Sūrya$  (sun) and is called  $arvā$  which should be in genetive but it is in ablative. It seems that the sense should be understood in genetive by  $Ṣaṣṭhyarthe caturthī vaktavyā$  (Vā.Pāṇ.2.3.62). So Mitra and Varuṇa go to the sacrifice for being changed into water by the fiery action of the rays of the sun which is called  $arvā$ .

Kṣitīh - dwelling place; is derived from  $\sqrt{kṣi}$  nivāsagat yoh VI.P. to dwell, to go; with the suffix  $ktic$  by  $Ktic ktau$  ca- (Pāṇ.3.3.174). The suffix is accented by  $Citah$  (Pāṇ.6.1.

163) (cf. Gk. ktixó). Devarāja yajvan has derived it from the  $\sqrt{\text{ksi}}$  ksaye,  $\sqrt{\text{ksi}}$  hinsāyām; with the suffix ti by Vasesti (Un. 4. 175) and with the suffix ktin in feminine by striyām ktin (Pān. 3.3.94) but the former description is better because it suits the sense in the context of the different deities.

Here the word kṣiti is mentioned in the context of Mitra and Varuṇa. 'Sa kṣiti yā mahi priyā' simply means 'that dwelling place is dear and great'. Now the question is how this word occurs in plural showing that there are many dwelling places (kṣitayah) for them. They are said to adorn the birth of Mitra and Varuṇa. The sense here is not clear as to whether the word kṣitayah denotes the gods or the places where Mitra and Varuṇa. Both interpretations may be correct because there are many gods who help Mitra and Varuṇa to produce water and all the three abodes are also the dwelling places of Mitra and Varuṇa. This idea finds support in the Bahuvrīhi compound 'dhā<sup>a</sup>ryatkṣitī' possessed of kṣiti (Rv. 10.132.2 Tā vām Mitṛā Varuṇā dhārayatkṣitī). So the idea is only to speak highly of the abode of Mitra and Varuṇa.

Yāska has enlisted the word kṣiti in the synonyms of prthivī. He has derived the word prthivī from  $\sqrt{\text{prath}}$  vistāre and gives the etymology prathanātprthivītyāhu. Therefore, the word prthivī merely denotes something of vast expanse. It may be either earth, middle region or heaven. So also the word kṣiti which is its synonym. Generally Agni is said to be kindled in all the three abodes and is therefore called

tryrt (See Tam tvā nāro dāma ā nityamiddhmagne śacanta  
kṣītiṣu dhruvāsu - 'O Agni you are kindled by the Maruts  
in the permanent places or abodes - Rv.1.73.4). There are  
only three abodes which are permanent viz. earth, middle  
region and heaven. So kṣiti is generally the dwelling place.

Asurāḥ: The word is derived from the following roots:

1. /asu kṣepne, to throw IV.P; with the suffix uran by  
Aseruran (Un.1.42) asyati kṣipati bhūmau jalamiti asurāḥ -  
'one who throws water on the earth' is called asurāḥ. Or asy-  
ate kṣipyate sthāne indreṇa varṣārtham iti asurāḥ. That  
which is thrown in a place by Indra for shedding rain is  
called asurāḥ viz. water.

2. /asa bhūvi, to be, cf.1.P; with the suffix u by  
SṛsvY- (Un.1.10) asti tiṣṭhati iti asuḥ. Śarire vasatītya-  
suḥ prāṇaḥ. Prāṇa vā āpaḥ pāniyam prāṇinām prāṇaḥ ityādi -  
darsanāt Asu sabdenātra jalamucyate. Tadrāti. Āto anupas-  
arge kaḥ (Pān.3.2.3).

3. From the stem asu with the suffix 'ra' in the sense of  
matup. Asuḥ asti asya asminniti vā asurāḥ prāṇavān jalvān vā.

4. /asa gatidīptyādāneṣu, to go, to move, to shine, to  
donate, with the suffix uran by Aseruran (Un.1.42) asti  
gacchati antarikṣhe dīpyate svayam, Ādatte vā jalam varṣi-  
tum. One who goes, one who moves in the middle region, one  
who shines, one who sheds water in the form of rain.

5. /sur aisvārye VI.P; with the suffix kaḥ by Igupadhā -  
(P.3.1.139). Suratīti surāḥ isvarāḥ svatantra ityarthāḥ. Na  
surāḥ asurāḥ anisvarāḥ indrādiparānta ityarthāḥ.

Yaska has derived the word as follows: 1. /ram with a and suh. 2. /asa. 3. /rā with asu(breath) (See Asurā asuratāh. Sthāneṣvastāh. Sthānebhya itivā. Apiva suriti prānanāma. Astah sarire bhavati. Tena tadvantah. Sordevān-asrjat tat surānām suratvam. Asorasurānā-asrjatatadasurānāmasuratvam - Nir.3.8)

In the Brāhmaṇs<sup>a</sup> this word occurs in different senses. I. Vajro vassih S.B.3.8.2.12. 'asih is the thunderbolt'. 2. Prāno vā asuh S.B.6.6.2.6. 'breath is the asuh'. 3. Tenāsu-nāsurānā-asrjat. Tadasurānāmasuratvam- T.B.2.3.8.2. 'from that breath Prajāpati created asura that is the characteristic of asuras. 4. Tvamagne rudro asuro mahodivah. T.B.3.11.2.1. O Agni, you are the dreadful asura of the great heaven. 5. Divā devānsrjata naktamasurān yad divā devānsrjata taddevānām devatvam yadasūryam tadasurānāmasuratvam - Śad.B.4.1. He created gods in the daytime and asuras in the night because he created gods in the daytime so that is the godhead of gods and that which is sunless (dark or night) is the asuratva of asuras. 6. Devāśca vā asurāśca prajāpaterdvayāḥ putrāḥ āsan. Te asurā bhūyaṁso baliyaṁsa āsan kaṇiyanso devāste devāḥ prajāpatimupadhāvan sa etamupahatyam apasyat. T.B.18.1.2. The Gods and the demons were the two kinds of sons of Prajāpati. The demons were very powerful, the gods were younger. Those gods went to the Prajāpati. Prajāpati saw that oppression (Upahatyam). 7. Kaṇiyasā eva devā jyāyānsā asurāḥ S.B.14.4.1.1. The gods were younger and the demons

were elder. 8. Āsurī māyā svadhayā kṛtāsīti prāno vā asust-  
asyaiṣā māyā svadhayā kṛtā S.B.6.6.2.6. The occult power  
of the demons is due to svadhā, breath is asu and the occult  
power belongs to the breath (oxygen) which is produced by  
svadhā. 9. (Prajāpati) tebhyaḥ (asurebhyaḥ) tamasca māyāṃca  
pradadau S.B.2.4.2. 5. The lord god gave darkness and  
occult power to the demons.

The word asura has been used in the Rv. for Varuṇa,  
Indra, Agni in the vocative singular; for svitār, Indra. Agni,  
Hotār, Pūṣan, Varuṇa, Soma, Dyos, Pitār in the nominative  
singular; for Rudram, Agnim, Svarvidam in the accusative  
singular; for Agnaye, Somāya, Pitṛe in dative singular.

Asura is not an independent deity but an epithet of  
different deities as shown above. Therefore, it must have  
different meanings according to the god whose attribute it  
is. The etymologies of Yaska are therefore only indicative and  
not exhaustive. All his etymological explanations apply  
accurately to Varuṇa. When it is derived from asu with the  
root /ram, signifies the connection of Varuṇa with breath,  
which is obvious because Varuṇa is oxygen. When it is  
derived from the root asā bhuvi to be, it means that all the  
gods do exist, therefore, they are called asuraḥ, Varuṇa is  
also one of the gods, therefore, he is called asuraḥ. When  
it is derived from asu with the root 'rā dāne' then also it  
denotes Varuṇa because Varuṇa is the giver of breath (oxygen).  
The etymology 'astāḥ sarine bhavati' shows that asura is  
nothing else but breath because it is present in the body.

When this word occurs with a taddhita suffix it denotes the vigour or function of the deities. The last quarter of every mantra in the hymn of Vishṇu-mitra, we find the mention of the vigour of Varuna, Agni, Indra and others is described. So it must be borne in mind that the word asura has always as an epithet of several gods and not only of Varuna. Gods like Agni and others also receive the same attribute.

The word Asura in this sense may be compared with Aesir of the Norse Mythology. Aesir, like Indian Ādityas are twelve in number and are gods i.e. The Aesir met

On Ida's plan,  
altars and temples  
upraised high,  
furnances constructed  
forged precious things  
fashioned tongs  
and fabricated tools.  
(5 Valupsa, str-7,6)

Aesir are so called for thing possessing Asa-might with which the demons of darkness and frost are destroyed. Odin, the sky god boasts of His asa-might before the giant.

Or gain, wax not, Weimner  
Since to wade I desire  
To the realm of the giants  
Knew, if thou waxest  
Then waxest my asa-might  
As high as the heavens. (See H.A.Guerber N.M.8)

Thor also speaks of his Asa power which he uses against the giants :

Once I employed asa-might  
In the realm of giants,  
When the Giop and Griep  
Gerrod's daughters wanted to  
lift me to heavens  
(quoted from the same source)



Besides these associations, Asa is also the name of a god once identified with Odin (H.A.Guerber: Myth N.V.pp.15-16) the sky god and with the Balder the Sun God (Ibid 192).

The Norwagean Asa may be compared with Avestan Asha, a devine power which has been often philologically compared with Greek Astu, Hestia (Preller: Introduction to Greek and Latin Etymology p.77) and Vedic Rta - the terms that also like the Asa of Noresemen seem to have been originally used for the light and fire. (Cox M.A.N.425 Greech Gramm.4,p52)

Iranian Ahura may well be compared with Aesir of Norsemen, both being gods, possessed of Asha-or Asa-might.

Assyrian Assur can also be cognated with Ahur, Asur or Aesir. There it occurs as synonyms of a lord earthly or heavenly. The annals of Assyrian Kings often speak of the Assur as 'the son of Shamash' (the sun) and 'the sun of great heaven'.

From the above philological evidence, it may be found reasonable to conclude that Asa, Asha or Astu as also Asur, Assur Aesir and Ahura like Deva, Dyau etc. from Dyu 'to shine' might originally have been derived from the root As 'to shine' 'to go' 'to give' (Gati dīptyādānesu). Thus Asuras were originally 'shining ones as Devas (See Dr.Fatah Singh Vedic Etymology p.75).

In the Rv. an attempt has been made to show that whenever Varuṇa occurs alone, he either denotes the sun in Ādhi<sup>h</sup>bautika and the supreme being in Ādhyātma. So all the above mentioned explanations of Asura refer to the sun when

applied to Varuṇa alone. Yāska has rightly put Varuṇa among the deities of the middle region and the heaven. It has also been shown that when Varuṇa is associated with other deities, he denotes the oxygen. Thus, Varuṇa in the heaven is the sun and in the middle region he is oxygen. Varuṇa should always be derived from  $\sqrt{\text{vr}}$  ācchādane, to cover, V.PĀ. viz. vr̥ṇāti iti varuṇaḥ 'one who covers or pervades'. (See Nir.12.21). Varuṇa as Sun is said to enlighten the earth with his light (See Yēna pāvakaśasa bhuranyāntam jānānu. Tvam varuṇa pāsyasi (Rv.1.50.6). Sāyana also explains Varuṇa as the Sun. So in all the myths mentioned above asura is always varuṇa, the sun. But in the present mantra, the word asura is in singular in the Saṃhitā but dual in the Pada text (Asurā). The analysis of pada text cannot be accepted because the word asura is never used for Mitra and regular form of asura denotes only varuṇa. Then there is evidence of metre which is jagatī. By accepting the dual form 'asurā' the metre will be disturbed. Therefore, in the pada text also we must have the singular form asura and not asurā. In the first pāda varuṇa alone is addressed.

R̥tāvānau: Possessed of water - is derived from r̥ta with taddhita suffix vanip by Chandsīvanipau ca vaktavyau (Vā.5.2.109). R̥tamasti anayoḥ Mitṛā-Varuṇayoriti R̥tāvānau. 'A' of r̥ta is lengthened by Anyeṣāmapi dr̥syate (Pāṇ.6.3.137) and a of van is lengthened by Sarvanam<sup>a</sup>sthāne cāsaṃbudhau (Pāṇ.3.1.3). But here the accent falls on the first syllable by Āmantrita-sya ca (Pāṇ.8.1.19) does not apply because the word r̥tāvānau

occurs in the beginning of the pada. The suffix is unaccented by Anudāttau Suppitaṁ (Pāṇ. 3.1.4.). This epithet is specially used for Mitra and Varuṇa because Mitra is hydrogen and Varuṇa is oxygen and these two elements produce water so Mitṛā Varuṇā are called rtāvānau.

Rtāmā - upto the verge of water. Here is a karmapravacanīya by Ānmaryādāv acane (Pāṇ. 1.4. 89) and the accusative case by Karmapravacanīyayukte dvitīyā (Pāṇ. 2.3. 8). The sense of using this karmapravacanīya is that these two elements resound upto the verge of water i.e. the preparation of water. They are set in the motion and they are changed into water while this process is going on in the middle region, possibly a great sound is produced as is indicated by the word ghoṣathah.

Apas - waters - is derived from /āp vyāptau, to pervade.

1. Yāt prēṣitā varuṇenācchīḥḥam samābalgata. Tādāpnod indro vo yatīstasmādāpō anu ṣṭhan (AV. 3.13.2).
2. Tad yad abravīt ābhirvā ahamidaṁ sarvamāpsyāmi yadidaṁ kiṁ cetitasmādāpō 'bhavanstadapāmāptvam (G.B.I.2).
3. Soapoasrjate. Vāca eva lokād vageva asya soasrjyata sedam sarvamāpnod yadidaṁ kiñca yadāpnottasmādāpō yadavṛnottasmādvāḥ (S.B. 6.1.1.9) cf. also Sā vāk

sarvavyāpaka tvāt. Āpah ucyante, jagdāvarāccāsām vah<sup>a</sup> sabdvācyatvam. Vṛ<sup>a</sup>noterutpanno vah<sup>a</sup> 'sabda<sup>h</sup>iti (Sāh Bhā. S.B. 6.1.1.9).

4. Āpo vā idamagre mahatsalimevāsīt.<sup>la</sup>

5. Āpo ha vā idamagre salilamevāsa. Tā akāmayanta katham nu prajāyemahi iti (S.B. II.1.5.1).

6. Apraketam salilam sarymā idam (Rv. 10.129.3).

Yāska has enlisted the word āpah in the synonyms of antrikṣa (middle region) (Nigh. 1.3) in the synonyms of udaka (water) Nigh. 1.12) and in the synonyms of pada (Nigh. 5.3), viz. in the list of the names of the gods on the earth. Yāska has derived this word from āpnoti (Nigh. 9.27). The grammatical derivation is from āplṛ vyāptau, to pervade, I.P. with the suffix kvip by āpnoter<sup>h</sup>asvasca (Un. 2.55). In jas it is lengthened by Apr<sup>h</sup> (Pān. 6.4.II). In āpah the accent falls on the bibhakti by Ūddim<sup>da</sup> (Pān. 6.1. 171). Vyāpnoti hyantarikṣam sarvam jagat, āpyate vā prānibhih iti.

When the word āpah means water, its derivation is from āpnoti in the sense of saṅgrah (collection) according to Devar<sup>a</sup>ja yajvan. He further explains this word kṛtsnam tābhirhi vyāptam, āpnoteh saṅgraha<sup>a</sup> karmatvāt or the suffix kvip may be in passive indrena āptā āpah or tadāpnoti indro vā (see. DYN. D.Y.

p. 96) (cf. Lat. aqua; Goth ahva 'a river'; old Germ. aha, and affa at the end of compounds; Lithi uppe 'a river'; perhaps Lat. amnis 'a river' for apnis; cf. also Gk. athros ; Old Prus apre 'river'.).

There is a distinction between the two words apāḥ and āpaḥ. Of apāḥ in sāśā, the bibhakti is accented and of āpaḥ in su the stem is accented. In the first case the word apāḥ denotes waters and in the second case āpaḥ denotes 'work'. In the sense of work the word is derived from the √āp vyāptau, V. 4A; with the suffix asunā by Āpaḥ karmākhyāyām harsvo nuṭca vā (Un. 4.208). 'Āpyate sukham yenatat āpaḥ.' The accent falls on the first syllable by Nni. (Pāṇ. 6.1. 197) (cf. Lat. opus; Eng. to operate). Yāska has interpreted the word āpaḥ in the sense of work in Nir. 4,17; 5,5; 7,27; II,31; and 12,37 and in the sense of active in Nir. 4.14.

In the present instance (Rv. 1.151.4) Sāyana explains the word apā as work (see, here SRB 'apāḥ karma somayāgarūpam'. Evidently Sāyana has ignored the accent and made a mistake in interpretation.

Now, according to Pischel originally the word apas meant 'work, activity' then action and then water etc. because it is also active. On this Dr. Fatah-Singh writes 'It might be that originally the word 'apas' meant 'hard work' because of the oph or ap, sound

produced in gaping after hard labour, and then it became the name of the water so hardly obtained (FSVE, P.82).ef Dr. Varana regards the derivation of Yaska āpah 'āpnote' as very hazy, lifeless and indefinite (SVEY.P.22).

All the aforesaid remarks of the scholars are imaginary and baseless. As a matter of fact, in the quotations cited above āpah is salila and refers to the state of creation when "tamaḥ āsīt tamasā guḍhamagre" i.e. when there was no sun, etc. It has previously been explained that in this (i.e. salila) state the creation of the universe was going on but it was not visible and was therefore called apraketam. The derivation of the word āpah from the root āplṛ vyāptau to pervade, signifies that this was the unmanifest elemental state and not the manifest. Elements are always pervading in their atomic form. As the sun was created in heaven and below it was created the earth, the mid region (antarikṣa) being pervaded with the atomic state of the matter, also came to be called 'apaḥ'. In this sense the word is used in the Rv. as Yaska has pointed out. A further development from that elemental state was the creation of water by different agencies, Indra, Maruts etc. Yaska has therefore derived it from āpnoti 'to get'. The Indra-Vṛtra legend occurs frequently

in the Veda. As to how water is produced, Yāska writes  
'apām ca jyotiṣasā misrībhavakarmaṇo varṣa karma jāyate  
(Nir. 2.16). In the third stage of development the

word is used in the sense of karma because when water  
So the word apah came to signify 'work' hence active.  
was produced through the activity of the gods. This

word however is used in many senses in the Brāhmaṇs etc.

In the present mantra, Mitra and Varuṇa are said to  
unite this apah 'water' from very near which clearly shows  
that hydrogen and oxygen when united became water.

Dakṣam - It is derived from /dakṣa gatihin-  
sanayoh I.P. to move, be energetic, from /dakṣa vr̥dhau  
sighrār the ca I.Ā. to expand, to hasten; with the  
suffix ghañ in the instrumental or passive (karma) by  
Akartari-(Pāṇ. 3.3.19). Dakṣatyaneneti dakṣah (cf. SRB.  
1.15.6) Skanda Svāmī is of opinion that dakṣa is derived  
from the root which means utsāha, to be energetic with  
the suffix asun; satruvijaye kṣipro bhavatyana,  
hinsyante vānena satravah. Protsāhito vā bhavati  
satruvijaye iti dakṣah iti sakarantam balanāma.  
Akārāntamapi tasyaivānarthāntare draṣṭavyam (Skand Bhāṣ.  
Rv.S.1.1.4.2) cf. (Gk. dexios; Lat. dex-er; Goth. taihsvs).

Yāska has enlisted this word in the synonyms  
of bala.

Dr. Varma has grouped this word under E where  
the words derived by Yāska are phonetically sound but

semantically unacceptable to comparative philology because in Indo-Eur. prototype the meaning of dakṣa (deks) means 'to take'. As a matter of fact, the original meaning of dakṣa seems to be 'to be energetic'. A man has energy and due to this he does some work and gets something. As Mitra and Varuṇa are energetic (dakṣa) and produce water. They may in other words, be said to have made the water. So the word dakṣa came to mean 'to make'.

In the Rv. at many places, the word dakṣa is used in connection with Mitra and Varuṇa along with some other technical words. Dakṣam dadhāte apasam (Rv. 1.2.9); dūḍhabham dakṣam (Rv. 1.15.6.). Soma is said to have dakṣa (Rv. 1.91.7.). This word occurs in the context of Indra, Agni and Vāyu etc. It always has the sense of strength, power. Here the adjective used for dakṣam is ābhuvam. Ābhuvā means that which approaches from all sides. Āsamantād bhavati iti ābhū tamābhvam. Now Mitra and Varuṇa are said to unite with this strength which approaches from all sides.

Accordingly to Vārsayāṇi there are six bhāvavikāra of matter, viz. jāyate asti vipariṇamate vardhate apakṣiyate vinasyati. There are other states of matter also but they are merely variations of these six. Ato anye bhāvavikārā eṣṭeṣāmeva vikārā



bhavantīti ha smāha. Te yathā vacanamabhyū hitavyah.  
See. Nir. 1.2; 1.3.).

Here the Ābhuva dakṣa state seems to be the second at least, the first being 'asti'. The elements existed in the first instance and they became (visible and active) in their second or the next state whatever it is. Oxygen and Hydrogen existed before but when they are combined through the action of the Maruts, they are said to become or transform into water. The energy that transform them is the Ābhuva dakṣa.

Mahī - on the earth. from /mah pūjāyām  
'to worship' with 'in' by In sarvadhatubhyaḥ (Uṇ.4.II4)  
with 'nīṣ' in feminine by Kṛdikārāt-(Vā. Pāṇ. 4.1.45).  
'Nīṣ' is accepted by Ādyudāttaśca (P. 3.1.3.). Mahī Loc.  
Sing. of mahī with 'nī' by Supam sulukā-(Pāṇ. 7.1.39).  
Here 'pūrvasavarnādīrgha' takes place. 'Mahyate prajābhiḥ,  
mahati vā devatāḥ svabhārāvataranāya or mānena svaguṇena  
parimānena savasmādūnam parimāṇam pātālam jahāti  
atikrāmati, mānasbdajjahātesēa mahī by Pṛsodarādīni  
yathopadiṣṭam (Pāṇ. 6.3. 109). Here there is no sandhi  
by Idūtau ca saptamyarthe (Pāṇ. 1.1.19).

Arenāvah - 'free from dust'. It is B.V.  
comp. avidyamānāḥ reṇavah yeṣu dhenusu iti areṇavah'.  
Dhenavah which are free from dusts. Here the comp.  
takes place by Naño astyarthānām bahurvīhirvā

cottarapadalopascavaktavyah (Vā. Pān. 2.2.24.). The last syllable of the second member is accented by Naṅsubhyām (Pān. 6.2. 172).

This word here qualifies dhenavah. The word 'dhemu' as already explained is 'gharmah' (See. Rv.1.139.7). Now the bahuvrīhih comp. shows that 'renavah' i.e. dust particles are not visible though as a matter of fact, they are there. The sense is that the water vapours are deposited on the dust particles and make them invisible, as if they did not exist. The dust particles being covered with water vapours are termed moisture otherwise in the heaven or middle region there is no question of dust as here on the earth. This idea is supported by the next word qualifying dhenavah viz. tujah.

Yāska has enlisted the word 'tuk' in the synonyms of Apatya. Certainly the dhenavah are the offsprings of Mitra and Varuna because the hydrogen and oxygen are changed into water vapour viz. gaseous state. So dhenuh 'gharma' is the offspring of Hydrogen and Oxygen.

Uparatāti - In the middle region, loc.sing. of Uparatāti, here the elision of 'ni' loc. sing. by Supām sutuk-(Pān. 7.1. 39). The word tātīh is derived from /tanā vistāre 'to expand' with ktin in 'bhāva' by Striyām ktin (Pān. 3.3.94). Tāyate iti tātīh vistāro

vā 'expansion'. The nasal is changed into 'ā' by Tanoteskāpi vaktavyam (Vā. Pān. 6.4.41). The word 'tātyā' occurs two times in Rv. (1) Kvā Svittātāyā Pitārā va āsatuh Rv. 1 161.12; (2) Astam tātyā dhiyā rayim (Rv. 7.37.6). Sāyana explains "Tātyā tātan tāyamāne vr̥ṣṭyudake. Yadvā tātyā tāsū varṣāsū chandasas tya - pratyayo dakārasya ātvam ca: tātyā tanoteridam rūpam san tatayā", respectively. But the nature of the word shows that this word is ending in 'i'. Now this word is the member of a tatpuruṣa compound in 'Uparatāti'. Upare tātih iti uparatātih tasyām uparatāti. The word upara is enlisted by Yaska in the synonyms of Megha and is derived from /ram 'to sport' lit. 'that in which waters sport, or 'that in which waters come and stop'. (See. Upalo megho bhavati, uparamanti, asmin abhrāṇi, uparatā āpa iti vā (Nir. II.21). 'Upara' may be derived from /ram with 'da' suffix by Saptamyām janerdaḥ (Pān. 3.2.97). Now in uparah, the last syllable is accented by Gatikārkopapadāt kṛt (Pān. 6.2.139). The sūtra Gati - (Pān. 6.2. 139) cannot be prohibited by Tatpuruṣe (Pān. 6.2.2.) because examples are enumerated by the Vārtika. Avyaye māṅkunipātānāmiti vaktavyam (Vā. Pān. 6.2.2.). Now in uparatāti the last syllable of the first member is accented by 'Tatpuruṣe (Pān. 6.2.2.) as here is

Tatpuruṣa comp. by Saptamī saundāh (Pān. 2.1. 40). The vigraha should be upare tātih iti uparatātih.

Kesinīh - 'having flames or rays', from the word keśa with the taddhita suffix 'in' by Ata inīthanau (Pān. 5.2.115). The feminine suffix 'nīp' by Rnnebhyo nīp (Pān. 4.1. 5). keśāh santi asminnasya vā keśī strī cet kesinī. Here it is used as Nom. plu. from by Vā chandasi (Pān. 6.1. 106). By this sūtra exceptional pūrvasavarna dīrghatva takes place. 'i' is accented by Ādyudāttasca (Pān. 3.1. 3).

Here the idea is that Mitra and Varuṇa are changed into water by kesin viz. flames (cf. apāṃca jyotiṣasca misrībhāvakarma-no varṣākarma jāyate (Nir.2.16) (also cf. Kṛṣṇam nīlāṃ harayaḥ suparnā apo' vasānā divam utpatanti (Rv. 1.164.47; AV. 6.22.1 also compare from 'Agnirvā ito vṛṣṭim samīrayati dhāmacchaddivi (khalu vai) bhūtvā varṣati marutaḥ sṛṣṭam vṛṣṭim nayanti yadā (khalu vai) aśvādityo agniṃ rasmibhiḥ paryāvarteti, atha varṣati (Nir. 7.24; KS.XI.10 sehroeder's edition vol. p 157; TS.II.4.10, Anandāsrama ed. p.1722.3; M.S.II 4.8 vol. ip.256). Sāyana has also translated the word kesinīh as agnerjvālā.

Ā nimrūcaḥ usāsaḥ - in each and every evening and morning. Here ā is karmapravacaniya by Ānīmaryādāvācane (Pān. 1.4. 89) and accusative case ending by Karmaprava ...

(Pān.2.3.8) Maryādā 'time' is denoted.

Takvaviḥ: birds of prey - is derived in karma. tat.com  
takvānascāmī vayasca iti takvaviḥ in Am. plu. Purvasavar-  
nadīrgha by Vā chhandasi (Pān.6.1.106) Sāyana explains as  
takvā stenah, tasya vetta gantā manasyah. Geldner translates  
as 'der verfolger cines Rainbers' "prosecutors of robbers".  
But both the interpretations do not seem to be correct be-  
cuase here the sound of 'dhenavah' is compared to the tak-  
vaviḥ. The speed of the dhenu, viz. gharma or moisture is  
very high when it goes to the sun. It can not be an articu-  
late sound, but it is quite possible that the sound produced  
by the gharma may be like that of the birds of prey who all  
of a sudden attach their prey. Here the metre is jagatī so  
the description refers to heaven where the sun dwells. On  
the other hand the sound of the prosecutor of robbers is  
articulate and cannot be compared with the sound of dhenu.

The word dhenavah is used for gharmah. Here the word  
dhenavah is used <sup>in</sup> the context of Mitra and Varuna, so it means  
moistures. The water vapour is deposited on the dust parti-  
~~cles~~ cles but now the dust particles are covered with  
the water vapours and so they are not visible hence they seem  
to be changed into moistures. This idea is supported by the  
word 'tujah'.

Tmanā: Acc. dual, one-self. is derived from / at  
Sātatyagamane 'to go continuously' with 'manin' by Sātibhyām

~~ane 'to go continuously' with 'manin' by Satibhyam maninmanin~~  
 au (Un.4.153) The elision of ā takes place by Mantres-  
 vanyāde~~m~~ātmanah (Pāṇ.6.4.141). 'Man' suffix is accented by  
 Ādyudattasca (Pāṇ.3.1.3). This word is significant because  
 here the finite verb 'srjātam' is used which means that Mitra  
 and Varuna change themselves into water. For the formation  
 of water Maruts, rays, oxygen and hydrogen are required. But  
 before the formation of water, they are deposited on the  
 dust particles moving in the atmosphere. By the efforts of  
 different other gods engaged in the formation of water, the  
 power of hydrogen and oxygen is increased and they change  
 into water. Thus the clause 'dhiyah pinvatam' means that  
 Mitra and V<sub>a</sub>runa increase the sustaining power viz., the  
 power which changes the hydrogen and oxygen into water.

Viprasya: of agni. from / vap ~~vk~~ vijasantāne chedane  
 ca, to procreate, ~~the~~ throw, to scatter. It is an irregular  
 form by Rjrendra-(Un.2.29). Generally Agni and his descenden-  
 ts are called vipra. Sometimes the descendant of Agni is said  
 to achieve the title of Vipra. Here vipra is used for Agni  
 because Agni by his power in some form of other creates the  
 water from Mitra and V<sub>a</sub>runa. Here the word 'manmnam is gen.  
 in sense of accusative denotes the desire of Agni to produce  
 water.

Iraiyathah: Aisvaryakarmanah iti Yaska (anom.intensive  
 of / raj) P. rarely, Ā. to order, prepare, arrange, grow  
 (see M.W. Page.168).

Anūsata. praised, sounded loudly. From / nū

stutau 'to praise' II.P. with Lun 3rd.plu.Ā. is irregular no Guna as the root is 'Nit' by Gāṅkutā - (Pāṇ.1.2.1) the plu suffix, jha is substituted by 'ata' by Ātmane (Pāṇ.7.1.5). The whole pada is unaccented by Tinnatīnah (Pāṇ.8.1.28).

Sāsmānah - leaping, glorifying. From / sas plutagatau 'to leap, jump' with canas by Tacchilya - (Pāṇ.3.2.129); ~~ca~~ canas is Sārvadhātuka so sap by Kartari sap (Pāṇ.3.1.68) The last syllable is accented by Citah (Pāṇ.6.1.163).

Asmayū- desirous of us. From the stem 'asmad' with Kyac by Supah atmanah kyac (Pāṇ.3.1.8). The elision of 't' in asmad is Chāndaś. The suffix 'u' by Kyācchandasi (Pāṇ.3.2.170).

The Pāṇini sūtra Tyadādīnāmah (Pāṇ.7.2.102) shows that asmad and asma are the two stems in the same sense. Pāṇini had found out these two uses in the literature, so he connected these two different stems with each other by the sūtra above quoted. Hence the word in question can be derived from the stem 'asma'.

Añjate - from / añj Vyakti - mrakṣaṇa-kānti-gatiṣu, to apply an ointment or pigment, to smer with, to anoint, to decorate, to prepare, to honour, ~~to prepare~~, to cause, to appear, to make clear; in Ātmanepada 3rd per. plu. of present tense. Here there is no mention of the subject. Śāyana explains by supplying yajmānah as the subject. But as the formation of water is described here so in this

of Mitra and Varuna, the subject should be those who are engaged in the formation of water. It is just possible that the word 'prathama' is used only to denote that the Maruta and other gods combine hydrogen and oxygen with agni or rays of the sun as the word 'gobhih' denotes. As soon as the gods engage themselves in forming water, there arose a violent sound which is denoted here by 'giraḥ sambharanti and then hydrogen and oxygen begin to deposit on the dust particles which are splendid (revat) otherwise the use of the word (revat) in the context of Mitra and Varuna would be meaningless. In the next verse the 'revat' is used as the adjective of vayah which certainly means dust particles (see the word note on revat in the next verse).

Prayuktisu - among the senses. derived from / yuj yoge to unite with ktin and prefix 'pra' by striyam ktin (Pān. 3.2.94).

Adrpyatā with humility - a nañ tatpuruṣa comp. Ma drpyatā adrpyatā. The word drpyatā is derived from / drp harṣaṇamohanayoh, to be wildly delighted, to be mad or foolish, to be arrogant; with śatr by Latāḥ śatr- (Pān. 3.2.124). Sy Syan by Divādibhyah syan (Pān. 3.1). Progressive assimilation by Ato guṇe (Pān. 6.1.97). The accent falls on the first syllable by Tatpuruṣe (Pān. 6.2.2.). The meaning is 'not with arrognace' hence with humility.

Revat:- dhanavat - having wealth-sāyana. Splendid-M.W.



from rayi with matup by Tadasya (Pāṇ.5.2.94). Rayirdhanama-  
 syāstīti revān. 'm' in matup is substituted by <sup>v' in</sup> Chhandsīreḥ  
 (Pāṇ.8.2.15): rayi-vat samprasāraṇa of y in rayi by Rayer-  
 matau bahulaṃ chḥandasi (Vā.Pāṇ.6.1.37). 'ra i vat' regressiv  
 assimilation by Samprasāraṇācca (Pāṇ.6.1.108) raivat, guṇa  
 sandhi by Ādguṇaḥ (Pāṇ.6.1.87). revat. The accent falls on  
 the suffix by Hrasvanudbhyāṃ matup (Pāṇ.6.1.176). Geldner  
 translates revat as reiche (kraft), rich. Here Mitra and  
 Varuna are said to pervade revat. The meaning 'having wealth  
 or wealthy' gives no sense. Who could be the person to whom  
 the wealth belongs. And what kind of wealth is rayi and how  
 Mitra and Varuna pervade it? In the next verse revat is read  
 with vayah. Śaṅkha has explained both the words differently  
 as dhanvat and annavat. Here the formation of water is des-  
 cribed, so Śaṅkha's explanation of the word revat does not  
 appear to be correct. M.W. has suggested that revat is an  
 'ind.' and means splendid. or Mitra and Varuna pervade such  
 things which possess some indispensible properties for produ-  
 cing water. Possibly it is the dust particles on which they  
 are deposited. That are spoken of as revat, 'wealthy' be-  
 cause vayah has the same meaning in the next verse. So it  
 is better to explain it as an ~~adj~~ adjective of vayah here  
 also and when it is explained as adjective it certainly means  
 splendid.

Āsāthe - pervade - from / as' vyāp<sup>a</sup>tu, to pervade. Perf.

2nd per. dual. The perf. or lit by <sup>d</sup>Chañsilunlanlitaḥ (Pāṇ.3.4.6). Here lit is used in the sense of laṭ. Reduplicated by Litiphāt oranabhyāsasya (Pāṇ.6.1.8). as-as'ātām, in this state the initial as is abhāsa by Pūrvobhyāsaḥ (Pāṇ.6.1.4). Now the aṅga Samjñā by Yasmāt pratyayavidhis-(Pāṇ.1.4.13) and in the adhikāra of Aṅgasaya (Pāṇ.6.4.1). the elision of the consonant of the abhyāsa takes place by Atrolopo abhyāsasya (Pāṇ.7.4.58), Halādiseṣaḥ (Pāṇ.7.4.70), then 'a as'ātām' in this state, the abhyāsa 'a' is substituted by ā by Ata ādeḥ (Pāṇ.7.4.70). Now the augment nuṭ should be added to the abhyāsa ā by Asnoteśca (Pāṇ.7.4.72) which does not take place due to the exceptional rule of Sarve Vidhoyah Chandasi vikalpayante (Paribhāṣā of Mahābhāṣaya). Ātām is substituted by āthe by Tita ātmane padānamṭere (Pāṇ.3.4.79). Unaccented by Tinnatīnaḥ (Pāṇ.8.1.28).

Vayah - food, bird, dust particles, smoke, from <sup>ā</sup>√vi gatiprajña-kānti-asana-khādaneṣu ; II.P., with asun by Sarvadhātubhyo'sun (Un.4.189). Guṇa by Sārvadhātukā-Irdhadhātukayoḥ (P.7.3.84), vēas, in this state e is replaced by ay by Eco (Pāṇ.6.1.78). The initial syllable is accented by Nni-(Pāṇ.6.1.197), it may also be derived from / vay gatau 'to go' with the same Un.suffix. The accent remains the same.

In the Rv. this word is used in singular and plural. In many places, Sāyana has explained it in singular as

well as in plural. Once it is used in plural which is denoted by its adj. in plural (see *vayascanāmī patayanta āpuḥ* Rv.I.24.6). Sāyana explains this word as food, bird, marut etc. This word occurs compounded with *dhā* (see Rv.I. 73.1; 2.3.9; 3.31.18 etc) once with *dha* (Rv.9.81.3) and with *brādhā* (Rv.5.542; 8.60,II; <sup>5</sup>5.5.6). (Rv.I.73.1). Agni is called 'vayodhāh'. Sāyana explains this word as the giver of food. But this explanation does not seem to be correct because the root *dhā* does not mean to give but to sustain and nourish '*dhā dhāranāposanayoh* III.P.Ā. Agni is not the giver of Vayah but the sustainer of vayah. The word *vayas* is connected with the other gods also as Indra, Maruts, Rbhavaḥ, Asvinau, Mitra and Varuṇa. The gods Rbhavaḥ are said to fashion Vayah by cutting (Rv.I.III 2). They are said to carve cut such vayah which has the power of mixing for their parents (see *Takṣan Pitṛbhāyām Rbhāvo yuvaḥ vayah* (Rv.I.III.1). Indra is said to bestow vayah to the hungry (see *Kṣudhyadbhyo vāya āsutim dāh* (Rv. I.104.7). Vayah is said to please Indra (*Ānutvā pātnēr hr̥ṣitaṁ vayasca visve devāsa daṁṇānu tvā* (Rv.I.103.7) For the first time Angirah set forth the vayah and the kindled fire with his best effort (Rv.I. 83.4). The vayah is said to be not known by them who eat together i.e. gods (*Nā jāmbhīr vicikite vāyo na* (Rv.I.71.7). The vayah are said to start from the place of the maruts viz.

the middle region (Rv.I.37.9). Maruts sustain the shining  
 vayah (Brahadvāyo dadhire rukmabakṣasaḥ, Rv.5.55.1). The vayas  
 are said to fall down in the nights (Vāyo ye bhūtvā patāyanti  
 naktibhiḥ (AV.8.4.18). The vayah are sustained in the  
 middle region (see, sam te vāto antarikṣe vāyo dhāt, AV.2.10.3.  
 Agni is said to be watered by vayas which were brought  
 forth by the heaven (see Agnir amṛto abhavat vayobhiḥ, S.Br.  
 6.7.2.2). Prajāpati desired to stabilise the worlds. He made  
 the earth stable with the mountains and rivers, the middle  
 region with vayas and marīcī and the heaven with jimūta and  
 planets (sa ha prajāpatir iksāṇcakra. Katham nu ime  
 lokā dhruvāḥ Pratiṣṭhitāḥ syuriti, sa ebhiscaiva parvatāḥ  
 nadibhisca mānā drāṇhad vayo bhisca marīcībhisca antrikṣam.  
 S.B.II.8.1.2). O Agni, your srava and vayas shine most  
 brilliantly (See, Agne tāva vayas of Agni (See, Dhmno  
 Vā asya (Agneḥ) śravo vayah, S.B.7.3.1.29). The tears of  
 Prajāpati are the vayānsi (See. Atha yadasru samkṣari--  
 tam āsīta tāni vayānsi abhavan, S.B.6.1.22.).

Now from the evidence of the above mentioned quo-  
 tations, it appears that in the Veda, the word vayah is not  
 used for a bird, food etc. but it has some other important  
 significance. It is one of the agencies, which produce  
 water. Generally Mitra, Varuṇa, Agni, Rbhavaḥ, Indra, Maruts,

the twin Asvins are the important factors in the formation of water. It is very difficult to find out, exact significance or identification of vayah, but it means that there is something which is sustained by Agni and pervaded by Mitra and Varuna. It may be smoke produced by Mitra, Varuna and Agni or it may be the dust particles, balanced by the electric force, on which Mitra and Varuna deposit themselves. Vayas, the plu. of the word 'vī' which signifies such things as always move in the middle region where they are said to be brought up. As the vayas bring rain, they are called (revat) i.e. possessed of wealth because the rain is the cause of fertility on the earth.

Nārā-leaders, used for Mitra and Varuna. This word is used also for the twin Asvins and Maruts etc.

x \_\_\_\_\_ x

R̥ṣiḥ-Dīrghatamāḥ. Devatā-Mitrāvaruṇau - Chandah -

Tristup - Svarah-Dhaivataḥ.

1. Yuvam vastrāṇi pīvasā vasathe  
Yuvoracchidrā mantavo ha sārgāḥ.  
Avātiratam anṛtāni visva  
rtēna mitrāvaruṇa sacethe.
2. Etaccana tvo vi ciketadeṣam  
satyo mantrah kavisasta rghavān.  
Trirasrim hanti caturastirugro  
devanido haṣ prathamā ajūryan.
3. Apadeti prathamā padvatīnām  
kastadvān mitrāvaruṇa ciketa.  
Garbho bhāram bharatyā cidasya  
rtam pipartyanrtam ni tārit.
4. Prayantamitpari jāram kanīnām  
pāsyāmasi nopenipadyamanam.  
Anavapṛagnā vitatā vāsānam  
Priyam mitrāsya varuṇasya dhama.
5. Anasvo jāto anabhisurārva  
Kanikradaḥ patayad ūrdhvasānuh.  
Acittam brahma jujusur yuvānah  
pra mitre dhāma varuṇe grṇantah.
6. A dhenavo māmāteyam avantir  
brahmapriyam pipayantsasminnūdhan.  
Pitvo bhikṣeta vayunāni vidvān  
āsāvivāsannaditim uruṣyet.

7. .  $\bar{A}$  vām mitrāvaruṇā havyajūṣṭim  
 namasā devāvavasa vavṛtyām.  
 Asmākaṁ brahma pṛtanāsu sahyā  
 asmākaṁ vṛṣṭīrdivyā supārā.

Translation:

1. You assume a thick covering. Your intentions and release ( of water) are without flow. You drive away all draughts. You, O Mitra and Varuṇa, associate with water.
2. This one among those discerned, (and is ) true, adorable, praised by the wise, vehement. The violent four-edged strikes the three-edged one. Revilers of gods have already become decrepit.
3. The first among the footed - beings (i.e. active beings) goes without foot (formless dawn ), Prajāpati knows you both, O Mitra and Varuṇa. His interior sustains the burden. He causes flux of water and removes draught.
4. We behold the lover (Sun) of the maidens (dawns) ever in movement, never resting by their side. We see the dear abode of Mitra and Varuṇa which is clothed in diffused and wide - spreading lustre.
5. Arvan (rays) when born are without heat (asva) and light (abhīsu). The high-peaked one comes

down resounding. The young rays pervaded the inert wide - expanse, proclaiming their vigour to Mitra and Varuṇa.

6. The rays (dhenavaḥ) driving away (ā-avantīḥ) the darkness that pervaded the wide expanse, swelled in the nebula (ūdhan). May (Agni) demand food (fuel). Knowing all expedients on all sides with his mouth.
7. O, Divine Mitra and Varuṇa, may I render the oblation acceptable to you, with obeisance and protection; may our effusion endure in elemental perturbances and our heavenly rain by satisfying.



GRAMMATICAL AND EXEGETICAL NOTES

Pīvasā - (Vedic Plural) of pīvasa' thick. From /pīv sthauḷye 'to be thick' with the suffix asun by Sarvadhātubhyo' sun (Un.4.189). Again the taddhita suffix 'ac' in the sense of matup'. Pīvaṁsi vidyante asya iti Pīvasaḥ, In neuter plural the suffix jas is substituted by si by jassasoh siḥ (Pāṇ. 7.1.20) 'Num' by Napunsakasya jhalacaḥ (Pāṇ.7.1.72). This 'num' comes after the final vowel of the āṅga by Midaco'ntyāt paraḥ (Pāṇ.1.1.47), because 'si' is sarvanāma-sthāna by si-sarvanāma-sthānam (Pāṇ.1.1.42) The āṅga Pīvasa is lengthened by Sarvanāmasthane cā'sambudhau (Pāṇ.6.4.8) The elision of Si takes place by Seschandasi bahulam (Pāṇ.6.1.70). The word pīvas is accented on its initial syllable by Nni-(6.1.197) but as Pīvasa ends with the taddhita ac, the last syllable is accented by Citāḥ (Pāṇ.6.1.163).

Vasāthe - to cover. From /vas 'to cover' with 'Let' by Līnarthē let (Pāṇ.3.4.7). in 2nd. per. dual. Unaccented by Tinnatīṇaḥ (Pāṇ.8.1.28).

Acchidrāḥ - without defects. The word chidra is compounded with Nañ. Na chidrāḥ iti acchidrāḥ. Nañ is accented by Tatpuruṣe - (Pāṇ.6.2.2.)

Etat esām - that amongst them. Here the Nominative is 'etat' and its verb is 'ciketat.' Sāyana says that the word 'etat' denotes the action which is to be described further. But from the other attributes like satyaḥ, mantrāḥ,

Kavisastah and rdhāvān, it appears that the word 'etat' is used for the sun. The sense is that of all the agents responsible for the formation of water from Mitra and Varuṇa, the sun (Agni) is the most important one. In the subsequent stanzas there is a description of the sun. Now, the question is why the neuter form the word 'etat' is used for the sun. It seems that 'etat' forms a compound with 'cana' and therefore there is the elision of the vibhakti from the word etat. In the pada text these words should have been shown as a compound separated by an 'avagraha'.

Ciketat - 'to know'. From /kit jñāne 'to know' III.P. in subj. (let) 3rd per. Sing. by Liṇarethe let (Pāṇ.3.4.7). In 3rd per. sing. la is substituted by tip. by Tiptas - (Pāṇ.3.4.78). From kit or Kit ti, 'slu' by Juhotyādibhyaḥ slu (Pāṇ. 2.4.75), reduplication by Slau (Pāṇ.6.1.10), Abhyāsa by Pūrvo 'Bhyāsaḥ (Pāṇ.6.1.4). Ka in abhyāsa is substituted by ca by Kuhoścuḥ (Pāṇ. 7.4.62): t in abhyāsa drops by Halādiḥ śeṣaḥ (Pāṇ 7.4.60); in the state of ci kit ti, i in Kit takes guṇa by Puṣantaḥlaghūpadhasya ca (Pāṇ. 7.3.86); the augment aṭ by Letoḍḍātau (Pāṇ. 3.4.94); i in tip drops by Itascalopaḥ - (Pāṇ. 3.4.97). Now the word ciketat is unaccented by Tinṇatīnaḥ (Pāṇ. 8.1.28). Sāyaṇa has derived this word from the /Kit jñāne and has placed this root in the groups of juhotyādi but in Pāṇani dhātu-

pātha, the root is Ki Jñāne. There is another root /kit nivāsa<sup>~</sup> rogāpanayane ca. I.P.Ā. in the dhātu-pātha. But the meaning of the first conjugation is not applicable here. The very nature of the word Ciketat and the various other forms used in the Rgveda show that the root is kit and not ki. It appears, therefore, that Śaṅkara has taken this root in the third conjugation from other sources.

Satyah - true, perfect, existent; is derived from /as bhūvi, viz., asti iti sat, suffix 'satr' by Latāh Satr' (Pāṇ.3.2.124) a in as drops by Śānasorallopaḥ - (Pāṇ.6.4.111) became satr is, sārva<sup>s</sup>dhātuka by Tinsit sārva<sup>s</sup>dhātukam (Pāṇ. 3.4.113). To 'sat' the taddhita suffix 'yat' is added by Tatra Sādhuḥ (Pāṇ.4.4.98), i.e. satsu sādhuḥ satyah. The meaning is who is clever in existence viz., who is perfect in existence. The meaning of the word is true only because that thing or matter is called true which is as it is. So the sense here is that the existence of the sun is perfect or satya.

In Nirukta it is derived from /i and /as (to be) 1.13; /tan with sat; from sat /as (to be) 3.13. (see Eteḥ karitaṁ ca yakārādini cāntakaraṇamasteh suddham ca sakārādini ca. (he derived) the later syllable ya from the casual form of (the root) i (to go), and the former syllable sat from the regular form of (the root)

as (to be) see. Nir.1.13). The derivation of 'satya' from ~~the~~ the two roots is quite appropriate as that is called true, which has motion without alteration. Where there is motion, any kind of change is not possible, but when any change takes place, then that thing or matter is not true. These two meanings are conveyed by the two roots  $\_i$  and  $\_as$ ; viz.  $\_i$  denotes motion and  $\_as$  existence, i.e. unchangeability. The term 'satya' is applied to the sun also because in the sun there is motion as well as existence. Haradatta derives the word 'satya' on Satyādas apathe (Pāṇ.5.4.66). With yat by Tatra sādhuḥ (Pāṇ.4.4.98) and says that last syllable is accented irregularly. Here Yato 'nāvah (Pāṇ.6.1.213) does not apply. (see. SRB.1.1.5.also).

According to the derivation of satya in Nir.13.13. the word is traced to sat. lit. 'that which arises from the true, Indo-Eur. *sntio*' belonging to the existant, Av. *haithyo* 'true. Another derivation that Yāska gives is *satsu tāyate* (Nir.3.13.) i.e. sat from  $\_as$  and  $\_tan$ ; lit. 'that which extends amongst the existing things. (see. S.V.E.Y., PP50,95). All these interpretations of 'Satya' are applicable to the sun.

Mantrah - considerate. From  $\_man$  *jñāne* 'to know', think. It is also derived from  $\_man$  *avabodhane* 'to consider, esteem; with the suffix *āstran* by Sarvadhātu-bhyah *āstran* (Uṇ.4.159). The initial syllable is accented

by Ūni - (Pāṇ.6.1.197).

Yāska has derived it as 'mananāt mantrah (Wir.7.12).

Sāyana has derived it from /mantr guptaparibhāṣane 'to consult, to advise, to speak' with the suffix 'ac' by Nandigrahi - (Pāṇ.3.1.134) and the accent on the first syllable by Vṛṣādīnā ca (Pāṇ. 6.1.203). But it is better to derive it from /man and not from mantr.

Kavisastah - commanded by motion. The word Kavi is derived from /Ku śabde, FA, IEP, VEA. with the suffix 'i' by Aca in (Un.4.139) Kauti, Kavate it Kaviḥ, 'one who speaks is called Kaviḥ' Yāska has derived it from /kram and /Ku (see, kaviḥ Krāntadarsano bhavati. Kavater Vā (Nir. 12.13.) wise (kavi) is (so called) because his presence is desired (/kam), or it may be derived from /kva (to praise) see. Dr. Sarupa Nir. Translation, page 138) According to Skanda swāmī, the word Kavi is derived from Kram and Ku which means gati (see. Nir. Bhā. by Skand, on Nir.12.13). Any how, the original meaning of Kavi is one who speaks.'

In Ṛgveda this word is used for Agni, Mitra, Varuṇa, Indra, Asvins, Maruts, Ādityas, Soma, Soma priest and other sacrificers.

The deities of the present hymn are Mitra and Varuṇa, so the compound Kavi-Sastah should be dissolved as Kavibhyām saṁstah iti Kavisastah, ~~are~~ instrumental Tatpuruṣa. Compound so expounded is bases on the verse (RV.1.2.9 i.e.. Kavī no Mitra-Varuṇa). The idea seems to

1911

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1913



be that the gods Mitra and Varuṇa viz., hydrogen and oxygen, go to the sun and at that time a certain type of sound is produced. Therefore, Mitra and Varuṇa are called Kavi. Thus, the sun is figuratively called Kavisastah or praised by Mitra and Varuṇa. The accent fall on the last syllable by Samāsasya (Pāṇ.6.1.223).

Rghāvan - one who inflicts harm, vigorous. From the stem rgha with 'Vanip' in the sense of 'matup' by Chandsīva nipau ca Vaktavyau (Vā, Pāṇ.5.2.109). From its other declined forms used in the Rgveda, it seems that it ends in 'a' and not ā. 'a' in rgha is, therefore, lengthened by Anyeṣāmapi dr̥syete (Pāṇ. 6.3.137) as in r̥tāvan. The word rgha may be derived from /rgh /rangh, or ranh?, hinsāyām, to invigorate; with the suffix ka by Egupadhā - (Pāṇ.3.1.135). The accent falls on the first syllable by Vṛṣādīnām ca (Pāṇ.6.1.203). Dr. Viśwabandhu has also suggested an independent root which does not exist in Pan. Dhātupāṭha (see S.P.K,P. 1002). Sāyana derives it from /han hinsāgatyoh, to torture, to hurt, go; with 'Vic' by Anyebhyo 'pidr̥syate (Pāṇ.3.2.75), with the prefix nr̥. Nr̥n hantīti rghā. Here he says that in the sūtra quoted here, Pāṇ. has used the word ~~dr̥syate~~ dr̥syate, which only means that other implications should be known. So in r̥ghā, he takes r̥ from nr̥ and substitute 'ha' by 'gha' and drops n̄. But this derivation does not appear to be correct because the word



rghāvan and its declined forms used in connection with Indra and the sun, and men are not tortured by them. Therefore, this derivation, not being in accord with the meaning in the context, cannot be accepted.

Trirāśrīm - 'three cornered'; a B.V. compound, trayah asrayah yasya or trivāram asrayanam yasya sah, ('one that has three supports is called trirāśrīh.

Trih is derived from 'tri' with the taddhita suffix 'suc' by Dvi-tri-caturbhyah suc (Pāṇ.5.4.18) and asrī is derived from /sri Sevāyām 'to serve' with the prefix āni and suffix in by āni srihanibhyām hrasves\*ca (Un.4.138). The accent falls on the first member of the second syllable by Ādyudattam dvyacchandasī (Pāṇ.6.2.119) Possibly the Owner of this sword is Asura, Viz., cloud, which does not rain and Indra who has four-edged sword is said to kill the demon.

(cf. Vṛṣā vṛṣandhiḥ caturasrīmāsyannugro bāhūbhyām nṛtamah śacivān (Rv.4.22.2).

Catur-asrīh - four cornered; A B.V. comp, caturbhiḥ asribhiḥ upetaḥ vajrah caturasrīh 'one which has four corners! (see. S R B) <sup>to treat it as B.V. comp.</sup> Being an adj. of 'vajra; it is better ~~as~~ caturasrīh yasya. The accent on the initial syllable of the first member of the comp. by Bahuvrīhau - (Pāṇ.6.2.1). Catvārah from /cat with ūren by Catururan (Un.5.58) Initially accounted by Nni - (Pāṇ.6.1.197).

Ugrāh - vigorous, violent, empetuous, from /uc samavāye 'to take pleasure in, irregularly formed by R̥gre - (Un.2.29) According to M.W. it may be derived from /uj or /vaj from which also ojas, vāja vajra may be derived. (cf. Zd. Ughra, Gk. Ugi-e's, Ugieia; Lat. angeo; Goth, auka, (I increase; lith. ug-is 'growth, increase; augu, 'I grow'.) The final syllable is accented by R̥hisanto Udāttah (Ph.S.1.1.) Here Indra is stated as ugrāh because he is the electricity form of Agni which causes Mitra and Varuna to change into water.

Deva-nidah - evil speakers of gods; hence causing hinderence to rain. It is derived from /nid Kutsā-sannikarṣayoh 'to hate', to attract; with the suffix 'Kvip' by kuip ca (Pāṇ.3.2.76). Devān nidanti iti devanid, te devanidah asurāḥ. The accent on 'i' of nid by Gati-Kārakopapedāt Kr̥t (Pāṇ.6.2.139). This word is used only three times in R̥gveda at (1.152; 2.23.8; 6.61.3) 'Brahspati is said to destroy the haters of the gods and is possessed of stroke of lightning. In other words he is also engaged in preparing rain-water so he is invoked to destroy the obstructors of rain-water. (cf. Br̥haspatedevanīdo nī barhaya (Rv.2.23.8.) and also of (Yā no dūrē<sup>2</sup> tad<sup>2</sup> ita yā arāta-yo - (Rv.2.23.9) Br̥haspati is also called satyāḥ (see Rv.2.23.11) Sarasvatī is said to be the destroyer of the god haters and giver of water to the earth. (see Sārasvati devanīdo nī barhaya

Praja<sup>1</sup>m visvasya<sup>1</sup> <sup>ya</sup> ~~Br~~<sup>a</sup>sasya māyinaḥ. Uta<sup>1</sup> Kṣitibhyo<sup>1</sup> 'va<sup>a</sup>nīrviudo<sup>2</sup>  
viśamebhyo<sup>1</sup> asr<sup>a</sup>vo vājinīvati. (Rv.6.61.3). Sarasvatī<sup>1</sup>  
like Indra, is also to be praised in the fight with  
demon Vṛtra (see. Indram<sup>1</sup> ná vṛtra-tūrye (Rv.6.61.5).

At present the first god-haters are said to have  
decayed. The idea is that at the time when Mitra and  
Varuna are changed into water, there are many obstacles  
(deva-nidaḥ) but when Indra or Agni or electricity or  
Bṛaspati<sup>h</sup> or Sarasvatī<sup>1</sup> etc. are engaged in producing  
water, the hindering actors are destroyed and the rain-  
water is produced. Therefore, here all the epithets are  
used for the sun in the form of agni or Indra (electricity).

Prathamāḥ - the first, plural of prathama. It is  
sarvanāma by Prathamacarama-(Pāṇ.1.1.33) as an exception,  
jas is not changed into <sup>1</sup>si.

Ajūryan - decayed, from /jṛ vayohān<sup>1</sup> au, to  
decay IVP. Lan.3rd per. Plu. Here 'r' is substituted  
by u by Bahulam chandasi (Pāṇ.7.1.103), r by Uran  
raparah (Pāṇ.1.1.51) u is lengthened by Rvorpadhāyā -  
(Pāṇ.8.2.76). It is unaccented by Tinñantiṇaḥ (Pāṇ.8.1.23).

Padva<sup>1</sup>ttīnām - 'amongst the footed-beings. The  
word 'Padvat' is derived from 'Pad' with the suffix  
matup by Tadasya-(Pāṇ.5.2.94); feminine suffix 'ñip'  
by Ugitasea (Pāṇ.4.1.6) ma of matup is changed into  
'va' by Jhayah (Pāṇ.8.2.10). Both the suffixes matup  
and ñip are unaccented by Anudatau suppitau (Pāṇ.3.1.4).

But here the 'matup' suffix is accented. There is no sanction for it in Panini. The sūtra Hrasvanuḍbhyāṁ matup (Pāṇ.6.1.176) does not apply because the word 'pad' does not end in hrasva. Here the definition 'Svarvidbhu Vyāñjanam avidyamānavad bhavati' also does not apply which is known by the mention of 'nuṭ' in the sūtra. So a vartika should be read on the sūtra (Pāṇ.6.1.176). i.e. and that should be 'Padsabdācca matupa udattatvam upasankhyānam.'

This word 'Pad-vatī' occurs five times in R̥gveda in different declined forms. The meaning of this word is uncertain. Sāyana explains as 'Padavatīnām manuṣyādīnām prajānām. He says that apāt and eti, these two words are used for &Uṣas, dawn'. and when the dawn appears, men begin to walk about and are active. In the hymns of the Uṣas, there is a beautiful poetic description of the morning. The dawn makes the footed beings active.

**Apāt** - footless. It is B.V. Comp. The second syllable is accented by Nañ-subhyāṁ (Pāṇ.6.2.172). The last 'a' in Pada disappears by Padasya lopo' ahastyādibhyaḥ (Pāṇ.3.4.138).

The word 'apāt' indicates that the dawn has no Physical form. Sāyana is justified in explaining that the dawn ~~xxxxxx~~ is footless and is perceived by the movement of the sun and the moon. The word prathamā is use to show that the dawn initiates the activities of the

morning. It appears that in ancient times the division of the day and night was based on the sun rise and sunset, and the time of dawn began after the close of the night, hence, the word *prathamā* is used for *uṣasā*.

Kāstādvām - 'Who knows you both'. What the idea behind it is, it is very difficult to know, but at least it is clear that Mitra and Varuṇa are in some way related to the dawn otherwise it would be irrelevant to introduce the ~~dawn~~ in the context of Mitra and Varuṇa. In an other verse Indra and Agni are addressed with saying that she, the footless, has come before those having feet. (cf. *Indrāgni apād-iyam pūrvagāt padvatībhyah* (Rv.6.59.6)).

It is just possible that there are ~~many~~ gods engaged in the formation of *uṣus*. The idea may be that at the time of the dawn the whole nature is enveloped in coolness (represented by Oxygen and Hydrogen, viz. Mitra and Varuṇa). It is also possible that the dew is formed at dawn, so Mitra and Varuṇa might be considered to form the dew. Mitra, Varuṇa, Indra, Agni and other gods, either in the original form or in a changed form are present in the dawn but it is very difficult to know her composition. So it is said that Mitra and Varuṇa are present in the atmosphere at her appearance. Whatever is bestowed by nature at this time, is wealth by which the world feels gratified. Sayana explains *garbha* as the Sun, which cannot be right. Geldner explains 'garbha'

as newly born. He is right as in the morning before sunrise there is freshness and the atmosphere seems to be newly born and there is rich accumulation of nourishing elements in nature. It is due to this idea that early rising and morning walk are recommended in the later medical literature.

Pipartti - fills. From /Prī to fill 111.U. Pres. 3rd. sing. (cf GK. Pimplem; Lat. plere, plenus; Lit. pelti, pelnus; slav. plunu; Goth. fulls; Germ. voll; Eng. full). 'Sap' disappears by Juhotyādibhyaḥ Ślu (Pāṇ.2.4.75). Guṇa takes place by Sārvadhātukārdhadhātukayoḥ (Pāṇ.7.3.84); r is inserted by Uraṇḍ raparaḥ (Pāṇ.1.1.51); a in abhyāsa is replaced by i by Artti-pipartyosca (Pāṇ.7.4.77).

Nitarīt - 'to destroy' (from ni - /trī, 111.P. in aor. 3rd per. sing (cf. Lat. termo, trans; Goth. Thairh) 'R' is lengthened by Sici bridhiḥ parasmaipadeṣu (Pāṇ.7.2.1); r is inserted by Uraṇḍ raparaḥ (Pāṇ.1.1.51) 'it' by Ārdhadhātukasyeḍ valādeḥ (Pāṇ.7.2.35) 'īt' by Asti-sico aprkte (Pāṇ.7.3.96) s of sic disappears by Iṭa īti (Pāṇ.8.2.28) long ī by contraction between i and ī by Akah Savarnedīrghaḥ (Pāṇ.6.1.101); here Purvatrasiddha (Pāṇ.8.2.1.) does not apply because the elision of 'Sic' is Siddha by Sic lopa ekādeśe siddho vaktavyaḥ (Va.Pāṇ.8.2.1). Here the sense may be that in the morning the atmosphere is filled with frost, viz.,

Mitra and Varuṇa and the absence of water is destroyed by the dawn. Śaṅkara says that 'Anṛta' means darkness. His explanation is not right because the relation of darkness with the joint deities Mitra and Varuṇa is not clear.

Jāram - 'Lover'. From caus. of jā to decay, to wear away; with the suffix ghañ by Dāra-jārau Karttari ṇiluk ca (Vā. Pāṇ. 3.3.20). The last syllable is accented by Karṣ - (Pāṇ. 6.1.159). Jārayati iti Jārah, 'one who causes to decay is called jāra. Here the sun is called jara because he causes the dawn to wear away.

Kanīnām - of maiden. From kan, I.P. to shine; with 'ac' by Sarvadhātubhyo'c (Vā. Pāṇ. 3.1.67); Kana (beauty) with 'kha' (īna) in the sense of 'matup'; Kanīna (beautiful) with ṭāp by 'Ajādyataṣṭāp (Pāṇ. 4.1.4) = Kanīnā, a beautiful maiden, here, 'the dawn'.

Śaṅkara and Western Scholars take this word to be genitive plural of 'Kanī' but there is no word like 'Kanī' in the Veda. It is therefore, better to take it as accusative singular of 'Kanīnā' which gives quite good sense - Kanīnām pra-yantam, doggedly following the dawn, i.e., immediately at the heels of dawn.

Grassmann also thinks that the word is Kanīnā and not Kanī. (cf. Kanyāyāḥ Kanīna ca (Pāṇ. 4.1.116). Pāṇini

is aware of the word Kana also, as he substitutes Kana in place of Yuvan and alpa Yuvālpayoh Kanānyatarsyām (Pān.5.3.64). This word Kanīnā should be derived at first from /Kan, to shine and then with the taddhita suffix kha. At present 'Jāram Kanīnām' the sun is called jāra. But this sun is not the lover of the maidens on the earth but of the dawns. So without mentioning any word for simily, it is difficult to have the meaning 'like maidens' but with the taddhita suffix the meaning possessed of beauty is known without any mental exercise. The dawns are very beautiful, so they are called Kanīnāh.

Yaska, has derived this word from /Kam; /nī with kva; /nī with /Kam; /Kan (to shine). (Nir. 4.15). (cf. Zd. Kan; GK. Kenapse; Angl. Sax. hana; Lat. canus, caneo, candeo, candda(?); Hib, canu, 'full moon'.)

In the time of Pāṇini, the word Kanīnā or Kanina was totally absent in classical Sanskrit literature, so he replace kanina for Kanyā in his sūtra (Pān. 4.1.116). It seems from this that Pāṇini is sure about its meaning. He knows that Kanīnā has been used in the Vedic text in the sense of Kanyā.

Pāsya<sup>1</sup>masi - We see. (Vedic Ist. per. plu) from /dr̥s = (Pasya) 'i' is added to 'mas' at the end by Idanto masi (Pān.7.1.46) (cf. Zd. Pasu; Lat peur; Old Prurs, peeku; Goth, Haihu).



Up-nipadyamānam - resting - from up-ni- /Pad, gatau  
'to go' with śānac in passive voice by Lataḥ śatr-  
śānacau - (Pāṇ.3.2.124) 'Yak' by 'Sārvadhātuke yak'  
(Pāṇ.3.1.67); the augment 'muk' by Āne muk (Pāṇ.7.2.82).  
The root is accented by Dhātoḥ (Pāṇ.6.1.162). The  
suffix man/ is unaccented by Tāsya- (Pāṇ. 6.1.186).

Anavapṛgnā - inseparable. Na avapṛgnāni iti  
anavapṛgnāni, the Nañ tatpuruṣa comp. by Nañ. (Pāṇ.  
2.2.6). The Nom. Plu. jas is replaced by śi by  
jassasoḥ śiḥ (Pāṇ.7.1.20): śi disappears by Śaschandasī  
bahulam (Pāṇ.6.1.70).

The word avapṛgnā is derived from ava /prc with  
the primary suffix ta? The accent falls on the first  
member of the comp. by Tatpuruṣe - (Pāṇ.6.2.2).

Vitata - diffused, extended, spread out. From  
vi /tan vistāre' to spread out. extended, with the  
suffix ta in karma Tayoreva - (Pāṇ.3.3.70) The augment  
'it' comes as an exception before the suffix tvā by  
Udito vā (Pāṇ. 7.2.56). Hence by Yasya vibhāṣā (Pāṇ.  
7.2.15). the augment it does not come. The nasal  
'n' disappears by Anudatto - (Pāṇ.6.4.37). The gati  
'vi' is accented by Gatiranantaraḥ (Pāṇ.6.2.49).

Anasvāḥ - without horse-Geldner; without rays-  
Sayana. Avidyamānā asvāḥ yasya sa anasvāḥ sūryaḥ, 'one  
who is without horse or rays. The comp. takes place  
by Nāno' styarthānām bahuvrīhirvā cottarapadalopasca

vaktavyah (Vā.Pāṇ.2.2.24). N in nañ disappears by Nalopo nañah (Pāṇ.6.3.73); the augment 'nut' comes by Tasmānñudaci (Pāṇ.6.3.74). The last syllable of the second member is accented by Nañsubhyām (Pāṇ.6.2.172).

Here the arvan (the sun) is described. In the previous mantra there is a fine description of the dawn, but here we have the description of the rising sun. At the time of rising, the horses or rays of the sun are very short, so the sun is called anasvāh, i.e. without horses or rays. The word anasvāh occurs three times in Rgveda (I.152.5; IV.36.1; VI.66.7). It comes in the context of the Sun, the Rbhus and the Maruts, respectively. In (Rv.IV.36.1), the chariot is described as anasvāh and anabhīśuh. In the context of Maruts and Rbhus, these words do not give the ordinary description of the daybreak but point to some important phenomenon.

(cf. Anasvo jāto anabhisrukthyo  $\frac{1}{3}$   
 rathastricakraḥ pari vartate rājāh.  
 Mahattadvo devyasya pravācanam  
 dyām rbhavah prthivīm yacca pūsyatha.(Rv.IV.36.1  
 Aneno vo maruto yamo astv  
 anasvascidyam ajatyarathih.  
 Anavasō anabhisu rajastur  
 vi rodasi pathya yati sadhan.(Rv.VI.66.7).

The chariot is made by the Rbhus for the twin Asvins, and that chariot is without horses and bridle and it moves in the middle region. By their activity of making the chariot, the Rbhus propitiated the heaven and earth. In the case of Maruts, the chariot (yāma) without horses and bridle. This description relates to the formation of water. The word 'Rajastūh' is explained rightly by Sāyana as udakasya preṣakah.

Now the question is whether these words, which occur at three places, point to the same phenomena or to three different phenomena. It is clear that these two words 'anasvāh' and 'anabhīśuh' are B.V. comp. and used for the chariot. The ratha 'chariot' is nothing but disc of the sun. In Veda, the actions of the Gods and their attributes are described in the same manner as those of human beings, for there are no other words to do so. Then the chariot of the sun without asva and anabhīśu which means that as soon as the sun rises, there is neither horse nor bridle in his chariot.

In this mantra 'arvan' is without horses and bridles. As a matter of fact 'arvan' is himself a horse, then what is the idea of describing arvan as one without horses? Therefore these two words 'arvan' and 'asva' must have different senses here. These words are always used for the sun (see.

Jāḍakrandah prathamam jāyamana  
 udyantsamudrāduta vā purīṣāt.  
 Syenānsya pakṣa harināsyā vāhū  
 upastūtyam māhi jātam te arvan (Rv.1.163.1)  
 Saptā yunjanti rāthmēkakakram  
 ēko āsvo vahati saptānāmā  
 Trinābhi cakramajāramanarvam  
 yatrema visva bhuvanādhi tasthuh. (Rv.I.164.2)

From these two verses it seems that as soon as the rays start from the sun, they are said to be arvan and when they begin to move towards the middle region, they are called āsvo. Hence as soon as the rays start they are not supposed to have any horse, viz. arrow-like rays and bridle. In the present verse the arvan is said to be anāsvo.

Kanikradat - bellowing. Pāṇini has put this word in the list of forms which are irregular. Jayāditya calls it an aorist form. 'Kanikradaditi' Kranderlūni clezanādesē dvirvacanam abhyāsasya cutvābhavo nigāgamasca nipātyate-Kāśikā (Pāṇ.7.4.65). According to Macdonell it is an intensive form. The very formation of word with reduplication shows that it is intensive pres. part. (sātṛ) sing. The irregularities lie in the absense of cutva in abhyāsa and the augment nik in place of nīk. The explanation of Śāyana also supports this view. He explains it as 'sabdāyan atyartham

krandayan. Krander yaṇlugantāt sātari dādhartyāḍau  
nīpātyate (SRB.I.128.3; I.152.5). Here the metre is  
tristup and the svara is dhaivata, the description,  
therefore, pertains to the highest heaven and indicates  
that there is a great roar there, which is expressed  
by the intensive form. The accent falls on the first  
syllable by Abhyastānāmāḍih (Pāṇ.6.1.189).

Patayat - went. From /pat 'to go', X.P. ending  
in 'a' with Lan, 3rd. per. sing. Nic by Satyāp-(Pāṇ.  
3.1.25). The augment 'at' does not come due to Na  
Mānyoge (Pāṇ.6.4.74). UNaccented by Tinnatīṇah (Pāṇ.  
8.1.28).

Ūrdhva-sānuh - having a high back (as a horse),  
high, surpassing, having an elevated edge. It is a B.V.  
Comp. Ūrdhvaṃ sānavah yasya sa ūrdhvasānuh sūryah.  
The accent falls on the first syllable by Bahuvrīḥau  
Prakṛtyah - (Pāṇ.6.2.1.). The word ūrdhva is itself  
accented on its second syllable by Phisanto udāttah  
(Ph.S.1.1.) (cf. GK. orthos; Lat. arduus; Gael. ard).  
The sun is called Ūrdhva-sānuh because his rays reach  
upto the highest heaven.

Acittam - unnoticed, unexpected, not an object  
of thought, inconceivable. This too is a B.V. and  
Tatpuruṣa comps. For the accent it should be read  
on (Pāṇ.6.2.116) and (Pāṇ. 6.2.199). (see. V.V.R.I. Vol. I.

Samhitā, P.53). - Tatpuruṣa-bahuvrīhisamāsābhyām  
 aubhayavidhyena vīgrahe sambhavati kramasas  
 tatpuruṣasamāsa. Parādischandasī-(Pāṇ.6.2.199)  
 Ityanena Bahuvrīhisamāsa. Nañō Jar- (Pāṇ.6.2.116)  
 ityatropasankhyānād vā svarō vyākhyātavyah.)

Mamateyam - darkness, from the stem 'mamata' with the suffix 'dhak' by Stribhye dhak (Pāṇ.4.1.120). Mamatāyah apatyam pumān iti mamateyah. The word mamatā is derived from 'mama' with the suffix tal by Tasya bhavastvatalau (Pāṇ.5.1.111) Mama ityasya bhāva iti mamatā, 'the state of being mine, sense of ownership'. In Mamateyah, the accent falls on the last syllable by Kitah (Pāṇ.6.1.165). It is very difficult to ascertain the sense of this word. Sayana and others have explained it as the son of Mamatā.

In this connection Sayana gives the following legend. 'Ucathya-Brhaspatināmānau dvau ṛṣi āstām. Tatra Ucathyasya Mamatā nāma bhāryā. Sā ca garbhini, tam ~~Brhas~~ Brhaspatir grhitvā aramayat. Sukranir-gamanāvasare prapte garbhastham retah prāvādīt, he mune ! reto mā atyākṣiḥ pūrvam aham vasāmi retah sṅkaram mā kārṣiḥ iti. Evam ukto Brhaspatih balāt pratiruddharetaskah sa sasāpa. He garbha tvam yato retonirodham akaroḥ atastvam dīrgham tamah prāpnuhi jātyandho bhaveti. Evam saptah Māmatayam Dīrghatamā ajāyata. sa cotpannah tamovyathā agnimastausīt. Sa ca stutyā pritah andhyam

paryaharad-iti. ' (see.SRB.I.147.3). At Rv.4.4.13., Sayana narrates this legend with a little variation. He says 'Ucathyasya garbhinīm Mamatānamadheyām bhāryām tad-anujo Brhaspatir acakamata'. (see its explanation also on the word Māmatāyah, Rv.I.158.1,6).

"Ucathya and Brhaspati were the two sages. Mamatā was the wife of Ucathya. She was pregnant. ~~Br~~ Brhaspati engaged with her in a love-sport. At the time of the emission of semen, the foetus cried ( sage! do not spill you semen, because I am already here. If you spill it, then there would be a mixture of semens. Thus addressed, Brhaspati restrained his ejaculation with effort and cursed him saying, "O foetus, since thou hast prevented the ejaculation of my semen, may<sup>e</sup>st thou be struck with persistent blindness (dīrgham tamas) and be born stark blind. Thus cursed the child was born to Mamatā stark-blind (Dīrgha-tamas). Being afflicted with blindness, he extolled Agni, who being pleased with him restored his sight.

"Mamatā was the pregnant wife of Ucathya and Brhaspati was the younger brother of Ucathya."

In this legend the word Mamatā is associated with the sages Ucathya and Brhaspati and there is also the mention of Agni. In (Rv.I.152.6) Dhenavaḥ are related to Māmatēyah. In (Rv.I.158.4) occurs the name of Aucathya. In the present hymn, the deities are the

twin Asvins. So Aucathya is said to be protected by the twin Asvins from Agni in which he was thrown by 'svagarbhadāsa' 'the slave of one's own embryo.

The word Māmateya occurs in the Rgveda only for four times, viz, Māmateyam in (Rv.1.147.3; 152.6; IV.4.13) and Māmateyah in (Rv.I.158.6). The verse Rv.IV.4.13 occurs in T.S.I.2.14.5; M.S.4.11.5; Kath. S.6.11. The word Dīrghatamāh occurs twice in the Rgveda ( I.158.6; VIII.9.10) and only once in Saunaka (20.140.5). The word Aucathya occurs twice in the Rgveda at (I.158.1,4). The word Mamatā does not occur in the Rgveda and in these contexts, there is no trace of the aforesaid legend quoted by Sayana. Therefore the legend cannot be accepted as valid without reliable authority.

However the legend has some allegorical importance which is generally found in the Rgveda. Here it is said that Ucathya and Brhaspati are two brothers. Dīrghatamāh, being born to Mamatā, the wife of Ucathya, was called Māmateyah. As the pregnancy was caused along Ucathya, the child was also called Aucathya from his father's name. Both the words Māmateyah and Dīrghatamāh occur only once in the Rgveda (I.158.6).

Now, we have seen that Brhaspati is a form of Agni and the literal meaning of the word Dīrghatamāh is 'having deep darkness' as it is B.V. Comp. So it is related to the state which was in the beginning of the



creation of the universe. The deep darkness must have enveloped the earth who is probably represented here by the word 'Mamatā'. Māmateyah means something relating to the earth. The secondary suffix 'dhak' denotes not a descendant but any kind of relation which is caused by her. Therefore, Māmateyah represents 'darkness' which was clinging to the earth (as a child clings to its mother). Now darkness is always dispelled by Agni in form of light. This Agni or light is the god Brhaspati. Brhaspati is composed of rays. These rays are 'Pāyavah' which is mentioned in the verse (Rv.I.147.3). But here Māmateya is said to be protected by Dhenavah. Yaska has included 'dhenavah' in the atmospheric deities. So Māmateya also must be in the atmosphere. Further dhenavah are said to expand their 'Udhan' to protect Māmateyah. In the context of Mitra and Varuna dhenavah may be the gharmanas 'moisture' suspended in a mass in the atmosphere in the shape of cloud. Generally we see that a cloud which does not rain is black. It changes into white and then it rains. So Māmateya may be the darkness of the cloud which is protected by an accumulated mass of Dhenavah 'moisture' but in the context of creation of the universe, Mā<sup>a</sup>mateya, is darkness in the absence of Agni or light.

Avantīh - protecting, from /ava rakṣane  
 'to protect', I.P; with śatr by Laṭaḥ śatrśānacau -  
 (Pāṇ.3.2.124). Śap by Kartari śap (Pāṇ.3.1.68) as  
 sārva dhātuka by Tīnsit sārva dhātukam (Pāṇ.3.4.113).  
 Progressive assimilation by Ato guṇe (Pāṇ.6.1.97). The  
 feminine suffix nīp by Ugitasca (Pāṇ.4.1.6) and 'num'  
 by Sapsyanornityam (Pāṇ.7.2.81). The accent on the  
 root-syllable by Dhātoḥ (Pāṇ.6.1.162). The sārva dhātuka  
 suffix śatr is unaccented by Tāsya - (Pāṇ.6.1.186) and  
 śap is accented by Anudattau suppitau (Pāṇ.3.1.4).

Pīpayan - expanded; Reduplicated aorist 3rd. per.  
 plu. from /pyāy vrdhau, 'to expand' I.Ā. with Nic  
 by Hetumati ca (Pāṇ.3.1.26). Pyāy is replaced by pī if  
 followed by Liṭ and Yan by Lidyaṇosca (Pāṇ.6.1.29).  
 Though there is no sūtra in Pāṇini to replace pyāy in  
 pī, yet from (Pāṇ.6.1.29) we can know that there are  
 two separate roots pyāy and pī having the same meaning.  
 In the veda there occur the causative (Nic) forms of  
 pī alone. Śāyana calls it a Vedic usage without quoting  
 the authority of Pāṇini. Even without Pāṇini's  
 separate rule for this word, we can infer that pī is a  
 separate root. So the formation of pīpayan is derived  
 either from the independent root pī or by upsankhyāna on  
 Lidyaṇosca (Pāṇ.6.1.29). The augment at does not take  
 place by Bahulam chandasyamānyoge' pī (Pāṇ.6.4.75).  
 Unaccented ny Tīnnatīṇah. (Pāṇ.8.1.28).

Havya-justim - delight in oblation. It is Saptamī Tatpuruṣa Comp. Havye justih havyajustih tam havyajustim. The accent on the last syllable of the first member of the comp. by Tatpuruṣe - Pāṇ.6.2.2.). The word havya is derived from /hu dānādānayoḥ, to give, take, III, P. with yat by Aco yat (Pāṇ.3.1.97). It is accented on its last syllable by Yato 'Nāvah (Pāṇ.6.1.213) but it is accented on its last syllable by upasankhyāna on Uñchādīnām ca (Pāṇ.6.1.160).

Here the speaker is said to turn the interest of Mitra and Varuṇa in the Havya in his favour by obeisance.

Vavrttyam - may (I) turn. from /vrt vartane 'to turn' I.Ā. in Opt. (Vidhi lin) 1st per.sing. Sap becomes slu by Bahulam chandasi (Pāṇ.2.4.76); reduplication by Slau (Pāṇ.6.1.10); the change of 'r' into 'a' in reduplication by Urat (Pāṇ.7.4.66). 'R' which should have come by Uraṇ raparah (Pāṇ.1.1.51) is dropped by Halādih sesah (Pāṇ. 7.4.60). the augment 'Yāsut' by Yāsut parasmaipadesūdātto nicca (Pāṇ.3.4.103); guṇa of the radical vowel does not take place by Khiti ca (Pāṇ.1.1.5). Absence of accent by Tinnatinah (Pāṇ.8.1.28).

The speaker of this verb, though not mentioned, seems to be Agin referred to in the previous verse as 'vidvān'.

Supārā - quickly passing of (as rain). from  
 /pr̥ pālanapūranayoh with the prefix 'su' and suffix  
 ac by Nandi - (Pān.3.1.134) after nic. Nic drops by  
 Neraniṭi (Pān.6.4.51); ṭāp, the feminine suffix by  
 Ajādyataṣṭāp (Pān.4.1.4); lengthened by Akah savarṇe  
 dīrghah (Pān.6.1.101).

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R̥siḥ-Dīrghatmāḥ; Devatā-Mitrāvaruṇau, Chandah-  
1-3 Triṣṭup, 4 Pañktīḥ; Svaraḥ-1-3 Dhaivataḥ, 4 Pañcamah.

1. Yajāmahe Vām mahā sajōṣā  
havyēbhir mitrāvaruṇām namobhiḥ.  
Ghr̥tair ghr̥tasnū adhe yād vām asme  
adhvaryavo na dhitibhir bharanti.
2. Prastutir vām dhāma na prayuktir  
ayami mitrāvaruṇa suvrktiḥ.  
Anakti yād vām vidathesu hotā  
sumnam vām sūrīr vṛṣṇaviyaksan.
3. Pīpāya dhenur aditir r̥tāya  
janāya mitrāvaruṇa havirdē.  
Hinoti yād vām vidathe saparyant  
Sa r̥tāhavyah mānuṣo na hotā.
4. Uta vām vikṣu madyasvandho  
gāva āpasca pīpayanta devīḥ.  
Uto no aśya purvyah patir dan  
vitam. patam payasa usriyayah.

Translation :

1. O Mitra and Varuṇa, we all together, worship your greatness with offerings and salutations. And O Water-shedders, whatever your ( gifts) accompanied by waters are for us -- the Adhvaryavaḥ ( the gods), as it were, carry it ( to us) with their activities.

2. It is praise, unstented praise, not impulse-- O Mitra and Varuna, that I attain to your glory . ( The glory) that Hotā ( Agni) celebrates in sacrifices. Your benevolence, O showerers of rain, wise one ( Agni) longs for.
3. The Aditi Dhenu ( entire vapours ), O Mitra and Varuna swelled for ( producing ) water for the sake of the ( divine) race ( i.e. gods collectively) who offer oblation ( i.e. help). that Hotā ( Agni), the receiver of oblation, like the offering of Manu ( sun), worshipping, sends it forth to you in the sacrifice.
4. And the rays and atmospheric ( devīh, i.e. elemental) waters increasingly bestow your good on the happy settlements. The original lord ( i.e. the sun) of our ( sacrifice) is the donor. May you both approach ( him) and absorb the water- forming ( payasah) power of the bright rays.

Grammmatical and Exegetical Notes :

Mahāh. ' great, might strong' from maha pūjāyām, to worship, magnify ( original magh, of. also manh), with the suffix ac by Ajyādhīh sarva-dhātubhyah ( Va. Pañ. 3-1-134). Mahate pūjyate asau mahāh. The suffix is accented by Citah ( Pañ 6-1-163). ( cf. GK.me; lat. Magnus, mactus; old Germ. Michel; Engl. Mickle, much).

Sāyana and Geldner treat this word as the adjective qualifying Mitra and Varuna and Swāmī Dayānanda takes it as an adverb qualifying Yajāmahe. Sāyana has not commented on its formation. Geldner considers it to be

mere stem, for he says that "mahah wie of Ohne Flexion" like often without inflection. He would have been right if the word were derived from Mah, with the primary suffix 'asun( by *Servadhātubhyaḥ asun* ( *Uṇ.4.189*) but then the initial syllable of the root would be accented by *Ñne*( *Pāṇ. 6-1-187*); which is not here in the text. Here the final syllable is accented and therefore the suffix has to be *ac* and the form nominative singular.

It cannot be the plural form of 'Mah' with the suffix 'Kvip' or 'Kvin' for in that case termination cannot be accented by *Anudātau suppitau*( *Pāṇ.3-1-4*). It must therefore be taken as the singular form of the stem *maha* and as such it cannot qualify the dual form of *Mitra* and *Varuṇa*. Here it is used adverbially as *Swāmī Dayānanda* has suggested. The meaning may 'we worship you magnificently' O, *Mitra* and *Varuṇa*.

### Sajośaḥ.

having the same satisfaction. *Sāyana* derives it from *juṣ* *Prīti*- sevenayoh 'to satisfy, to serve' with the suffix *asun*. It is an upapada *samāsa*, *samānam juṣante* *iti sajośasaḥ*, 'samāna' being substituted by 'sa' by *Samānasya Chandasi*-(*Pāṇ.6-3-84*). The accent is *Kṛd' uttar<sup>a</sup>pada* *Prakṛti*. The nom.plu.suffix *jas* is substituted by *su* by *supām*-(*Pāṇ.7.1.39*) ( *Sec. Sāyana* 's commentary on *Rv.1-65-1*) but *sāyana*'s derivation cannot be justified syntactically. In *Rv.1.65.1* the word *sajośaḥ* qualifies 'Visve devāḥ' ( and

another epithet of Visve'devah is dhīraḥ. So Sayana has taken it as plural form but in Rv.1.118.11 when it qualifies the twin Asvins, he takes it as dual and justifies it by Pāṇini's Sūtra Supāṇ (Pāṇ. 7.1.39).

This word occurs many times in the R̥gveda, and Sayana explains it differently at different places. As a matter of fact, two stems of this word are ending in R̥v., One ending in asun ( see 8-35-1; 2-31-2 etc.) and other in ghañ ( see 1.65.1.; 72-6; 6-2-3; 3-62-2). The accent remains on the same. See this word sajoṣaḥ in the plural form of the word sajoṣaḥ but not of sajoṣas of which the plural form is sajoṣasaḥ ( which is used in Rv.3-31-2; 5-54-6 10-35-11; 1-43-3; 131-1; 136-4, etc) The dual form sajoṣau of the word sajoṣa is also found in Rv.3-62-2). Taking into consideration all the contexts we think, that the word is used, not so much to denote some specific qualification of the diety, but to indicate their activity.

### Ghrtasnu

Those who distil water, from / snu ' to flow, to distil' II.P. with the primary suffix 'Kvip' by kvip ea (Pāṇ 3-2-76) The accent on the root by Gati-kāṅkopapadāt Krt ( Pāṇ 6-2-139) , The absence of augment tuk which should have come by 'Hrasvasya Pāti Kṛti tuk' is a vedic exception. On this we have the authority of Patañjali viz. sarve vidhayas chandasi vikalpayante. The use Ghṛtāḥ ghṛtāsnū is idiomatic use-Here Mitra and Varuṇa are said ghṛtāsnū because they flow in the form of water.



Asme.

Ours-Gene-plural of asmad. The suffix ām is substituted by se by Supām- (Pāṇ 7.1.39). Here the pronoun asme is used for gods.

Adhvaryavah-

'Sacrifices' adhvaram yātur iti adhvaryuh from adhvar-/ yā prāpane 'to get' with the primary suffix 'ku' and by Mrgayvādayasca (Un.1.37). The accent falls on the second member of the word ending in Kṛt by Gatikārako (Pāṇ 6-2-139). Here the adhvaryavah are said to propitiate (i.e. assist) Maitra and Varuna with their activity. The other gods are adhvaryavah who are engaged in the formation of water.

Prastutih-

-Praise, entoguism from/ stu stutau (to praise) with suffix ktin ny sruyajistubhyah karane (Pāṇ.vā.3.3.94) stūyate anena iti stutih. The proposition 'Pra' is prefixed by Kugatiprādyah (Pāṇ.2.2.18) Prakarṣeṇa stutih prastutih. high flown praise. Here the gati 'Pra' (which is accented by Nipātāḥ ādyudāttāḥ remains accented by Tāḍau ca niti kṛtyatau (pāṇ 6.2.50).

Prayuktiḥ

-impulse, motion, setting in motion, Yuj to set in motion, with the suffix ktin by Striyām ktin (Pāṇ 3-3-94). Yujyate sa Yuktiḥ, which is set in motion is yuktiḥ, prakarṣeṇa yuktiḥ prakuktiḥ. The preposition

prefixed by Kugati Prādayah ( Pāṇ 2.2.18) . The gati pra retains the accent as before.

### Suvṛkṭih.

-unstinted, excellent praise from /vYj varjane ' to attract' with the suffix ktic by kta-kticau ca sanjñāyām ( Pāṇ.3.3.174) Varjanam vṛkṭih. suṣṭhu vṛkṭih yasya saḥ suvṛkṭih, having great attraction or evoking unstinted praise. The compound by Anekam anyapadārthe ( Pāṇ.2.2.24) The last syllable of the second member is accented by Citah (Pāṇ 6.1.163) and in the compound also the same accented by Naṁsubhyām ( Pāṇ.6.2.172) It qualifies the subject of the finite ' ayāmi' the subject seems to be Hotā ( Agni) occurring in the next pada.

### Anakti-

to prepare, cause to appear, may clear, from Añj VII.Ā. ( of lat.Ungo.).

### Iyaksan-

Longing for. Desid. of / Yaj, participle, ( irregular samprasāraṇa in Abhyāsa.

### Pipāya-

'expanded' perfect.3rd sing. from / pyāy vṛddau ' to expand. Pyāy is substituted by pī by <sup>h</sup>līḍyaṇosca ( Pāṇ.6.1.29)

### Saparāyan-

worshipping, from / sapar pūjāyam ' to worship' with the suffix <sup>h</sup>satṛ,yak by Kaṇḍvādibhyah yak ( Pāṇ 3-1-27) Progressive assimilation by Ato guṇe ( Pāṇ 6-1-97). The

suffix yak is accented by Ādyudāttasca ( Pāṇ 3.1.3).

Satr is unaccented by Tāsya-(Pāṇ.6.1.186).

### Rāta-havyah.

by whom oblation is offered, rātaṃ havyaṃ  
yena sa rātahavyah. B.V.Comp.by Anekamanyapadārthe  
(Pāṇ 2.2.24). In the first member of the comp, the  
suffix ' ta ' is accented by Ādyudāttasca ( Pāṇ 3.1.3)  
and this accent is retained by Bahuvrīhau prakṛtyā  
pūrvapadam ( Pāṇ 6.2.1.).

Here Agni may be called ' rātahavyah' as the  
oblation is offered by him in the form of heat and  
light in the formation of water . The combination of  
the elements is required for the formation of water  
is affected by Agni ( electricity). Possibly the  
word ' mānuṣāḥ' denotes the rays of the sun that change  
into electricity and turn the elements into water. The  
word mānuṣāḥ is formed from the stem ' manu' with  
the suffix ' añ' by Manorjātau-( Pāṇ.4.1.161). The  
suffix añ does not denote a descendant but indicates  
the birth of the rays. In the Rgveda Manu is the sun,  
hence the rays issuing from the sun are called mānuṣāḥ.

Manuṣa is nothing but Agni, who in the form of  
electricity is called rātahavya.

### Viksu. <sup>Viksu</sup>

in the settlements, in the houses from / vis  
VI.P pravesane, to enter, enter in or settle down

on, to pervade, with the suffix 'kvip' by kvip ca (Pāṇ 3.2.76). This suffix disappears by Itsanjñā's in vis' is changed into ṣ by Vārasca-bhrasja-srja-yāja-rājā-bhāja-cchā sah (Pāṇ 8.2.36). This is again changed into 'K' followed by loc.P/U.su by Sadhoḥ kah si (Pāṇ 8.2.41) Visati yasyām sāvitṛ tāsū vikṣu, in which entered is called 'vit' settlement. (Of Gk.Oikos, lat. vicus. Lith. Veszeti, slav visi, Goth; Goth. Weihs, angl. sax wix, Germ, which, weich-bild: also of d. vis paiti; lith, vesz-patis). The suffix su is accented by sāvekāca strīyādirvibhaktiḥ (Pāṇ 6.1.163).

#### Madyāsu.

Intoxicating, gladdening, lovely, from/mad (of) mand; IV.P (Ved. also I.P.Ā. Madati, madate), with the suffix 'Yat' by gada-mada-cara-yamaścānuparage (Pāṇ 3.1.100) The accent falls on the root by Yato nāvoh (Pāṇ 6.1.213). In feminine the suffix tāp is added; and the vowel is lengthened by Akah savarṇādirghah (Pāṇ 6.1.101). In the case of dīrgha, the accent will be on the same Ekādesa udāttanodāttah (Pāṇ 8.2.5). It qualifies vikṣu the gladdening abodes (Of Mitra and Varuna)

#### Pāyanta-

Caused to get, 3rd per plu- reduplicated aorist form of / pā pane, to get, nic by Hetumati ca (Pāṇ 3.1.26)

The augment 'Yuk' by Śācchāsāhvā-(Pāṇ 7.3.37)

caṇ by Nisri-(Pāṇ 3-1-48). The penultimate vowel is shortened by Nau caṇi upadhāyāḥ Krasvaḥ (Pāṇ 7.4.1)

'ā' in abhyāsa is changed into 'i' by sanvatlaghuni—

(Pāṇ 7.4.93). this 'i' is lengthened by Dīrgho laghoḥ

(Pāṇ 7.4.94) Unaccented by Tinātināḥ (Pāṇ 8.1.78).

The augment at does not come by Bahulaṃ chandasi

amaṇyoge api (Pāṇ 6.4.75) Ātmanepada by Nicasca (Pāṇ 1.3.74).

#### Devīh

devine, Nom. Plu. Pūrvasavarna. dīrgh takes place by Vā chandasi (Pāṇ 6.1.106).

#### Dan.

govern, sāyana derived it from /dā dāne, III.P. with the suffix sētr ( Vedic absense of reduplication, vedic ārdhadhātukatva for dropping of ā, But it is better to derive it with the aunaḍika suffix Kanin. "ā" drops by ā to lopa itī ca (Pāṇ 6.4.64.).

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Rv.I.154

R̥ṣiḥ - Dīrghatamāḥ ; Devatā - Viṣṇuḥ ; Chandaḥ -  
Triṣṭup ; Svaraḥ - Dhaivataḥ .

1. Viṣṇor nu kam vīryāni prā vocam  
yāḥ pārthivāni vimame' rājānsi .  
Yo' askabhāyad uttaram sadhāstham  
vicakramānās tredhōrugāyāḥ .
2. Pra tad viṣṇuḥ stavate vīryeṇa  
mrgo' na bhīmāḥ kucarō giriṣṭhāḥ .  
Yasyorūsu trisu vikramaṇeṣv  
adhikṣiyānti bhuvanāni visvā .
3. Pra viṣṇave sūsam etu manma  
girikṣite urugāyāya vṛṣṇe .  
Yo idam dīrgham prayatam sadhāstham  
eko vimame' tribhir it padebhiḥ .
4. Yasya trī pūrṇā mādhuṇa padāny  
akṣīyamānā svadhāyā madanti .  
Ya u tridhātu prthivīm utā dyām  
eko dādharma bhuvanāni visvā .
5. Tadasya priyam abhi pātho asyām  
naro yatra devayavo madanti .  
Urukramasya sa hi bandhur itthā  
viṣṇoḥ pade' parame' mādhuva utsaḥ .

6. Tā vāṃ vāstūnyusmasi gāmadhai  
yātra gāvo bhūrisṛṅgā ayāsah .  
Atrāha tad urugayāsyā vṛṣṇah  
paramam padam āva bhāti bhūri .

Translation :

1. I will proclaim the heroic powers of viṣṇu (sun) who has stretched over the terrestrial regions, who, the far-reaching one, triply striding has established the upper dwelling.
2. Viṣṇu is praised for his heroic power like a mountain dwelling formidable beast wandering at will. In his three wide strides dwell all the worlds .
3. Let the ambitious thought go forth for Viṣṇu, cloud - dwelling , wide - pacing, showerer ( of bounties ), who alone with but three steps has pervaded this vast, far - extended dwelling place.
4. Whose three never - weakening mellow steps rejoice in their inherent power . Who, the Tridhātu , alone has supported the earth and heaven--- (nay even) all the worlds .
5. May I attain to that lovable abode of his, where the Maruts, longing for the gods, rejoice. In the highest step ( heaven ) there is a spring of sweetness which is so closely connected with wide - striding

one.

6. We long to go to those abodes of you two ( Indra and Viṣṇu ) where there are many - pronged ( divergent ) swift rays. There surely brilliantly shines that highest step of Viṣṇu, the wide-striding Showerer.

Grammatical and Exegetical Notes :

Nukam - now. In pada-text, there nu and kam are shown separately. Sāyana is of opinion that though they are two particles yet both of them are used in the sense of only nu 'now' Yāska has suggested them as a joint nipāta. (See. Navottharāṇe padam, Nir 3.13). Macdanell says that this particle (i.e. kam) as an 'ind.' always follows nu, mi or ni (Ved. Gram P.225.2). As a matter of fact, these two particles should be conjointly read in the pada text because they are not two but only one and this view is supported by the accent, as only nu is accented. All particles are accented on the first syllable by Nipātā ādyudāttāḥ. Therefore, the unaccented 'kam forms part of the full particle nukam. Had it been an independent particle it would have been accented.

Vīryāni - heroic power, strength; Acc. plu of vīrya. The word vīrya is derived from √vīra



vikramaṇḥX.Ā.; nic by Satyāpapās' - (Pāṇ. 3.1. 25.) then dhātu sanjñā by Sanādyantāḥ dhātavaḥ (Pāṇ. 3.1.32.); the suffix yat by Aco yat (Pāṇ. 3.1.97) the elision of nic takes place by Neraniṭi (Pāṇ. 6.4. 51). The suffix bears the independent svarita accent by Tisvaritam (Pāṇ. 6.1. 185). It may also be derived from the stem Vira with the secondary suffix yat by Tatra sādhuḥ (Pāṇ. 4.4. 98.). In that case also the accent is the same (vide. Kāśikā - Viryam iti yat pratyāntam, tatra yatoanāva iti ādyudāttatvam na bhavatītyetadeva, vīryagrahṇāṁjñāpakam. Tatra hi sati pūrvenaiva sidham syāt Virvīryau ca, (Pāṇ. 6.2.120 ).

Vocam - to proclaim from /vac paribhāṣaṇe to proclaim, II. P. in 1st per sing. of aor. In Luṇ (aor. ) 'cli' is substituted by 'añ' by Asyati - vakti-khyatibhyoñ (Pāṇ. 3.1. 52.) The augment 'um' by Vaca um (Pāṇ. 7.4.20), this augment 'um' comes after 'va' by Midacoṇtyātparaḥ (Pāṇ. 1.1. 47)ḥ guṇa takes place by Ādguṇaḥ (Pāṇ. 6.1. 87); 'mi' of first person is substituted by 'am' by Tasthasthamipāmtāntantāmāḥ (Pāṇ. 3.4. 101); pararūpa by Ato guṇe (Pāṇ. 6.1. 97.).

Pārthivāni - terrestrial; from Prthivī with suffix añ by Tasyedam (Pāṇ. 4.3. 120); the initial syllable of prthivī takes vrddhi by Taddhiteṣvacāmādeḥ (Pāṇ. 7.2. 117) 1 the last vowel of the stem drops by

Yasyeti ca (Pāṇ. 6.4. 148). Pr̥thivyāḥ idam iti pāṛthivam, 'pertaining to the earth.' The suffix is accented by Ādyudāttasca (Pāṇ, 3.1. 3.).

Vimame - measured, from Vi /mā māne, to measure, III, Ā.; Lit. in 3rd.per.sing. The suffix 3rd.per.sing. 'ta' is substituted by 'es' by Litastajha-yoresīrec (Pāṇ. 3.4. 81). Ā of anabhyāsa drops by Āto lopa iti ca (Pāṇ. 6.4. 64.). Unaccented by Tin̄natiṇah. But Tin̄natiṇah is prohibited by Yadvṛtānnityam (Pāṇ. 8.1. 66.): again this sūtra is superseded by Tiṇi Codāttavati (Pāṇ. 8.1. 71.). Sāyana takes it to mean nirmītavān 'made' and Macd. measured out. The root /mā does mean 'to measure' but with the prefix 'vi' it may mean 'to make'. Macd. has said that Viṣṇu measured the terrestrial regions. But this sense does not appear to be correct because there is only one earth and the mantra has 'pāṛthivāni rajānsi' in plural. Sāyana takes pāṛthivāni to denote all the three worlds, but then the words uttaram and sadhastham which denote the atmosphere and heaven, would become redundant or lose their significance. Therefore, rajānsi should not be translated as regions. They are the rays of the sun which are qualified by pāṛthivāni. Thus they are the rays of the sun in the atmosphere close to the surface of the earth which is full of dust particles.

Hence the rays are called pāṛthivāni or terrestrial or relating to the earth. The heroic deed of Viṣṇu consists in the phenomenon that his rays when they reach the atmosphere close to the earth's surface become very strong and severely hot. They are not so severe in the other two regions.

Askabhāyāt - made stable or made firm; from /Skambh or skabh (prob. a mere phonetic variety of /stambh. V.IX P.; here 'snu or snā is substituted by 'Sayac by Chandasi syajapi (Pāṇ. 3.1. 84) in vedic usage only. Though this substitution takes place when followed by the imperative 2nd per.sing. termination 'hi', we have to apply the sūtra Vyatyayo bahulam (Pāṇ. 3.1. 85) where-ever the use of this root occurs in the veda. Application of Tinnatīṇaḥ (Pāṇ. 8.1. 28) is superseded by Yadvṛtānityam (Pāṇ. 8.1. 66). Hence it is accented by Luṇlaṇ - (Pāṇ. 6.4. 71).

Uttaram - atmosphere; ut with the suffix tarap by Dvīvacana-(Pāṇ. 3.3.57). Generally, the word utara is used for the middle region and uttama for heaven. But here Viṣṇu is said to make stable uttaram sadhastham. In the vedas, sometimes two worlds (heaven and earth) are mentioned. Here uttaram sadhastham is one region. The word utara is an adjective and is used to show that though Viṣṇu is everywhere yet the made

stable only the heaven which is higher or upper in relation to the earth.

Sadhastham - standing together; from sthā gatinivṛtau 'to stand' I.P.; with the suffix 'ka' by Supi sthaḥ (Pāṇ. 3.2. 4.) and is compounded with saha. Saha tiṣṭhatīti sadhasthaḥ taṃ sadhastham 'one who stands together'; ā in sthā drops by Āto lopa iṭi ca (Pāṇ. 6.4. 64). Saha is substituted by Sadha in vedic use, if followed by sthā by Sadhamādastha-yoschandasī (Pāṇ. 6.3. 94). Here by Thāthaghañ - (Pāṇ. 6.2. 144) the last syllable of the comp. should have been accented but the rule does not apply as the first member is finally accented by Pūrvāntāscāpīdr̥syte (Pāṇ. 6.2. 199), (Bhāṣyavārtika,) (Sthā. cf. Gk. i-stannai; Lat. stare; Lith. stoti; Slav. stati; Slav. Stati; Germ. stau, stehen; Eng. stand).

Vicakramāṇah - striding vigorously; from kram pādavikṣepe, to stride I.P. with the prefix 'vi' which becomes ātmanepade by Veh Pādviharane (Pāṇ. 1.3. 41.), with the suffix 'yañ' by Dhātorekāco halādeḥ kriyāsamabhihāre yañ (Pāṇ. 3.1. 22); dhātu-sañjñā by <sup>a</sup>Snādyantā dhātavaḥ (Pāṇ. 3.1. 32) reduplication by Sanyaṇoḥ (Pāṇ. 6.1. 9), abhyāsa sañjñā by Pūrvābhyāsaḥ; the initial consonant of abhyāsa remains by Halādiḥ śeṣaḥ (Pāṇ. 7.4. 60); k

is changed into c by Kuhos'cuḥ (Pāṇ. 3.2. 124); yañ drops by Yaño'ci ca (Pāṇ. 2.4. 74); n into ṇ by At-ku - (Pāṇ. 8.4. 2); the last syllable of the suffix is accented by Gatikārako- (Pāṇ. 6.2. 139) and Citah (Pāṇ. 6.1. 163). It is also derived with kānac by Liṭah kānajvā (Pāṇ. 3.2. 106). In the intensive sense it means striding vigorously. The word is not formed by a perfect participle (kānac) as is supported by western scholars.

Urugāyah - wide paced; from /gā gatau 'to go' I.Ā. with the suffix an by Karmanyan (Pāṇ. 3.2.1.); 'yuk' by 'Āto yuk' - (Pāṇ. 7.3.33). The last syllable of the second member is accented by Gati kārka<sup>a</sup>opapadāt kṛt (Pāṇ. 2.2.139). According to Pāṇini, it is from /gā gatau 'to go' by Gāpoṣṭak (Pāṇ. 3.2.8.) and by Kṛto bahulam (Pāṇ. 3.3.113 bhā.vā.), the augment tuk does not take place.

Sāyana, Swāmī Dayānanda, Bhatta Bhāskara, Skanda, Durga, Venkaṭa Mādhava take it to be a B. V. Comp. According to them gāya is from /gā with ghañ in bhāva by Bhāve (Pāṇ. 3,3.18.), and be interpreted as ururbahurgāyah stutiryaśya (S.D.Y.S. 6.3.), Urugāyasya mahāgateḥ (Nir. 2.7); bahustutiḥ (SRB. 9.62.13).

Urugāyah is the epithet of Viṣṇu, who is the sun god. There are many kinds of movement of

Viṣṇu. He is followed by many gods when he comes to the atmosphere and the earth. As his rays reach far and wide, he is called 'wide-striding' god.

Tredhā - triply from 'tri' with the secondary suffix 'dhā' by Sankhyāyā vidhārthe dhā (Pāṇ. 5.3. 42); substituted by 'Edhāc' by Edhācca (Pāṇ. 5.3.46); 'i' in 'tri' drops by Yasyeti ca (Pāṇ. 6.4. 148). The last syllable is accented by Citah (Pāṇ. 6.1. 163).

Stāvate - praised. from /stu stutau 'to praise' in pass. Pres. 3rd Per. sing; is sung or praised. Here sap instead of yak takes place in passive by Vyatyayo bahulam (Pāṇ. 3.1. 85). Unaccented by Tinnatīnah (Pāṇ. 8.1. 28).

Mrgah - beast from /mrga anveṣane 'search' X.P. with the suffix 'ac' by Ajapi sarvadhātubhyah Bhā. Vā. (Pāṇ. 3.1. 134). Nic drops by Neraniṭi (Pāṇ. 6.4.51). The suffix is accented by Citah (Pāṇ. 6.1. 163).

Bhīmah - dreadful; from /bhī bhaye 'to fear' with 'ac' by Bhiyah Ṣugvā (Uṇ. 1.148) or Bhīmādayo apādāne (Pāṇ. 3.4. 74). Vibheti yasmāt saḥ bhīmah 'from whom one fears'. Every body dreads a wild beast. Here the violent sun is compared to a wild beast.

Kucarah - that wanders at will; kva ayam

na caratīiti kucarah 'where does he not go?' i.e. he goes everywhere at will. From /car gati - bhakṣaṇayoh 'to go', to 'eat' I.P. with the suffix ta by Careṣṭah (Pān. 3.2. 16). Kutsitas'carati iti kucarah. 'One who wanders awkwardly.' The last syllable of the second member is accented by Gati-kāarakopapadāt kṛt (Pān. 6.2. 130).

Giristhāh - dwelling in the mountain (cloud); is derived from /sthā gatinivṛtau 'to stand' or to dwell' I.P. with the suffix vic by Āto maninkvanipasca (Pān. 3.2. 74). It forms a compound with giri in the locative Tatpuruṣa. Giriṣu tiṣṭhatīti giristhāh. S is changed into ṣ by Ādesapratyayayoh (Pān. 8.3. 59). The second member is accented by Gatikāarakopapadāt kṛt (Pān. 6.2. 139).

Trisu - in three. The suffix is accented by Ṣat-tri caturbhyoh halādiḥ (Pān. 6.1. 179).

Vikramanesu - in strides, from vi /kram pādavikṣepe, to stride; with the suffix lyuṭ by Karaṇādhikāṇayosca (Pān. 3.3. 117) Kra is accented by Liti (Pān. 6.1. 187).

Adhiksiyanti - dwell, from adhi /ksi nivāsagatyoh, VI.P. in 3rd per. plu. It would have been unaccented by Tinnatiṇah (Pān. 8.1. 28), but this sūtra is superseded by Yadvṛttānnityam. The gati adhi

is unaccented by *Tini codāttavati* (Pāṇ. 8.1. 71).

Hence the suffix is accented by *Ādyudāttasca* (Pāṇ. 3.1.3).

Griksite - 'for one who dwells in the cloud' from */kṣi nivāsagatyoh*, VI P. with the suffix *kvip* by *Kvip ca* (Pāṇ. 3.2. 76) forming a compound with *giri* in Locative singular. *Girau kṣiyatīti girikṣit tasmai girikṣite*. The augment *tuk* comes by *Hrasvasya piti-kṛti* *tuk* (Pāṇ. 6.1. 69). The second member is accented by *Gati-* (Pāṇ. 6.2. 139).

Prayatam - far extended, is derived from */yat* *prayatne* to stretch, I. *ṣĀ*; with the suffix *ac* by *Ajapi sarvadhātubhyaḥ Bhā.Vā*. (Pāṇ. 3.1. 134). The *gati* is accented by *Gatirantarāḥ* (Pāṇ. 6.2. 49) and *pra* is accented by *Nipātā ādyudātāḥ* (Ph. S.)

Akṣīyamānā - 'not failing' is *Nañ tatpuruṣa* comp. by *Nañ* (Pāṇ. 2.2. 6) (*na kṣīyamānā/iti akṣīyamānā*). The word *kṣīyamānā* is vedic Nom. plu. The suffix '*si*' is dropped by *Seschandasi bahulam* (Pāṇ. 6.2. 70). From */kṣi kṣaye*, I.P.; with the *sānac* in passive by *Lataḥ satr-sānacau* (Pāṇ. 3.2. 124) *yak* by *Sārvadhātuke yak*; *muk* by *Āne muk*, *ṣ* *n* by *Aṭ-kupu* - (Pāṇ. 8.4.2.), *i* in *kṣi* is prolonged by */ Akṛtsārvadhātukayordīrghaḥ* (Pāṇ. 7.4. 25). *A* is accented by *Tatpuruṣa* - (Pāṇ. 6.2.2.).

Tridhātu - consisting of three minerals. *A samāhāradvandva. trayāṇām dhātūnām samāhara iti tridhātu*.

The first syllable of the second member is accented



by Parādisca Bhā. Vā. (Pān. 6.2. 199). Viṣṇu is famous for his three steps. And he is tridhātu also, so it seems that there is some relation between tridhātu and tripada of Viṣṇu. Macdonell says that tridhātu is used in the adverbial sense of tredhā. But dhā in tredhā is a suffix but in tridhātu the second member is not dhā but dhātu which is derived from /dhā and the word is a <sup>a</sup>smāhāra dvandva.

It seems that the rays of the sun have some sort of affinity with three minerals. This required further investigation. Dhātu also means humour tridhātu are the three humours vāta, pitta and kapha. Viṣṇu's rays keep a balance between these humours and thus maintain the life in all the worlds. Disturbance in these humours produces disease, shorten life and even causes death.

Pāthas - middle region; from / pā pāne 'to drink', II.P with asun and with augment 'th' by Udahe thut ca (Un. 2.204). It also means anna by Anne ca (Un. 2.205).

Yāska includes 'pāthas' in the list of Pada (Nigh.Chap.IV). In the forth chapter of Nighanṭu, these are mostly such words whose grammatical formation is not known (anavagatasanskāra) and which have more than one meaning (anekārtha). Yāska has given three meanings of

of the word Pātha-1. Antariṣṭha<sup>K</sup> 'middle region', 2. Udaka 'water and 3. Annam 'food' (Nir. 6.7.). He has explained the word pāthas which means the middle region by the word path. He says 'Panthāḥ patatervā padyatervā panthatervā (Nir.2. 28), that is to say, he derives it from /pat 'to fall', /pad 'to step', /panth 'to go'. By contamination the word Pantha is derived from these three roots, and so pāthah also. In all these cases the suffix is asun and the radical initial syllable is accented by Nni-(Pān. 6.1. 197).

Devayavah - those who desire gods. from the denom. root devaya with the suffix 'u' by Kyācchandasi (Pān. 3.2. 170). Devān ātmanah icchatīti devayati, here 'a' in devaya is not changed into 'i' by Kyaci ca (Pān. 7.4, 33) because the application of this sūtra is prohibited by Na cchandasyaputrasya (Pān. 7.4. 35). The last 'a' in devaya drops by Ato lopah (Pān. 6.4.48). Here the suffix is accented by Ādyudattasca (Pān.3.1.3).

The word qualifies 'narah'. As we have seen that 'pāthah' is the middle region and narah are devayavah and said to rejoice, so narah are the Maruts. The Maruts have been called narah very often in Rgveda. According to Macdonell 'yatra' denotes the heaven and 'narah', the pious men who dwell in the heaven. But the Maruts, who are 'narah' belong to the middle region.

Therefore, Macdonell's explanation is not acceptable.

Nowhere is the word *narah* used in the sense of souls. It always signifies Maruts in the passages such as (Rv.I.21.2; I.23.11; I.37.6). Sayana has also explained *narah* as Maruts (see SRB.I.23.11; I.37.6 etc.)

It is now clear that the Maruts with the help of other gods like Mitra and Varuna, assist in the formation of the cloud. The Maruts being mobile, require the help of other immobile gods for making the cloud. Hence they are called 'devayavah' here.

Asyām - 'may I obtain'; from /as' vyāpatāu 'to encompass': V.Ā. in Opt. 1st.per.sing. The vikarāṇa drops by Bahulam chandasi (Pāṇ. 2.4.73); change to Parasmaipada by Vyatyayo bahulam (Pāṇ.3.1.85). Unaccented by Tinnatīṇaḥ (Pāṇ. 8.1. 28).

Urukramasya - 'of wide striding one'; from /kram pādavikṣepe 'to stride'; I.P.; with the suffix ac by Nandigrahi - (Pāṇ. 3.1. 134), uru krāmatīti urukramah tasya urukramasya. The last syllable of the second member is accented by Thātha - (Pāṇ.6.2.144). This is also one of the exclusive epithets of Viṣṇu and Indrāviṣṇu.

Bandhuh - friend; from /bandh bandhane 'to connect'; IX.P. ; with the suffix u by Śṛsvr-

(Un.1.10). Badhnāti sa bandhuh, 'one that connects is called bandhuh, 'friend'. (cf. Zd. band; Gk.pentheros ; Lat. Foedus.fides ; Lit.bendras ; Goth.Angl.Sax. bindan ; Germ.binden ; Eng. bind).

Here 'utsa' 'well' is called bandhu. The sun is utsa 'well' which is full of honey . His rays are honey and he is bandhu because he is the friend or supporter of all.

Vāstūni - 'abodes', the site or foundation of a house, dwelling places, habitations ; from /vas nivāse 'to dwell' ; with the suffix 'tun' by Vaseragāre nicca (Un. 1.70). The initial radical syllable is accented by Ñni - (Pān. 6.1. 197).

Uśmasi - 'desire' ; from /vas kantau 'to desire' ; II.P. ; with Lat 1st.per.plu. The plu.suffix 'mas' is sārvaḥātuka by Tinsit sārvaḥātukam (Pān.3.4.113); the root vas takes samprasāraṇa by Grahijyā - (Pān.6.1.16) followed by nit suffix mas ; the suffix mas is nit by Sārvaḥātukamapit (Pān. 1.2.4). The suffix mas ends in 'i' by Idanto masi (Pān. 7.1.46). Unaccented by Tinñatiṇaḥ (Pān. 8.1.28).

Gāmadhai - 'to go', dat, inf. ; from /gam gatau 'to go' with suffix adhain by Tumarthe - (Pān.3.4.9). The radical initial syllable is accented by Ñni(Pān.6.1.1-97).

Bhūrisṛṅgā - having many offshoots, many horned.  
It is a B.V.Comp. Bhūriṇi Sṛṅgāṇi yasya tāḥ bhūrisṛṅgāḥ.

Bhūri from /bhū sattāyam, 'to be'; I.P.; with the suffix krin by Adisadibhū - (Un.4.65). Bhavatīti bhūriḥ. Sṛṅga, from /sri, /sṛ, /sam, /gam with śarana or sirah (Nir. 2.7).

The word bhūri is accented on the initial syllable by Nni-(Pāṇ. 6.1.197). The accent remains on the same in the B.V.Comp. by Bahuvrihau prakṛtyā pūrvapadam (Pāṇ. 6.2.1.).

Here the gavaḥ 'rays' are said to be possessed by many offshoots. The sense this word has is that the god Viṣṇu or the sun is possessed of various kinds of rays.

Ayāsah - 'swift'; from /i gatau 'to go', II.P.; with the suffix ās by Inascāsiḥ (Un.4.222). Eti prapnotīti ayāḥ, 'one that goes.' The suffix is initially accented by Ādyadattasca (Pāṇ. 3.1.3).

Sāyana derives it from /ay gatau, 'to go' with the suffix ac by Nandigrahi - (Pāṇ. 3.1.134). Swāmī Dayānanda also had followed Sāyana. But that derivation does not seem to be correct. Macdonell is right in deriving it from /i gatau 'to go' with 'ās' as Unādi. He says the form 'ayāsah' is understood.

as a Nom.plu. of 'aya' (from <sup>to</sup> /i go) by Yāska who explains as ayanāḥ 'moving', and by Sāyana as 'gantārah' goers-ativistṛtāḥ 'very wide-diffuse ; but the occurrence of the acc.sing-ayāsam, the gen.plu. ayāsām, as well as the acc.plu.ayāsah, indicates that the stem is ayās, while its use as an attribute of the Maruts, shows that the meaning must be active, swift, nimble. (see Vedic Reader for students, P.36).

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Rv. I. 155.

R̥ṣiḥ - Dīrghatamah . Devatā - Viṣṇuḥ .

Chandaḥ - Triṣṭup . Svareḥ - Dhaivataḥ .

1. Pra vah pāntam andhaso dhiyāyate  
mahé surāya viṣṇave cārcata .  
Yā sanūni parvatānām adābhyā  
mahastasthaturārvateva sādhuṇā .
2. Tvesam itthā samarenam simivator  
indraviṣṇā sutepā vām uruṣyati .  
Yā martyāya pratidhīyāmanam  
itkṛṣṇorasturasanām uruṣyathah .
3. Tā im vārdhanti mahyasya paumsyam  
nī mātaraṇā nayati retase bhuje .  
Dadhāti putro'varam param pitur  
nama trtiyam adhi rocane divah .
4. Tattadidasya paumsyam gr̥ṇimasi  
inasya trātur avrkasya mīlhuṣah .  
Yah parthivāni tribhirid vigābhir  
urū kramiṣtorugāyāya jīvase .
5. Dve idasya kramane swardr̥so  
'bhikhyāya martyo bhuranyati .  
Trtiyam asya nakirā dadharṣati  
vayascanā patayantah patatrīṇah .
6. Caturbhiḥ sakan navatim ca namabhis  
cakram nā vṛttam vyatī ravivipat .

Brha<sup>h</sup>accha<sup>r</sup>i<sup>r</sup>o vi<sup>m</sup>i<sup>m</sup>ana<sup>r</sup>ā r<sup>k</sup>vabhir  
y<sup>u</sup>v<sup>a</sup>kum<sup>a</sup>ra<sup>h</sup> pr<sup>a</sup>tye<sup>t</sup>y<sup>a</sup>ha<sup>v</sup>am .

Translation :

1. Commend your draught of water and offer praise to the villiant Viṣṇu ,the great and mindful . Who both beneficent ( gods )( Indra and Viṣṇu )took their position on the majestic top of the clouds, as if on a docile horse .
2. O Indra and Visnu , such ( is ) your strenuous collaboration. The Suta<sup>p</sup>a ( i.e.,cloud ) protects what is yours ( i.e.,water ).You who protect for the mortal water as well as the heat of the radiating fire .
3. These ( rays of the sun ) increase his ( i.e., Indra's ) great force with which he makes heaven and earth for fertility and enjoyment . The sun ( i.e.,Agni ) bears the lower and upper name of the father ( the sun ) and the third on the bright heaven .
4. We acclaim the various vigorous deeds of the lord , the protector and beneficent showerer ( of blessings ) ,who widely strode over the regions with three strides for prolonged life ( of the creation ) .



5. The mortal is active ,perceiving the two strides of him who is like the sun . His third ( stride ) no body ventures ( to see ) , not even the flying birds .
6. He ( Viṣṇu as the sun ) rotates in ninety-multiplied -by four days, like a circular wheel . The strong and terrific ( Indra ) swollen in form , comes traversing ( the regions ) to the campaign with acclamations .

Grammatical and Exegetical Notes :

Pāntam - draught ; pānīyam ; to be drunk ( Nir. 7.25 ) ; water ( Nir.Kośa by Dr.L.Sarup, P.205 )(cf.also X.16.16 ; 7.13 ; 7.25 ) ; Pālanasīlam pātavyam vā (SRB, I.122.1 ; I.155.1 ) ; rakṣantam ( DRB.I.122.1 ) ; Trank ( drink - G.W. ) ; a drink , beverage ( M.W.,P.613,col.2) ; Preiset den Trank eures Somasaftes dem Grossen , ' offer the drink of your soma juice to the great ' - Geldner.

There is no sūtra in Pāṇini or Unādi to derive this word as a noun . Sayana derives it from / pā pāne and / pā rakṣane with the suffix satr or Unādi Jha . It is better to derive it with the Aunādika jha , and take it to mean ' draught ' . The deities of the mantra are Indra and Viṣṇu who are engaged in forming the water . Apart from these two gods there are several other gods who assist them in the production of water , so here the

word ' vah ' yours has been used for other gods .They may be called adhvaryus also. So ' andhasah pāntam ' means draught of water .

Andhasah - of water , from / ad bhaksane , to eat II.P. with the suffix asun by Adernum dhan ca ( Un.4.206). Adyate bhaksyate tad andhas, ' that what is eaten '. the initial syllable is accented by Nni-(Pān.6.1.197).

Yaska has enlisted this word in the synonyms of food.(Nigh.2.7 ) and he derives it from ā /dhyā ( see. Adhyantya bhavati ( Nir.5.1 ) ( cf. Indo-prototype andhos flour Gk. anthos flour.M.W.gives ' water ' as one of meanings of ' andhas. Though andhas is a thing to eat ( / ad ) here , being connected with ' Pāntam ' ( / pa to drink ), it means water and not food.Otherwise how could food be drunk ? Geldner is right in taking ' andha ' to be Soma juice. Soma is water and so ' andhas ' also means water .This sense is appropriate in the context of Indra and Viṣṇu , who are engaged in the formation of water.Yaska has also explained haviṣ-pānta as havir yatpāniyam ( Nir. 9.25 ).

It is to be noted that the root / ad does occur in words meaning 'water' or ' cloud ' , i.e.,in adbhīh and adrih ( cloud ).It is therefore quite conceivable that at some remote period / ad meant both to eat and to drink.

Pra - arcata - commend , offer praise.This verb goes both with ' andhasa h pāntam ' and ' viṣṇave.

Sānuni - on the peak of the cloud ; from  
 / san sambhaktan , to gain ; I.P. ; with the suffix nun  
 by Dr-sani-jani-cari-cati-raṭibhyo nun ( Up.1.3). Sanati  
 sambhajati vā tat sānu , ' that which gains ( high ) '.  
 The initial syllable is accented by Nni- (Pān.6.1.197 ).

Yaska has derived it from Sam-ud- / sri ; sam-ud-  
 / nud ( see. Sānu samucchritam bhavati , samunnunnam iti  
 vā , ' Peak is so called because it is very much raised  
 up , or it is very lofty ' .

Here the word sānuni is connected with parvatānām  
 " clouds " viz, on the peak of the clouds. Since Indra  
 and Viṣṇu are engaged in the formation of water , they  
 are said to take position on the peak of the clouds .

Adābhyā - unhurtful , beneficent ; a nañ tatpuruṣa  
 comp. Na dābhya ity adābhyas tau adābhyā ( Ved .dual ).  
 Dābhya from / dabh dambhane , to harm , to injure, to  
 destroy. The suffix nyat by Lepi-dabhibhyām ca ( Bhā.Va.  
 Pān.3.1.124 ). The initial syllable in comp. is accented  
 by Tatpuruṣe - (Pān.6.2.2 ). By their water-producing  
 sacrifice , Indra and Viṣṇu bless the bipeds and quadru-  
 peds with rain. Hence they are adābhyā or beneficent (i.e.,  
 not hurtful ).

Mahah - majestic , mighty ; loc. sing. of mahas.  
 It qualifies sānuni .

Parvatānām - of the clouds .

Tvesam - vehement, strenuous ; from / tvis dīptau ,

to be violently agitated ,moved or excited ; I.P.Ā. ;  
with the suffix ac by Nandi-grahi- ( Pān.3.1.134 ).  
Tvesatīti tvesah , tam tvesam , ' one who moves quickly ' .  
The suffix is accented by Citah (Pān.6.1.163 ).

Samaranam - coming together ,meeting, collaboration  
Nir. - conflict ,strife,battle, war , Rv. ( cf. samaranāt  
' from attrition' , Nir.5.10 ; samaranesu ' in contests '  
Nir.9.20 ).From sam- / r gatiprapanayoh , to go,to  
receive ;I.P. ; / r gatau , to go ; III.P. ; with the  
suffix lyut by Karanādhakaranayos ca ( Pān.3.3.117 ).  
Samrechante puruṣah yatra tat samaranam , ' where the men  
gather ' that is called samaranam , i.e.,collaboration.  
The accent falls on the syllable ma by Liti (Pān.6.1.193).  
Here tvesa qualifies samaranam which means ' vehement  
collaboration ' of both Indra and Viṣṇu .

Simivatoḥ - having activity ,active,strenuous.  
From ' simi ' effort,labour,work; with the suffix matup.  
It is meant for Indra and Viṣṇu.They are active because  
they are engaged in producing water.

Sutapāh - one who protects the 'soma' or water,  
i.e.,cloud.From / pā rakṣane , to protect ;II.P. ; with  
the suffix kvip by Kvip ca (Pān.3.2.76 ).It forms a  
compound with 'suta' as its first member.The accent on ~~the~~  
the last syllable by Samāsasya (Pān.6.1.215 ).

Vām - that which is your production,i.e.,water.

Pratidhiyamānam - that which is put to the lips,

i.e., drunk , hence water . From prati- / dhā to put to the lips ( M.W. p.666 ) with yak in passive and <sup>~n</sup>sañac .

Kṛśānuh - of Agni ; derived from / kṛś tanūkarane , to make lean ; IV.P. with the suffix ānuk by R̥tanya - ( Un.4.2 ) . Kṛsyati tanūkarotīti kṛśānuh , ' that which makes lean or which reduces is kṛśānuh ' . The accent on the initial syllable of the suffix by Adyudattasca ( Pān.3.1.3 ) .

Asanaṁ - which is thrown out , hence , ray or heat or light ; from / as kṣepane , to throw ; IV.P. with the suffix yuc by Bahulam anyatrāpi- ( Un.2.79 ) . Asyate kṣipyate asau asanaḥ strī cāt asanā , tāt by Ajādyatastāp ( Pān.4.1.4 ) . Yu is changed into ana by Yuvoranākau ( Pān.7.1.1 ) . The last syllable is accented by Citah ( Pān.6.1.163 ) .

Astuh - of one who throws or diffuses or radiates heat or light. From / as kṣepane , to throw ; IV.P. with the suffix trn by Trn ( Pān.3.2.135 ) . Asyati kṣipati asau astā , ' of him who radiates or diffuses ' . Tasya astuh . The accent falls on the initial syllable by Nni - ( Pān.6.1.197 ) . Agni is called astr , as his nature is to throw out or emit light and heat .

Paumsyam - strength , force , energy ; from pums with the suffix syāñ by Guna-vacana - ( Pān. 5.1.124 ) . Pumsa bhāvah karma vā paumsyam . The initial syllable is accented by Nni - ( Pān.6.1.197 ) .

Mātara - parents ( heaven and earth ) , Ved. dual.

Bhujē - for enjoyment ( Dat.Inf. ). From / bhuj  
pālanābhyavaharayoḥ , to protect , to eat ; VII.P.Ā. with  
the suffix kvip by Kvip ca ( Pān. 3.2.76 ) . The accent  
falls on the suffix by Sāvekācas - ( Pān.6.1.197 ) .

Grnīmasi - we celebrate , acclaim ; from / gr̥  
sabde , to sing ; IX.P. with the suffix mas 1st. per. plu.  
Pres . Tense . It ends in i by Idanto masi ( Pān.7.1. 46 ).  
Unaccented by Tinnatīṇah ( Pān.8.1.28 ) .

Inasya - of the lord , of the able, strong ,  
energetic , powerful ; from / i gatan , to go ; with the  
suffix nak by In-sin-ji - ( Un.3.2 ). Eti iti inah īsvaro  
rajā prabhūḥ sūryo vā , ' one who goes ' . It may also be  
derived from / inv , to advance upon , to infuse strength  
VI. P. The suffix is accented by Ādyudāttasca ( Pān.3.1.3 ).

Here Viṣṇu is called Inah .

Avrkasya - not hurting , inoffensive , beneficent.  
It is a B.V. Comp. by Anekam anyapadārthe ( Pān.2.2.24 ).  
Nāsti vr̥ko asminniti avrkah , tasya avrkasya. Vr̥ka from  
/ vr̥ to cover , to screen , veil , conceal , surround,  
obstruct ; V,IX,I.P.Ā. ( cf. Goth. warjan ; Germ. wehren ,  
wehr ; Eng. Weir ) , with the suffix kak by Sr̥-vr̥- ( Un. 3.  
41 ). Vr̥noti vr̥nāti varati iti vr̥kah , one who covers or  
obstruct is called vr̥kah ' . ( cf. a thunderbolt ; Nigh.2.20 )  
the moon ( Nigh. 5.20, the sun ; ibid.21 ). ( also cf. Gk.  
lukos ; Lat. lukus ; Slav. vluku ; Lith. vilkas ; Goth.

wulfs ; Germ. Eng. Wolf ). The accent in vr̥ka falls on the suffix by Ādyudattasca (Pāṇ.3.1.3). and the accent remains on the same syllable in B.V. Comp. by Naṇsubhyām ( Pāṇ. 6.2.172 ).

Here this word ' avṛkasya ' qualifies ' asya ' which stands for Viṣṇu . Viṣṇu is the sun who is certainly avṛka , ' not hurting ' , i.e., beneficent .

Mīhuseh - of showerer ( of blessings ). Irregularly formed by Dāsvān -sāhvān-nīdhvāns ca (Pāṇ.6.1.12). From / mih secane , to shed water ; with the suffix vas by Kvasusca (Pāṇ. 3.2.107 ). Hence the irregularities are aditva , akitva , upadhādirghatva and dhatva . Again in genetive sing.the suffix vas takes samprasāraṇa by Vaso samprasāraṇam ( Pāṇ.6.4.131).The suffix is accented by Ādyudattasca (Pāṇ.3.1.3 ).

Pārthivāni - regions .

Vigamabhih - with strides ; from vi- / gā gatau, to go ,to go forward ; II.P. with the suffix man by Ato manin-kvanip-vanipasca ( Pāṇ.3.2.74).The accent falls on the preposition 'vi' by Tatpuruse - (Pāṇ.6.2.2).

Urugāvāva - for long going , i.e., prolonged .

Kramīsta - traversed ; from / kram pādavikṣepe , to traverse , 3 rd per. sing.Aor. It takes Ātmanepada by Vṛtisargatāyaneṣu kramah (Pāṇ.1.3.38 ). The absence of augment by Bahulam chandasyamān- (Pāṇ.6.4.75 ).The accent falls on the initial syllable by Ādih sico - (Pāṇ-6.1.187).

Svardsah - of him who is like the sun, of him

who resembles the sun ; from su- / r gatiprapāṇayoh ,  
to get , to receive ; with the suffix vic by Anyebhyo  
'pi dr̥syate ( Pāṇ.3.2.75). Suṣṭhu gamyate yatra iti  
svar , 'where entrance is without any hinderance '.( cf.  
Gk. aelios , alios ; Lat. sol ; Lith. saule ; Goth.  
sauil ; Anglo.Sax. sol ). Yaska has enlisted it in the  
synonyms of the sun and the heaven ( Nigh.1.4) and water  
( Nigh.1.12 ). He derives it from / r with su ; / ir  
with su ; su with arāṇa ( cf. Svar ādityo bhavati , su arāṇa  
arāṇaḥ , su irāṇaḥ , svrto rasān , svrto bhāsam jyotiṣān ,  
svrto bhaṣeti vā . Svar means the sun ; it is very  
distant , it has well dispersed ( the darkness ), it has  
well penetrated the fluids , it has well penetrated the  
light of the luminaries , or it is pierced through with  
light.

The word svaḍṛśaḥ is a comp. of svar - / dr̥ś .  
From / dr̥ś prekṣane , to see ; I.P. with the suffix kvip  
by Kvip ca ( Pāṇ.3.2.76 ). Svar iva dr̥syate iti svaḍṛk  
tasya svaḍṛśaḥ . The accent falls on the root by Gati -  
( Pāṇ.6.2.139 ) and Dhatoḥ ( Pāṇ. 6.1.162 ).

Here Viṣṇu is called ' svaḍṛk ' , because he is like  
the sun , being another aspect of the sun .

Bhuranvati - to go ; from / bhurāṇa dhāranapōṣaṇe  
yoh ; Kaṇḍ.P. ; yak by Kaṇḍvādibhyo yak ( Pāṇ.3.1.27 ).  
Unaccented by Tinnhatinaḥ ( Pāṇ.8.1.28 ). Or from Denom.  
verb bhuranya , to be active , stir.

Nakiḥ - no one , nobody , Ind.The accent is on the



initial syllable by Nipātā ādyudāttah .

Dadharsati - dares , Perf. Subj. 3 rd per. sing.  
From / dhars prāgalbhye , to dare , to be bold or courageous or confident , to venture ( cf. Gk. Tharos , Tharoen ; Zd.Daresh ; Lit. dristu ; Goth. ga-dars ; Angl. Sax.dors-ti ; Eng. futd-y ).According to Pāṇini here the reduplication is irregular . Sip by Sibbahulam leti ( Pāṇ.3.4. 34 ) ; the augment at by Leto'dātau (Pāṇ.3.4.94) Unaccented by Tinnatīnah (Pāṇ.8.1.28 ).

Patatrinah - birds , the plu.form of patatrin ; from patatra with the secondary suffix 'in' by Ata inīṭhanau (Pāṇ.5.2.115 ).The word patatra from / pat to fall, I.P. with the suffix atraṇ by Aminakṣiyaji - ( Uṇ.3.105).

Nāmaḥḥiḥ sākam - with callings or enumerations ; nāma from / nam prahatve sabde ca .Thus ' caturbhiḥ nāmaḥḥiḥ sākam ' would mean ' with four callings ' or enumeration ' , or four times . Therefore ' navati ' is to be taken four times ,i.e.,it has to be multiplied by four so as to make the number three hundred and sixty.

Vyatīn - days , from vi- / at sātatyagamane , to go continuously , to pass constantly , with the Unādi suffix 'in ' ( Uṇ.4.118).

Avivipat - moves , rotates ; from / vep to tremble to move ; with the suffix ' nic ' in svārtha.Redup.sor. ( caṇ ) 3 rd per. sing. ' e ' of / vep is shortened to ' i ' by Nau caṇy upadhāyā hrasvah (Pāṇ.7.4.1 ),

and lengthening of ' i ' in reduplication by Dīrgho laghoḥ ( Pāṇ. 7.4.94 ). Unaccented by Tinnatīṇaḥ (Pāṇ.8.1.28 ).

Sāyana takes it in the causative sense and explains it as - " Nanv ādityaḥ svayam api itaravat paribhramati, katham bhrāmayati ity ucyate ? Naisa doṣaḥ. Eteṣāṃ bhrāmakasya dhruvasya viśnoḥ murty- antaratvāt. Athavā , svabhramanādhīnatvād itareṣāṃ paribhramanasya , atah svayam bhrāmayati ity ucyate ".

As a matter of fact , the sun rotates on his axis in 360 days and causes the other planets to revolve by his attraction. But Sāyana takes ' caturbhiḥ sākāṃ navatim ' as ninety- four , and completes the number by the addition of ' one year, two solstices, five seasons , twelve months , twenty - four half months , thirty days , eight watches , and twelve zodiacal signs '. But there is no sound basis for this enumeration.

Brhac-charīrah - swollen in form , having a large body . Brhac charīraṃ yasya saḥ , a B.V.Comp.The last syllable of the first member is accented by Bahivriḥau- ( Pāṇ. 6.2.1).Brhat from / brh vṛddhau , to expand ; with the suffix ati by Vartamane pr̥ṣat-br̥hat- (Un.2.85 ).The suffix is accented by Ādyudattasca (Pāṇ.3.1.3).

Vimīṇaḥ - traversing ; from vi- / mā to traverse III.Ā. with the suffix śanac by Latāḥ śatṛśanacav- (Pāṇ. 3.2.124).Reduplication by Slau (Pāṇ. 6.1.10 ). a in reduplication is changed into i by Bhr̥ṇām it (Pāṇ.7.4.76). The last syllable is accented by Citāḥ ( Pāṇ.6.1.163 ).

Rkvabhih - with praise or acclamations ( of the people ) , or with ( his own ) thundering claps .

Akumārah - not lovable , hence terrific . Na kumārah ity akumārah , nañ-tatpuruṣaḥ comp.Nañ is accented by Tatpuruṣe - ( Pāṇ.6.2.2 ). Kumāra from / kam , to love , to desire ; with aran by Kameḥ kiduccopadhāyāḥ ( Un. 3.138 ). It is the epithet of Indra .

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Rv.I.156.

1. R̥ṣiḥ - Dīrghatamāḥ . Devatā - Viṣṇuḥ. Chandah-Ṭriṣṭup  
3-4 Jagatī. Svarah - Dhaivataḥ, 3-4 Niṣādaḥ.

Bhava' mitro' na' sevyo ghrtasutir  
vibhūtadyumna evayā u saprāthāḥ.  
Adhā te viṣṇo viduṣā cidārdhyah  
stomo yajñasca rādhyo haviṣmatā.

2. Yah pūrvyāya vedhase nāvīyase  
sumajjānaye viṣṇave dadāsatī.  
Yo jātamasya mahato mahi bravat  
sedu smvobhir yūjyam cidabhasat

3. Tamu stotārah pūrvyam yathā vida'  
rtasya garbham januṣa pipartana  
Āsya jānanto nama cidvivaktana  
mahaste viṣṇo sumatim bhajāmahe

4. Tamasya rājā varunastamasvina  
kratum sacanta marutasya vedh-  
āsah.  
Dadhara dakṣam uttamam aharvidam  
vrajam ca viṣṇuḥ sakhivā apor-  
nute.

5. A yo vivāya sacathāyadaivya  
indrāya viṣṇuḥ sukrte sukr̥ttarah  
Vedhā Ajinvat triṣadhasṭha āryam  
rtasya bhāge yajamānam abhajāt.

Translation.

1. Be ( O Viṣṇu ), like Mitra, most helpful, producer

of water, most powerful, quick and expansive. Now,  
O Viṣṇu, thy sacrifice is to be accomplished and  
praise to be augmented by the wise Agni!

2. He, who offers (co-operation) to (Viṣṇu), the eminent, the creator and of recent delightful birth, who welcomes the great birth of this mighty one, he by rapid motions overpowers that which is suitable for union.
3. Him (Viṣṇu), the eminent, the germ of water, ye the Howlers (Maruts), necessarily fill with air as you know him. Knowing him, you respond to his call. Of thee, O Viṣṇu, we (the maruts) share the willing co-operation.
4. In that (water-producing) sacrifice of him, the creator and the associate of the host of maruts, the respondent Varuna in that (sacrifice) the twin Asvins participate. He (Viṣṇu) assumes his utmost valour compatible with the fit season and with (his) associates, he unfolds his stall (of rays).
5. That Viṣṇu, the most skilful and divine creator, present in three abodes, who approached the efficient Indra for companionship, helped the nimble sacrificer (Indra) in the share of (producing) water.

Grammatical and Exegetical Notes.

Sévyah - most helpful, from /sī svapne, to lie, to sleep, <sup>to rest</sup>  
II.Ā.; with van by insibhyām van (Un.1.152), serate sarve  
prāṇinah yasmin viṣṇau saḥ sevah 'in whom all things rest',

hence shelter, refuge. Again, from *seva* the *taddhita* yat takes place, *seve sādhuḥsevyah*, one who is efficient in giving shelter, i.e. most helpful'.

This word occurs only once here in the context of Viṣṇu. The sun is the central figure of the solar system. As all the members of the solar family are attracted towards the Sun. Hence Viṣṇu is called *sevyā* or helpful.

Ghṛtāsutiḥ.— producer of water: B.V. Comp. *ghṛtam āsutiḥ yasya sah*, or *ghṛtam āsyate yena sah*, *ghṛtāsutiḥ*, by whom the water is pressed or produced. The accent falls on the last syllable of the first member by Bahuvrīhau prakṛtyā pūrva-padam (Pāṇ. 6.2.1) *Ghṛta* from /ghṛ ksaranādīptyoḥ, III.P. with 'kta' by āncighṛsibhyah ktaḥ (Un.3.89). *jigharti sañcalati dīpyate vā tat ghṛtam udakam sarpiḥ pradīptam vā*, that is called *ghṛta*. The last syllable is accented by *Ādyudattas'* ca (Pāṇ. 3.1.3).

This comp. is used in Rgveda for Mitra and Varuṇa, Viṣṇu Indra and Viṣṇu (see Rv.1.136.1 and 156.1; II.41.6; VI.69.6). From the use of this epithet, it is indicated here that the gods mentioned are mainly engaged in the formation of *ghṛta*. As Mitra and Varuṇa are oxygen and hydrogen respectively, *ghṛta* is, therefore, nothing else but water. On account of this Yaska has enlisted it in the synonyms of water (Nigh. 1.12) Nir. VII.24).

Vibhūta-dyumnah - having profuse light or strength, hence abounding in great power. It is a B.V. Comp. *vibhūtam*

dyumnaṃ yasya saḥ vibhūṭadyumnaḥ, 'whose power is great'.  
The accent on the first syllable of the first member by Bahuvrīḥau prakṛtyā pūrvapadam (Pāṇ. 6.2.1).

Viṣṇu is called vibhūṭadyumaṇaḥ as he is possessed of great power on account of his strong and powerful rays.

Ardhyah. 'to be augmented' from /Rdh V; II; IV; VI VII.P. 'to grow, increase, prosper, with nyat by Rhalor nyat (Pāṇ. 3.1.124). Here the last syllable should be independent Svarita by Tit svaritam (Pāṇ. 6.1.185). But the initial syllable is accented. Viśvavandhu in his Vaidika-padānukramakośa (Saṃhitā section) on this word says that for accent on the first syllable, this word should be read on (Pāṇ. 6.1.214). But it is not necessary to read it there, because the initial syllable is accented by Vṛṣādīnām ca (Pāṇ. 6.1.203) see Kāśikā, p.507, on this sūtra - vṛṣādir ākṛti-gaṇaḥ. Avihitam ādyudattatvam vṛṣādiṣu draṣṭavyam).

Evayāḥ - moving quickly, eva, fr. /i to go.

Rādhyaḥ - 'to be accomplished or performed' from /rādh sansiddhau V, IV, P. with nyat by Rhalor nyat (Pāṇ. 3.1.124), the accent falls on the initial syllable like 'ardhyah' (explained above) (cf. /iradh; Goth. Garedan, rathjo; slav. raditi).

Havismatā - 'possessed of something for sacrifice i.e. Agni; haviḥ with matup by Tad asya - (Pāṇ. 5.2.94). The accent remains on the last syllable as 'matup' is unaccented by Anudātau suppitau (Pāṇ. 3.1.4). The word is by Anudātau word havis is from /hu dānādānayaḥ, to give,

to take, III.P. with is by Arcisucihu - (Un.2.109), hūyate yat tad haviḥ 'that which is given and taken is called haviḥ'. As a matter of fact, the primary meaning of this word is simply the power of giving and taking. In the Rg-veda Agni is called hotā because he gives or takes something (see Rv.1.1.1). Agni as electricity is mainly helpful in the formation of water. Electricity combines hydrogen and oxygen to produce water. This power is possessed by Agni, so it is called haviṣmat.

Sumat-Jānye - to one of delightful birth. It is a B.V. Comp. Sutarām mādayatīti sumat svayam, sumat, tādr̥sē, utpattir, yasya saḥ sumajjāniḥ, tasmai sumajjānaye, 'whose birth is delightful. Jāni from /jan prādurbhāve 'to appear' with aunādika 'in' jāyate iti jāniḥ. The word 'sumat' is compound of two words 'su' and 'mat' as it is separated <sup>by</sup> avagraha. the accent also shows that is divided from su /mad harṣagle panayoḥ with 'kvip' by kvip ca (Pān. 3.2.76). The accent falls on the second syllable by Gatikarakopapdat krt (Pān. 6.2.139).

Here the comp. sumajjāni is used for Viṣṇu because the birth of the sun brought delight to the universe.

Purvayāva - to the most prominent, eminent.

Vedhase - to the creator, from vi- /dhā, to make, perform.

Navayase - to him who has come recently.

Dadāsati - 'offers' - from /dās dāne, to offer;



perf; Subj. let; sap is replaced by Bahulam chandasi (Pān. 2.4.76); reduplication by Slau (Pān. 6.1.10); the augment at by Leto'datau (Pān. 3.4.94). Tinnatīnah (Pān. 8.1.28) is prohibited by Yada vrtānnityam (Pān. 8.1.66), hence the initial syllable is accented by Dhatoḥ (Pān. 6.1.162).

Bravat - 'speaks highly, welcomes, from /brū vya-ktayam vāci, 'to speak; Let, 'i' in 'ti' drops by itas ca lopah parasmai - padesu (Pān. 3.4.97). Here the initial syllable is accented by Dhatoḥ (Pān. 6.1.162). The augment at is unaccented by Agamah anudattah (Ph. 5. ).

Abhi<sup>+</sup> asat - excels, surpasses, overpowers, fr. abhi - /as II.P. to reign over, excel, surpass, (subj). let 'i' in 'ti' drops by Nityam nītaḥ (Pān. 3.4.99) 'sap does not drop by Bahulam Chādasī (Pān. 2.4.73) 'a' in 'as' drops by Snasor alopah (Pān. 6.4.111); augment by uli (Pān. 6.4.71). Unaccented by Tin na tīnah (Pān. 8.1.28).

Janusā - ind. necessarily essentially, from X Jan prādurbhave ca, to be born, to appear IV.A. with 'us' by Janer usih (Un. 2.116), jāyate yat tad januh, That what is born is januh. The accent on the suffix by Ādyudattah ca (Pān. 3.1.3).

Garbham - the womb, the inside, the interior of any thing, germ, from /gṛ nigarane 'to swallow, to devour, to eat, VI.P. (of. gal, gir, gila, girna, lith, Gerru. to drink

Lat, glu - tio, gula, Slav. gr. - lo; Russ. Zora), girati with the suffix bhanan by Artti grbhām bhanan (Un. 3.152). *girati* titi garbham, which swallows is garbha, womb. The initial ini-

tial syllable is accented by  $\tilde{n}$ nityādir nityam (Pān. 6.1.197)  
Or fr.  $\_grbh$  or  $\_grabh$ , to seize.

Here the word garbh is used in the context of the god Viṣṇu and is related with the word  $\dot{r}ta, \dot{r}tasya$  garbham, i.e. the germ or the producer of water. (see  $\dot{r}tasya dakasya garbham garbhakāraṇam udakotpādkaṁ$  ity arthah. Apa eva sasarjātau (Manu.1.8) iti smṛteḥ; Sāyana's commentary on the present verb). Sāyana is also aware of the fact that the sun is the cause of the water formation. M.W. also explains garbha as 'offspring of the sky', i.e. the fogs and vapour drawn upwards by the rays of the sun during the eight months and sent down again in the rainy season (c.f. Manu.305)  $\dot{A}stau māsaṇ yathādityas toyam harati rasmibhiḥ$ ; M.W.-E.D. P.349) Here the word 'stotarah' i.e., howlers, in Voc. Plu. denotes the other gods, probably the Maruts, who carry the elements of water from one place to another.

Pipartana - fill from  $\_Pr$  pālanapūranayoh, to protect, to fill (with air M.W. P.640), III.P. in Imp. 2nd Plu.: the Imp. 2nd Plu. (tha) is replaced by 'ta' by Tastha-sthampām - (Pān 3.4.101) and this 'ta' is replaced by tanap by Taptanaptanathanās'ca (Pān. 7.1.45); reduplication by Ślau (Pān. 6.1.17); 'i' in abhyāsa by Arti-pipartyos'ca (Pān. 7.4.77); tanap is sārva dhātuka by Tin-sit-sarva dhātukam (Pān. 3.4.113), but not hit by Sārva dhātukaṁ apit, no guna takes place by sārva dhātukārdhadhātukayoh

(Pāṇ 7.3.84) and rapara by Uraṇ raparah (Pāṇ. 1.1.51), unaccented by Tinnatīṇah (Pāṇ. 8.1.28). (of Gk. Pimplem, Lat. Plere, Plenus; Lith. Pilti, Pilnus; Slav. Plunu; Goth, fulls; Germ. Voll; Eng. full).

Nama - Call.

Vivaktana - respond to, from √vac vyaktāyāna vāci II. P. in Imp. 2nd per. plu. śap. becomes slu by Bahulam chandasi (Pāṇ. 2.4.76) reduplication by Ślau. (Pāṇ. 6.1.10) i in abhyāsa by B-ahulam chandasi (Pāṇ. 7.4.78); ta is replaced by tanap by Tap- (Pāṇ. 7.1.45). Unaccented as pipartana. (of. from Gk. ep. for Fep. in epos, elpon, Ops, Ossa, Lat. bocare; Vox. Germ. gr-waht, gi-wahinnen er-wahnen).

Sumatī - favour, willing cooperation from su-~~X~~man, kitic by ktic - ktau ca sanjñāyām (Pāṇ. 3.3.174). Su sobhanam manate iti sumatī, which is acknowledged well is sumatī. Here the usual n drops by Anudatto - (Pāṇ. 6.4.37). The accent falls on the last syllable by Gatikārkopapadāt - (Pāṇ. 6.2.139); as mati is accented on the last syllable by Citah (Pāṇ. 6.1.163). This word is derived by Sayana, Swamī Dayānanda and others differently. They have derived in Kar. Tat.P. sobhanā cāsau matisceti sumatī, 'good will', but in this case the accent should be on the first syllable by Tatpuruṣe - (Pāṇ. 8.2.2.). which is not so here. In that case we shall have to regard the accent as irregular (see. B.J.Y. Bh.V.P.661). Once Sayana has derived this comp. in upapada samāsa and accent as upapadasamās<sup>a</sup>. He explains

sumati asmadanugrahabuddhi, 'good will for us'. He says though the first syllable should have been accented by Tādaṁ ca - (Pāṇ. 6.2.50) yet the application of this rule does not take place and the final syllable is accented by Man-ktin-(Pāṇ. 6.2.151). In this case he has derived with ktin. Śāyana is, no doubt, right, but the word sumati used in R̥gveda has great importance as sumati of gods especially Agni(ॐ).

Kratum - Sacrifice; from /kr. karane, to perform VIII.U.; with atu by Kr̥nāḥ Kr̥atuh (Un.1.76). Yāḥ Kriyate, Yaya Karoti, veti kratuh, which is, performed or by means of which one performs. The suffix is accented on the first syllable by Ad̥udattasca (Pāṇ. 3.1.3).

Agni in same form or kother, is always praised. So it is a sanja because it is the grace of a god of particular type. And in this derivation with ktica there is no irregularity.

Sacanta - associate, participate; from /sac sama-vaye 'to associate, to participate in, to serve, I.P.Ā. Lañ, the absence or the augment at by Bahulam chandasyam - (Pāṇ.6.4.75). Unaccented by Tinnatīṇah (Pāṇ. 8.1.28) (cf Lat. Sequor. Lith, Seku.)

Marutasya(associate) of the host of Maruts; from Marut with the suffix an by Anudattādes' ca (Pāṇ.4.3.140). marutām vikārah avayavo vā iti marutam. Hence the host of the Maruts. The accent on the initial by Nni(Pāṇ. 6.1.19).

Here this word qualifies vedhas, viz. viṣṇu. It means that Viṣṇu is the associate of Maruts, and that the Maruts are closely connected with him. But in this verse Varuna and the twin Asvins are also mentioned. At another place also the formation of water is described more fully. Most of the gods, viz. Indra, Vāyu, Brhaspati, Mitra, Agni, Pūṣa, Bhaga, Aditya, and the groups of Maruts are mentioned (see Indravāyu Brhaspati mitrāgnīm pūṣaṇam bhagam adityān marutaṁ gaṇam (Rv.1.14.3). The soma, i.e. water is produced by them, viz., they are engaged in the formation of water (see. Pra vo bhiyanta indavo matsarā madayīṣṇavah. Drapsa madhvas camūśadah (1.14.4).

Ahar-vidam - 'knowing the right days or the fit season; from /vid jñāne, 'to know' with the suffix kvip by Kvīp ca (Pāṇ. 3.2.76) with the upapada ahar; ahar vetti iti aharvit tam aharvidam. The accent falls on the root by Gatikārpapadāt kṛt (Pāṇ. 6.2.139). It may be derived as 'aḥni vidyate labhyate vā yat tad 'aharvid' tam aharvidam 'that which is found in the day'. is called aharvid.'

This term qualifies vraja which means cloud. (see Nigh.1.10) It is so, because this cloud is formed through the effort of day and night, more probably the sun and the moon.

Vrajam . Stall, enclosure, pen; from /vraj, gatau I.P. with gha by Gocarsancar-vaha-vraja-(Pāṇ.3.3.119), irregularly in other cases also except karaṇa and adhikaraṇa. It also means cloud - Vrajanti antarikṣe, vrajanti anenendra

iti vā vrajo meghah athavā svasarīreṇa bhūmim antarikṣa-  
ñca vrajati. Vrajanti tatra prāṇina iti vā. The accent  
on the suffix by Ādyudāttas' ca (Pāṇ. 3.1.3).

Sakhivān - having friends or associates from sakhi  
with matup by Tad asyāsti-(Pāṇ. 5.2.94). Bahave sakhāyo  
vidyante yasya sah, having many friends'. 'm' in matup is  
changed into 'v' by Chandsīrah (Pāṇ. 8.2.15). Here Viṣṇu  
is sakhivān because other gods help him to produce water  
in the form of cloud. (Of. Sayana's commentary - sa ca  
sakhivān indramarudādīśahāyopetaḥ san uktalakṣṇam dakṣam  
vr̥styupādānādī samarthyarūpaṃ balaṃ dādḥāra)(of. the legend  
quoted by Sayana on Rv. 1.130.8 - tatrendraḥ vr̥haspatīnā  
preritaḥ san marudībhāḥ sahitaḥ kṛṣṇam tadīyatvacam - ut-  
kr̥tya sānucaramavadhīt).

Ā Vivāya - approached from ā / vī gati-vyāpti-prajana  
kānti-asan-khāda-neṣu, to go, to pervade, to be born, to  
desire, to eat; perfect 3rd per. sing. The application of  
Tin̄natīṇah does not take place due to Yad-vr̥ttan̄ nityam  
(Pāṇ. 8.1.66). Hence middle syllable accented by Liti  
(Pāṇ. 6.1.193). Here the god Viṣṇu is said to go to Indra  
which means that the rays of the sun are changed into  
electricity which forms water.

Sacāthāya - for companionship, for assistance, from  
/ sac sam̄vāye 'to assist'; with the aun̄adika 'atha'.  
Sacanam eva sacathah 'assistance'. The accent on the  
suffix syllable by Ādyudāttas' ca (Pāṇ. 3.1.3).

Sukṛte - for the well-doer, efficient, from /kr karane, 'to do'; VIII.P.Ā.; with the prefix 'su' and with kvip by Kvip ca (Pāṇ.3.2.76), su sobhanam karoti iti sukr-t tasmā sukṛte, The accent on kr. by Gatikāra-kopapadāt - (Pāṇ. 6.2.139).

Here sukṛt is used for Indra and sukṛttara for Viṣṇu. The source of power is Viṣṇu as he is atisayena sukṛt and from him electricity is generated. Viṣṇu as a form of Agni may be compared to Brhaspati, another form of Agni, who is the guru of Indra. The sense may be that as a student receives knowledge from the preceptor so Indra, the electricity, takes generation from Brhaspati, a form of Agni or Viṣṇu.

Tri-sadhasthah 'dwelling in the three abodes'; triṣu sthāneṣu saha tiṣṭhatīti triṣadhasthah viṣṇuḥ; from /sthā gatinivṛtau, to stand, to dwell. I.P. with Ka by Sāupi sthah (Pāṇ. 3.2.4). Ā drops by Āto lopa īti ca (Pāṇ.6.4.64) saha is replaced by Sadha by Sadha mādashayoschandasī (Pāṇ. 6.3.96). The last syllable is accented by Thātha-ghan - (Pāṇ. 6.2.143).

The god Viṣṇu, the sun, dwells, in all the three abodes simultaneously, so he is called triṣadhasthah.

Aryam - a gile, rible, from /r gatiprāpanayoh, 'to go, rise'; I.P. with nyat by Bhālor nyat (Pāṇ. 3.1.124); Vṛddhi takes place by Aco ṇnīti (Pāṇ. 7.2.115). Rechati gacchati, jānāti prāpnoti asau āryah, 'one who goes, knows

and receives is ārya. According to Pāṇini, there should be an independent svarita on ya by .....Titsvaritam ..... (Pāṇ. 6.1.185), but it is accented initially by upasam- khyāna on Vṛṣādīnām ca (Pāṇ. 6.1.197).

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Rv.1.157.

R̥siḥ - Dīrghatamāḥ . Devatā - Asvinau.Chandah -  
 Triṣṭup, 2-4 Jagatī. Svarah - Dhaivataḥ, 2-4 Nisādaḥ.

1. Ābodhyagnīr jma ūdeti sūryo  
 vyūṣāścāndrā mahyāvā arcīṣa.  
 Ayukstām asvinā yātave rātham  
 prasāvid devah savitā jagat prthak.
2. Yād Yunjathe vṛṣaṇam asvinā rātham  
 ghr̥tēna no mādhunā kṣatram ukṣatam.  
 Asmakam brahma pr̥tanāsu jinvatam  
 vayam dhanā sūrastā bhajemahi.
3. Arvāṇi tricakro madhuvāhano rātho  
 jīrāsvo asvinor yātu suṣṭutah.  
 Trivandhuro maghavā visvāsaubhagah.  
 sam na ā vaksad dvipade catuṣpade.
4. Ā na ūrjam vahatam asvinā yuvam  
 mādhumatyā nah kāsayaṁmiksate.  
 Prayustāriṣṭam nī rapānsi mr̥ksate  
 sedhatam deveṣo bhavatam sacābhuvā.
5. Yuvam hi garbham jagatīsu dhattho  
 yuvam visveṣu bhvaneṣvantah.  
 Yuvam aynim ca vṛṣaṇavapasca  
 vanaspatīrasvināvairayethām.
6. Yuvam ha stho bhīṣajā bheṣajebhir.  
 atho ha stho rathyāgrathyebhiḥ.

Atho ha kṣatram adhi dhattha ugrā

Yo vāṁ haviṣmān mānasā dadāsa.

TRANSLATION.

1. Agni is enkindled on the earth, the sun rises, the great and resplendent dawn has shown forth, the Asvins have yoked their chariot for (their) march and the god sun has animated severally the living beings.
2. When, O Asvins, you yoke your fertilising chariot, may you sprinkle our dominion with sweet (rain) water. Urge on prosperity amongst our people. May we acquire riches in which the heroes delight.(i.e. in the strife or fight.)
3. Let the well-praised and water bearing chariot of Asvins with swift rays and three revolutions, come hither. May that (chariot) with three seats, bearing riches and bringing all prosperity, secure happiness for our people and cattle.
4. Bring to us vigour, O Asvins, you shower (rain) on us with watery streak (of lightning) Remove (our) disease, set right hostility and become (our)helpers.
5. You, O Asvins, place fertility in moving creatures. you are inside all beings: you, O fertilisers, activate Agni, waters and the forest-trees.
6. You are the physicians with healing remedies, You are on the march with rays: O mighty ones, give power (to

him) who, having gifts, devotedly makes an offering to you.

Grammatical and exegetical Notes.

Abodhi:- is enkindled, is awakened 'is perceived or observed' i.e. visible, from  $\sqrt{\text{budh}}$  avagamane 'to know' to perceive to awaken, to enkindle, I.P.Ā. IV.Ā. Aor. Pass. 3rd per. sing. (of. Gk. pth for Phuth in Puntha - namai : Slav. Budeti, budru; lith budeti, Eng. Bid): cin by Cino bhav<sup>a</sup>karmanoh (Pān. 3.1.66); ta of 3rd per. sing. drops by Cino luk (Pān. 6.4.104); guna 17a budha takes place by Pugantalaghūpadhasya ca (Pān. 7.386). The augment at is accented by Luḥlaṇlṛñ-(Pān. 6.4.71).

Jmah. - of the earth; from Jamati gati-karma (Nigh. 2.10) to go,  $\sqrt{\text{jam}}$  adane, to eat, I.P.  $\sqrt{\text{jan}}$  prādurbhāve to appear IV.Ā.;  $\sqrt{\text{anju}}$  vyaktimrakṣaṇa-kānti-gatiṣu, VIII. P. mrakṣaṇam secanam iti vṛtīḥ; with the suffix 'kanin' by Svannukṣan (Un.1.115). Thogh this sūtra applies when the root is preceeded by an upasarga yet it may irregularly be derived without prefix also by Unādayo bahulam (Pān. 3.1.1). Adanti vāsyām bhūtāni, jātāni vā svakār-anāt, jāyante vāsyām oṣadhayaḥ. tathā copanīṣad, 'adbhyah prthivī, prthivyā oṣadhayaḥ' (Tai. Up.2.1) iti. athavā vyaktā sarveṣāṃ pratyakṣā na hyākāśādivad avyaktā prthivī yathā - visro mahīr uparās tasthur ātya guhā dve nihite darsy ekā (Rv.III.56.2) ye ke ca jma mahino ahimāyā (Rv.

VI.52.15); jmayā atra vasavo ranta devah (Rv.VII.39.3).

It takes the feminine suffix by Dābubhābhyām anyatarasyām (Pān. 4.1.13) See D.Y. Nigh.P.6) (H.G.W.B. jman from /gam P.502). The accent falls on the suffix kanin and remains on the same as 'dāp' is unaccented by Anudāttan suppitau (Pān. 3.1.4).

In this verse, there is the description of a fine morning when the dawn comes what happens is said in different ways. Here agni denotes the light and heat on the earth at day break.

Candra - bright, resplendent, exhilarating; from /cadi ahlādane, to exhilarate, to shine, to be bright, to gladden, I.P. (Nir. XI.5). (of. Lat. Candeo) (Candela). with the suffix rak by Sphāṭit - candi - (Un.2.13) Candati harṣayati dīpayati vā sascandraḥ strī cet candra uṣah, t̄ap by Ajdyatst̄ap (Pān. 4.1.4) The accent on the suffix by Ayudattasca (Pān. 3.1.3).

Vi Avah-has shone forth, or has become manifest from vi / Was to shine forth (c.f.RV.1.113.13), Aor 3rd Sing. Vikarāṇa cli drops by Upasankh Yāna on (Pān. 2.4.76), t in ti drops by Halnyā (Pān. 6.1.66); the augment at comes by Chandasyāpi dr̄syete (Pān. 6.4.73) Unaccented by t̄innatīnaḥ (Pān. 8.1.28) cf. Goth. wirau; Germ Wersau, ge weren war; angl. Sax. Weran, Eng. was, were) or fr vi-/vr, to uncover, display, manifest.

Sāyana derives it from /av ~~av~~ rakṣane, when preceded by the prefix pra (see. sāyana's commentary

on Rv. I.4.8 ; 33 . 7 ) and / vas when preceeded by vi ~~fxs~~  
 ( see . Rv. I.113.13 ). It may be derived in Pass . 3rd  
 per. sing. as Sayana has suggested . But it is better  
 to derive it in Luñ because at present the occurance  
 takes place in adyatana on account of the presence of adya  
 in the mantra , whereas Lan is used in anadyatana ( SRB.  
 I.113.13 ).

Arcisa - with lustre . From / arc pūjāyām , to  
 adore , to shine ; I.P. with isa by Arci-suci-hu - (Un.  
 2.109 ). Arcati yena tat arcih dīptir vā , ' by which one  
 adores or radiance '. The suffix is accented by Ādyudāttasca  
 ( Pāṇ.3.1.3 ).

It seems that the original meaning of the word  
 ' arcih ' was worshipping but later on the light with which  
 worship was performed began to be called ' arcis ' .  
 Yaska has enlisted this word in the synonyms of ' jvalat' ,  
 shining . ( Nigh.1.17 ).

Avukṣātam - have yoked ; from / yuj yoge , to yoke,  
 VII.P.Ā. ; s-aor.3rd per.dual. Sic takes place exception -  
 ally by Irito vā ( Pāṇ.3.1.56 ). The augment ' at ' is  
 marked accented by Luñlan - ( Pāṇ.6.4.71 ); the Sūtra  
 Tinnatīnaḥ does not apply because this word occurs in the  
 beginning of a pāda. ( cf. Gk. Zeugnum , zugon ; Lat.  
 jungere , jugum ; Lith.jungus ; Slav.igo ; Goth. Juk ;  
 Germ.Joh , joch ; Angl.Sax. geol ; Eng. yoke ).

Yatave - to go ; from / yā prāpane , to go ,

proceed , move , set out ; with the suffix tun by Kami-  
mani-ya-hibhyasca ( Un.1.73 ).Yāti prāpayati iti yātuḥ,  
' one that travels'.The accent on the initial syllable  
by Nni - (Pan. 6.1.197 ).

Jāgat - moving , living ; from / gam to go ; with  
the suffix kvip by Dyuti-gami-juhōtinām dve ca ( Vā.Pān.  
3.2.118 ).Reduplication by vārtika itself . ' m ' drops  
by Gamah kvau ( Pān.6.4.40 ). The initial syllable is  
accented by Abhyastānām ādih (Pān.6.1.189 ). In this  
word , the intensive sense shows that the world is con-  
tinuously moving. The earth is also called jagat because  
it is always moving .

Prthak - severally , separately , one by one ;  
from / prath vistāre , to be extended ; with the suffix  
ak by Pratheḥ kit samprasāraṇam ca ( Un.1.137 ) ;pratha-  
yati saṅghātād vistrto bhavatīti prthak .Svarāḍipāthād-  
avyayatvam .

This word shows that all living beings are severally  
animated by the sun , At daybreak all beings become active.

Kṣatram - dominion , supermacy , power, might ,  
( whether human or supernatural , especially applied to  
the power of Varuṇa ) Mitra or Indra ); from / kṣad  
rakṣane ; I.Ā.( Sautro dhātu ) with the suffix tra by  
Gr-dhr ... ksadibhyas trah ( Un.4.167 ).Kṣadyante rakṣyante  
prāṇinah yatra tat kṣatram rāṣṭram , balam vā , ' that in  
which beings are protected '.The accent falls on the last  
syllable by Ādyudāttasca (Pān.3.1.3).

Yaska has enlisted this word in the synonyms of dhana ' wealth ' ( Nigh.2.10 ) and udaka ' water ' ( Nigh. 1.12). Sayana always explains ksatram as balam . But here ksatra is said to be sprinkled by sweet water , therefore , it means dominion or dwelling place .

Uksatam - to sprinkle ; from / uks secane , to sprinkle; I.P. in Impv. 2 nd per.dual .Vikarana sap by Karttari sap (Pāṇ .3.1.68 ). Unaccented by Tinnatīnah ( Pāṇ.8.1.28 ).

Dhāna - riches ( neuter ,Ved. acc.plu.) sas is replaced by si by Jassaso sih (Pāṇ.7.1.20 ).The augment num by Napumsekasya jhalacah (Pāṇ.7.1.72 ); si drops by Seschandasi bahulam ( Pāṇ.6.1.70 ).The word dhana is derived from / dhā dhāraṇe , to possess ; III. P.Ā.; with kyu by Kr-pr - ( Un.7.82 ). Dadhātīyattad dhanam . Bahulakād kevalādapi dhanam . The accent on the suffix by Ādyudattasca (Pāṇ.3.1.3 ).

Sūrasātā - hero occupation in the strife or fight , in which the heroes delight . It is a B.V.Comp. Sūraṇām sātīḥ sambhajanam atrati sūrasātīḥ , ' when there is a fight among the soldiers , it is called sūrasātīḥ , viz., battle '.The accent on the initial syllable by Behuvrihau prakṛtyā pūrvapadam (Pāṇ.6.2.1).In loc.sing. ni is changed into dā by Supām suluk - (pāṇ.7.1.39 ); i in sāti drops by Dītvakaranasamarthyāñabhasyāpi terlopo bhavati ( Vā.Pāṇ. 6.4.143 ).

The word sūra is derived from / su ( Sautro dītu) to go with the suffix kran by Susici - ( Un.2.26 ). Savati gacchatī iti suraḥ , vikramasīlāḥ puruṣo vā . ( cf. savati gatikarma Kambojesu bhaṣyate - Mahābhāṣya of Patañjali ) .Initially accented by Nni- ( Pān.6.1.197 ). The word sātiḥ from / san sambhaktau ; with the suffix ktin by Striyām ktin (Pān.3.3.94 ); ātva by Janśanakhanām sañjhaloh (Pān.6.4.42 ).

Arvāṇi - hither , Ind. and accented on its last syllable . It may be connected with the word ' arvāc ', from / aṇc gatopūjanayoh ; with kvin by Rtvik - (Pān . 3.2.59 );arvam aṇcatīti arvāk . The accent on the last syllable by Gatikārako - (Pān.6.2.139 ).

Tricakraḥ - having three wheels , hence three revolutions ; B.V.Comp. Trīṇi cakrāṇi vidyante yasmin rathe saḥ tricakraḥ rathah.The accent on the last syllable by Antodāttaprakarane tricakrādīnām chandasyupasamkhyānam ( Vā. Pān.6.2.199 ).

The twin Asvins are the sun and the moon . Their own discs are their chariots . The light of the sun and the moon travels through out the three worlds , i.e.,heaven, atmosphere and earth . These three abodes are said to be the three wheels of the twin Asvins . These three wheels are sometimes called three legs of the sun .( cf. Ādityas tripāt tasyame lokāḥ pādāḥ ( Go. Pu.2.8 ).

Madhuvāhanah - bearing or carrying water ; from madhu- / vah with nic, to cause to carry ; with lyuṭ in



instrumental by Karaṇādāhikarāṇayosca ( Pāṇ.3.3.117 ).  
 Madhu uhyate anena iti madhuvāhanah rathah. Here the suffix  
 nic is in svartha by Nivṛta-presanād dhatoḥ svarthe nij  
 ucyate ( Vā.Pāṇ.3.1.26 ). Vṛddhi by Āta upadhāyāḥ ( Pāṇ.  
 7.2.116 ); nic drops by Neraniṭi ( Pāṇ.6.4.51 ). The  
 accent on the syllable ' vā ' by Liti ( Pāṇ.6.1.193 ).

Jīrās'vah - B.V.Comp. Jīrah as'vah vidyante yasmin  
 rathe sah jīrās'vah rathah, ' having quick horses or rays'.  
 The accent on the last syllable of the first member by  
 Bahuvrihan - ( Pāṇ.6.2.1 ).

The word jira is derived from / ju gatau , to go ;  
 I.Ā. ; with rak by Jorī ca ( Uṇ.2.24 ). Javate suksṃmo  
 bhavatīti jīrah , ' one that becomes subtle'. The accent  
 on the suffix by Ādyudattasca ( Pāṇ.3.1.3 ).

Yaska has enlisted it in the synonyms of kṣipra  
 ' quick ' ( Nigh.2.15 ). Devarāja Yajvā derives it from  
 / ju gatikarma, which is enlisted by Yaska in the list  
 of the roots which mean to go ( Nigh.2.14 ). Patañjali  
 derives it from / jyā vayoḥānan , to decay in age ; with  
 rak by Raki jyah samprasaraṇam ( Pata. Mahā. Pāṇ.1.1.4 ).

This derivation appears to be better than the former  
 because jira qualifies asva and asva is the rays of the  
 sun , so the rays are quick according to Yaska and the  
 rays are decaying in nature according to Patañjali. Here  
 the sense is that the rays after they start from the sun  
 they gradually become weaker and weaker and slower in  
 speed.

Suṣtutah - well praised ; from su- / stu stutau ,  
with the suffix kta. Su sobhanam stuyate iti suṣtutah.  
The accent on the gati 'su' by Gatiranantarah ( Pāṇ.6.2.49).

Trivandhurah - having three seats ( the Asvins' chariot , M.W.,p.460 ).Trīni vandhurāni vidyante yasmin rathe saḥ trivandhurah rathah.B.V.Comp.The accent on the last syllable by Antodattaprakarane tricakrādīnām chandasi upasamkhyānam tricakrena trivandhurena ( Kāśikā on Vāṇ. Pāṇ.6.2.199 ).

The three worlds are the three seats of the twin Asvins , viz.,the sun and the moon .

Viśvā - saubhagah - bringing all prosperity . B.V. Comp. Viśvāni saubhagāni yasya asau viśvasaubhagah rathah. The accent on the last syllable of the first member of the comp. by Bahuvrīhau viśvam samjñāyām (Pāṇ.6.2.106).

The sun and the moon bestow all sorts of prosperity so their chariot is called viśvasaubhagah .

Ā vaksat - to bring ; from ā- / vah prāpane , to bring ; I.P. ; Sub.3rd per. sing.Let by Līnarthē let (Pāṇ. 3.4.7). h is changed into ḍh by Ho ḍhah ( Pāṇ.8.2.31 ) ; ḍh into k by Saḍhoḥ kah si (Pāṇ.8.2.41); s into ś by Ādesāpratyayayoh (Pāṇ.8.3.59 ) ; i in ti drops by Itasca lopah parasmaipadeṣu (Pāṇ.3.4.97 ).

Dvipade - for two footed ( i.e., men , people). B.V.Comp.Dvau pāḍau vidyete yasya saḥ dvipād tasmai dvipade . The final a in pāḍa drops by Saṃkhyāsupūrvasya (Pāṇ.5.4.140).

and pād is replaced by pat by Pādah pat ( Pāṇ.6.4.130).

The accent ~~falls~~ falls on the last syllable of the comp. by Dvītribhyām pādyanmūrdhasu bahuvrīhau ( Pāṇ.6.2.197).

Catuspade - for four - footed or quadrupeds . B.V.Co-mp. Catvārah pādah vidyante yasya saḥ catuspād tasmāi catuspade . Its formation is like ' dvipade '. The accent falls on the initial syllable of the first member of the comp. by Bahuvrīhau - (Pāṇ.6.2.1). The word catur is derived from / cat yācane ; I.P.Ā. with uran by Cateruran (Un. 5.58). The accent on the initial syllable by Nni - (Pāṇ. 6.1.197 ).

Madhumatvā - along with sweet ; from madhu with matup by Tadasyāsti - ( Pāṇ.5.2.94). Madhu asti asyām kaśayām iti madhumatī kaśā; the feminine suffix nīp by Ugītasca (Pāṇ.4.1.6). The word madhu is derived from / man avabodhane ; IV.Ā. ; with u by Phalipāṭinami - ( Un.1 18). Manyate viśeṣeṇa jānāti vā yasmin sa madhuh. ~~Th~~ The suffix u being nit by Anuvṛtti , the accent falls on the initial syllable by Nni - (Pāṇ.6.1.197 ).

Kaśayā - with the whip , i.e., streak of lightning ; from / kaś gatisāsanayoh , to go , move , punish ; II.Ā. with ac by Nandi-grahī-pacāḍibhyo - (Pāṇ.3.1.134 ). Kaste asau kaśah strī cet kaśā. The accent on the initial syllable by Vṛṣādīnām ca (Pāṇ.6.1.123 ).

Yaska has derived it from / kās' ; / kṛṣ ; / śī with kha ; / krus' ( see. Asvājani kaśā ityāhuh , kaśā prakāśayati bhayam asvāya , kṛṣyatervā nūbhāvāt , vākpunah

prakāśayatyarthān , khaśaya , krosater vā ( Nir. 9.19 ).

' Lashing rod is called whip . Whip is so called because it reveals danger to the horses . Or else it is derived from the root kṛṣ ( to drag ) on account of being small. Further speech is called because it reveals meaning , or it rests in space ; or it is derived from kṛṣ ( to make a noise ) '.

He has enlisted the word kaśā in the synonyms of speech ( Nigh.1.11 ). In spite of enlisting kaśā in the synonyms of speech , Yaska has derived it from several roots , showing thereby , that the word has several meanings .

Here the word kaśā is used in connection with the Asvins , i.e., the sun and the moon , and the metre Jagatī of the mantra shows that the sacrifice is going on in the heaven . The word that qualifies kaśā is ' madhumatī watery , ( as madhu is the synonym of water ). Taking all this into consideration , it appears that kaśā is nothing else but the streak of lightning . Lightning possesses sound as well as is associated with water in the form of rain . Therefore , it is both madhumatī as well as pleasing sunrtāvatī during the rainy season . Moreover , when it flashes , it looks like the lashing of a whip . When it thunders violently it also inspires awe. ( cf. Yā vāṃ kaśā madhumaty asvinā sunrtāvatī . Tāyā yajñam mimikṣatam Rv.I.21.3 ). Also cf. Sāyana's comment :- iti udaka , madhu

purīṣam ' ( Nigh. 1 .12 ), iti tannāmasūktatvāt . Kasāyā  
asvatādanena sīghram āgatyā vāstīrūpam phalam dāsyataḥ  
iti kasāyā madhumattvam ( SRB.I.157.4 ).

Mimikṣatam - may desire to shed water or shower  
rain ; from Desid. / mih secane , to shed water ; I.P.  
( cf. Gk. omikhein ; Lat.mingere , mejere ; Slav . migla;  
Lith.mexti ; Angl. Sax.migan ; Germ. mist ) .Loṭ 2nd per.  
dual . ( cf.miha from mist , fog , downpour of the mist,  
M.W.,p.818 ). Unaccented by Tinnatīṇaḥ (Pāṇ.8.1.28 ).

Pra-tāristam - prolong ; from pra- / tr̥ to prolong;  
I.P. ( rarely Ā ). ( cf. tara, tirah , tīrṇa ; Lat.termo,  
trans ; Goth.thairh ) Luṇ by Chandasi luṇlāṇlitaḥ (Pāṇ.3.4.  
6.).2nd per.dual.Chandasi prārthanāyām iti Sāyanah.(SRB.  
I.34.11).Cī in Luṇ by Cīi luṇi (Pāṇ.3.1.43); Cīi is  
replaced by Sic by Cleḥ sic (Pāṇ.3.1.44);the augment it  
by Ārdhadhātukasyedvalādeḥ (Pāṇ.7.1.35); this it should have  
have been longed by Vṛto vā (Pāṇ.7.2.38 ) but is prohibited  
by Sici ca parasmaipadesu ( Pāṇ.7.2.40); Vṛddhi by Sici  
vṛddhiḥ parasmaipadesu (Pāṇ.7.2.1), no augment by Bahulam  
chandasyamānyoge'pi ( Pāṇ.6.4.75).The accent falls on the  
initial syllable by Ādih sico'nyatarasyām (Pāṇ.6.1.187).  
Here Tinnatīṇaḥ (Pāṇ.8.1.28) does not apply as is prohi-  
bited by Cādiloṇe vibhāsā ( Pāṇ.8.1.68 ).(cf.Atra tāristam  
mr̥kṣatam ceti casabdārthapratites<sup>ya</sup> ca aprayogāt ,Cādiloṇe  
vibhāsā iti nighātapatratiṣedhaḥ - SRB.I.34.11).

Rapāmsi - bodily defects , injuries , infirmities,  
diseases ; from / rap vyaktayām vāci , to chatter ,

whisper, I.P.; with asun by Sarvadhātubhyo'sun (Un.4.189).  
 Rapyate kathyate adah rapah. It may denote sin also as sin  
 of a person is whispered everywhere. It may denote any bodily  
 defect also which is also talked about (see.M.W.P.867). The  
 accent falls on the initial syllable by N̄ni - (Pān.6.1.197).

Mrksatam - remove ; from /mrj. mārjane, 'to wipe,  
 remove; VI.P.; with Luñ by Chandasi luñlanītiḥ (Pān.3.4.6).  
 Loḍarthe luñ iti s̄ay.in 2nd per.dual; ksa by Sala igupadhā-  
 danītiḥ kseḥ (Pān.3.1.45); the absence of 'it' by Ekāca upa-  
 dese - (Pān.7.2.10); ṣ is changed into ś by Vraschbhrasj -  
 (Pān. 8.2.36); ś into k by Sadhoh kah si (Pān. 8.2.41); the  
 absence of at by Bahulam chandasya-(Pān. 6.4.75). Unaccented  
 by Tinnatīḥ (Pān. 8.1.28).

Sédhatam - set right; from /sidh gatyām, 'to go, set  
 right, drive off; I.P. (in latter language also - te), with  
 Lot in 2nd per. dual. Atra kevalopi śīdhiḥ pratipūrvasyārthe  
 vartate iti S̄ayaneḥ. The accent on the root syllable by Dhātoḥ  
 (Pān. 6.2.162). 'sap' is unaccented by Anudāttau suppitau  
 (Pān. 3.1.4) and 'tam' is unaccented by Tāsyā (Pān. 6.1.186).  
 (see also SRB.1.34.11).

Sacā-bhuvā - 'companions helpers, (Ved. Dual); the word  
 sacā is ind. in the sense of saha (Nir.5.5). The word bhuvā,  
 from /bhū sattāyām, 'to be'; I.P.; with kvip by Kvip ca  
 (Pān. 3.2.76); sacā bhavataḥ iti sacābhuvau. Here yañ takes  
 place by Oh supi (Pān. 6.4.83) but it is prohibited by Na  
 bhūsudhiyoḥ (Pān. 6.4.85); the termination au is replaced by

ā by Supām suluk -(Pāṇ. 7.2.39). The accent on the root-syllable by Gati - (Pāṇ. 6.2.139) and Dhātoḥ (Pāṇ. 6.1.162)

The twin Asvins are praised to help the thirty three gods to form the cloud. (see.

Ā nāsatyā tribhīrekādaśairiha devēbhīryātām madhupe-  
yamasvinā. P

Prayustāriṣṭām nī rapāṁsi mrkṣatām sēdhatām dēvēṣo  
bhavatām

Sacābhuvā (Rv. 1.34.11).

Vanaspatīn - 'the plants'; a gen. tatpuruṣa Comp. Van-  
ānām patīḥ vanaspatīḥ; the augment suṭ comes by Paraskara-  
prabhṛtīni cs (Pāṇ. 6.1.157); the words pati and vana are  
both initially accented by Naṭviṣayasyānīśantasya (Ph.S.)  
and Pāterḍatīḥ (Un.4.57), the accent on the initial syllable  
by Ādyudāttasca (Pāṇ. 3.1.3) respectively. So the accent re-  
mains on the same by Ubhe vanaspatyādīsu yugapat (Pāṇ.  
6.2.140).

It may be derived as vanasām patīḥ vanaspatīḥ. The  
word vanas is as independent one from / vansambhaktāu,  
with asun by Sarvadhātubhyo' sun (Un.4.189). It is ac-  
cented on its initial syllable by Nni- (Pāṇ. 6.1.197). The  
use of the word vanasā (Rv. X.172.1) confirms this stem.  
Sāyana explains the word vanasā as vananīyena dhanena  
tejasā vā sardham. (See. SRB.X.172.1).

The comp. vanaspatīḥ means 'king of the wood', a  
forest tree (esp. a large tree bearing fruit apparently

without blossoms, as several species of the fig, the jack tree and others but also applied to any tree) (cf. also Kārikā on Pān. 8.1.6) - (Phalī vanaspatirjñeyo vrkṣaḥ puṣpaphalopagaḥ. Oṣadhyayah phalapākāntā gulmasca vīrudhaḥ.)

Yaska has enlisted the word 'vana' in the synonym of water hence the comp. may denote Agni the lord of waters or the protector of water. The accent is the same in this comp. also.

Airavethām - agitate, activate bring to life; from Caus /ir gatikampanayoh, with nic the meaning is 'to agitate, throw, cast, excite; with Lan. in 2nd per. dual. The augment comes by Aḍajādīnām (Pān. 6.4.72); Wṛadhi, by Āṭasca (Pān. 6.1.90).

It may be preferably derived from /eray kṣepe 'to throw' X.Ā. Hence, the twin Asvins are praised to throw Agni and water to the plants (cf. Āhutipbhogāyāmagṇim svīkrtya ca vrṣṭyudakāni udakath oṣadhivanaspatyādīkam etānyasmadartham prairayethām- Sāy). This view is supported by the use of ca with Agni and Āpah but not with Vanaspatiḥ, so it appears to throw these two Agni and water to the plants.

Bhīśajā - (Ved. dual) physicians; from /bhī bhaye 'to fear' III.P. with aj by Bhīyah sugghrasvaśca (Un. 1.138). Vibhēti asau bhīṣak vaidyo vā; from /bhīṣak cikitsāyām, 'to heal', Kaṇḍvādī. P. with kvip by Kvip ca (Pān. 3.2.76). Bhīśajyati asau bhīṣak. The accent in the case of aj.



falls on the last syllable by Ādyudāttasca (Pān. 3.1.3), and in the case of Kvip, on the last syllable of the root by Dhatoḥ (Pān. 6.1.162).

The twin Asvins are called Bhiṣajau because they heal the diseases of vegetable and animal creation, with their rays.

Bheṣajebhiḥ - with medicines, from /bhiṣaj cikitsāyām, 'to heal' Kaṇḍvādi, P. with gha by Pūṣi sanjānāyām ghaḥ - (Pān. 3.3.18). Bhiṣajyati anena iti bheṣajam taiḥ bheṣajebhiḥ. The last syllable is accented by Ādyudāttasca (Pān. 3.1.3).

Yāska has enlisted it in the synonym of water. So it seems that their bheṣaja (medicine' is water, light and heat etc. and they may be called medicine. It is well-known that these are the best Nature Cure).

Rathvā - riding chariot, i.e. on the march; from 'ratha' with ī by Chandasīvanipau ca vaktavyam (Vā. Pān. 5.2.109) Rathah asti asya iti rathī 'one that has chariot'. The accent on the suffix ī by Ādyudāttasca (Pān. 3.1.3) Nom. dual au is replaced by ā by Supām suluk- (Pān. 7.1.39). The independent svarita on ā by Udāttasvaritayoryanah svarito' nudāttasya (Pān. 8.2.4).

Rathvebhiḥ - with horses i.e. rays from ratha with yat by Tatra sādhuḥ (Pān. 4.4.98). Rathe sādhuḥ rathyaḥ taiḥ rat- hyebhiḥ. The accent on the initial syllable by Yato 'nāvaḥ (Pān. 6.1.213).

Ugrā - (Ved. dual. voc). mighty from / uc, to be fit,

IV.P. with ran by Rjrendra (U<sub>ṛ</sub>ñ.2.29). Unaccented by  
 Amantritasya ca (Pāṇ. 8.1.19).

It may be derived from /uj or /vaj from which also  
 ojas, vāja, vajra, are derived of. ugratara and ojīyas;  
 superl.ugratama and ojīṣṭha. powerful, violent formidable  
 (see. M.W. P.172). (of Zend. ughra; GK. ugi-es,ugleia; Lat  
 angeo; Goth. anka 'I increase'; Lith. Ug- is, 'growth,  
 increase'; aug-u 'I grow').

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Rv.I.158.

R̥siḥ - Dīrghatamāḥ . Devatā - Asvinau. Chandah -  
Triṣṭup, 3 Panktiḥ, 6 Anuṣṭup. Svarah - Dhaivataḥ  
3, Pañcamah, 6 Gāndhārah.

1. Vasū rudra purumantu vṛdhantā  
dasasyātam no vṛṣanavabhiṣtau.  
Dasrā ha yadrekna aucathyo vām pra-ya  
pra yat sasrāthe akavābhirūti.  
2. Ko vām dasat sumatyaye cidasyai  
vasū yadhēthe nāmasa padē goḥ.  
Jigṛtam asme rewatīḥ purandhiḥ  
kāmapreneva mānasa carantā.  
3. Yukto ha yadvām taugryaya perur  
vi madhye arṇaso dhāyi pajrah.  
Upa vām avah saranam gameyam  
sūro nājma patayadbhirevaiḥ.  
4. Upastutir aucathyam urusyen  
mā mamime patatrini vi dugdhām.  
Ma mametho dasatayascito dhāk  
pra yad vām baddhas tmani khādati ksām  
5. N-a mā garan nadyo matrītama  
dāsā yadīm susamubdham avādhuḥ.  
Siro yadasya traitano vitaksat  
svayam dāsā uro anśavapi gāha.  
6. Dīrghatamā māmateyo jayurvan dasame yuge.  
Apam artham yatinām brahmā bhavati sārathiḥ.

TRANSLATION.

1. Inasmuch as obscurity is to be liquidated by you. O bright (Asvins), performers of wonderful deeds, full of wisdom, bestowers of strength, showerers and promoters (of bounties) favour us in (our) unity when you advance forward with (your) strength.
2. O bright ones, Prajāpati, bestowed upon you this good disposition that you establish yourself in the region of the rays. May you, moving willingly like the fulfillers of desires, provide for us plentiful liberties.
3. Inasmuch as your animated (Hiranyagarbha), strong and prominent, was placed in the ocean of space for Taugrya, I resort to your favour and protection like a hero to the battle with swift steeds.
4. May the invocation defend Dīrghatamas (deep darkness), May the two-aspected (Asvins) not drain me out. May not the tenfold heat (in the Hiranyagarbha) which is confined in you (and) which consumes in itself the (very) existence, not consume me.
5. Let not the all-enveloping streams (of light) swallow me. That the malignant (streams of light) have directed themselves to (me), lying snug. That trātana (Agni) cut off his (of Dīrghatamas) head, himself the destroyer ate away (his) chest and shoulders.
6. Dīrghatamas, related to Mamatā (Prakṛtiḥ), wore away

in the tenth Yuga. For the sake of water, Brahmā (hira-nyagarbha) amongst the strenuous (gods) became the leader.

Grammatical and Exegetical Notes:-

Vasū:- Shining resplendent, fr.  $\sqrt{\text{vas}}$  to shine, or pervading; II.P. with the suffix u By  $\text{śr̥svr}$  (Un.1.10). Vaste  $\text{acchādayati sarvaṃ saḥ vasuḥ, vasanti prāṇino yasmin saḥ vasuḥ}$ , 'one that pervades everything; where all the beings dwell'. The accent on the initial syllable by  $\text{N̄ni}$  (Pāṇ. 6.1.197) as the suffix is nit by the sūtra itself.

Yaska has enlisted it in the synonym of rays (Nigh. 1.5). among the celestial deities (Nigh.5.6), wealth (Nigh. 2.10). He derives it from  $\sqrt{\text{vas}}$ , II. and from  $\sqrt{\text{vas}}$  VI. (see. Vasavo yad vivasate sarvaṃ. Agnirvasubhirā $\sqrt{\text{vas}}$ ava iti samākhyā. Tasmāt prthavisthānāḥ. Indro vasubirvāsava iti samākhyā. Tasmānmadhyasthānāḥ. Vasava ādityaragmayo vivāsanāt. Tasmāt dyusthānāḥ. (Nir. 12.41). 'Vasus are (so called) because they put on everything. On account of the Vasus Agni is called Vasavaḥ, this is the explanation, hence they are terrestrial. On account of the vasus, Indra is called Vasavaḥ, this is the explanation; hence they are atmospheric. Vasus are the rays of the sun, (so called) on account of shining forth, hence they are celestial.

In the Brāhmaṇas, there are many interpretations of the word Vasu:-

1. They who see are vasavaḥ (Pasavo vasuḥ - S.B.3.7.3.11,12

Pasavo vai vasu - Tān. B.7.10.17; 13.11.2).

2. The sacrifice is Vasuḥ - (Yajño vai vasuḥ - S.E.1.7.1.9,14)
3. Agni is vasuḥ (sa eṣo (Agniḥ) atra vasuḥ - S.B.I.I.I. 9,3,2,1).
4. Vasu dwells in the atmosphere (Vasurantarikṣasat - VS. 12.14: S.B. 5.4.3.22).
5. Vayuḥ is vasuḥ and it dwells in the atmosphere (Vāyur vai vasurantarikṣasat - S.B. 6.7.3.11)
6. The sun is vasuḥ and he dwells in the atmosphere (Eṣa Sūryaḥ ) vai antarikṣasat - Ait. B.4.20).
7. They are thirty three in number (Agnis ca prthivī ca Vāyus ca - antarikṣam cādityas ca dyaus ca candramas ca nakṣatrāṇi caite vasava ete hidaṁ sarvaṁ vāsayante te yad idaṁ sarvaṁ vāsayante tasmād vasava iti - S.B. 11.6.3.6)
8. They are eight in number, they wish Soma (Aṣṭau deva vasavaḥ Somyāsaḥ - Tai B.3.1.2.6).

So from above quoted passages of the Brāhmaṇas, it appears that the word vasu is used for several gods.(as the good or bright ones, esp. of the Ādityas, Maruts, Āsvins, Indra, Uṣas, Rudra, Vāyu, Viṣṇu, Śiva and Kubera) See. M.W. P.930.

Rudrā - bestowing strength or power; from /rud - vrd-  
ardha, to increase (M.W.p.883), also, 'horrible' or violently  
set on motion'; from /rud asruvimocane, 'to shed tears'

II.P. with rak by Roderni luk ca(Un.2.22). Rodayati iti Rudrah, 'one that cause to weep' (cf. lat. rudere; Lith. rudis, rauda, raudoti; Angl. Sax. Roetan).

Yaska has enlisted it in the synonyms of praiser(Nigh. 3.16) and among the deities of the atmosphere. He derives it from /ru; /dru with ru; Causal of /rud (see. Rudro rautiti satah. Roruyamāno dravatīti vā. Rodayatervā. Yadarudattadrudrasya rudratvam iti Kāthakam. Yadarodīt tad rudrasya rudratvam iti Hāridravikam - Nir. 10.4) (Rudra is so called because he hells (rauti), or because he runs (dravati) vociferating (intens. of ru), or it si derived from the causal of the verb rud (to roar). There is a Kāthaka passage; because he has roared, that is the characteristic of Rudra. There is a Hāridravika passage: because he rorared, that is the characteristic of Rudra).

This word is used for the gods Asvins, Agni, Indra, Mitra, Varuna (see. M.W. P.883).

In the passages of the Brāhmaṇas, Rudra is differently explained:-

1. Rudra is Agni. (Agnirvai Rudrah - S.B. 5.3.1.10; 6.1.3.10).
2. Rudra is the moon (Yad rudrascandramānstena - Kau. B.6.7).
3. Rudra is the oldest and the superior among the gods (Rudro vai jyeṣṭhasca sṛeṣṭhasca devānām - Kau.B.25.13)
4. The mouse is the animal of Rudra (Ākhuste (rudrasya)

pasuh - S.B. 2.6.2.10; Tai. B.1.6.10.2) (of. the mouse is the vehicle of Ganesa, son of Siva, the later form of Rudra).

5. The rudras are eleven. (Daseme puruse prānā ātmaikāda-  
saste yadasmānmartyāccharīrādutkrāmāntyatha rodāyanti.  
tad yad rodāyanti tasmād rudra iti - S.B. 11.6.3.7).

Thus, Rudra is not the exclusive epithet of the twin Asvins, but denotes many other gods. Rudra whether derived from  $\sqrt{\text{rud}}$  or  $\sqrt{\text{ru}}$  and  $\sqrt{\text{dru}}$  as an epithet of Asvins, it represents the two aspects of the sun's rays, viz. ferocity and violent speed.

Purumantū - full of wisdom, intelligent (M.W.p.636), also considered by many, known by many, understood by many; from  $\sqrt{\text{man}}$  avabodhane, to think, believe, imagine, IV.P.; with the prefix puru and the suffix tun by Kamimani -(Un. 1.73) Prurubhir manyate asau purumantu tau purumantū. The accent falls on the initial syllable of the second member of the comp. by Gati -(Pāṇ. 6.2.139) and Nni -(Pāṇ. 6.1.197). (cf. Zd. man; Gk. menu, memona; Lat. meminisse, monere; Slav. and Lith. meneti; Goth. ga-munan; Germ. meinen; Eng. mean) and (cf. Old. pers. paru; Gk. polu; Goth. filu; Angl. Sax. feolu; Germ. veil; Eng. very).

Visva Vāndhu takes it as a B.V. Comp. and accent by Upasankhyānāy (Pāṇ. 6.2.199). He may expound Puravah mantavah yayoh tau purumantū. Anyhow the meaning will be the same, viz. known by many, or 'having many advisers'; mantu



means 'adviser'.

Vrdhantā - increasing, causing to prosper or thrive from  $\sqrt{\text{vr̥dh}}$  vardhane, 'to increase', I.Ā. (sometimes Ā in Rv.) with  $\acute{\text{satr}}$  by  $\text{Lataḥ } \acute{\text{satr}}\acute{\text{śānacā}}$  - (Pāṇ. 1.3.2124).  $\acute{\text{sap}}$  by Karttari  $\acute{\text{sap}}$  (Pāṇ. 3.1.68);  $\acute{\text{sap}}$  disappears by Bahulam Chandasi (Pāṇ. 2.73);  $\acute{\text{satr}}$  is hit by Sārvadhātukam apit (Pāṇ. 1.2.3); so guṇa does not take place by Kṛiti ca (Pāṇ. 1.1.5). The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3) as Tāsyā (Pāṇ. 6.1.186) does not apply.

The participle  $\acute{\text{satr}}$  in parasmaipada indicates that the sun and the moon swell for others and when it is ātmanepada  $\acute{\text{śānac}}$  it indicates that they wax in their own strength.

Daśasyātam - bestow; Denom. from  $\sqrt{\text{das}}$  / dasas, 'to bestow upon, to favour, oblige, Kaṇḍvādī, P. Loṭ in 2nd per. dual.

Abhiṣṭau - in protection from abhi  $\sqrt{\text{is}}$  'to seek for, long for (acc.) with ktin in karma by Striyām ktin (Pāṇ. 3.3.94), abhimukhyeneṣyate iti abhiṣṭih, phalaṃ rakṣaṇam iti, which longed for from all aspects. The augment iḥ prohibited by Titutrat (Pāṇ. 7.2.9); progressive assimilation by Emannādiṣu cchandasi (Vā. Pāṇ. 6.1.94). The last syllable of the first member is accented by Tāḍau ca niti kṛtyatau (Pāṇ. 6.2.50). The prefix abhi is finally accented by Upasargascābhivarjam (Pāṇ. 8.81) (cf. SRB.1.47.5)

Dr. Bhawe is of opinion that it should be derived from abhi  $\sqrt{\text{as+ti}}$ , to overcome, be superior. For this he adopts

the comparative method. He says that 'The analysis abhiṣti, the latter being a primary verbal derivation from -s the zero grade of  $\sqrt{\text{as}}$  ti is often attested in the Rv. (cf. stin in 7.19.11); (10.148.4; 'the followers' or 'retinue'). The analysis is fully supported by comparative evidence; Avestā aiwiṣtiš - 'study', being an exact phonetic parallel of the Vedic abhiṣti and Gk. apistos (which phonetically corresponds to Vedic apasti - absence. In the Vedic, however, upasti (10.97.23) is available. All the renderings of the word, therefore, must take the root meaning of abhi  $\sqrt{\text{as}}$  into consideration (see The soma hymns of the Rv. Parī. II, P.105)!"

Confirming all his parallel examples, being derived from  $\sqrt{\text{as}}$ , no example of dropping 'a' in 'as' has been set forth. For example, stin (Rv. 7.19.11) which he has cited is not derived from  $\sqrt{\text{as}}$  and its meaning also does not confirm to that root  $\sqrt{\text{as}}$ . The word sti (Rv. 7.19.11) is derived from  $\sqrt{\text{stya}}$  sabda - saṅghātayoh, 'to sound, to be collected into a heap or mass, spread about, ' I.P.Ā. with ktin in karma by Striyām ktin (Pāṇ. 3.3.94). Styāyante iti stayo gr̥hāḥ, 'The augment 'it' does not come by Tituttra- (Pāṇ. 7.229). Ai is replaced by ā by Ādeca upadese 'siti (Pāṇ. ~~6.1.45~~; (6.1.45); ā drops by Āto lopa iti ca (Pāṇ. 6.4.64). (cf. SRB. 7.66.3. Styāyante iti stayo gr̥hāḥ.) In that case abhiṣtaṭi would mean 'in assembling or uniting together' unity.

On the other hand, sti from  $\sqrt{\text{as}}$  with ktin, anyhow,

cannot be derived by the ~~max~~ rules of Pāṇini. There is no sūtra to drop 'a' in 'as' followed by ārdhadhātuka suffix, nor is the problem of cerebralization of s in as is solved by Pāṇini; and in ārdhadhātuka suffix ~~as~~ always replaced by bhū by Aster bhūh (Pāṇ. 2.4.52).

Some scholars are of opinion that abhiṣṭiḥ should be derived from /sthā with ki by Upasankhyāna on Upasargeḥ kiḥ (Pāṇ. 3.2.92) but it cannot be accepted as neither the meaning 'abhiṣṭiḥ paritṣṭiḥ ābhimukhyena tiṣṭhatīti abhiṣṭiḥ' is appropriate nor the problem of tatva can be satisfactorily explained.

Dasrā - accomplishing wonderful deed, from /dams, to shine, to show, I.E.X.P.

Rekṇaḥ - inheritance, that which is to be liquidated from /ric virecane, 'to empty, evacuate, liquidate, leave, give up, release, set free; (cf. Zend. ric; Gk. leipu, loipos Lat. luiquo, licet; lith. likti; Goth. leihwan; Angl. Sax. lean; Eng. loan, lend) Germ. Lihan, leihan; Skt. rikta; emptied); with the suffix asun by Rice dhane ghicca (Un.4.199) Rinaḥ ki vyayam karoti yat tat rekṇaḥ dhanam suvarṇam vā, 'that makes to spend'. The accent on the initial syllable by Nni- (Pāṇ. 6.1.197).

Yāska has enlisted it in the synonyms of welath (Nigh.2.10). He derives it from /ric (ricyate prayataḥ, Nir.3.2).

Aucathyaḥ - a descendant of Ucathya; Ucathya is

a form of ucatha with yat, which means praise, hence Ucathya is 'one deserving praise, viz. having a praiseworthy son; Ucatha from  $\sqrt{\text{vac}}$  paribhāṣane, 'to praise, speak, announce, declare, describe'; (cf. Gk. ep. for Fep in epōs. elpon, ops, ossa; Lat. vocare; fox; Germ. gi - waht, gi-wahennen, er- wahren); II.P.; with atha by Unādayo bahulam (Pāṇ. 3.3.1). (cf. Ruvidibhyām kit (Un3.395); samprasāraṇa by Vacisvapi - (Pāṇ.6.1.15). Ucyate paribhāṣyate iti ucathyaḥ, 'one that is spoken of or commended'. The accent falls on the initial syllable of the suffix by Ādyudāttasca (Pāṇ.3.13). It may be derived from  $\sqrt{\text{uc}}$  samavāye, 'to be pleased, delight in, be fond of'; IV.P.; with the suffix atha Ucyati samavaiti prasīdati iti Ucathah 'one that is pleased'.

The word Ucathya is derived from Ucatha with yat by Chandasi ca (Pāṇ. 5.1.67) Ucatham arhatīti Ucathyaḥ, 'one that deserves the praise'. The independent svarita on the suffix by Tisvaritam (Pāṇ. 6.1.35).

The word Aucathyaḥ is derived from Ucathya with an by Tasyāpatyam (Pāṇ. 4.1.92). Ucathyasya apatyam pumān Aucathyaḥ, 'the offspring of Ucathya'. The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3). Ucathya is the name of Dīrghatamas, the ṛṣi of this hymn, Aucathya, therefore, means the offspring or product of deep darkness, hence obscurity.

The word Ucatha is used in Rv. for eleven times,

Ucathya for once (Rv.VIII.46.28) and Aucathya twice, (see. notes on this word on Rv.I.159.6).

Akavābhih - agreeable or bounteous from /ku 'to sound'; II.P. I.Ā.; IX.P.; with ac by Nandigrahi - (Pān. 3.1.134). Kauti kavate kunāti asau striyām Kavā, na kavā iti kavā, tābhir iti akavābhih. The accent falls on the initial syllable by Tatpureṣe (Pān. 6.2.2).

The meaning of akavā is difficult to determine as it is a word of very rare occurrence in the Rv. It is used in connection with the deities Asvins, Agni and Indrāgnī, all of whom are luminous. Here the word akavābhih qualifies ūtibhih. Ūti means strength or energy.

The dictionary meaning of akava is 'non'contem-  
tible' not stingy' (M.W.P.2). M.W. derives it from 'ku'  
a pronoun, which as a prefix (as in Kukathā, etc.) denotes  
deterioration, contempt, reproach etc. Now ūti being the  
strength of the luminous gods, it should, therefore, be  
light. It is evident that light dispels darkness which is  
the topic (Dīrghatamas) of the present hymn. How can light  
be contemptible or stingy? Light is both agreeable as well  
as unstinted or bounteous.

Ūti - with strengths, powers, might; (Ved.instru)  
(see. notes on this word on Rv.I.144.5).

Kaḥ - prajāpatiḥ, from /kam kantan, 'to desire,  
IV.P.: / kram pādavikṣepe, 'to stride', I.P.; with da by  
Anyeṣvapi dr̥syate (Pān.3.2.101) Kāmyati kramati kramate vā

asau kaḥ. 'one that desires or strides'.

Sāyana has explained it here as 'who' but it does not appear to be 'interrogative pronoun' as in Rv. generally a question is accompanied by its answer. But here there is no answer.

God Prajāpati is generally associated with description of darkness and light. This hymn pertains to deep darkness (Dīrghatamas). It seems that after the deep darkness was dispersed in the tenth yuga, Hiranyagarbha was formed, which was a combined unit of heaven and earth. (see. Hiranyagarbhā<sup>h</sup> samavartatāgre bhūtasya jātaḥ patir<sup>h</sup> eka āsītā. Sa dādāra prthavīm dyam utemām kasmā devāya haviṣā vidhema (Rv. X.121.1). This Hiranyagarbha was later on divided into two by Vāyu, making the heaven and earth fall apart (see. Ante. varasasah<sup>a</sup>srasya vāyunā tad dvidhā kṛtam (Vā. P.24.74). Brahmā is also called Prajāpati but there is a difference between these two Prajāpatīs. The prajāpati of Puruṣa-sūkta is the description of the world comprising of all beings, the sun and the moon, etc. but in Tān. B.16.11 Prajāpati is said to move in pitch darkness when there was neither day nor night. (of. Prajāpatir vā idam eka āsītā. Na<sup>h</sup> har āsīn na rātrir āsīt. So asminn andhe tamasi prāsarpāt). This darkness appears to be Dīrghatamas. Therefore Kaḥ here certainly denotes Prajāpati and is not a pronoun of interrogation.

Dāsāt - bestow upon; from / dās dāne, 'to bestow'

I.P.; Let by Linarthe let (Pāṇ. 3.4.7). in 3rd per. sing. The augment at by Let 0'dātau (Pāṇ. 3.4.94); i in ti drops by Itasca lopah parasmaipadesu (Pāṇ. 3.4.97). Unaccented by Tinñatīṇah (Pāṇ. 8.1.28).

Dhēthe - sustain; from /dhā dhārane, 'to sustain' III.P.Ā. Let in 2nd per. dual. The sap is not slu by Bahulam chandasi (Pāṇ. 2.4.76), ā in āthām is changed into i by Āto nitah (Pāṇ. 7.2.81); y drops by Lopo Vyor vali (Pāṇ. 6.1.66), guṇa by Ādguṇah (Pāṇ. 6.1.87); ām in thām into e by Tita Ātmanepadanām ter e (Pāṇ. 3.4.79).

Jigrtam - to awaken, i.e. to provide, from / gr. 'to wake up' caus. red. aor. Imperative, 2nd per. dual (Mac. V.G., P.380). In this mantra Dīrghatamas requests the Asvins to provide plentiful liberalities, i.e. to be liberal in providing light to him.

Revatīh - Plentiful, abundant, fr. rayi-vat.

Purandhīh - liberalities, Kindnesses (M.W.p.636). from /dhā dhārane, to bear; with the prefix puram and the suffix ki by Karmanyadhikarane ca (Pāṇ. 3.3.93). Puram dhīyate anena iti purandhīh, 'bearing fullness, abundance. Puram is accented on its initial syllable by Nabviṣaya-syānisantasya (Ph.S.26) and the comp. accent is 'Pūrvapada-prakṛtisvara' by . Dāsībharāṇām ca (Pāṇ. 6.2.42).

Yāska however, has explained puranadhīh as bahudhīh (Nir. 6.13). Dr. L. Sarup translate bahudhīh as very wise. With reference to this, who is very wise? Some consider it

to be an epithet of Bhaga, who is placed prior to it (in the stanza); according to others; it refers to Indra as he is of manifold activities, and most dreadful shatterer of cities. Still others take it to mean Varuna i.e. who is praised for his intelligence. (N.T. Dr. L. Sarupa .P.99).

Kamaprenah - that which fulfills the desires; from /prā pūṛane, 'to fulfill, II.P. (cf. Gk. ple - res; Lat. ple-nus) with the prefix kama and suffix ka by Āto 'nupasarge Kaḥ (Pāṇ. 3.2.2). Kāmam prātīti kamaprah 'one that fulfills the desires'. The accent on the suffix syllable by Gatikāra-kopapadāt - (Pāṇ. 6.2.139) and Thāthaghañ (Pāṇ. 6.2.144). Sayana does not take iva in simile but in the sense of eva which is the correct explanation because here there is no need of a simile. The rays fulfill the desires of each and every creature. So the phrase 'Kamaprena iva manasā' signifies that the Asvins work with the intention of fulfilling the desires of all beings.

Carantā - entertaining (Ved. dual) from /car gati-bhakaśanayoh, I.P. with śatr. The accent on the root-syllable by Dhātoh (Pāṇ. 6.1.162).

Yuktah - Yoked, harnessed, i.e. activated or having become animated.

Taugryāya - for taugryā; for water (cf. tugryah, waters Naigh. I.12). from Tugra with nya by Upasankhyāna on Kuyādibhyo nyaḥ (Pāṇ. 4.1.151) Tugrasya apatyam pumān taugryah tasmai taugryāya 'a descendant of Tugra'. The word Taugrya is used as a descendant of Tugra. It is used as a patronymic



of Bhujyu in the Ṛgveda (see. Mac. V.I.P.326).

In this connection Ācārya Sāyana has quoted a legend which runs thus - Tugra was a Rājarsī and was very dear to the twin Asvins. He was living in some other islands and was badly attacked by the enemy. In order to win the enemy he sent Bhujyu, his son by a boat. He went very far away in the ocean but due to violent wind his destination was diverted. He, from that place, praised the twin Asvins for assistance. The Asvins helped him and he was brought to his father with his army within three great days. (SRB.1. 116.13).

As matter of fact, the source of this legend is found nowhere else except in the Ṛgveda itself (see. Rv.1.116 and 1.117) Mac. writes about Bhujyu (the story most often referred to is that of the rescue of Bhujyu, son of Tugra, who was abandoned in the midst of the ocean (samudra) or in the water cloud (udamegha) and who tossed about in darkness invoked the aid of the youthful heroes. In the ocean which is without support they took him home in a hundred-oared ship. They rescued him with animated, watertight ships, which traversed the air, with four ships, with animated winged boat, with these flying cars having a hundred feet and six horses, with their headlong flying steeds, with their well-yoked chariot swift as thought. In one passage Bhujya is described as clinging to a log (vrkṣa) for support in the midst of the waves (see. Mac. V.M. P.52).

There is also another legend which runs thus - The sage Rebha, stabbed, bound, hidden by the malignant, overwhelmed in the waters for ten nights and nine days, as dead, was by the Asvins revived and drawn out as Soma is raised with a ladle (See. Mac. V.M. *ibid*).

In like manner, many more legends are quoted by Mac. in his V.M. They have all to be taken into account for a correct interpretation of the phenomenon to which the legends refer. As this is a vast subject for research, here some aspects of the twin Asvins are considered in that connection.

As a matter of fact, all these legends give some key to the solution. There are some seers who are connected with Twin Asvins. In many places, the story of Bhujya is told in a fine manner. Regarding this legend, the important points to be taken into consideration are :-

1. Who was Tugra, the father of Bhujya.
2. What was the relation of Tugra with precious horses?
3. What was their relation with Bhujya later on?
4. which is the deep ocean?
5. Asvins with their chariot and the horses.
6. The duration of time within which Bhujya reached his home.
7. The complicity of the twin Asvins into this affair.

Here Taugrya comes in the context of the twin Asvins and the dual dieties are said to be under the influence of the seer Dīrghatamas Aucathya.

Let the above points be considered one by one:-

1. Bhujyu was the son of Tugra and was rescued from the Āpah Samudra by the Asvins. (See. Tā bhu<sup>1</sup>ju<sup>1</sup>yū<sup>1</sup>m Vi<sup>1</sup>bhir adhyā<sup>1</sup>h samudrāt - tūgrasya sūnū<sup>1</sup>m ūhathū<sup>1</sup> rājōbhī<sup>1</sup>h . Rv. VI.62.6).

Here we have to ascertain what is adbhyah which qualifies Samudra and who is Bhāradwājo Barhaspatyah, the seer of the mantra.

2. The twin asvins (helped) Tugra with their former horses (See. Yuvā<sup>1</sup>m tūgraya pūrvyebhīrēvai<sup>1</sup>h. Rv. I.117.14).

3. As a dying man renounces the wealth, Tugra sent his son into the ocean. The twin Asvins rescued him with the boats made by himself surpassing the sky and without water. (see. Tugro ha bhu<sup>1</sup>ju<sup>1</sup>yū<sup>1</sup>m asvin - odameghe<sup>1</sup> rayīm na<sup>1</sup> kascīn māmrva<sup>1</sup> avāhā<sup>1</sup>. Tam ūhathur naubhīr atmanvātī - bhir antarīkṣapṛūdbhir apodakābhī<sup>1</sup>h (Rv. I.116.3). The boat was sataritrā (Rv. I.116.5).

4. The ocean ~~is~~ from which he was rescued was 'anarambhana', 'anāsthāna', 'agrabhāna' and 'samudra' (See. Anārambhane<sup>1</sup> tadavīrayethāmansthāne<sup>1</sup> agrabhane<sup>1</sup> samudrā<sup>1</sup> (Rv. I.116.5).

5. The chariot of Asvins was flying in the sky like the birds. (See. Vacyānte vām Kaku<sup>1</sup>hāso jūr<sup>1</sup>nāyāmādhi viṣṭapī. Yāc vām rātho vibhispātāt (Rv. I.46.3). It is sun-like (Rv. VIII.8.2.) or golden (Rv. IV.44.4.5). and all its parts such as wheels, axles, fellies, reins are golden. (Rv. I.180.1; VIII.5.39; 22.5). It has a thousand rays (Rv. I.119.1) or ornaments (Rv. VIII.8.11.14). It is peculiar in construction, being threefold having three wheels, three fellies

and some other parts also triple. It moves ~~slightly~~ (Rv. VIII.9.8), is swifter than thought (Rv.I.117.2), or than the twinkling of an eye, (Rv. VIII.62.2). The asvins' car is the only one which is three-wheeled.

6. The duration of time was three nights and three days, in which Bhujyu was rescued. In order to cross the ocean, there were three chariots and śatapadbhiḥ śadaśvaliḥ (Rv. I.116.4). The sage Rebha, stabbed, bound, hidden by the malignant, overwhelmed in the waters for ten nights and nine days, abandoned as dead, was by the Asvins revived and drawn out as Soma is raised as a ladle (See. Dāśa rātrī-nāsivenā nava dyūnāvanadham snathitām apsvantāḥ. Viprutam rebhamudani pravṛkṣtamunninyathuḥ sōmamiva sruveṇa (Rv.I. 116.24).

7. Regarding complexion of the twin Asvins Yaska says - 'Athāto dyusthānāḥ devatāḥ. Tāsām asvīnau prathamāgāminau bhavataḥ. Asvīnau yad vyasnuvāte sarvam reśenānyāḥ. Jyotiṣānyāḥ. Asvairasvīnavityournavābhaḥ. Tatkāvasvīnau. Dyāvāpr-thivyavityeke. Ahorātrāmityeke. Sūryācandramasāvityeke. Rāj-ānau puṇyakṛtāvi - tyaitihāsikāḥ. Tayoḥ kāla ūrdhvam arddh-arātrāt prakāśībhāvasyā - nuviṣṭambham. Anuttamo bhāgo hi madhyamo jyotirbhāga ādityāḥ. Tayoḥ samānakālayoḥ samānkarā-manoh sanstutaprayayorasanstave - naiṣo'rādharco bhavati. Vāsātyo anya ucyate. Uṣāḥ putrastavanyāḥ'. Now, therefore, (we shall deal with) the celestial deities. Of these, the Asvins come first. The Asvins are (so called) because they

two pervade (vas) everything, one with rasa (moisture), the other with light. They are called Asvins on account of their having horses (asvas) says Aurnavābha, Who then are the Asvins? According to some they are heaven and earth; day and night, according to others, some take them to be the sun and the moon (while) the Historians regard them as two victorious kings. Their time is after midnight, which in consequence, is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. It is with reference to their separate individual praise that the hemistich is addressed to the two Asvins; who are mostly praised conjointly and whose time and functions are identical. One is called the sun of night, the other sun of dawn (Nir. 12.1.2).'

Nāsatyau cāsvinau. Satyāveva nāsatyāvityaurnavābhah. Satyasya pranētārāvityāgrāyānah. Nāsikāprabhavau babhūvatū riti vā (Nir. 6.13). 'Nāsatyau are the twin Asvins. They are ever true and never false, says Aurnavābha. They are promoters of truth, Āgrāyana. Or else they are (so called because) they are nose born (cf. SRB VIII. 5.23; 42.4; also 1.3.13; 34.7).

From this statement of Yaska, we can know that there is a difference of opinion amongst the seers about the identification of the twin Asvins. Here it may be noted that Yaska quotes a passage (Asvinau yad vyasnuvate sarvam'

The Asvins are (so called) because the two pervade everything'. To this he adds his own remark 'rasenānyah jyoti-sānyah'. one with moisture and other with light.

A similar statement is found in the S.B. - Imeha vai dyāvāpr̥thivī pratyakṣam asvināvime hīdam sarvam asnuvātām. (S.B.4.1.5.16).

Now in the Vedic pantheon the sun is connected with the light and moon with rasa. As the heaven does not give light, therefore, light cannot be connected with it. So according to Yaska and S.B. Heaven and Earth are the twin Asvins, which is also the suggestion of some other authorities - Dyāvāpr̥thivyavā ity eke. Again we have 'Asvinam dvikapālam purudāsam nirvapati, S.B. 5.3.1.8; Asvino dvikapālah (purodāsaḥ), Tan B.21.10.23 ; Devasya tvā savituh prasave. Asvinorbāhubhyām, Tai B.2.6.5.21). 'These passages show that the twin Asvins are composed of two sherds and the Agni is accepted to create the sun with the arms of the twin Asvins. It means that before the formation of the sun the twin Asvins existed. In this connection, we may consider an unidentified passage quoted by Yaska - 'Vasāti sma caratho'asitau petvāviva. Kadedamasvina yuva-mbhi devā agacchatam (Nir. 12.2). 'You wandered like two black clouds during the nights, O, Asvins, when was it that you came to the gods'. Here the twin Asvins can never be the sun and the moon, because they are composed of the two black clouds. But themselves, they form an undivided whole.

Possibly the two kapālas mentioned above refer to the two asvins. The words 'vasātiṣu' nights certainly denotes the period of complete darkness i.e. Dīrghatamas or Tamah asīt tamasā guḍhamgre etc. At this stage the twin Asvins are completely dark. Moving on their own axis, the twin Asvins are going to attain the different gods for further creation. This view is supported by the epithets of Asvins used in the Vedic text such as 'Sayujā' conjoint'; Ajātā divah' born conjointly from the sky (Rv. IV.43.36). Rbhūmantāḥ, having Rbhus' (Rv. VIII.35.15); which shows that at this stage the Rbhus were not separated from the conjoint Asvins; Cyāvānā'set on motion' (Rv. VI.62.7); Chardiṣpau, 'protectors of a house', i.e. the undivided whole Hiranyagarbha; the Hiranyagarbha was in the state of formation. (see, Yātām Chardiṣpā uta nah paraspā bhutām jagatpā uta natanūpā. Vartistokāya tanayāya yātām (Rv. VIII.9.11); Jātā apsu 'both the Asvins born in the āpah' (viz. pervading elements (Rv. 1.186.3); Divo napātā (Rv. 1.117.12); Divo nara (Rv. X.143.3); Divyā (Rv. IV.43.3); Prathamā (Rv. VIII.39.3); Mitravarunavanta (Rv. VIII.35.13); Hiranyavartanī (Rv. VIII.8.1); Hiranyapesasā (Rv. VIII.8.2); Sūryatvacā, 'sun like cover' (Rv. VIII.8.2). All these epithets show the undivided wholeness of the twin Asvins.

In The Rgveda there are different pairs that are called twin Asvins. But in the present mantra, viz. Rv. 1.158.3, there is the description of the undivided whole. In the

Rgveda and in the context of the twin Asvins, Atri, Kaksī-  
 van, Dīrghatamā, Rebha and Bhujyu etc. are the names of Hi-  
 ranyagarbha in its different stages of formation. After the  
 Tugra state, the twin Asvins attained the Bhujyu state  
 within three days and three nights. The significance of the  
 three days and three nights requires investigation. They  
 attained the state of Rebha within ten nights and nine days.  
 Till this time the R̥si Rebha was bound up in the Āpah or the  
 elemental state of the creation. (See. Viprutam rebham  
 udani pravṛktam unninyathuh (Rv. 1.116.24). Asvama gūḍham  
 asvina durevaih r̥sim nara vṛṣanā rebhamapsu. Sam tam rinī-  
 the vipurutam dāsobhih nā vām jūryanti pūrvyā kṛtāni (Rv.  
 1.117.4). Here the phase 'nā vām jūryanti pūrvyā kṛtāni'  
 is to be noted. Apsu should be compared to 'Tamid garbham  
 pratham<sup>am</sup> dadhra āpo yatra devah sam<sup>a</sup> gacchanta visve. Aja-  
 sya nabhavadyekamarpitam yasmin visva<sup>ni</sup> bhu - vanāni tasthuh  
 (Rv. X.82.6). This is the initial state of Hiranya - gra-  
 bha. The second stage is the birth of Agni. (See Apo ha ya  
 brhatirvisvamāyan garbham dadhanā janayantiraganim (Rv.  
 X.121.7). The third state (Vṛṣagnim Vṛṣanambharannapam  
 garbham samudriam. (VS. 11.46). The next stage (Subhuh  
 svayambhuh prathamō 'ntarmaha - tyranve. Dadhe ha garbham  
 rtiyam yato<sup>h</sup> jāta<sup>h</sup> prajāpati<sup>h</sup> (VS. 23.63). The next stage  
 'Hiranyavarnah sucayah pavaka yasū jāta<sup>h</sup> kasyāpo yāsvindra<sup>h</sup>.  
 Agnim yā garbham dathire visvarūpāstā na āpah sam syonā bha-  
 vantū.' (Tai. S. 5.6.1).



These examples denpte some of the stages in the evolution of Hiranyagarbha. The different stages of creation will be clear from the following verses :-

R̥taṃca satyaṃ cābhidhāt tāpasō'dhyaajāyata .  
 Tato rātry ajāyata tataḥ samudrō arṇavaḥ .  
 Samudrād arṇavādādhi samvatsaro ajāyata .  
 Ahorātrāṇi vidādhad viśvasya miśato'vasī .  
 Sūryācandram-asau dhātā yathāpūrvam akalpayat .  
 Divam ca pr̥thivīm cāntarikṣam ātho svah .

( Rv. X.190.1,2,3 ).

The stages described in these mantras are from the very beginning to the very end of the creation . They are :-  
 1. R̥ta , 2. Satya , 3. Rātri , 4. Arṇava samudra , 5. Sam -  
 vatsara , 6. Ahorātrāṇi , 7. Sūryācandramasau , 8. Dyauloka,  
 9. Pr̥thivīloka , and 10. Antarikṣaloka . Here Arṇava which  
 qualifies samudra denotes that state of the creation of  
 Hiranyagarbha , when the Apah ' the elements ' do not  
 float . ( cf.

Aram ityeṣa sīghram tu nipāteḥ kavibhiḥ smṛteḥ .  
 Ekārnave bhavanty āpo na sīghrastena te narāḥ .

( Vā . Pu. 7.57,58 ).

Nānāte caiva sīghre ca dhāturvai ara ucyate .  
 Ekārnave tadā 'po vai na sīghrastena tā narāḥ .

( ibid. 100,183 ).

Here ' Taugryāya yuktaḥ peruh ' denotes the Bhujyu stage of Hiranyagarbha when the twin Asvins , viz., the undivided whole Hiranyagarbha is under evolution . This state

remained only for three days and three nights . Here the word peru is in singular and possibly signifies the whole of the creation . Therefore , the phrase ' yuktaḥ peruh ' simply denotes the motion which was possessed by the twin Asvins at the Bhujyu state of the creation .

Peruh - prominent ; from / pī pāne , to drink ; IV.Ā. ; with ru by Mīpībhyām ruh ( Un. 4.101 ). Piyate pibati vā peruh , ' one that drinks ' . The accent on the suffix syllable by Ādyudattasca ( Pān.3.1.3 ). M.W. has derived it from / pī pyāy vṛddhau , ' swelling ' or ' causing to swell ' ; I.Ā. ( cf. Pyāyah pī - Pān.6.1.28 ) and Sayana from / pī carrying across , rescuing , delivering .

Whatever the derivation may be , the sense is the same . The seed of the creation was under development . The seed belonged to the twin Asvins . So ' vām yuktaḥ peruh ' means the seed of the twin Asvins began to increase after contraction in the Āpah . Peru is Apām -napāt ( Rv. VII.35.13 ). Asvins come from the Āpah , so the twin Asvins are themselves peru .

Arṇasah - of the ocean of air ; from / r gatau , to go ; I.P. with asun and the augment nuṭ by Uḍake nuṭ ca ( Un.4.197 ). Rechati gacchati tad arṇah jalam . Yaska has put it in the synonyms of water . Indeed he means ' Āpah ' the creative waters . M.W. gives the meaning of ' arṇas ' as wave , flood , stream , Rv. ; the word Arṇavaḥ is also derived from this arṇas . Arṇavaḥ is the adj. of samudra . So ' Arṇavaḥ samudraḥ ' means the agitated ocean . Now it is

clear that at this stage the Apah are swelling . So it is said that ' pajra ' is put in the middle of the arnas . Possibly at this stage of the twin Asvins some sort of specific strength may have been added by some natural phenomenon .

Pajrah - strong ; from / paj or pañj , to become stiff or rigid , with Annādika ra ( cf. Gk.pegnum ; Lat. panjo ) . M.W. gives the meaning of this word as solid , stout , fat , strong. This word is very significant in the context of Cosomology . Solid is the most appropriate meaning of pajra . From this it seems that the creation of Hiranya-garbha was going on . The gradual development of Hiranya-garbha is from gaseous to the liquid and from the liquid to the solid state . ' Pajrah dhāyi ' means the solidity was put in the middle of the Apah , denotes that stage of solidification of Hiranyagarbha.

Avas - favour ; from / av .

Saranam - protection .

Aima - battle ; from / aj gatiksepāyoh , to go , throw ; with manin by Anyebhyo'pi dr̥syate ( Pāṇ. 3.2.75 ). The accent on the initial syllable by Ñni - ( Pāṇ. 6.1.197 ).

Patatrīnī - the two winged ones , i.e., two aspected ( bright and sark ); day and night ; from / pat , to fall; I.P. with atran by Aminaksi - ( Un. 3.105 ). Patati anena iti patatram . The accent on the initial syllable by Ñni - ( Pāṇ. 6.1.197 ). Again from patatra the matvarthīya ' in ' takes

place by Ata inīṭhanau (Pāṇ.5.2.115 ). Patatram asti asminn  
iti patatrī strī cet patatrīnī , nīp by Rñnebhyo nīp ( Pāṇ.  
4.1.5 ). The accent on the taddhita suffix by Ādyudāttasā  
( Pāṇ.3.1.3). Again in dual , it takes pūrvasavarna by  
Supām suluk - (Pāṇ.7.1.39 ).

Here this word qualifying ' ime ' shows that it is  
fem.dual. Sayana , Grassmann and others have translated  
it as ' Ahorātre ', day and night .This explanation accords  
with the context with the twin Asvins .But the radical  
meaning shows that the ahorātre were in floating state .  
According to ( Rv. X.190.2 )this stage of Ahorātre is final  
and just after this the sun and the moon were formed .

Vi-dugdhām - may drain out ; from vi- / duh ,  
to milk out , drain , exploit.

Edheh - heat ; from / indh , to kindle .

Dasatayah - ten times , tenfold ; from dasa the  
suffix tayap takes place by Sankhyāyā avayave tayap ( Pāṇ.  
5.2.42 ). Dasa avayavah yasya iti dasatayah . The accent on  
the initial syllable by Nni - (Pāṇ. 6.1.197 ).as the word dasa  
dasa is derived with kanin .

In the context of Ahorātre , which are Aucathya , th  
word dasataya shows that at this stage of Ahorātre , the  
power of Agni was increased ten times and seemed to consume  
the whole of Hiranyagarbha .The next pada of the mantra  
' Pra yad vām baddhastmāni khadati ksām ' shows that Hiranya-  
garbha is burning furiously . This is the stage of automic  
conflagration which precedes the formation of the sun .

(see Rv.X.190.1,2,3).

Mādhāk:- Let not burn; from /dah bhasmīkarane, to burn consume by fire; I.P.Ā. (of.Lith.degu, 'I am hot'; Goth. dag-s; Old Germ. tah-t, 'a wick'); Luñ by Luñ-(Pān.3.2.110); sic by Cleh sic (Pān.3.1.44); i in ti drops by Nityam nītah (Pān.3.4.99); the augment 'it' does not come by the prohibition of Ekāca upadesē'nudattāt (Pān.7.2.10); vr̥ddhi by Vadavrajahantasyācah (Pān.7.2.2); t drops by Halnyābbhyo - (Pān.6.1.68); a drops by Samyogāntasya lopah (Pān.8.2.23); d into dh by Ekāco baso bhas - (Pān.8.2.37); h into dh by Ho dhah (Pān.8.2.31); dh into k by Sāhoh kah si (Pān.8.2.41); the augment 'at' does not come by Na mānyoge (Pān.6.4.74).

Baddhah - Confined; from /bandh, to bind, imprison, confine.

Tmani -. (for ātmani) in itself; ā drops by Āno'nyatrāpi chandasī lopo dr̥āyate (Vā.Pān.6.4.141).

Ksam -. Existence; from /ksi.

Garan - swallow; from /gr̥ nigarane, 'to swallow', VI.P. with let by Līnarthē let (Pān.3.4.7) in 3rd.per.plu. Unaccented by Tinnatīnah (Pān.8.2.28).

Nadyah - streams; (of light); from /nad avyakte śabde, to sound, thunder, roar, I.P.; with ac by Nandigrāhi - (Pān.3.1.134). Nadati iti nadeh strī cet nadī, 'one that swirls is nadī'. The feminine suffix nīp takes place bt Tit - (Pān.4.1.15) The word 'nadat' is read in Nandi - (Pān.3.1.134) and nadat

being a  $\bar{t}it$ ,  $\bar{n}ip$  is added for making its feminine.

The accent on the word  $nada$  is on the last syllable by  $Citah$  (Pāṇ.6.1.163). But when  $\bar{n}ip$  comes the accent falls on  $\bar{n}ip$  by  $Anudāttasya ca yatrodāttalopah$  (Pāṇ.6.1.161). X Again when  $jas$  comes and  $\bar{i}$  of  $nadī$  takes <sup>ya</sup> by  $Iko yanaci$  (Pāṇ.6.1.77), the  $\bar{m}arita$  accent falls on  $jas$  which is unaccented by  $Anudāttau suppitau$  (Pāṇ.3.1.4) by  $Udāttas-varitayoryanah svarito 'nudāttasya$  (Pāṇ.8.2.4).

Yaska has enlisted the root  $nadati$  in  $stutikarmā$  (Nigh.3.14)  $Nada$  in the synonyma of  $stotārah$  (Nigh.3.16) and  $Nady$   $Nadyah$  in the  $Nadīnāma$ .

These  $nadī$ s are asked not to swallow the  $Dīrghatamas$  which is denoted by the proneun  $mā$  of 1st.per. in the acc. sing.

Now we must see what  $nadī$  means here. We have seen in the previous mantra that  $Agni$  is increased ten times in the twin  $Asvins$ . As the context does not refer to water in any form,  $nadī$ , therefore, does not mean a river. We find that sometimes the general name ' $nadī$ ', viz, the rivers or river is mentioned in the mantras and sometimes the specific name of the river such as ' $sindhu$ ' is mentioned. One whole hymn (Rv.X.75) celebrates the  $Sindhu$ . Another entire hymn (Rv.3.33) is devoted to the invocation and praise of the sister streams  $Vipās$  and  $Sutudrī$ . The  $Sarasvatī$  is, however, more enthusiastically celebrated than

any other river. Sarasvatī, Sarayu and Sindhu are called big streams (Rv.X.64.9). And elsewhere (Rv.x.75) Gaṅgā Yamunā, Sarasvatī, Satudrī, Paruṣṇī and others (altogether twentyone) are addressed. Sarasvatī alone of all the rivers is said to be pure, flowing from the mountain, from the celestial ocean. (Rv.VII.95.1,2) (6f, also Rv.V.43.11). She fills the terrestrial regions, and the wide atmospheric space and occupies three abodes (Rv.VI.61.11,12). She is invoked to descend from the sky, from the great mountain, to the sacrifice (Rv.V.43.11). The last three passages (6f also VII.95.2) seem to allude to the notion of its celestial origin. She has seven sisters and is sevenfold. (Rv.VI.61.10,12). She is one of seven, a mother of streams (Rv.VII.36.6), sarasvatī is even called the wife of the Asvins (VS.19.94). She is invoked often with other deities. Besides Pūṣan and Indra, she is particularly associated with the Maruts. (Rv.III.54.13, VII.9.5;39;5;40.3) and is said to be accompanied by them. (Rv.II.30.8) or to have them as her friends. (Rv.VII.96.2) She is also once in the Rv. connected with the Asvins.

\*There has been much controversy as to the identity of the stream of which the goddess Sarasvatī is a personification. The name is identical with that of the Avestan river Haraquiti in Afghanistan and it may have been the latter river which was first lauded as the Sarasvatī. But

Roth (Pw), Grassman (GW), Ludwig and Zimmer are of opinion, that in the Rv. Sarasvatī usually and originally meant a mighty stream, probably the Indus (Sarasvatī being the sacred and Sindhy, the secular name), but that it occasionally designates the small stream in Madhyadesa to which both its name and its sacred character were in latter times transferred. Max Muller believes it to be identical with this small river Sarasvatī, which with the Dr̥śadvatī formed the boundaries of the sacred region Brah-māvarta and which loses itself in the sands of the desert, but in Vedic times reached the sea. According to Oldham a survey of ancient river-beds affords evidence that the Sarasvatī was originally a tributary of the Sūtudrī (the modern Satlej) and that when the latter left its old bed of the Sūtudrī. (see. Mac, V.M. PP. 87.88). Sarasvatī has a male correlative named sarasvat. In one passage (Rv. I. 164.52) Sarasvat, here apparently a name of the bird Agni, is spoken of as refreshing with rain. Roth (P.W.) regards him as a guardian of the celestial waters who bestows fertility. Hillbrandt identifies Sarasvat with *Āpām napāt\** (Soma, moon and Hardy expresses a similar view (see. Mac. V.M., P. 88).

All the above-mentioned scholars have unsuccessfully tried to identify the celestial Sarsvatī with the terrestrial river Sarsvatī. As a matter of fact, the celestial origin of the seven rivers shows that they represent some celestial



phenomena. The description does not pertain to a river Sarasvatī on the soil of India or Persia. The number of the rivers is seven or twentyone, they have their origin in the sky and are associated with the deities Agni, Indra, Pusan and the twin Aśvins. This shows that they are the different streams called Gaṅgā, Yamunā, etc. In their origin, they do not have different names. Here they are 'Mātṛatāmāḥ nadyah' the most motherly rivers(i.e.enveloping), In other passage they are collectively spoken of as Sindhu:-

Sukham ratham yuyuje sindrasvinam tena vajam  
 sanisadasminnaja  
 Mahanhyasya mahima panasyate dabdhasya swayasaso  
 virapsinah.

(Rv.X.75.9)

here Sayana rightly interprets 'āsvinam ratham' as a chariot having horses. The word āsvinam is in singular and the stem born meaning is 'having horses'. It signifies nothing else except what its actual meaning is, or perhaps the state of Hiranyagarbha, i.e. 'Ahorātre' when there was complete absence of any horse. The words nadyah (Rv.I.158.5) and Sindhu (Rv.X.75.9) are synonyms. Both the verses are connected with <sup>4</sup>Asvins. Possibly it is a prayer to the effect that Asvins or the Ahorātre stage of the Hiranyagarbha should not be swallowed up by the rivers, i.e. the <sup>n</sup>steams or waves of Agni generated in

the Hiranyagarbha. Later on these waves caused the birth of the sun. They are twentyone in number. Possibly they are described in 'Ye trisaptāḥ pariyānti viśvā rūpāṇi bibhrata', AV.1.1.1.). It is also possible that Idā, sarasvatī, Bhāratī etc. are the names of the sound produced by the waves of Agni. In other words these waves are the asvāḥ and so 'Ahoratre' are the 'twin Asvins' the undivided whole Hiranyagarbha. (Cf. Asvairasvināvityaurnavābhaḥ). (Nīr.12.1. Originally these were innumerable waves, but later on they were divided into seven groups and again into twentyone. After the birth of the sun waves were called 'Saptarāsyāḥ, saptarasmīḥ etc. The names of the rivers on the earth were given in imitation of the names of the heavenly streams or waves (Cf.

Sarveśāntu nāmāni karmāni ca prthakprthak.

Vedasabdebhya evādaḥ prthaksansthāsca nirmame. (Manu).

So the 'mātrtamāḥ nadyaḥ' denote the waves of Agni increased ten times at the ahoratre stage of the Hiranyagarbha.

Dāsaḥ - demons: from / das upakṣaye, 'to suffer want, to become exhausted, with nic by Hetumati ca (Pāṇ.3.1.26) and then ac by Nandigrahi - (Pāṇ.3.1.134). Dāsayatē iti dāso vṛtrah, 'one that cause to become exhausted.' Nie drops by Neranṛti (Pāṇ.6.4.51). (Cf. Dāso dasyateḥ. Upa-dāsayati karmāni. 'Dāsa is dervied from the root 'das' (to<sup>be</sup> exhausted) he causes the works to be exhausted.

~~he causes the works to be exhausted.~~ (Nir.2.17). The accent on the suffix syllable by Citaḥ (Pāṇ.6.1.163).

This word 'dāsa' is used in R̥gveda several times, Dāsa and its equivalent dasyu, are also used to designate atmospheric demons. The dasyus who, endeavouring to scale heaven, are cast down by Indra (R̥v.VIII.14.14) (cf R̥v.II.12.12). The dasyus whom he burnt down from heaven (R̥v.I.33.7) whom he vanquished from birth (R̥v.1.51); VIII.66,1-3) or against whom he aids the gods (R̥v.x.54.1) must be the demons. This is also the case, when Indra attacks the dasyu, scattering the mist and darkness (R̥v.x.73.5) or wins the sun and waters after slaying the dasyus. (R̥v.I.100.18), and when the gods and the dasyus are contrasted as foes (R̥v.III.29.9) Dāsa, who is the husband of the waters (R̥v.I.32.II); V.30.5; VIII.85.18) must mean a demon. By conquering Dāsa, Indra makes the waters, the wives of a noble husband. (R̥v.X.43.8). The seven forts of the dāsas, which like those of Vṛtra (R̥v.I.174.2), are called autumnal (R̥v.VI.20.10) are doubtless atmospheric (see Mac.V.M., PP.157,158).

Now we have to consider whether this dāsa is the same who is entangled with Indra or is something different from that. In our opinion, the word under consideration, is

quite different from Indra's dāsa. Here dāsa signifies the state of darkness. In Hīraṇyagarbha, Agni is increased ten times and this Agni is changed into waves and the darkness is disappearing hence dāsa means destroyer.

Sūsamubdham - well covered. i.e. lying snug; from su-sam/ ubh to confine, to shut up, cover up; IX.P. or VII.P; with kta. The accent on the initial syllable by Tatpuruṣe (Pāṇ.6.2.2.).

Avādhuh - turned to, directed towards; from ava-~~dhā~~ /dhā to turu (the mind) to III.P.Ā; Luṇ by Luṇ-(Pāṇ.3.2.110) 3rd.per.plu. Sic drops by Gātisthāghu-(Pāṇ.2.4.77); jhi is replaced by jus by Ātaḥ (Pāṇ.3.4.110) paraṇṇa by Uśya-padāntāt-(Pāṇ.6.1.96). Here Tinnatīṇaḥ (Pāṇ.8.1.28) does not apply as it is prohibited by Yadvṛttānityam (Pāṇ.8.1.66) hence the ~~ag~~ augment retains its accent. Again contraction of at with ava is also accented by Ekādeśa udātenodāttaḥ (Pāṇ.8.2.5).

Traitanaḥ - extended in three places (i.e. Agni); from tan vistāre, 'to extend'; VIII.P. with tri as a prefix and ac as a suffix by Nandigrahi -(Pāṇ.8.1.134). The accent on the last syllable of the comp. by Gatikārake - ~~ṭ~~ (Pāṇ.6.2.139) and Citāḥ (Pāṇ.6.1.163). Again Tritanasya idam Traitanaḥ, an by Tasyedaṁ (Pāṇ.4.3.120). The accent on the last syllable by Ādyudattasca (Pāṇ.3.1.3). (cf. Tritasti-

ṛṇatamo medhayā babhūva. Api vā saṅkhyā -nāmaivābhipreta syāt.  
 Ekato dvitastrita iti <sup>trayo</sup> babhuvuh (Nir.4.6) 'Trita was one most  
 eminent in wisdom. Or else the word may have been intended  
 as a synonym of number, i.e. ekataḥ, dvitaḥ, tritaḥ, thus  
 the three were produced'.

Here Traitanya is used in the sense of Trita. It occurs  
 only once here in the R̥gveda and Trita for many times. Ori-  
 ginally the Trita meant Agni who pre-existed Indra. The name  
 of Trita was more popular than that of Indra. Indra is compared  
 to Trita. When Indra in the Vṛtra - fight strove against the  
 withholder of rain, he cleft him as Trita cleaves the fences  
 of Vala (Rv.1.52.4,5). Again the man who is aided by Indra-~~Ag~~nī,  
 pierces the rich strongholds like Trita (Rv.V.86.1). The flames  
 of Agni rise when Trita in the sky blows upon him like a smel-  
 ter and sharpens him as in the smelting furnace. (Rv.V.9.5)  
 Trita eagerly seeking him (Agni) found him on the head of the  
 cow (i.e. Rays); he when born in houses becomes a youth, the  
 centre of brightness, establishing himself in dwellings. Trita  
 enveloped (in flames) seated himself within his place (Rv.X.  
 46.3.6). Trita blows or breathes in heaven. (Rv.V.9.5).

So Trita in the Rv. is Agni. The first hemistich of the  
 present verse 'Nā mā garan nadyāḥ mātṛtamāḥ' shows that the  
 streams or waves of Agni have increased and Dīrghatamā (the  
 deep darkness) prays not to be swallowed up. As a matter of  
 fact Traitanya is not a demon as Sayana says, but he is a god

in the form of Agni. *Dirghatama*, in the opinion of *Sayana*, is a sage and because his head is to be cut off by *Traitana*, *Sayana* thinks *Traitana* to be an Asura (demon). But *Dirghatama* is a form of *Hiranyagarbha*. The darkness of *Hiranyagarbha* is to be finished because the waves of Agni has increased ten times. So *Traitana* is not a demon. In the beginning Agni was born at one place in the *Dirghatama* and then in the second place and finally in the third place. Hence it was called *Trita* or *Traitana*. All these three places where Agni was produced (Viz. heaven, earth and middle region) were the three heads. Here *traitana* is said to cut off one head of *Dirghatama* or *Hiranyagarbha* was enlightened when Agni was produced. In like manner next two heads were cut off, i.e. two other places were enlightened. So one *Trita* is said to cut off the three heads of the undivided whole *Tvasta*. (see.

Sa pitryānyāyudhani vidvanindrenita aptyo abhyayudhyat.  
Trisīrsānam saptarasmim jaghanvantvāstrasya cinnih  
sārje trito gaḥ (Rv.X.8.8).

Tvāstrasya cidvisvarūpasya gonamācakrāṣṭrīṇi sīrsā parā  
vark (Rv.X.8.9).

How Agni came for the first time in the *Hiranyagarbha* and became *Trita* is a story told in the following *Brahmana* passage - 'Caturdhā vihito ha va agre'gnirāsa. Sa yamagre'gni hotrāya prāvṛṇata sa prādhānvadyam divitīyam prāvṛṇata sa prāvādhānvad yam tṛtīyam prāvṛṇata sa prāvādhānvad atha yo ayan etarhyagnih sa bhīṣā nilīlye so 'paḥ pravivesa tam deva

anuvidya sahasaivādbhya āninyu so 'po' bhitistheva' vaṣṭhyū-  
ta stha yā aprapadanam stha yābhyo vā māmakāmam nayantīti  
total aptyāh sambabhūvustrito dvita ekatah (S.B.1.2.3.1).

Ta Indrena saha ceruh. Yathedam brāhmaṇo rājānam anucarati  
sa yatā trisīrṣānam tvāṣṭram viśvarūpam jaghāna tasya  
haite 'pi vadhyasy vidāñcakruḥ saśvaddhainam trita eva  
jaghānātya ha tadindro amucyata devo hi sah. (S.B.1.2.3.2.).

So the disappearance of the darkness in the H<sub>1</sub>ranya-  
garbha is allegorically described in the present verse. Dīr-  
ghatama (darkness) is said to have burnt his shoulders and  
chest, which means that the darkness is leaving the Dīrghatan  
Possibly the cutting off the head and the burning of the  
shoulders and chest, shows that the H<sub>1</sub>ranyagarbha was lighted  
from top to bottom. And this is the background of the se-  
paration of the heaven and earth from each other.

Api gdha-ate; from api / ad bhakṣane, to eat, ~~max~~ away  
Luṇ 3rd. per sing. Sāyana has derived it from ~~han~~ but the  
form 'gdha' is regular formation from ~~han~~ ad and not from ~~han~~  
han and the sense is also here to eat. Ad is substituted by  
ghas by Luṇsano ghasiḥ (Pāṇ.2.4.37); the vikaraṇa cli drops  
by Māntre ghas-(Pāṇ.2.4.80); a drops by Ghasibhasorhali ca  
(Pāṇ.6.4.100); ta into dha by Jhaṣastathordho'dhaḥ (Pāṇ.8.2.  
40); s in ghas, drops by Dhi ca (Pāṇ.8.2.25); gh into g by ~~han~~  
Jhalām jasjhasi (Pāṇ.8.4.53).

The use of ghas regarding shoulders and chest and  
the cutting of head shows the gradual light in the Hiranya-

garbha from top to the chest which caused to separate the heaven and earth from each other.

Dīrghatāmāh - having deep darkness; B.V. Comp. Dīrgham tame yasmin sah dīrghatāmāh. The accent on the second syllable of the first member of the comp. by Bahuvrīhau prakṛtyā pūrva-padam (Pāṇ.6.2.1).

As it is shown previously Dīrghatāmāh is the name of Hiranyagarbha before, the birth of the powerful Agni. The son of Mamatā or nature, i.e. Prakṛtiḥ Dīrghatāmā suffered decay in the tenth yuga, which means that the darkness was swept away, and the 'nadyah' streams or waves of Agni began to flow. In this mantra, Hiranyagarbha which is in the state of deepdarkness, is said to be enlightened in the tenth yuga. It is very difficult to fix the exact date but it appears to denote approximately the end of the tenth yuga.

Creation has two sides 1. sṛṣṭi (manifestation) and 2. pralaya (destruction) of the universe. The period of creation is called a day of Brahmā and that of destruction, his night. A day of Brahmā consists of one thousand 'deva-yuga'-(see. Sahasṛ<sup>a</sup>sya pramāsi sahasrasya pratimāsi-VS.15.65). (of. Sarvaṃ vai sahasraṃ sarvasya datāsi -S.B.7.5.2.13). The age of one creation is 4320000000 years. (see. Satam te Ayutam hāyanāndve yuge trīni catvāri kṛṇma (AV.VIII.2.21). It is said that the day and night are of equal duration. It means that Brahmā's



night also consists of one thousand 'deva-yuga'. (6f.)

Daivikāṇāṃ yugāṇāṃ <sup>tu a</sup> saḥsraṃ parisankhyayā.

Brahmamekamaharjneyam tāvatī rātrireva ca (Manu.1.72).

(also of Ekasahasram (1000) caturyugāṇi Brāhmadīnasya parimāṇam bhavati. Brāhmyā rātrirapī tāvadeva parimāṇam vijñeyam.

Sṛṣṭer-varttamānasya dinasamjñāsti, pralayasya ca rātrisamjñāsti. (S.D. R.B.B.P.24). But there is no evidence in the veda

to support the statement that Brahmā's day and night spread

over two thousand deva-yugas. As a matter of fact, both the

day and night of Brahmā extend only to one thousand deva-yuga

and it is within the period that both sṛṣṭi (creation) and

pralaya (destruction) do occur. During creation the sun comes

into existence and it is called the day and during destruction

the sun disappears and it is called the night of Brahmā.

Though creation as well as the destruction go on side by side

yet the creative process is more important in the beginning. In

course of time the formation of the sun, the moon and the

earth took place. In like manner a time will come when the sun

will also end in hot and hot. (see:-

Sahasraṃ yattu rasmināṃ sūryasyevavibhāsate.

Te saptarāśmayo bhūtvā hyaikaiko jāyate raviḥ.

Nirdagdheṣu ca lokeṣu teṣu sūryaistu saptabhiḥ.

(Vā.Pu.7.45.46, 52.).

At this stage though some sort of construction still

goes yet mainly the destructive processes are at work. In

this way the story of the evolution and dissolution of the

universe goes on.

In the present context of the creation of the Hiranya-garbha, the tenth yuga has passed away. At the end of the tenth yuga the Dīrghatamā has suffered and the stage of the end of darkness has assined. We can, therefore, calculate the time of the beginning of the creation. One yuga is equivalent to the earthly 'caturyuga consisting of Kṛtayuga, Tretāyuga, Dvāparayuga and Kaliyuga. The age of Kaliyuga is 432000 years, of Dvāpara is 864000, of Treta is 1296000 years and of Kṛtayuga is 1728000 years. The total period of all the four yugas is 4320000 years. Multiplied by 10, the product is 43200000 years, a period that began with the product is 43200000 years, a period that began with the first Manu. Here the years of Sandhi also should be added.

Jujurvān - decayed; from / jṛs vayo<sup>h</sup>ānu, 'to decay, to make old or decrepti; I.P. with kvasu by Kvasusca (Pān.3.2.107) utva by Bahulam chandasi (Pān.7.1.103); reparatva by Uraṇ reparah (Pān.1.1.51); reduplication by Liṭi dhātoran<sup>a</sup>bhyāsasya (Pān.6.1.8); the augment 'it' does not come due to the 'niyama of Vasvekā - jādghasām (Pān.7.2.67). The ~~accent~~ accent falls on the suffix syllable by Ādyudattasca (Pān.3.1.3).

Brahmā -. Growth, expantion, evolution, development; from brāh vṛddhau, to grow; I.P. with manin by Br̥herno'cca (Un.1.146) Br̥nhati vardhate asau Brhmā, 'one that grows'. The accent on the last syllable by Phiṣo'nta Udāttah (Ph.S.1.1.).

'Parivṛddham bhavati sarvapraṇibhiḥ. Sarvadā bhujiyamānam apya-nupakṣiyamānatvāt svabhāvato vā parivṛddham sarvasya jagato bharanāt, varddhante anena bhūtāni iti vā, jātānyannena varddhante (Tai.Up.2.2.) iti śrutiḥ (D.V.Nigh.P.176). 'Brahmatatvāṃ tapo vedo brahmā viprah prajāpatiḥ-Amarakoṣaḥ'. 'Brahmatatvāṃ tapo vede na dvayoh punsi vedhasi. Rtvigyogabhido vipre-Medini'.

The other words used for Brahmā, are Hiranyagarbha, Virāṭ, Mahādāṇḍaḥ, Prajāpatiḥ and Viśvakarmā. In Rgveda all these names are used for the Hiranyagarbha, the Supreme god, from whom, the heaven and earth were created. It is only in one solitary mantra (i.e., Rv.X.121) the name of Hiranyagarbha occurs as the supreme lord of all beings. But in the AV. and the Brāhmaṇa, the name Hiranyagarbha occurs very often. In a passage of the AV.(IV.2.8), it is stated that the waters produced an embryo, which was enveloped in a golden covering. In the TS.(5.5.1.2), Hiranyagarbha is expressly identified with Prajāpati. In the later literature he is chiefly the designation of the personal Brahmā. (Mac.V.M.,P.119).

The word Brahmā occurs twenty-four times in the Rgveda. Brahmā is traceable to Agni. (see Rv.II.1.2; 1.3; IV.9.4; 50; 8; 58; 2 VII.7.5). From these passages, Brahmā is proved to be Agni. Brāhaspatirbrahmāsīt (Nir.2.12) Agnirvai Brahmā (Śa.B.1.1); Brahmā vai brāhmaṇaḥ (Tai.B.3.9.4.2; Ś.B.13.1.5.3); Eṣa vā Agnirvaiśvānarḥ. yad brāhmaṇaḥ (Tai.B.3.7.3.2.).

Thus, on the one hand, Brahmā is Hiranyagarbha and on the other hand he is Agni. It appears that when Brahmā was

born in Hiranyagarbha, the Hiranyagarbha was called Brahmā, according to the maxim 'Mañcāh̄krosānte'.

So Brahmā bhavati sārathīḥ means, Hiranyagarbha was the chariot and Brahmā (Agni) became charoteer. After that Āpah (waters were produced from Agni - Agnerāpah adbhyaḥ pr̥thivī, etc. Yatīnām Brahmā, here the genitive case ending takes place by Yatasca nirddhāraṇam (Pāṇ.2.3.41). Brahmā is one of the gods, who was trying to create the universe. Here it is to be noted that Dīrghatamā suffered decay because of the appearance of Agni. As Agni swept away the deep darkness, he (Brahmā) became the charioteer. He also separated the two worlds, viz. heaven and earth. Therefore, Brahmā as Agni is called the 'purohita' of the gods. (of. Agnimīde purohitam Rv.I.1.1.); (Yo devēbhyo ātāpati yo devānām purohitaḥ. Pūrvo yo devbhyo jāto nāmo rūcāya brāhmāye -VS.31.20). So Brahmā is quite the opposite of Dīrghatamā.

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XXXXXX

Rv. I. 159.

R̥siḥ - Dīrghatamāḥ - Devatā - Dyāvāpr̥thivyaḥ.

Chandh - Jagatī . Svarah - Nisādah.

1. Prā dyāvā yajñāḥ pr̥thivī rtāvrdhā  
mahī stuse vidāthesu prācetasā.  
Devēbhīrye devāputre sudānsasā  
atthā dhiyā vāryāni prabhūṣataḥ.
2. Uta manye pituradruho māno  
māturmāhi svātavastādhavīmabhiḥ.  
Suretasā pitarā bhūma cakratur  
uru prajāyā amṛtam varīmabhiḥ.
3. Te sūnavah svāpasah sudānsaso  
mahī janurmātārā pūrvacittaye.  
Sthātusca satyam jagatasca dhārmanī  
putrasya pāthah padam advayāvinah.
4. Te māyino mamire supracetasā  
jāmī sayonī mithunā samokasā.  
Navyannavyam tantumā tanvate divī  
samudre antah kavayah auditayah.
5. Tadrādho adya savitur varenyam  
vayam devasya prasave manāmahe.  
Asmābhyam dyāvāpr̥thivī sucetunā  
rayim dhattam vasumantam satagvinam.

Translation. :

1. I highly praise with sacrifices in the intelligent assemblies, the great and mindful heaven and earth which

promote (all) activities, (and) who accomplishing mighty actions, along with the gods, their sons, willingly bestow riches.

2. I esteem with invocations the intelligence of the bebevolent father (i.e. heaven) and that great and in herently powerful (will) of the mother (i.e. earth). The potent parents with their generous consideration have created plenty of excellent and imperishable things for the people.

3. These offsprings (i.e. gods), skilful (and) accomplishing might deeds, forth with recognised you as their great parents. You guide the true step of the sincere offspring, whether moving or stationary, in his function.

4. They (the gods) of supernatural pow<sup>e</sup><sub>r</sub> and very wise, traversed the two related pair heaven and earth, having the same brith-place (i.e. Hiranyagarbha) and same dwelling place (i.e. space). The wise and refulgent (gods) spread over new warp (i.e. creat new luminaries) in the heaven (and) middle region.

5. Now we recognise that excellent success of the bright sun in procreation. May the heaven and earth graciously bestow upon us the brilliant wealth of countless rays.

Grammatical and Exegetical Notes.

Dyāvā-Prthivī - heaven and earth; the word div is substituted by Dayāvā by Divasasca prthivyām (Pāṇ.6.3.30). The accent on the initial syllable. The word prthivī ends in the feminine suffix nīḥ. The accent falls on the last suffix syllable. Both the words retain their original accent by Devatādvandve ca (Pāṇ.6.2.141), and are read separately. In this connection Sāyana says that the separation of the words of this comp. is due to the vedic usage.

It is stated that first the heaven and earth were united with each other. Possibly the separation of the words was symbolical of the separation of the heaven and earth at the complete destruction of Dīrghatamas.

Rtāvṛdhā - those that augment sacrifices i.e. all activities ( a Vedic dual); from Caus. / vr̥dh vr̥ddhau, 'to increase, augment, expand; I.Ā. with kvip by Kvip ca (Pāṇ 3.2.76). Rtam Vardhayati iti rtavrt te rtāvṛdhā. Nic drops by Neraniti (Pāṇ. 6.4.51); The first member is lengthened by Anyeṣāmpi dr̥ṣyate (Pāṇ.6.3.137). The accent on the root-syllable by Gati - (Pāṇ.6.2.189) and Dhātōḥ (Pāṇ.6.1.162).

Here the comp. is used as an epithet of the heaven and Earth, which shows that now the heaven and earth have been separated and all terrestrial and celestial activities increase.

Stuse - I glorify, I praise; from / stu stutau 'to praise'; II.P.Ā.; Let 1st. per sing. ~~Let~~ The vikarāṇa sip by Sibbhaulam leti (Pāṇ.3.1.34); at by Leto'dātau

(Pāṇ.3.4.94); <sup>it</sup> 'ti' of 1st per sing. Ā. becomes by Tita ātmane-  
padānām tere (Pāṇ.3.4.79); pararūpa by Ato guṇe (Pāṇ.6.1.97)  
s of sip is cerebralized by Ādesapratyayayoḥ (Pāṇ.8.3.59) -

Pracetāsā - mindful, attentive from pra - cit  
sanjānāne, 'to know, observe; I.P. with asun by Sarvadhātubhyo'  
sun (Un.4.189). Prakarṣeṇa cetati iti praṇastena pracetāsā. The  
accent falls on the first <sup>ā</sup>nipta syllable by Tatpuruṣe - (Pāṇ.  
6.2.2.).

After the separation of heaven and earth all the  
gods and other things were created. As the creative activity  
began with earnestness in the heaven and earth, they are called  
pracetās.

Devaputre - those whose sons are the gods, hence  
the parents of the gods, B.V.Comp. Devāḥ putrāḥ yayoh te deva-  
putre. The accent on the first member on the second syllable  
by Bahuvrīhan - (Pāṇ.6.2.1). The word deva is accented on its  
last syllable by Citāḥ (Pāṇ.6.1.162) as it is derived with ac  
by Nandigrahi - (Pāṇ.3.1.134).

Though all the gods are immortal by their nature, yet  
they came into power after the separation of the heaven and  
earth, so the gods are called the sons of heaven and earth.

Sudāṁsasā - accomplishing mighty or splendid actions,  
energetic, most active; B.V. Comp. Sobhanam dāṁsaḥ svarūpam  
karma vā yayoh te sudāṁsasā "having good action or form".  
The accent on the first syllable of the second member of the  
comp by Ādyudāttam dvayacchandasi (Pāṇ.6.2.119). The word dāṁsas



is accented on the initial syllable by N̄ni-(Pān.6.1.197)  
as it is ending in asun by Sarvadhātubhyo asun (Un.4.189)

Ithā dhiṡā - willingly (MW.P.516).

Prabhūsataḥ - offer, present; for pra-/ bhūs to offer.

Pituh - of father; from / pā rakṣane, to protect; II.P. with tṛe by Naptr - (Un.2.97). It is an ~~irreg~~ irregular form with the suffix. Pāti rakṣati iti pitā ~~janak~~ janako vā, 'one that protect'. The accent on the suffix syllable by Citāḥ (Pān.6.1.163). The heaven is called the father and the earth is called the mother.

Manah- mind, intelligence, will.

Mātuḥ - of mother; from / mā māne; with tṛe by Naptr - (Un.2.97). Mānayati satkarotīti mātā <sup>t</sup>upādikā vā, 'one that produces offspring, one that generates'. The accent on the second syllable by Citāḥ (Pān.6.1.163).

Adruhaḥ - benevolent; from / druh jighāṁsāyām, to hurt; IV.p. with kvip by Sampadādibhyah kvip (Vā.Pān. 3.3.94). Drohanam drut; B.V. Comp. by Nañō's<sup>y</sup>arthānām bahuvrīhīrvā cottarapadalopasca vakatavyah (vā.Pān.2.2.24) Avidyamānaḥ drut yasmin saḥ adrut tasya adruhaḥ. The accent falls on the second member of the comp. by Nañsubhyām (Pān.6.2.172).

Svātavaḥ - self-strong. inherently powerful: B.V.Comp. svam tavaḥ yasya tat svatavas (manah). The accent on the first member of the comp. by Bahuvrīhan

(Pāṇ.6.2.1).

Havīmabhih - with invocations: from / hve sparddhāyām sabde ca, to call, invoke; with manin by Anyebhyo'pi dr̥syate (Pāṇ.3.2.75). The augment comes irregularly; samprasāraṇa by Bahulam chandasī (Pāṇ.6.1.34); pūrvārūpa by Samprasāraṇācca (Pāṇ.6.1.108) guṇa by Sarvadhātukārdha - dhātukayoḥ (Pāṇ.7.3.84); av by Eco'yavāyāvah (Pāṇ.6.1.78). The accent falls on the initial syllable by Ōni (Pāṇ.6.1.197)-

Suretasā - having much semen, potent, hence very productive; B.V.Comp. Su sobhanam retah yayoh tau suretasau pitarau. The accent on the initial syllable of the second member of the comp. by Ādyudāttam-(Pāṇ.6.2.119).

Prajāyāh - of progeny; from pra / jan prādurbhāve, 'to generate, produce; IV.P.; with the suffix da by Upasarage ca sañjñāyām (Pāṇ.3.2.99). Prakarsena jāyate iti prajā. An in jan disappears by Dītvak arāṇasāmārthyādabhasyāṇi terlopo bhavati (Upasankhyānam) on (Pāṇ.6.4.143). It takes the feminine suffix t̥āp by Ajadyataṣṭāp (Pāṇ.4.1.4). (of Gk.gignomai ; Let gigno; Hib 'I beget generate'.

After the separation of the heaven and the earth, all the gods etc. are called here prajāh.

Varīmabhih - by expansions, vastnesses, i.e. generous considerations. / vr varāṇe, 'to cover,

sorround' V.P. with manin by Anyebhyo'pi dr̥syate (Pāṇ. 3.2.75). The augment 'it̥' comes irregularly. The accent on the initial syllable by N̄ni (Pāṇ.6.1.197). Sāyana has derived it with the suffix imanin (SRB.I.55.2).

Sūnavah - children i.e. gods from / sū prāṇiprasave, 'to bring forth; IV.Ā.; with nu by Suvah kit (Up.3.35) Sūyate utpadyate asau sūnuḥ anujah putrah sūryo vā 'one that is brought forth'. The accent on the suffix syllable by Ādyudāttasca (Pāṇ.3.1.3).

Here all the gods are called sūnavah.

Svapasaḥ.- having good work, skilful; B.V. comp. sobhanam apah karma vā yeṣānte svapasaḥ sūnavah. The accent on the initial syllable of the second member of the comp. by Ādyudāttam - (Pāṇ.6.2.119).

Pūrvacittaye - at the first notice, forthwith; Karm. tatpuruṣa comp. Pūrvā casau cittiśca iti pūrvacittih tasyai pūrvacittaye. The accent on the last syllable of the first member of the comp by pūrvapadāntodāttaprakarane marudvṛddhādīnām chandsyupsankhyānam (Vā.Pāṇ.6.2.199). The word cittih from / cit sanjñāne with ktin in bhāva, cetanam cittih.

As soon as the heaven and the earth came into existence, the gods recognised them as their parent, because they were to function within them.

Advayāvinah - free from double-dealing or duplicity, hence frank, sincere, candid; from dvaya, the matvarthīya suffix vin by Bahulam chandasi (Pāṇ.5.2.122) Na dvayavin iti advayāvin tasya advayāvinah. The first member nañ is accented by Tatpuruṣe - (Pāṇ.6.2.2.) This comp. qualifies the gods who are described as free from double-dealing that is to say that they deal with none else except the heaven and earth.

Māyīnah - artful, skilled in art having supernatural power; from māyā with in by Vrihyādibhayaśca (Pāṇ.5.2.116). Māyā asti asya iti māyin ta māyīnah. The accent on the suffix by Ādyudātaśca (Pāṇ.3.1.3). Māyā 'art, supernatural power from mā māne with yā by Māchāsāsī-rūbhyo yah (Un.4.109). The suffix is accented.

Māyire measured out, traversed; from mā to measure, traverse.

Here mayīnah qualifies sūnavah which signifies gods. The gods are to use their supernatural powers for creating the universe.

Jāmī - related to one another.

Sāyonī - having the same dwelling place; B.V. Comp samānam ekam yonih uppatisthānam yayoh te sayonī dyāvā-prithivī. Samāna is replaced by sa by Samānasya chandasi (Pāṇ.6.3.84). The accent on the first member of the comp. by Bahuvrīhau (Pāṇ.6.2.1).

The heaven and earth are called sayonī because they have the same birth place. Viz. Hiranyagarbha.

Mithunā - forming a pair. hence united with each other;  
from / mith medhā hinsanayor ity eke, 'to unite' I.P.Ā.  
with unan by Kṣudhipisimithibhyaḥ kit (Un.3.55).

Methati jānāti hinasti vā tat mithunam te mithnā dyāvāprthī  
vī. The accent on the last syllable by Phṣo'nta uddttāḥ  
(Ph.S.1.1.).

Samokasā - having the same dwelling place. B.V.  
Comp. Samānam okas yayoste samokasā. The first member is  
accented by Behuvr̥hau - (Pāṇ.6.2.1).

Navyam navyam - new and new. Duplication by  
Nityavīpsayoh (Pāṇ.8.1.4). The sense is that after the  
creation and separation of the Heaven and Earth, the di-  
fferent gods began to create new and new luminaries.

Sudītayah brilliant, resplendent, shining brightly  
B.V. comp. Sobhanam dītiḥ yeṣāntaḥ audītayah, 'having  
bright flames'. The accent on the last syllable of the  
second member of the comp. by Nañsubhyām (Pāṇ.6.2.172)  
Dītiḥ from / dī 'to shine' III.P. (of Gk. Diato. dealos,  
delos).

Rādhaḥ - success; from / rādḥ sansiddhau, 'to  
be accomplished or finished; with asun by Sarvadhātubhyo  
asun (Un.4.189). Rādhnuvanti iti rādhaḥ. The accent on the  
initial syllable by Nni (Pāṇ.6.1.197).

Yaska has enlisted it in the synonym of wealth.  
Rāyah rādhaḥ (Nigh.2.10).

Vareṇyam - Excellent.

Sucetunā - ind. graciously, with benevolence or favour (M.W.P.1223).

Vasumantam - possessing brightness, brilliant, v vasu with matup by Tadasya-(Pāṇ.5.2.94). Vasuh asti asminṁiti vasumān tam vasumantam rayim. The accent falls on the initial syllable of the word vasu by Nni (Pāṇ.6.1.197).

This word qualifies 'rayi' wealth to be bestowed by the heaven and earth. The context here is of creation. So here these two words 'vasumantam' and 'satagvinam' are significant. The rays of the sun are the most prominently instrumental in the process of creation and propagation of life. The eight Vasus, i.e. the bright ones, ~~xxxx~~ accordingly to the Viṣṇu-Purāṇa are -

1. Āpa (connected with ap 'water'; 2. Dhruva 'Pole star'; 3; soma 'the moon'; 4. Dhava or Dhara; 5. Anila 'wind'; 6. Anala or Pāvaka 'Fire'; 7. Pratyūṣā 'the Dawn'; 8. prabhāra 'light' ( Cf. Katame vasava iti. Agnisca prthavī ca vāyuscāntarikṣam cādityasca dyosca candramāśca nakṣ<sup>a</sup>trāṇi caite vasava etc hīdam sarvaṁ vāsayante te yadidaṁ sarvaṁ v<sup>a</sup>sayante tasmād vaś<sup>a</sup>va iti - S.B.11.6.3.6 ) (Also cf. Aṣṭau devā V<sup>A</sup>savaḥ soṁyāsaḥ - T.B. 3.1.2.6). All these things are indicated by the word 'Vasuvat'.

Satagvinam -consisting of hundred or countless ~~xx~~ rays; from satagu with matubarthīya 'in' by Bahulaṁ

chandasi (Pāṇ.5.2.122). The accent is on the suffix syllable by Ādyudāttasca (Pāṇ.3.1.3). (of Gk.e-katon, one hundred ; Lat.centum; Lith.szimtas; Goth; (twa) hunda; Germ. hundred; Eng. hundred).

The word śatagvin is an exclusive epithet of rayi in the context of the Heaven and Earth. This word qualifies rayi in this context of Indra and Brhaspati. (see. Asme' indrā - Br̥haspatī rayi'ndhattam śatagvinam. Āsvavantam sahasrinam - Rv.IV.48.4). In the context of Indu - Soma (see Ā no indo śatagvinam rayi'ngōmantamasvinam Bhara soma sahasrinam - Rv.IX.67.6.)

Asva and go are the rays, so this word is related to some function of the rays. The heaven and Earth are said to have been separated by Agni. This Agni is possessed of a hundred rays.

Rv.I.160.

R̥siḥ - Dīrghatamah . Devatā - Dyāvāpr̥thivī.  
Chandah - Jagatī. Svarah - Niṣādah.

1. Té hi' dyāvāpr̥thivī visvasambhuvā  
rtāvarī rajaso dhārayātkavī.  
Sujanmanī dhiṣāne antāriyate  
devo' devī dhārmanā sūryah sūciḥ.
2. Uruvyācasā mahinī asāscatā  
pitā mātā ca bhuvanāni rakṣataḥ.  
Sudhr̥ṣṭame vapuṣyeṣṇa rodasī  
pitā yat sīmabhi rūpairāvāsayat.
3. Sa vahniḥ putrah putroḥ pavitravān  
punāti dhiro bhuvanāni māyayā.  
Dhenum ca pr̥snim vṛṣabhān suretasam  
visvāhā sukraṁ pāyo asya dukṣata.
4. Ayam devānām apāsām apāstamo  
yo jajāna rodasī visvasambhuvā.  
Vi yo' mame' rajasī sukratūyayā  
ajārebhiḥ skambhanebhiḥ samānṛce.
5. Té no gr̥ṇāne mahinī mahi srāvah  
kṣatram dyāvāpr̥thivī dhāsatho br̥hāt.  
Yenābhi kr̥ṣṭīstatānāma visvāhā  
panāyamojo asme saminvatam.

Translation:

1. Those two, heaven and Earth, beneficial to all,



keeping the water of the region of clouds, supporting the wise (gods), producing excellent things, energetic (and) resplendent ---between (them) the bright, divine sun moves according to law.

2. Widely extending, great, mutually apart, the two very resolute regions (Heaven and Earth) protect all beings like those who are extraordinarily strong, when the father (i.e. heaven) covered her (i.e. earth) with outward phenomena.
3. The wise Drawer (i.e. the Sun), the purifying son of the parents (i.e. Heaven and Earth) purifies the beings, the variegated earth and the potent showerer (i.e. Indra or electricity) (and) always draws out its (i.e. Heaven) pure water.
4. It is he, the most active amongst the active gods, who begat the Heaven and Earth, beneficent to all, who by his desire to perform good deeds, traversed the two regions (of Heaven and Earth) and supported (them) with imperishable pillars.
5. They, the great Heaven and Earth, buzzing, bestow on us plenty of rainshower and vigour with which we always impose our cultivated lands. May you grant us wonderful vigour.

GRAMMATICAL AND EXEGETICAL NOTES.

Viśvāsambhuvā - beneficial to all. B.V.Comp. Viśvam sukha bhāvayitr̥ yayoh te viśvasambhuvā. The accent on the

last syllable of the first member of the comp. by Bahuvrīhau  
visvām sanjñāyam (Pāṇ.6.2.106).

Rtāvarī - keeping the water ~~from~~ rta with vanip  
by Chandasīvanipau -(Vār.Pāṇ.5.2.109). The feminine suffix  
nīp by Vano ra ca (Pāṇ.4.1.7). The accent on the last  
syllable of the stem by Ādyudāttasca (Pāṇ.3.1.3.). A in rta  
is lengthened by Anyśamapi drśyate (Pāṇ.6.3.137).

Rdīasah - of the region of Vapour or clouds - the v  
wise.

Dhārayāt-kavī. ~~support~~ supporting or cherishing the  
wise B.V.Comp. Dhārayat kavayah yābhyānte dhārayatkavī, 'by  
whom the sages are supported'. The accent on the initial  
syllable of the first member of the comp. by Bahuvrīhau  
prakṛtyā pūrvapadam (Pāṇ.6.2.1) and Dhātoḥ (Pāṇ.6.3.2.).  
(see also. In the commonest type which almost restricted  
to the Rv. the first member is a participle ending in at  
formed from transitive present stems in a, ā, or āya; i.e.  
rdhād - vāra 'increasing goods', tārad-dvāsas 'over - coming  
(tārat) foes; dharayāt-kavi 'supporting the wise'; mandayāt  
sakha, 'gladdening his friend'. (Mac.V.G.P., 280).

This epithet denotes the power of the heaven and  
the earth, to support the sages, i.e. the other gods. All  
gods have been described as the sons of the two parents.  
They in the very beginning, were mortal but gradually,  
they became immortal. Hence the Heaven and earth are said  
to support the wise (gods).

Sujanmanī:- of auspicious birth; ~~suṣṭhe~~ janma  
 yayos te sujanmanī; This word is also synonymous with '  
 'Sujanmanī' which means 'producing fair or excellent things.  
 The accent falls on the first syllable of the second member  
 after the word su by Ādyudāttam-(Pāṇ.6.2.119). Janma from  
 /jan with manin by Sarvadhātubhyo manin (Un.4.145). It is  
 accented on its initial syllable by Nni - (Pāṇ.6.1.197).

Dhiṣaṇe - energetic zealous ; from / dhr̥ṣ prāgal-  
 bhye, 'to be hold or courageous or confident or proud'; V.P.  
 with kyu by Dhr̥ṣedhiṣa ca sanjñāyām (Un.2.83). Dhr̥ṣnoti  
 prāgalbhyam dadāti sa dhiṣaṇaḥ strī cet dhiṣaṇā te dhiṣaṇe  
 dyāvāprthivī. (cf. Zd. daresh; Gk. tharsos, tharseo; Lit. dristu  
 Goth. ga-dars; Angl. S<sub>ax</sub> dors-te ; Eng. durst).

Uruvyacasā - widely extending, widely capacions .  
 /vyac vyājīkarane, 'to encompass, embrace, comprehend;  
 VI.P. (cf. uru-vi - /aṇ, to make wide extend) with asun by  
 Sarvadhātubhyo'sun (Un.4.189). Uru vyacatīti uruvyacaḥ te  
 uruvyacasā dyāvāprthivī, 'those that extend widely'. The  
 accent on the first syllable of the second member of the  
 comp. by Gatikārako - (Pāṇ.6.2.139). and Nni - (Pāṇ.6.1.197)

Sāyana derives it from / vyac with Aunādika asi and  
 the absence of samprasāraṇa because asi is anit by  
 Vyaceḥ kuṭādī<sup>t</sup>vamanasi iti vaktvyam (vā Pāṇ.1.2.1). But  
 in this case of the suffix asi, the accent is irregular  
 by Parā dischandasi bahulam (Pāṇ.6.2.199). But with asun,  
 the accent is regular.

The heaven and earth are uruvyacasā as they are expansive. Sāyana justifies the accent by Gatikāraṅkā - (Pāṇ. 6.2.139), from this it appears that he has also suffix asun in his mind. (see. SRB.1.105.9). Mac. takes it as a B.V. Comp. which cannot be accepted because of the accent.

Mahinī - great; from / mah pūjāyam, 'to elate, gladden, exalt, magnify; I.P.(cf. orig.magh; of also / manh) (cf.Gk.men-as ; Lat. magnus, mactus; Old. Germ.michel; Eng. Micle, much) with ac by Nandigrahi - (Pāṇ.3.1.134). Mahati pūjayati pūjyo vā bhavatīti mahah. Again taddhita 'in' by āta inithanu (Pāṇ.5.2.115). Mahah asti asminniti mahī strī cet mahinī; the feminine suffix nīp by Ronebhyo nīp (Pāṇ.4.1.5). x The nom.dual su takes pūrvasvarnadīrgha by Supām suluk-(Pāṇ. 7.1.39). The accent on the suffix 'in' by Ādyudāttasā (Pāṇ.3.1.3).

Asascatā - not sticking, i.e. separate or mutually apart. The word sascat is derived from / sasj gatau (cf.sac. sañj, sajj, sasc) I.P. with satṛ by Laṭa satṛ - (Pāṇ.3.2.124); j. is changed into c irregularly but it may be regularly derived from an independent root / sasc, to associate, accompany. B.V. comp. Avidyamānah sascat saḥagamanam yayos te asascatā.

The comp. takes place by Nañō'styarthānām bahuvrīhirvā cotta-rapadalopsca vaktavyah (Vā.Pāṇ.2.2.24).

Swāmī Dayānanda explains it as 'vibhāgam prāptah' (DRB.I.13.6). The accent on the last syllable of the second member after nañ and su by Nañsubhyām (Pāṇ.6.2.172). From this epithet, it appears that both of the heaven and the earth were united in the beginning but separated afterwards.

Sdhr̥ṣṭame - very resolute ; from su\_ / dhr̥ṣ prāgalbhye, 'to be bold, to be resolute'; V.P. with kvip by Kvip ca (Pāṇ.3.2.76). Sobhanam dhr̥ṣnotīti sudhr̥ṣṭ. Sarve ime sudhr̥ṣṭaḥ, ayam eṣam atisayena sudhr̥ṣṭ iti sudhr̥ṣṭamah, strī cet sudhr̥ṣṭam te sudhr̥ṣṭame dayāvāpṛthivī. The accent on the radical syllable by Gatikāreko - (Pāṇ.6.2.139) and Dhātoḥ (Pāṇ.6.1.162).

The superlative suffix tamap shows that many gods were born after the separation of the two worlds. All these gods were active but the Heaven and the Earth were the most resolute in their activity.

Vapusye - extraordinarily strong, i.e. having a strong body; from vapus with yat by Tadarhati (Pāṇ.5.1.63). Vapuh arhatīti vapusyaḥ, strī cet vapusyā, te vapusye. The svarita accent on the suffix by Titsvaritam. (Pāṇ.6.1.185).

Vapusya also means 'wonderfully beautiful'. Mac. compares the heaven and the earth with the two beautiful women, but in the text there is no word for women.

Rūpāṇi - with outward phenomena. Natural phenomena may be beneficial to the creation or may be harmful or destructive. Here probably the latter are implied.

Pitā - father. The Heaven is called the father and the Earth is called the mother. (see. Dyospitāḥ pṛthivī mātāḥ - Rv.VI.51.5).

Vahniḥ - one that conveys or carries or draws from / vah prāpane 'to carry, convey'; I.P. with ni by Vahisri - (Un.4.51). Vahatīti yahniḥ. As the suffix is nit by anuvṛttih, the accent falls on the initial syllable by Nni - (Pāṇ.6.1.197). (cf. Gk.okhos for Fokhos, Okheomai; Lat. Vehere, vehiculum; Slav. vesti; Goth.gawigan; Germ. wegan, bewegen; Eng.weigh).

Literary vahniḥ means 'a carrier, conveyer or drawer but it ~~is~~ is used as an epithet of a charioteer or rider or to various gods, esp. to Agni, Indra, Savitr, and Maruts. Here 'sa Vahniḥ putraḥ pitroḥ' means that Vahniḥ is the son of Heaven and Earth, and that son is the sun. (see. putraḥ purutrātā, putrasthāniyah ādityah - SRB.I.160.3). In the previous stanza, the sun comes into being so here it is ~~said~~ said that the fire which was born, was the sun, the son of Heaven and Earth. The sun is the drawer in various senses, i.e. he draws up water, he draws other planets by attraction and is the centre of the zodiac. In the dvandva comp. of the pair pitā and mātā, only pitā remains by Pitā matrā (Pāṇ.1.2.70). The word pitr is accented on its last syllable and in contraction with the unaccented os, the suffix should be svarita by Udātta-svaritayoryanaḥ svarito 'nudāttasya (Pāṇ.8.2.4). But in the padatext, it has the udātta accent of which the expla-

nation is baffling.

Pavitravān - purifying.

Punāti - Purifies, illumines.

Vrsabhām - dyaus is called a bull in several other passages also.

Suretasam - having much semen potent, hence productive; (see. Notes on this word on Rv.I.159.2).

Dhuksata - milked ; aor.3rd.per sing. from √duh prapūrane, to milk.II.P.Ā. with kṣaḥ by sāla igupadhād-anitḥaḥ kṣaḥ (Pāṇ.3.1.45); h into dh by Hoḥ dhah (Pāṇ.8.2.31); dh into k by Saḥoh kah si (Pāṇ.8.2.41); s into ḥ by Ādesapratyayayoh (Pāṇ.8.3.59); d of the root is not changed into dh which should have changed by Ekāco baso bhaṣ jhasantasya adhvoḥ (Pāṇ.8.2.37) due to vedic irregularity..

Viśvāha - always. It is a comp adv. resulting from the juxtaposition of visva sha as an acc. of time. (cf. cp.Mac.P.300,5) - for all days.

Apasvātamah - most active; from apas - karma with the supl. suffix tamap by Atisāyane tamabishṭanau (Pāṇ.5.3.55). Here matup has disappeared.(SRB.Ap.iti karmanāma Tena tadvān lakṣyate). The accent on the primary suffix by Ādyudāttaśca (Pāṇ.3.1.3). Apas is derived from √āp with as by Āpaḥ karmākhyāyāḥ hr̥svo nuṭ ca vā (Un.4.208)

The supl. form signifies, that Agni is the most

active of all the gods engaged in the process of creation. In other words, Agni is the purohita and others are the sacrificers etc. The principal verb of Vahni is jajāna which means that both the heaven and the earth were produced by fire (Brahmā).

Vimame - traversed; from vi- / mā to measure out, to traverse.

Sukratūyā by a desire to perform good deeds. from sobhanah kratuh iti sukratuh, tam ātmana icchatīti sukratūyati. Sukratūyatīti sukratūyah, strī cet sukratūyā tayā sukratūyayā. Kyac by Supa ātmanah kyac (Pāṇ.3.1.8) dīrgha by Akṛtsārvadhātukayoḥ - (Pāṇ.7.4.24) Sukratūya takes dhātu sanjñā by Sanādyantā dhātavaḥ (Pāṇ.3.1.32) the primary suffix 'a' by a pratyayāt (Pāṇ.3.3.102); the feminine suffix t̄ap by Ajādyataṣṭap (Pāṇ.4.1.4). The primary suffix is accented by Ādyudattaśca (Pāṇ.3.1.3) and again x with t̄ap, the accent remains on the same by Ekādeśa Udāten odāttah (Pāṇ.8.2.5).

Adjarebhiḥ - undecaying or imperishable; Na vidyate avidyamāno vā jaro yasya sa ajarah taiḥ adjarebhiḥ skambhanebhiḥ. B.V.Comp. by Nañ'styarthānām - (Vā.)Pāṇ. 2.2.24). The accent on the initial syllable of the second member after Nañ by Nañe 'jaramaramitramṛtāḥ (Pāṇ.6.2.116) The word jara is derived from / jṛ with ap by Rdorap (Pāṇ.3.3.57).

Skambhanebhiḥ - with those that make firm. i.e.



pillars; from / skambh or skabh (Prob. a mere phonetic variety of / stambh, q, v.V, Ix.P.(Pāṇ.3.1.82) (see. M.W.P.1256). to prop, support, make firm, with lyuṭ by Karaṇādhikara - ṇayośca (Pāṇ.33.117). Skabhyate anena iti skambhanam taiḥ skambhanebhiḥ. Ais is not substituted in place of bhis by Bahulam chandasi (Pāṇ. 7.1.10).

The propping of the heaven and earth with undecaying pillars means stabilising them with the gravitational forces. Sāyaṇa explains the word skambhanebhiḥ as 'gati-pratibandh-sādhanaḥ saṅkubhiḥ'. He is right in his explanation, because all the planets etc. were set on motion and were in the danger of collision with each other. Therefore, they were made steady in their orbits. Here heaven signifies all moving bodies in the space. All these including the earth were made steady in their courses round the sun.

Sam-ānarce - propped up; supported from X  
sam / ṛc to fix, establish, prop up, I.P. with Lit, 3rd per sing. Ā; r in abhyāsa is replaced by a; a is lengthened by Āta ādeḥ (Pāṇ.7.4.70); the augment nuṭ comes by Tasamānnuḍ dviḥalah (Pāṇ.7.4.71) (Rkārakādeso repho<sup>ha</sup>halgrā<sup>ha</sup>ne<sup>ha</sup> grāhyate. Tenehāpi dviḥalo'ṅasya nuḍā-gamo bhavati-anṛdhatuḥ anṛdhuḥ-Kāś 7.4.71).  
Unaccented by Tim<sup>nn</sup>atīnaḥ - (Pāṇ. 8. 1 . 28).

Gr̥nāné - singing, luzzing; from / g̥r̥. to sing,  
with sānac.

Sr̥avas - stream, i.e. showers of Main; for sr̥ava s  
from / sru.

Dh̥āsathah - preserve, hence bestow; from / dh̥ā  
dh̥ārana - poṣanayoh, to preserve; III.P. Let by Linarthe  
let (Pāṇ.3.4.7). Sip by Sibbahulam leti (Pāṇ.3.1.34);  
at comes by leto'dātau (Pāṇ.3.4.94). Unaccented by Tin-  
natinaḥ (Pāṇ.8.1.28).

Kr̥stih - cultivated lands, from / kr̥s vilekhane,  
to till, cultivate ; I.P. with ktic by Kticḥktau ca sanjñāya  
(Pāṇ.3.3.174); t into ṭ by Ṣṭunā ṣṭuḥ (Pāṇ.8.4.41). The  
accent on the last syllable by Citah (Pāṇ.6.1.163). (cf.  
Lith. Karszu; Russ.Ceszu; Let verro, vello; Goth.falh).  
It is acc. plu. (Originally the word may have meant cul-  
tivated ground, then inhabited land, next its inhabitants and  
and lastly any race of men -M.W.P., 306).

Tatanāma - we extended; from / tan vistāre, to  
extend; VIII.P.Ā.; lot by Lot ca (Pāṇ.3.3.162); slu by  
Bahulam chandasi (Pāṇ.2.4.76); reduplication by Salu (Pāṇ.  
6.1.10); the augment āt by Āduttamasya picca (Pāṇ.3.4.92)  
Here Tinnatinaḥ (Pāṇ.8.1.28) does not apply due to  
Yadvrtānnityam (Pāṇ.8.1.66). Sāyana is of opinion that āt  
is ārdhadhā tuka by Chandasyubhayathā (Pāṇ.3.4.117),  
so Abhyastānāmādiḥ (Pāṇ.6.1.189) does not apply. Hence the

original radical syllable is accented (see.SRB.on this word).

Panāvyaṃ - admirable, wonderful; commendable;  
from / pan vyavahāre stutau ca, to be worthy of  
admiration, praise; I.Ā. with āyya by Unādayo bahulam  
(Un.3.3.1) and Śrudakṣi - (Un.3.96). The accent on the  
suffix syllable by Ādyudāttasca (Pān.3.1.3).

Sam-invātam - you two bestow. Imp.2nd, per dual.  
from sam - / inva vyāptau, to impart, bestoe; I.P.

XXXXX

Rv.I.161

R̥ṣiḥ - Dīrghatamāḥ, Devatā - R̥bhavaḥ - Chandah -  
 1,2,5,6, 7,8,10,12 āgatiḥ; 3,4,11,13, T riṣṭup; 14 Pañcīti-  
 Sparah 1, 2,5-8, 10,12 Nivādah; 3,4,9,11,13 Dhaivataḥ  
 Pañcamah.

1. Kimu s̥rēṣṭhaḥ kim yaviṣṭho na ājagan  
 kimīyate dūtyam̐kadyādūcima.  
 Na nindima camasaṁ yō mahākulo  
 āgne bhr̥tardruṇa idbhūtimūdima.
2. Ekam camasaṁ caturah̐ kṛnotana  
 tādvo devā abruvan tādva āgamam.  
 Saudhanvanā yadyevā kariṣyātha  
 sākam̐ devair̐yajñīyāso bhaviṣyatha.
3. Agnim̐ dūtām̐ pr̥ati yadābravītana  
 asvaḥ k̥artvo ratha utehā k̥artvaḥ.  
 Dhenuh̐ k̥artvā yuvaśā k̥artvā dvā  
 tāni bhr̥taranu vaḥ k̥rtvyemasi.
4. Cakṛvāṇsa r̥bhavastādap̥rcchata  
 kvēdabhūdyah̐ syā dūtō na ājagan.  
 Yadav̐akhyaccamasān̐cturah̐ k̥rtān̐  
 adittvāstā gn̐asvantarn̐yānaje.
5. Hanām̐aināḥ̐ iti tvāṣṭāyadābravīt  
 camasaṁ yē devapānamān̐indiṣuh̐.  
 Anyā nām̐āni k̥ṛnvate sūtē sacā  
 anyair̐enānkanyāḥ̐nām̐abhiḥ̐ sparat.
6. Indro harī yuyujē asvīnā ratham̐

- br̥haspatirvisvarūpāmupājata.  
 Rbhurvibhva vājo devā agacchata  
 svapaso yajñīyam bhāgamaitana.  
 7. Nīscarmano gāmaripīta dhītibhir  
 yā jarantā yuvasā tākr̥notana.  
 Saudhanvanā asvādasvam atakṣta  
 yuktva rathamūpa devā ayātana.  
 8. Idamudakam pibatetyabravītana  
 idam vā ghā pibatā munjanejanam.  
 Saudhavanā yadi tannēva haryatha  
 tr̥tiye ghā savane mādayādhvai.  
 9. Āpo bhyīsthā ityeko abravīd  
 Agnīrbhūyīsthā ityanyo abravīt.  
 Vadharyantīm bahūbhyah praiko abravīd  
 rtā vadantasamasam apinsata.  
 10. Sronameka udakam gamavājati  
 mansamekah pinsati sūnayābhr̥tam.  
 A nimruḥ sakr̥deko apābharat  
 kim svitputrēbhyah pitānā upāvatuḥ.  
 11. Udvātsvasmā akr̥notanā tr̥nam  
 nivātsvapah svapasyayā narah.  
 Agohyasya yadasastanā gr̥he  
 tadadādam rbhava nānu gacchatha.  
 12. Samīlya yadbhūvanā paryasarpata  
 kvā svittātyā pitarā va āsatuh.  
 Āsapata yah karasnam va adade

- yah prābravīt pró tasmā abravītena.  
 13. Susupvānsa rbhavastádaprcchata  
 agohya ká idam no abūbudhat.  
 Svānam basto bodhayitāram abravīt.  
 samavaśara idamadyā vyākhyata.  
 14. Divā yānti maruto bhūmyāgnir  
 ayam vāto antarikṣena yāti.  
 Adbhiryāti varuṇaḥ samudrair  
 yusmaḥ icchantah savaso napātaḥ.

Translation:

1. Is this our senior or junior who has come to us; what kind of deed of messenger, is to be done by him, what is it should we proclaim? We should should not revile the ladle, having a great generation, O brother Agni, we verily assert the dignity of the active (ladele).
2. Make the ladle into four, so the gods commanded you; for this purpose I came to you. O sons of Sudhanvan, if you accomplish this, you will be sacrificers along with the gods.
3. In answer to Agni, the messenger of gods, what they said was--a horse is to be made, and a chariot here is to be made, a cow is to be made and the two (old parents) are to be made young -

O brother Agni, having done all these, we  
are coming after you.

4. The ṛbhus accomplished their work. Then you  
(O Ṛbhus) enquired where is that messenger who  
came to us. When Tvaṣṭṛ saw the split up four  
Camasas, he was immediately lost among the sound-  
waves.
5. When Tvaṣṭṛ said, let us slay those who have  
profaned the Camasa, the drinking vessel of the  
gods. Then they assumed other names at the time  
of pressing, and the maiden propitiated them by  
other appellations.
6. Indra yoked Harī (the two horses), the Asvins  
harnessed their chariot, Brāhaspati accepted the  
omniform (rays); Ṛbhu, Vibhvā and Vāja, of good  
deeds, went to the gods and received them share  
of sacrifice.
7. Out of hide (dead light) you made the cow (rays)  
by your skill, you made those aged (parents) young;  
O offsprings of Sudhanvan, you fashioned horse  
from horse, having yoked the chariot, you  
approached the gods.
8. They (the gods) said, drink this water or drink  
the water filtered by Muñja. O offsprings of  
Sudhanvan, if you do not want to accept either,  
then by exhilarated in the third pressing.

9. Waters are the most predominant, said one (of them), Agni is the most predominant said an other; the third said that this is the lightning (the hurler of the thunderbolt). Mentioning these facts they fashioned the Camasa.
10. One of them directs the accumulated rays towards the elemental waters, the other fashioned the water brought in a vessel; the third separates the impurities from the loosened (waters) whatelse can expect, the parents (heaven and earth) from their children .
11. In the high places, you do the splitting (of the rays) for it (the cloud), and in low places O leaders, with your remarkable skill, you produce waters. Now O Rbhus, you do not enjoy that repose which you had in the abode of the unconceable.(sun).
12. As you glided along enveloping the regions, where, then, were your affectionate parents (heaven and earth) you cursed him who arrests your arm. You praise him, who praises you.
13. While reposing (in the solar orb) O Rbhus, you enquired, "who awakened us at that time"



"The wind is the awakener" said the sun;  
after a year, you have opened your eyes  
(i.e. shone).

14. Longing for you, O offsprings of strength  
(the Rbhus), the Maruts operate in the heaven  
Agni functions on the earth, this wind blows  
in the atmosphere and Varuṇa moves along the  
watery ocean.

#### Introduction:

Rbhus - Besides the highter gods of the Veda there are a number of mythical beings not regarded as having the divine nature fully and orignally. The most important of them are Rbhus. They are celebrated in eleven hymns of the Rgveda and are ~~xxx~~ mentioned by name over a hundred times. They form a triad. Their individual names are Rbhu or less commonly Rbhukṣan (Chief of the Rbhu), Vibhvan and Vāja. Their names are several times mentioned together, sometimes only two of them, while occasionally Rbhu is referred to alone. Sometimes the plurals of all three (Rv.IV.36.3 VIII. 48.1) or of only two (Vāja-Rbhukṣanah or Vāja - Rbhavan) are used together to indicate the trio. Once the combination Vājo Vibhavan Rbhavan also occurs (Rv.IV.36.6). The three Rbhus are once distinguished as eldest, younger and youngest (Rv.IV.33.5).

The ṛbhus are about a dozen times called by the patronimic name of Saudhanvana, sons of Sudhanvan, the efficient archer. They are also once collectively addressed in singular as the son(sūnu) of Indra (Rv. IV.37.4). In the same mantra they are invoked as the children of might (Savaso napā<sup>a</sup>th), as if a play on the meaning of napāt (also grandson) were intended, in contrast with the epithet 'son of might' (savasaḥ sūnu) which is applied exclusively to Indra. In one passage (Rv. III.60.3) they are spoken of as children of Manu (manor napā<sup>a</sup>th) and their parents (Pitarah) are ~~several~~ several times mentioned. In one hymn they address as their brother. (Rv. I.161.1.3).

They are very frequently invoked to come to the sacrifice (Rv. IV.34.1.3.; 37.1) and to drink soma (Rv. IV.34.4); 36.2; VII.48.1) Being high in heaven they are besought to come to the soma in the lower abodes (Rv. IV.37.3). In this they are generally associated with Indra (III.60.4.6; IV.33.3.; 34.6; 35.7) a few times with the Maruts (I.20.5; III.4; IV.34.11) and once with the Ādityas, Savitr, Mountains, and rivers (IV.34.8). In other respects also they are closely connected with Indra. They are indra-like (IV.37.5) and Ṛbhu is like a new Indra (I.110.7).

The references to the physical aspect or the equipment of the Rbhus are scanty (see Mac.V.M., P.131). They are of sunlike appearance. Rbhya is a possessor of steeds. (asvin IV.37.5). They are frequently said to have acquired the rank of gods in consequence of their marvellous skill. Through their wondrous deeds they obtained divinity (III.60.1) and became gods and immortal, alighting like eagles in heaven (IV.35.8). They are the men of the air who by their energy mounted the heaven (I.110.6).

For their skilful services they went by the path of immortality to the host of the gods (IV.35.3). They obtained immortality among the gods and owned their friendship (IV.33.3,4; 35,3; 364). But they were originally mortals, children of Manu, who by their industry acquired immortality (III.60.3) I.110.4). The gods rejoiced so greatly in their work, that vāja became the artificer of the gods, Rbhukṣan of Indra and Vibhāvan of Varuna (IV.33.9). They went to the gods and obtained the sacrifice, or a share of a sacrifice, among the gods through their skilful work (I.20.1,8; 121,6,7). They are thus sometimes expressly invoked as gods (IV.36.5,37,1).

The verb *taks*, to fashion, is generally used with reference to the manual skill of the Rbhus as to that of Tvāstr. The five great feats or dexterity

by which they became gods, are spoken of with pretty uniform frequency and are all or most of them mentioned in nearly every hymn dedicated to their praise.

1. They fashioned or made a car (I.111.1; 161.3; IV.33.8); 36.2, ) which is horseless, reinless three-wheeled, and traverses space (IV.36.1). The car which goes round, they fashioned for the Asvins (I.20.3,; 161.6; X.39.8).

2. For Indra they fashioned the two bay steeds (hari) which waft him (IV.33.10).

3. They further fashioned or made a cow (I.151.3; IV.34.9) which yields nectar (I.20.3) and is all stimulating and omniform (IV.33.9). This cow they formed out of hide (I.110.8; 161.7). They guarded her and formed her fresh (IV.33.4) that they formed this cow for Brhaspati may be inferred from the mantra (I.161.6) which states that Indra yoked the two bay steeds and the Asvins the car, which Brhaspati drove up the omniform (Cow).

4. A minor feat, only twice referred to and perhaps connected with the foregoing one, consists in their having re-united the mother with her calf (I.110.8; 111.1).

5. The Rbhus also rejuvenated their parents

(I.20.4; 111.1; IV.35.5) who were frail and lay like decaying posts I.110.8); IV.33.2.3). They made the two who were old young again (I.161,3,7). When they simply said to have fashioned their parents (IV.34.9) the same feat of making them young is doubtless meant. It was their laudable fame among the gods, that they made their frail and very old parents young so as to walk again (IV.36.3). In the first mantra of the same hymn this feat is referred to as the great proclamation of their divine power, viz. that they made heaven and earth (their parents) to thrive.

The exhibition of skill which is most frequently mentioned and appears to have been thought the greatest, as showing the R̥bhus in the character of successful rivals of Tvastṛ, consists in their having made the one camasa, the work of Tvastṛ, into four (I.20,6; 110,3; IV.35,2,3; 36,4;). This camasa is the drinking vessel of the gods (I.161,5; IV.35,5) or of the Asura (I.110,3). The R̥bhus were commissioned by the gods through their messenger Agni, to make the one Camasa into four, promising as a reward that they should receive worship equally with gods (I.161,1,2). Tvastṛ praised (Panayat) the proposal of the R̥bhus to divide the Camasa into two, three or four parts, and acquiesced (avenat) when he saw the four shining parts (IV.33.5,6). But in another passage it is said that Tvastṛ, on seeing

the four parts, hid himself among the sound-waves and desired to kill the Rbhus for desecrating the drinking vessel of the gods (I.161,4,5), though the Rbhus in a previous verse of the same hymn disclaim any wish to desecrate it.

Another myth connects the Rbhus with Savitr. They are said to have sound the sky wind-spiced the swift course (IV.33.1) cf. I.161.12). After much wandering they came to the house of Savitr, the Agohya who conferred immortality on them (I.110,2,3). When reposing they rejoiced in the hospitality of Agohya for twelve days. They made fair fields and directed the streams. The plants occupied the arid ground and water the lowlands (IV.33.7). By their skill they caused splitting on the heights (heaven) and waters in the depths (middle-region) I.161.11). Having reposed they asked Agohya as to who has roused them after a year they shone (ibid).

The word rbhu is apparently derived from the root / rabh the grant (cf. II.3.8). thus meaning handy, dexterous. It frequently occurs in the Rv. as an adjective and is several times thus used as attribute of Indra, Agni and the Adityas. Vāja from the root / vaj means the vigours one and Vibhvan (from vi and the root bhū), the eminent (artist). Thus both the names of the Rbhus and the account given of them in the Rv. indicate

that their essential character is that of skilful artificers. (see Mac.V.M., PP 132,133).

In the hymn (Rv.I.161) the Rbhus have twofold functions. The earlier part of the hymn is related to the Camasa and latter to the cloud. In the context of cloud, the word Camasa occurs in its plural form. It appears that in the very beginning of the creation when Hiranyagarbha was in the process of formation, purushita (I.e. Agni) was placed into it. At this very first appearance, Agni was called Rudra. ~~Ru~~ Rudro vai Agni (S.B.5.3.1.10); Atha yatra itatprathamam samiddho bhavati. Dhūpyate iva tarhi aiṣa (Agni) bhavati rudrah (S.B.2,3,2,9). The patronimic epithet for Rbhus is Saudhanvānah. The word Sudhayan occurs only twice in the Rv. Once as an attribute of Rudra and as again as that Maruts. This shows that Maruts are in some way related to ~~Rudra~~ Rudra. That is why they are several times called Rudri<sup>s</sup>asah. As Saudhanvānah the Rbhus are the offsprings of Rudra (Agni) who is Sudhanvā. In the very beginning Rudra was generated as Agni in Hiranyagarbha. In course of time, he assumed three forms of Rbhu, Vibhvā and Vāja, who in their incipient stage were susceptible extinction. Therefore, they were called mortal. Gradually they gained strength and became immortal. As soon as they became

strong, they divided the Camasa (Hiranyagarbha) into four parts, viz, Dhenu<sup>1</sup>earth; Ratha- the sun and the moon (the twin Asvins) and Hari<sup>2</sup>-heaven.

Rbhus are the three forms of Agni--Rbhua<sup>3</sup> on the earth; Vibhvan in the middle region and Vaja in heaven. They are the offsprings of Sudhanvan (Rudra = Agni) who was generated in Hiranyagarbha. The Rbhus were initially very weak and liable to extinction. That is why they were called 'mortal'. Gradually as they gathered motion and velocity, they became strong and were called immortal. They then separated the heaven and earth. Later on, they exerted in the formation of clouds.

Thus Rbhus are nothing else but the different forms of Agni.

Grammatical and exegetical Notes:

Sresthah - Senior; from prasasya with the superlative suffix isthan by prasasyasya srah (Pāṇ. 5.3.60). Sarve ime prasasyā ayam eṣām atisayena prasasyaḥ sresthah. The accent on the intial syllable by Nni (Pāṇ.6.1.197).

Yavisthah - Junior; from yuvan-young; with the superlative suffix isthan by Yuvalpayoh kananyatarasyām (Pāṇ.5.3.64). Sarve ime yuvāṇaḥ eṣām atisayena yuvā yavisthah. The portion 'an'



in yuvan drops and yu takes guṇa by Sthūla -dūra -  
yuva --- (Pāṇ.6.4.156). The accent on the first of the  
stem syllable by Nni - (Pāṇ.6.1.197).

Here the three Ṛbhavaḥ could not decide  
whether Agni was senior or junior to them. Hence their  
question.

Ājagan - came; from ā/ gam to come; Laṅ,  
3rd.per.sing. Śap becomes slu by Bahulam chandasi  
(Pāṇ.2.4.76); reduplication by Salu (Pāṇ.6.1.10); i in  
ti drops by Itasca (Pāṇ.3.4.100); t disappears by Halnyā-  
bbhyo - (Pāṇ.6.1.68); m into n by Mo no dhātoḥ (Pāṇ.  
8.2.64). Yaska has read it as tṛgatikarmā (Nigh.2.14.  
112)†. Unaccented by Tinñatiṇaḥ (Pāṇ.8.1.28).

Īyate - goes; from / i to go; IV.Ā.1 Lat 3rd  
per sing.

Dūtyam - the office of a messenger; from dūta  
with the secondary suffix yat by Dūtasya bhāgakarmanī  
(Pāṇ.4.4.120). Dūtasya bhāgaḥ karma vā dūtyaḥ dūtyam  
vā. A in dūta drops by Yasyeti ca (Pāṇ.6.4.148). The <sup>n</sup>svaita  
accent on the suffix by Titsvaritam (Pāṇ.6.1.185). Here  
Yato'nāvaḥ (Pāṇ.6.1.213) does not apply as 'sarve vidhayāḥ  
chandasi vikalpayante†.

Agni is well-known for the office as a messenger.

Kāt - what; Sāyaṇa explains it as 'katham†.

Once he interprets it 'kadā†. Dvau cāparau varṇavikāraṇāsau

(Vā.Pān.6.3.109) (see.SRB.I.38.1). Mac. appears to be right in taking it as an inter.pro.(see.Mac.V.G.113) Here it is correlated with yat.

Ūcīma - we announce; from / vac paribhāsaṇe, to announce, proclaim; II.P.; Lit, 1st.per plu. Mas is replaced by ma by Parasmaipadānām - (Pān.3.4.82) ma is kit by Asanyogāllit kit (Pān.1.2.5); hence vac takes samprasāraṇa followed by Kit ma by Vacisvapiyajādīnām kiti (Pān.6.1.15); pūrvarūpa by Samprasāraṇācca (Pān.6.1.108); reduplication by Liti dhātoranabhyāsasya (Pān.6.1.108) In the state of uc-uc-ma, it comes by Ardhadhātukasyedvalādeḥ (Pān.7.2.35); the first 'uc' is abhyāsa by pūrvo'bhyāsaḥ (Pān.6.1.4); c in abhyāsa is dropped by Halādiḥ śeṣaḥ (Pān.7.4.60) Now is the state of u-uc-i-ma savarṇa dīrghatva takes place by Akāḥ savarṇe dīrghaḥ (Pān.6.1.101). The accent on the suffix by Ādyudāttasca (Pān.3.1.3) as Tinñatiṇaḥ (Pān.8.1.28) is prohibited by Yadvrtānnityam (Pān.8.1.66).

Nindīma - we revile, we under-rate; from /nind kutsāyām, to revile; I.P. (cf. Gk.o-neidos); Lit; 1st. per plu. Absence of reduplication is a vedic peculiarity. Sāyana explains it by Chandasi veti vakatvyam. Un accented by Tinñatiṇaḥ (Pān.8.1.28).

Camasām - cup, ladle; from / cam adane, to eat; I.P. with the suffix asac by Atyavicamitami-(Un.3.117). Camati bhakṣayati yena saḥ camasaḥ. The accent

on the suffix by Citaḥ (Pāṇ.6.1.163).

Yaska has enlisted it in the synonyms of cloud. (Night 1.10) Here this word denotes the undivided Hiranyagarbha in its sing. and clouds in plural.

Mahākulaḥ - having a great family; Mahacca tatkulam ca mahākulam tadasti yasya iti matvarthīyah by Arsādibhyaḥ (Pāṇ.5.2.127). The accent on the last syllable by Citaḥ (Pāṇ.6.1.163). The Camasa is said to be born in high family, i.e. made from excellent materials.

Druṇaḥ - of the tree, of moving, i.e. moving tree; from / drun hinsā-gati-kauṭilyeṣu, to make crooked, bend, go, move, hurt, kill; XX VI.P. with kviḥ by Kvip ca (Pāṇ.3.2.76). Druṇāti iti druṇtasya druṇaḥ, 'of one that moves'. The accent on the radical syllable by Dhātoḥ (Pāṇ.6.1.162).

Caturah - four; from / cat yācane, 'to ask, beg', I.P.Ā. with uran by Cateruran (Uṇ.5.58). Caṣṭate yācate asau catuḥ sankhyāvāci vā. The accent falls on the suffix 'sas' by Caturah sāsi (Pāṇ.6.1.167).

The word caturah is very important in this hymn of Rbhavaḥ. The Rbhavaḥ are said to divide the Camasa into four parts. It is also said that the owner of the Camasa is Tvaṣṭṛ, and no sooner did Tvaṣṭṛ see the Camasa divided into four parts, he hid himself

among the sound-waves. Now unless the deities Rbhavaḥ are identified, it is not possible to solve the riddle of this hymn. Tvaṣṭā is Brahmā, and we have seen that Brahmā became the character. Brahmā is 'catuḥ-srīṅgaḥ', having four horns. He is also gauraḥ 'reddish'. In the first part of this mantra the gods are said to speak something about ghr̥ta (light) (cf. ghr̥niḥ-light) from the same root ghr̥, which is used in the sacrifice of Brahmā (see

Vayaṃ nāma pra'bravāma ghr̥tasyāsmiṇayjñe'  
dhārayāma namobhiḥ.  
Upa'brahmā sr̥navacchasyāmanam catuḥsr̥ṅgovamīd  
gaurā etat. (Rv.IV.5822)

After the descriptions of heaven and earth, comes the description of Camasa in a systematic manner. Brahmā comes after the disappearance of Dīrghatmāḥ. Brahmā has with him heaven and earth not divided into separate entities. This H̥iranyagarbha is camasa which was latter on divided into four parts by Rbhavaḥ. The Rbhavaḥ are nadyaḥ (cf. Nā mā garan nadyaḥ mātṛītamāḥ I.158.5)

or the rivers which signify the waves of light. Yaska explains Rbhavaḥ as follows:-

Rbhava uru bhāntīti vā. Rtena bhāntīti vā.  
Rtena bhāntīti vā. Teṇām eṣā bhavati ---  
Viṣṭvī sāmī taranītvēna vāghāto  
mārtāsaḥ sānto amṛtatvamānasuḥ.

Saudhanvānā ṛbhavaḥ sūracakṣṣaḥ

Samvatsare samapṛcyaṇta dhītibhiḥ.

( Rv.I.110.4 ).

Kṛtvā karmāṇi kṣipratvena. Boḍhāro medhāvino vā .Martāsah  
santo 'mṛtatvam anāsire . Saudhanvānā Ṛbhavaḥ sūrakhyānā  
vā .Sūraprajñā vā . Samvatsare samapṛcyaṇta ( dhītibhiḥ )  
karmabhiḥ . Ṛbhur vibhvā vāja iti Saudhanvana āṅgirasasya  
trayaḥ putrā babhūvuh . Teṣāṃ prathamottamābhyāṃ bahuvanni-  
gamā bhavanti na madhyamena . Tad etadb ṛbhosca bahuvacanena  
camasasya ca sanstavena bahūni dasatayīṣu sūktāni bhavanti.  
Ādityarasmayo 'pi ṛbhava ucyante . ( Nir.11.16 ). " Ṛbhus  
are so called because they enlighten extremely ; they  
enlighten by ( their ) motion ; they are produced by  
motion. By doing deeds they became immortal from mortal .  
They were the sons of Sudhanvan . In Samvatsara , they  
mixed together .Sudhanvan was āṅgirasah and Ṛbhavaḥ , viz ,  
Ṛbhu , Vibhvā and Vājah were his three sons .In Ṛgveda , there  
are many hymns assigned to the Camasa and the Ṛbhus .  
The rays of the sun also are called Ṛbhus " .

Samvatsara is related to the Ṛbhavaḥ . Ṛbhavaḥ are said  
to protect samvatsa go, adorn the samvatsa mothers , preserve  
the samvatsa light and became immortal .Literary the mantra  
may be interpreted as follows :- The Ṛbhavaḥ protected  
the moving Hiranyagarbha for a samvatsa or samvatsara as  
Sāyana also explains ; for a samvatsara they marked the  
organs of the Mothers ( Heaven and Earth ) ; for a samvatsar

they generated the light and these activities, they became immortal (cf.

Yatsamvātsamrbhavo gamaraksan

Yatsamvātsamrbhavo mā āpinsan.

Yatsamvātsamābharan bhāso asyās

tābhiḥ samibhiramṛtatvam āsuḥ. (Rv.IV.33).<sup>4</sup>

sāyana explains samvatsarāḥ as samvasanti bhūtāni asminniti samvatasah samvatsarah samvatsaraparyantam (See.SRB.IV.33.4). But grammatically there is a difference between samvatsa and samvatsara. Samvatsam rātīti samvatsarah. From / rā dāne, to donate; with the suffix ka by Ātonupasarge kaḥ (Pāṇ.3.2.3). The accent on the last syllable by Gatikārako - (Pāṇ.6.2.139) and Ādyudāttasca (Pāṇ.3.1.3).

This word samvatsara which is often interpreted by the scholars as 'a year', is doubtful. If this interpretation is accepted then what would be the significance of Samvatsaro 'jāyata (Rv.X.190.2). Sāyana's explanation of Samvatsaro 'ajāyata, i.e. samvatsarah samvatsaropalakṣitaḥ sarvaḥ kalo 'ajāyata. Srūyate hi--Sarve nimeṣa jajñire vidyutaḥ puruṣād<sup>ad</sup>hikalā muhūrtaḥ kāṣṭhāśca (Tai.Ā.10.1.2) cannot be accepted, because this explanation does not accord with the context. In the text (Rv.X.190), the Samvatsara state is the fifth one and in this stage there was no sun, so at that there could be no conception of time as Kāla etc. In. (Rv.X.190.2) it is clearly mentioned that samvatsara was born after the arṇava Samudra.

It appears that samudra stage of Hiranyagarbha was somewhat liquid. Yaska derives samudra as samabhidravanti āpah yasmāt yasminniti. The Āpah (elements) were in motion or in a liquid stage. The adj. arṇave of samudra show; that this liquid state was changing into solid state and from that solid state, the samvatsara was born. Side by side the Rbhavaḥ also were born from the Samudra in the form of ūrmih (wave). (see. Samudrādūrṇa mirmadhumā udārad-Rv.IV.58.1). Puruṣakṛtiḥ Hiranyagarbhaḥ as described in Rv.--as having four horns, three feet, two heads and seven hands. Being tied in three ways, it bellows. This great god or superhumanbeing entered into the mortals. ~~is~~ (see.

Catvāri śṛṅgā trayo asya pādā  
 dvē śīrṣe sapta hastāso asya.  
 Trīdhā baddho vṛṣabho roravīti  
 maho devo māṛtyaṃ ā vivesa.

(Rv.IV.58.3).

In vedic cosmology, anything that begins its life, is called mortal and when it comes into proper shape, it is called immortal. Here in this mantra, the great god is ~~is~~ said to enter into the mortals. Here catvāri śṛṅgā refers to catuḥ śṛṅgaḥ Brahmā in (Rv.IV.58.2). So the Hiranyagarbha has four horns. Indeed these horns were cut into four pieces by the Rbhavaḥ. These four horns were the single camasa of Tvastā. For this four horned Hiranyagarbha, the word caturdhā is always used. These four pieces later on became heaven,

earth, sun and moon. The two heads were heaven and earth. Three feet were the three regions. Seven hands were seven rays as well as their waves (chandas). The great god was tied to the three regions in three ways. The god was <sup>a</sup>vr̥ṣbhāḥ which rains bounty and is the fulfiller of all desires. This undivided whole Hiranyagarbha entered into the mortals. It was cut into four pieces which gradually assumed their proper shapes. This stage is called the attainment of the immortality.

The ūrmis which were born from the Samudra are said to jump like deer. These waves are related to ghr̥ta (light) and gradually they assumed the shape of rivers. (see. ~~Etā~~

Etā arṣanti hr̥dyātsamudrāc

chataṁvraja ripuṇā nāvachakṣe

Ghr̥tāsya dhārā abhi cākasīmi

hiranyāyo vetasō mādhyā āsām. (Rv.IV.58.5).

These ūrmis-waves came from the middle of the Samudra stage of Hiranyagarbha. There were hundreds of motions. The enemy (i.e. darkness) could do no harm to those waves. There were the streams of light, which were produced from amongst the Āpah. (see.

Samyāk sravanti sarito nā dhenā

antarhr̥dā mānasā pūyāmanāḥ.

Ete arṣantīy ūrmāyo ghr̥tāsya

mṛgā iva kṣipānoṛīṣamānāḥ.

(Rv.IV.58-6).



So these waves were the Rbhavaḥ and these Rbhavaḥ made the Samvatsara state of Hiraṇyagarbha. As these Rbhavaḥ were possessed of electricity (Indravantaḥ), they made their parents (heaven and earth) i.e. in the undivided form of Hiraṇyagarbha) young, viz. they accelerated the speed of their rotation.(see.

Pūnar yé cakruh pitarā yūvanā  
 sánā yūpeva jaraṇā sayānā.  
 Te vājo vibhvaḥ rbhūr indravanto  
 mādhusarasas no'vantu yajñam.

(Rv.IV.33.3.).

Now in the Samvatsara state of creation the Rbhus retained their rays inact and marked Hiraṇyagarbha to be divided into four parts. Till then there was Agni in Samvatsara which not being powerful, was easily extinguished. But now Agni in the forms of waves and light began to sustain itself. Hence the Rbhavaḥ were said to be immortal.

We know that from the Samvatsara stage of Hiraṇyagarbha, followed the 'Ahorātrāṇi' which denote the 'arddha-nārīśvara stage of Brahmā, partly bright and partly dark. The bright part became heaven and the dark became the earth after the splitting of Hiraṇyagarbha. According to the instructions of Tvastā to divide Hiraṇyagarbha, the eldest Rbhu proposed to divide the Camasa into two parts, viz. heaven and earth; the younger proposed to divide it into three parts (heaven, earth and middle region), and the youngest

proposed to divide it into four parts.

(see.

Jyeṣṭhā āha camasā dvā karēti  
 kaniyan trīn kṛṇavāmētyāha.  
 Kaniṣṭhā āha caturaskarēti  
 tvāṣṭa rbhavastātpanyadvāco vah.  
 (Rv.IV.33.5).

At this stage the Hīranyagarbha is called 'Camasa' because of its shape which is no longer round and resemble a standing ladele.

The four parts into which the Rbhus divided it were known as --

1. Asvāh.
2. Rathah.
3. Dhenuh.
4. Yuvāsā. (see.

Agnim dūtām prāti yad ābravītēna  
 asvāh kartvo ratha utēhā kartvah.  
 Dhenuh kartvā yuvāsā kartvā  
 dvā tāni bhratarānu vah kṛtvēmāsi.  
 (Rv.I.161.3).

In this mantra there is reference to the twofold, phases through which Hīranyagarbha had to pass. The one is that of making it young and the other that of its division into Aśva, ratha and dhenu. Now it should be reme

numbered that Agni is called Sudhanvā in the first stage and Saudhavanah in the second. These Rbhavah are said to make the parents young, i.e. when the original Agni had exhausted from Hiranyagarbha and the latter lost its motion, the Rbhavah activated it.

Now, we turn to the second condition of Hiranyagarbha viz. its division into asva, ratha and dhenu. Here there is no emphasis on the first division of Hiranyagarbha, viz. heaven and earth, except that it has been activated by Agni. But the more important division was the second one consisting of Asvā, Rathah and Dhenuh. Asva represents heaven, ratha represents the discs of the twin Asvins, i.e. the sun and the moon and dhenu represents the earth. As a matter of fact, these were the four divisions of Camasa.

The Ratha (chariot) which was fashioned by the Rbhavah was horseless reinless, three-wheeled and traversed the space. (see.

Anasvā jāto anabhīsurukthyo<sup>1</sup><sub>3</sub>

rathas tricakraḥ parivartate rājah.

Mahat tad vo devyasya pravācanam

dyām rbhavah prthivīm yacca pūṣyatha.

(Rv.IV.36.1).

The chariot (sun and the moon) without asva, signifies merely their discs. Dhenu which represents the earth is also a synonym of rays like asva. Thus the one Camasa was divided into four parts, viz. sun, moon, asva, and dhenu. The description of asva is given in (I.162,163) where it will

be discussed in due course.

Kṛnotana - to do; from / kṛ to do, IX.P.Ā. 1st, 2nd per plu. Ta is replaced by tanapa by Taptanap - (Pān.7.1.45) Unaccented by Tinñatīṇaḥ (Pān.8.1.28).

Āgamam - to come; from ā / gam to go with; Lāṇ 1st; per sing. The luñ Vikaraṇa aṇ by Puṣādi - (Pān.3.1.55). Unaccented by Tinñatīṇaḥ (Pān.8.1.28).

Saudhanvāṇaḥ - the offsprings of Sundhavan; from sudhanvan 'having a good bow' with the suffix aṇ by Tasyā-patyam (Pān.4.1.92). The initial vowel is lengthened by Taddh: teṣvacāmādeḥ (Pān.7.2.117). The accent on the initial syllable by Āmantritasya ca (Pān.6.1.198).

This word is used as the exclusive patrnoymic of Ṛbhavaḥ in the Ṛv. Why Ṛbhya, Vibhūā and Vāja are called Saudhanvāṇaḥ is not discussed anywhere in the Ṛv. Whereever, this word is used, it denotes the three Ṛbhavaḥ. From the grammatical form <sup>of</sup> Saudhanvāṇaḥ, it may be inferred that the <sup>real</sup> father of the three ṛbhus was Sudhanvan. The word Sudhanvan is used twice in the Ṛv. (V.42.11 and V.57.2). In (Ṛv.V.42.11) Sudhanvā occurs as an adj. of Rudra. In this connection another adj. sviṣuḥ which appears in the same mantra is also significant, because it supplements Sudhanvā (see.

Tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā

ya visvasya kṣāyati bheṣajāsya.

Yakṣvā mahé saumanśāya rudrām

namobhir devām asuram duvasya. (Ṛv.V.42.11)

Just after this praise of Rudra, the next mantra refers to the Rbhavaḥ, who are said to be devoted to the house to be active, to possess good hands, and to fashion the rivers, the wives of Hiranyagarbha. In another mantra (Rv. V.57.2) the word *Sudhanvāṇaḥ* is used for Maruts because they are the offsprings of Rudra who is *Sudhanvā*.

(See. *Eṣā stōmo mārutaṃ sārḍho acchā*

*rudrāśya sūnūr yuvanyurūdasyāḥ* (Rv.V.42.15)

Maruts are said to bring forth the impetuous king.i.e. light which was fashioned by the middle Rbhu and Vibhāvā. According to Sāyana this newly produced offspring goes from the Maruts to kill the enemy. He is accompanied by good horse and excellent warriors. (see.

*Yūyaṃ rājānam iryaṃ janāya*

*vibhvaṣṭam janayathā yajatrāḥ.*

*Yuṣmadeti muṣṭihā bāhujūto*

*yusmat sadsvo marutaḥ suvīraḥ.*

(Rv.V.58.4).

Rudra is Agni who was kindled for the first time. (See. *Agnirvai rudraḥ-S.B.5.3.1.10*); (*Rudro'gniḥ-Tā.B. 12.4.24*); (*Yo vai rudraḥ aḥ so'gniḥ-S.B.5.2.4.13*); (*Atha Yatraitat prathamam samiddho bhavati. Dhūpyate iva tarhi haisa (Agniḥ) bhavati rudraḥ, S.B.2.3.2.9*). Rudra is the eldest and the superior most among the gods. (*Rudro vai jyeṣṭhasca sreṣṭhascdevānām. Kau.B.25.13*). Rudra generated *prajāpati*. (see. (*Rudraḥ*) *taṃ (Prajāpatiṃ) abhyāyatyavidh-*

yat.Ai.B.3.33; Tam Prajāpatiṃ) Rudro'bhyāyatyā Vivyādha.  
 Ś.B.1.7.4.3) Rudras came into existence from weeping. He  
 (Rudra) was hundred-headed, thousand-eyed, hundred-arrowed  
 and had his bow strung. All the gods were afraid of him. (see. Tadyad ruditāt samabhavanstasmād rudrah so'yam śata-  
 'sīrṣā rudrah saḥsraśaḥ satesudhir adhiyadhanvā prati  
 hitāyī bhīṣayamāno atiṣṭhad annam icchamānas tasmād devā  
 abibhayuh. Ś.B.9.1.1.6).

Rudra is besought not to destroy the revolving 'Puruṣ  
 i.e. Hiranyagarbha or prajāpati. (see. Mā hinsi pūruṣam  
 jāgat. VS.16.3). Rudra is said to kill his enemy with his  
 bows and arrows (see. pramuñca dhānvanas tvām ubhāyor  
 āratnyor jyām. Yāśca te hāsta iṣavaḥ pārā tā bhagavo vapa.  
 VS.16.9). Rudra is rightly called Sudhanvā because of his  
 bows and arrows. He is besought not to harm the father and  
 mother. (see. Mā no vadhīḥ pitāram mōtā mātāram. VS.16.15)  
 He is mentioned as having thousand eyes and hundred bows (see.  
 Nāmaḥ sahasrakṣāya ca śatādhānvane ca. VS.16.29). He  
 is the eldest, the youngest and is the earlier born. (Nāmo  
 jayesthāya ca kaniṣṭhāya ca nāmaḥ pūrvajāya ca. VS.16.32)  
 The Rudras are innumerable. (Asankhyātā sahasrāṇi ye'rudrā  
 adhi bhūmyām. VS.16.54).

From above quotations, it appears that the Rudras were  
 born in the Samudra stage of Hiranyagarbha. The Rudras next  
 appear as the three Rbhus. In the first stage the Rudra

is Agni and is called Angirah. As soon as Rudra was born in the Hiranyagarbha, he began to extend his light and heat. In the beginning their light and heat were so meagre that they appear to be extinguishing. In this form of Agni, the Rbhus were called mortal. But later on they became immortal. As Rudra is Sudhanvā, their offsprings, the three Rbhus, are called Saudhanvānah. As Rudra is Agni, the Rbhus are also Agni. The Maruts and the Rbhus are the brother, both being the offsprings of Rudra and therefore Saudhanvānah.

Kartvah - to be done; from / kr karāṇe, to do. VIII.P.Ā. with tvan by Kṛtyārthe tavaikena - (Pāṇ.3.4.14) cf. Hib. caraim, I perform execute; ceard, an art, trade, business, function; sucridh, easy, Old. Germ.karawan, to prepare; Mod. Germ. gar. prepared (as food) Lat. Creo, ~~cerere~~ ceremonia; Gk. krain, kronos). The accent on the initial syllable by Nni - (Pāṇ.6.1.197).

Yuvasā - young; from yuvan with sā by Lomādi-pāmādi - picchādibhyah śanelacah (Pāṇ.5.2.100). Yuvāna vidyante yayostau yuvasā. Vedic dual with 'ā' by Supām suluk - (Pāṇ.7.1.39). The suffix is accented by Ādyudāttaśca (Pāṇ.3.1.3).

Kṛtvī - from / kr karāṇe, to do; VIII.P.Ā. with tvī by Snātvyādayasca (Pāṇ.7.1.49). The accent on the last syllable by Ādyudāttaśca (Pāṇ.3.1.3).

Emasi - to come; from ā / i gatau, to go; II.P. 1st 1st. per sing. Masi by Idanto masi (Pāṇ.7.1.46).

Cakrvāṇsah - did; from / kr karane, to do, VIII P.Ā. with vas by Kvasuṣca (Pāṇ.3.2.107). Reduplication by Liṭi - (Pāṇ.6.1.8). The suffix is accented by Ādyudātta-sca (3.1.3).

Syāh - he, that. Nom of tyad (often used like an article, i.e. tyāt paṇīṇam vāsu, 'that' i.e. the wealth of the panis, Rv.IX.3.2.; sometimes strengthened by cid; often put after another demonstrative in the beginning of a sentence. (cf. Old Germ. der). It is mentioned in the group of Sarvādī by Pāṇini. Here it comes after the demonstrative 'yaḥ'.

Akhyat - observed; from / cakṣ vṛaktāyām vāci, ayam darsane'pi, to describe, observe, II.P.Ā.Luṇ 3rd per sing. The root cakṣ is replaced by Khyā by Cakṣīṇaḥ Khyāṇ (Pāṇ.2.4.54). The Vikarāṇa (of luṇ) aṇ takes place by Aṣyati-<sup>y</sup>vakti khyātibhyo'n (Pāṇ.3.1.52). Ā in khyā drops by Āto lope iṭi ca (Pāṇ.6.4.64). The accent on the augment aṭ by the Sūtra itself. Here Tinnatīṇaḥ (Pāṇ.8.2x 1.28) does not apply as it is prohibited by Yadvrtānnityam. (Pāṇ.8.1.66).

Tvāṣṭā - Brahmā, Agni; from / tviṣ dīptau, to shine, I.P.Ā. with tṛc by Napṭṛ-neṣṭṛ-tvāṣṭṛ-(Uṇ.2.97) Tviṣyate asau Tvāṣṭā Sūryo Vā. I. in ~~ti~~ tviṣ becomes a irregularly.

The word Tvāṣṭā can be derived from / tvakṣ tvacane, to creat, produce (Nir.8.13), to pare (Dhātupāṭha), to skin, ib. to cover, ib; (cf. pra-tvakṣena ; 2d thwakhaḥ; Gk.Tvk, tvkh) with tṛn by the same (Uṇ.2.97). According



to this derivation Tvastā is so called because as soon as he assumes his shapes he begins to create. (cf. Brahmā bhavati sārathih-Rv.I.158.6). Thus there is no distinction between Tvastā and Rbhus. Primarily, Agni is Tvastā but with advancement of creation, he is divided into three viz. Rbhu, Vibhvā and Vāja, according to his functions. This is, perhaps what is intended to be expressed by the Phrase "Tvastā gnāsu antarnyānaje". It means to say that Tvastā disappeared among gnā, i.e. he resolved into Rbhu, Vibhvā and Vāja. As Agni developed during the process of creation, there looked like a covering as it were. In this connection the etymology of Tvastā for 'tvaks tvacane' assumes another significance. Sāyana concurs with the derivation (vide Rv.I.13.2x 10) and explains Tvastā as Agni.

Gnāsu - in sounds; from / gam gatau, to go; I.P. with na by Dhāpr - (Un.3.6) iti bāhulakāt na pratyayah. Gacchati jñāti iti gnā. The feminine suffix tāt by Ajādyatāt (Pāṇ. 4.1.4). The suffix na is accented by Ādyudāttasca (Pāṇ.3.1.3 Yaska has enlisted it in the synonyms of sound (nigh1.2.)). Sāyana explains gnā as wife, which can not be accepted. Gnā means sound, because there was a sound, produced by the three Rbhus or Tvastā was divided into sound in form of three Rbhus.

Ny-ānaje - concealed (himself among the sound waves) from ni - / añj, to sink; Lit 3rd per sing. The augment nuṭ by Tasmānuḍ dvidhalaḥ (Pāṇ.7.4.71); the nasal drops

as in the case of Vedic use. Unaccented by *Tinnatīṇaḥ* (Pāṇ.8.1.28).

Hanāma - let (us) slay or kill; from / han hinsāgā tyoh to strike, smite, kill; Loṭ 1st per plu. Pūjārtham bahuvacanam iti sāyaṇaḥ. The root is accented by <sup>Dhātoḥ</sup> ~~Tasya~~ (Pāṇ.6.1.162). The plu. suffix ma is unaccented by *Tāsyā* - (Pāṇ.6.1.186) as han is anudāttet by *Dhātupāṭha*.

Devapānam - drinking vessel of the gods; from /pā pāne, to drink; with the suffix lyuṭ and the prefix deva by *Karaṇādhi-karaṇayośca* (Pāṇ.3.3.117). *Devaiḥ piyate yasmin tat devapānam camasam*. The accent on the root syllable by *Liṭi* (Pāṇ.6.1.193) and *Gatikāreko* - (Pāṇ.6.2.139). Hence the contracted ā is accented by *Ekādesa udā-ttenodāttah* (Pāṇ.8.2.5).

Anindīṣuh - profaned; from / nind to profane; Luṇ 3rd. per plu. The augment aṭ is accented because *Tinnatīṇaḥ* is prohibited by *Yadvṛtānnityam* (Pāṇ.8.1.66).

Kṛnvate - assumed; from / kṛ hinsāyām. V.P.Ā.ḥ Laṭ 3rd per. plu. jh is changed into at by *Ātmanepadeṣ-vaṇaṭh* (Pāṇ.7.1.5). Unaccented by *Tinnatīṇaḥ* (Pāṇ.8.1.28).

Sparat - propitiated; from / spr prītisevanayoh, to gladden, propitiate; Leṭ 3rd per sing. The agument aṭ by *Leṭo'dātau* (Pāṇ.3.4.94); i in ti drops by *Itasā lopah* *parasmaipadeṣu* (Pāṇ.3.4.97), Unaccented by *Tinnatīṇaḥ* (Pāṇ.8.1.28).

Harī - the name of two horses of Indra; from  $\sqrt{\text{hr}}$  <sup>a</sup>harāe to carry on; I.P. with in by Hr-piṣi--(Un.4.119)  
 Haratīti hariḥ sarpo mandūko asvaḥ sinhaḥ sūryo vā (cf.  
 Gk.Kheir). The root is accented by Nni (Pāṇ.6.1.197).

Yaska has mentioned the name of hari as the Ādiṣṭopayo janāni with Indra (Nigh.1.15).

Viśva-rūpām -- omniform (go-rays). B.V. comp. Viśvāni rūpāni yasyāḥ sāvīśvarūpā tām viśvarūpām. The ~~xxxxxxx~~ accent on the last syllable of the first member by Bahuvrīha viśvam sañjñāyām (Pāṇ.6.2.106).

Here the comp. viśvarūpā is used for gau of Brāhaspati. In (Rv.I.13.10) the word viśvarūpa is used for Tvaṣṭā, hence Tvaṣṭā is Brāhaspati. The next form of Tvaṣṭā is the three Rbhus. This represents the manifestation of Agni in so many forms. In the present mantra four names are mentioned, the two harī, ratha and gau. The two Harī belong to Indra, ratha to Asvins and go to Brāhaspati. The ratha of Asvins is drawn by the <sup>a</sup>rasbhau (see. <sup>a</sup>rasbhāvasvinoḥ-Nigh1.15). All these four are, therefore, horses yoked by four different gods, Indra, the two Asvins and Brāhaspati. These are the four forms of Tvaṣṭā (Agni) otherwise called the splitting of camasa into four or the fashioning of horse from horse. These are the different rays or waves present in the four parts of camasa or Hiranyagarbha.

Vibhava - far reaching, penetrating, pervading; from vi  $\sqrt{\text{bhā}}$  dipatua, to shine forth, appear, II.P.; with

kvanip by Āto maninkvanipvanipaśca (Pāṇ.3.2.74). Viśaśena  
 ॥ bhātīti vibhvā, 'one that shines brilliantly'. Ā in bhā  
 drops by Āto lapa itī ca (Pāṇ.6.4.54). Ājādvārdhadhātuke  
 ālopo bhavati chāndastvāt anajādāvāpi lope bhavati. Or it may  
 be derived from / bhā with dvan (Aunādika). In this case  
 ā in bhā drops by Dītvakaraṇasāmāthyā<sup>a</sup>dbha - syāpi  
 ॥terlopo bhavati. The accent on the suffix syllable by Gati-kār-  
 ako --(Pāṇ.6.2.139) and Anudāttasya ca yatro - dāttalopaḥ (Pāṇ.  
 6.1.161).

The use of the word in other case - forms shows that  
 it ends in van (cf. Vibhvatṣṭam - Rv.II.49.1; V.54.4) and  
 Vibhavanā - X.76.5; vibhvane - Rv.VI.61.13). This shows that  
 it cannot be derived from / bhū with du or dun as Sāyana  
 has done (see. SRB.I.113.1) assuming it to be instrumental sing.  
 of vibhū but here the word is vibhvan and not vibhū, they  
 being different words with different significance.

Vājah - strength, vigour, energy, speed; from / vaj  
 gatau, to go I.P. with ghañ by Akartari ca kārake sanjñāyām  
 (Pāṇ.3.3.19). Vajyate gamyate aneneti Vājah. Ajivrajyośca  
 (Pāṇ.7.3.60) iti cakārasyanukṣamuccayārthatvāt kutvābhavaḥ.  
 Tatha ca tatra nyāsekāraḥ cakārasyanukṣamuccayārthavād vajer-  
 api kutvapratīṣedhaḥ siddho bhavati vājah iti ). The accent on  
 the initial syllable by Nni - (Pāṇ.6.1.197). Sāyana always ex-  
 plains accent by Vṛṣādīnāñca which is not necessary because  
 it is accented in a regular way. (cf. Vājam, Vṛṣadītvād  
 ādyādāttah SRB.1.5.9).

It is to be noted that in the Vedic text vājī is horse and is related to Indra. The word vāja is also related to Indra. (see. Rv.I.5.9).

It appears that Rbhu is the first stage of Rudra = Agni, secondly is the Vibhvā and third is the Vājā. Rbhu is ~~re~~ related to Asvins, Vibhvā with Brāhaspati, later with Dhenu or earthly part of the Hiranyagarbha and Vāja with Indra. In course of time these three became the rays or Agni of heaven, middle region and earth. Vibhvā in the heaven, Vāja in the middle region and Rbhu on the earth. Originally it was only Rudra or Agni in the Hiranyagarbha.

Svapasaḥ - having good deeds, B.V.Comp. Sobhanāni apāṃsi karmāni yeṣante su-apasaḥ tān devān svapasaḥ. The accent on the first syllable of the second member of Ādyu-dāttam - (Pāṇ.6.2.119).

Yajñīyam - related to sacrifice; from yajña with gha by Yajñartivgbhyām ghakhañau (Pāṇ.5.1.71). Yajñam arhati iti yajñīyaḥ, 'one that deserves sacrifice'. The suffix gha is changed into iya by Āyane (Pāṇ.7.1.2).

Aitana - to go; from ā / i to go, lot 2nd per plu. Ta is replaced by tanap by Taptanap - (Pāṇ.7.1.45).

Nis -. ind. out, forth, away, (rarely used as an independent word (i.e. AV.VI.18.3; VII.115.3; XVI.2.1.) but mostly as prefix to verbs and their derivatives (cf. nih - &/ kṣi etc.) ~~prefixes~~ or to nouns not immediately

connected with verbs, in which case it has the sense of 'out of' , 'away from'. (see. M.W.P.543).

Here ~~nis~~ 'nis' occurs before carmanah and therefore it means 'out of the hide'.

Carmanah - from hide; from / car gatau, to go I.P. with manin by Sarva<sup>d</sup>hātubhyo manin (Un.4.145)  
Carati gacchati yena tat carma 'hide' (cf. Gk.pelma; Lat. corium; Hib. croiclonn) The accent on the initial syllable by Nni - (Pāṇ.6.1.197).

Sāyana interprets the mantra as 'He Saudhanvānah yūyam nīscarmanah mṛtāyāḥ goḥ sakāśāt utkr̥ttāccarmanah gām nūtanām niḥ arinīta niragamayata utpāditavanta it-yarthah. Sāyana has taken niḥ both with carmanah and arinīta, but it cannot be taken twice. As a matter of fact, go means rays as bright as the sun (sūryatvacā-sūryasya iva tvak yasya tena (see.Rv.VII.59.11; VIII, 91.7). In the process of formation of Hiranyagarbha, ~~that~~ there comes a time when it loses its radiance and is rejuvenated again. This is what is called the death of Agni or Rudra and the rejuvenation of the parents. The degree of light differs from one stage to another. The light at the Rudra stage is dim, but due to increasing activities, electricity is generated and the light becomes intense and Hiranyagarbha is rejuvenated by the three brothers Rbhu, Vibhvā and Vāja.

Thus, 'nīscarmanah gām arinīta' means the making of the gām (rays) out of carman (the covering of light

which had died out.

Udakam - water; from / und kledane, to flow or issue out, spring (as water); to wet, bathe, VII.P. (cf. Gr. udor; Lat. Unda; Goth vat-o; Old high. Germ, waz-ar ; Mod. Eng. water; Lith. wand - u) with the suffix kvun by Uda<sup>ka</sup>ñca (Un.2.40). Unatti kledayatīti udakam jalam vā, 'one that wets'. Visvabandhu thinks the suffix kvuc (see P.894 S.Bhag, II.). Hence the accent on the last syllable by Citeh (Pāṇ.6.1.163).

Yaska has enlisted the word udaka in the synonyms of water (Nigh 1.12). He explains udakam as unattīti satah (Nir.2. 24).

Here the Rbhus are asked to drink udaka, or muñjanejana and if they do not want either of the two they are asked to be exhilarated in the third savana. From the phrase 'tṛtiye savane' it appears that the first two alternatives represent the two earlier stages of a process in the formation of water. The first stage is udaka, the second muñjanejana and the third is water which is not directly mentioned. Here there is no mention of Soma. Not only the Rbhus, but Agni and Indra are also connected with the first, second and third savana. Even in the ritualistic explanation the gods are said to drink soma and not udaka - water. Here the functions of the Rbhu, Vibhvā and Vāja, are described, and the three regions are allotted to them. The first savana is the gaseous state of water or udaka, the

second savana is the <sup>ñ</sup>muñjanejana stage of water i.e. cloud and the third and the last stage of water is the pouring down of water, because the this stage the soma is brought from the heaven by the <sup>ñ</sup>syana , i.e. rays of the sun. which are called vajas (see.)

Iha' bravītu ya' īmaṅgā veda

asya' vāmasya nihitam pada'vāh.

Sīśṇaḥ kṣīram duhrate gāve asya

vavrim' vāsānā udakam padāpuh.

(Rv. I. 164.7.)

Sāyana interprete this mantra as - Gāvaḥ kecana varṣākṣīnāḥ rasmayah kṣīram udakam duhrate kṣaranti. Rūpam ācchādayantah ~~as~~ ativistareṇa tejasā tapantah kecana asya gāvo rasmayah udakam svasrṣṭam padā srṣṭenaiva mārgena apuh pibanti bhūmim nirudakam kurvanti ityarthah.

Thus in the present verse the functions of the three Rbhus are described.

Muñjanejanam - purified by strength; from / nij suddhau. II.Ā. with the upapada muñja and suffix lyuṭ by Karaṇādhika - raṇayośca (Pāṇ.3.5. 117). Muñjaiḥ nijyate adah muñjanejanam. The accent on the root syllable by Gatikārako- (Pāṇ.6.2.139) AND LITI (Pāṇ.6.1.193).

It is very difficult to ascertain the meaning of this comp. as it occurs only once in the Vedic Texts. The word muñja occurs several times. In the Brāhmaṇas the word muñja is explained as follows:-

1. Agnir devebhya udakrāmat sa muñjam prāvisat tasmāt



- sa suṣirah - S.B.6.3.1.26.
2. Saiṣā ~~yaniragga~~ yoniragner yanmunjah - S.B.6.6.1.23.
3. Yonir munjah - S.B.6.6.2.15.
4. Yajñiyā hi munjah - <sup>S.B.</sup>12.8.3.6.
5. Ūrgvā munjah Ta <sup>S.B.</sup>5.3.8.1.1.

From the above quotations, it seems that Agni is born from Muñja, and Muñja is ūrk - strength, hence muñja is nothing else except strength of Agni by which the formation of cloud takes place. And this muñjenejana is the second stage of the formation of the cloud before pouring down on the earth.

Haryatha - (you) desire; haryatih kāntikarmā (Nigh. 2.6.) Lat, 2nd per plu.

Mādayādhyai - (you) be exhilarated; from Caus - ~~X~~ mad with Let 2nd per plu. Unaccented by Tinnatīnah (Pāṇ.8.1.28).

Bhūyīsthāh - most predominant, having any thing as its chief part or ingredient; from bhūyas with iṣṭhan by Atiśyane tamabīṣṭhanau (Pāṇ.5.3.55). The ti of bhūyas drops by Teh. (Pāṇ.6.4.155). The accent on the initial syllable by Nni - (Pāṇ.6.1.197).

Pāṇini has derived the word ~~bhu~~ bhūyīṣṭha from bahu and bahu is replaced by bhū and y is inserted with the superlative suffix iṣṭhan by Iṣṭhasya yit ca (Pāṇ.6.4.159). But here the sense accords with the former derivation.

Vadharyantīm - desiring bolt, casting a bolt (Prob) lightning (M.W. P.946) Vadhar ātmanah icchatīti vadharyati to hurl a thunderbolt (M.W. ibid). Vadharya takes dhātu sanjñā by Senādyantā dhātvaḥ (Pāṇ.3.1.32); śatr by Latāḥ śatr (Pāṇ.3.2.124); śap by Kartari śap (Pāṇ.3.1.68); para rūpa by Ato guṇe (Pāṇ.6.1.97), the feminine suffix nīp by Ugītasca (Pāṇ.4.1.6); num by Ācchinadyornum (Pāṇ.7.1.60) The accent on the denominative suffix by Dhātoḥ (Pāṇ.6.1.162).

Here all the Rbhus state the different constituents of Hiraṇyagarbha. All of them are right because at that time Hiraṇyagarbha was composed of the elements of water, Agni and thunderbolt.

Śronām - collected, accumulated; cooked (M.W.) from / śron saṅghāte, to collect, go, move (Nir.4.3. to move) with ac by Nandi-grahi -- (Pāṇ.3.1.134). Śronyate iti śronaḥ strī cet śronā, t̥ap by Ajādyataṣṭap (Pāṇ.4.1.4). The suffix is accented by Citāḥ (Pāṇ.6.1.163).

Now the word śronā is feminine acc. sing. and qualifies gām in the same case but Sāyana has wrongly taken it with udaka which is neuter. As a matter of fact, śronā gauḥ means the accumulated rays. Here we have the description of the formation of water in the cloud in three stages. 1. śronā gauḥ, 2. māṇsa and 3. śakṛt, which is to be departed from the cloud (nimruc). The finite

verb here is 'avājati' which means to drive down, to direct. So first there is the accumulation of rays (śronā gauḥ) which forms the water (māṇsa). That water which is going to rain down (nimruḥ) is freed from the atmospheric impurities (śakṛt) in the third stage.

Māṇsam - flesh. i.e. in palpable state, hence water; from / man avabodhene, to think, imagine, VIII. A. with sa by Maṇerdīrghasca (Un.3.64). Manyate jñāyate anena tat māṇsam śarīropacayo vā, 'by means of which something is known'.

Yāska has derived māṇsa from the following root

1. Māṇsam mānanam vā "flesh is traced to / man to regard so-called because 'people have a regard for it (for every one loves his own flesh). Indo-Eur. memso-' flesh'; Old. Irish. mir, a bit of flesh (memsro) S.V.Y.E.P.91).
2. Māṇsam vā flesh is traced to mānas, lit, belonging to heart, viz. 'the hearts like it. But Indo-gur memso-flesh; Old. Irish. mir, 'a bit of flesh'.
3. Mano asmintsīdatīti vā - is traced to manas / sad, so because 'the heart goes to it' i.e. it is liked by all. "māṇsam mānanam vā māhasam mano'smintsīdatīti vā (Nir. 4.3.).

In the Brāhmaṇa Māṇsa is explained as:

1. Etadu ha vai paramam annādyam yaṇmāṇsam;  
(S.B.11.7.1.3).

2. Annamu pasormānsam; S.B.7.5.2.42.
3. Mānsam vai purīṣam; S.B.8.6.2.14.
4. Mānsam purīṣam; S.B.8.7.4.19.
5. Mānsam sādānam; S.B.8.1.4.5
6. Mānsīyanti ha vai juhvato yajamānasya agnayah.; S.B.  
11.7.1.2.
7. Nabho Mānsāni; S.B.10.6.4.1.
8. Nabho mānsāni; Tai.S.7.5.25.
9. ~~Mānsīyanti~~ *Mānsīyanti vā āhitāgneregnayah (S.B.10.2)*

From the above it becomes abundantly clear that 'mānsa' in the veda cannot mean flesh. The word is also used for the pith of tree or pulp of fruits. (see.

Sām te majjā majjā bhavātu sām te parūṣā parūḥ.  
Sām te mānsāsya visrastam samasthyāpi rohati.

(AV.IV.12.3).

Here the pith of 'Rohinī' or 'Arundhati' is said to increase the flesh of the body.

In the Rgveda, the uncompounded form of mānsa occurs here only. Elsewhere we have it in the compounds-mānsabhikṣā sām, mānsapacanyā (Rv.I.162.12,13). In all the four vedas, mānsa should not be taken to mean flesh or meat, as meat was never used as food.

In this stanza we have the formation of the cloud. The accumulated rays are driven down by one of the Rbhus to form the elemental waters. The other Rbhu (Vibhva)

effects the consolidation (Māṇsa) of those waters with the help of electric energy (Sūnā) which is also called Indra. And the third Rbhu (Vāja) pours it down in the form of rain.

Sākṛt - excrement, hence impurities (present in the atmosphere); from / sak śaktau, V.P. with ṛt by Śakerṛtim (Un.4.58). Saknotīti śakṛt. (cf. Gk.skur.skatus; according to some; kopros and Lat. Cacare).

Udvātsu - in the high places; ut (a particle and prefix to verbs and nouns, as implying superiority in place, rank, station or power) up, upwards; upon (cf. Zd.Uz.Hib. uas and in composition es, ois, i.e. os-ear, a leap bound; others with vāt by Upasargāchandasī dhātvarthe (Pāṇ.5.1. 118). Ud uccairgacchatsu iti udvatsu pradesesu. The accent on the suffix by Ādyudāttasca (Pāṇ.3.1.3).

Trṇam - that which is cut or bruised; from / trṇh hinsāyām, to cut, bruise; VII.P. with kna by Trṇeh kno halopasca (Un.5.8). Trṇyate hanyate yat tat trṇam. The suffix kna is nit, so the root syllable is accented.

Yāska has derived from / trd to cleave, to pierce; (see. Tardanam iti trṇam-Nir.1.12). Sāyana explains 'asmai' as prāṇijātāya tadupakārātham. But this explanation does not accord with the context. In the context of rain 'asmai' can only mean 'cloud'. The word is closely connected with Asva (rays) (See. Yadvā ghāsyā prābhṛatam āsyē trṇam -Rv. I.162.8). Here the Rbhus are splitting themselves for the

cloud-formation.

Akr̥notana - split; from / kr̥ hin̄sēyām. V.P.Ā.Laṇ.  
2nd. per plu. The suffix ta is replaced by tana by Taptanap-  
(Pāṇ.7.1.45). Unaccented by Tin̄natin̄aḥ (Pāṇ.8.1.28).

Nivatsu - in the lower places; from ni (ind.down  
back) (cf. ~~Zd~~ ni; gk.e.ni; slav.ni-zu; germ.ni-der;  
nieder; Angl. Sax. ni-ther; Eng.ne-ther, be-neath) with  
the taddhita suffix vat by Upasargācchandesī dhātvarthe  
(Pāṇ.5.1.118). Nivatsu pradesesu nivatsu. The suffix is  
accented by Ādyudāttasca (Pāṇ.3.1.3).

Here nivatsu is related with the ~~apah~~-waters. So  
possibly it denotes the middle region. In the middle re-  
gion, the formation of water is described in the mantras.

Svapasyā - with a desire to promote good works,  
hence with remarkable skill; from svapas, kyac by Supaḥ  
ātmanah kyac (Pāṇ.3.1.8). Svapasaḥ ātmanah icchatīti  
svapasyati, svapasyatīti svapasyā tayā svapasayā. The  
suffix a takes place by A Pratyayāt (Pāṇ.3.3.108). Tāp by  
Ajādyataṣṭāp (Pāṇ.4.1.4). The accent on the suffix by  
Ādyudāttasca (Pāṇ.3.1.3).

Narah - leaders; from / nī prāpane, to lead, conduct  
direct; I.P.Ā. with the suffix r by Nayaterdicca (Un.2.  
101) Kāryāni nayantīti narah. Unaccented by Āmantritasya c  
(Pāṇ.8.1.19).

The Rbhus are leaders or pioneers in the phenomenon

of cloud.

Agohyasya - not to be concealed or covered, bright;  
Nañ tatpur. comp. Na gohyam agohyam tasya agohyasya, 'one  
that is not to be concealed'. The accent on the first  
member of the comp. by Tatpuruṣe - (Pāṇ.6.2.2.).

The sun is called Agohya because he is not to be concealed.

Asastana - reposed; from / sas svapne, to sleep  
(Nigh.3.22.) to be inactive or idle, R.V. with Lan 2nd  
per plu. The plu. suffix ta is replaced by tana by Taptanap  
(Pāṇ.7.1.45). The augment at is accented as āinnatīnaḥ is  
prohibited by Yadvṛttānityam. The Rbhus or the rays of  
the sun (Rbh<sup>a</sup>vaḥ ādityarasmaya ucyante). They were first  
inactive in the sun, but they become active when they start  
from the sun. The rays (Rbhavaḥ) are the cause of rain.  
(Ādityajjāyate vṛṣṭiḥ). (Manu.3.76).

Bhūvanā - regions (Vedic plu. sec.). The suffix  
si drops by śeśchandasī bahulam (Pāṇ.6.1.70).

Tātyā - fatherly or affectionate; from / tan  
vistāre to extend (in affection the heart expands). VIII.P.  
with ktic by Kticktau ca sanjñāyām (Pāṇ.3.3.174). Tanyate  
vistīryate iti tātiḥ tau tātyā. From tāti the dual suffix  
au is replaced by ā by Supām suluk - (Pāṇ.7.1.39), yañ  
takes place by Ike yañaci (Pāṇ.6.1.77). The accent on the  
last suffix syllable by Citah (Pāṇ.6.1.163).

Sāyana derives it from / tan vistāre as well as

from tat.

Asapata - cursed; from / śap ākrośe, to curse, I.P.Ā. Leñ 2nd. per plu. Sāyana explains as 'nāśayatha' to destroy. But as a matter of fact, in the very beginning of the creation of the heaven and earth, the Ṛbhus were not so powerful in order to destroy evil forces, so merely the explanation should be curse but not destroy.

Karāśnam - the forepart of the arm, karasnau bāhū (Nigh.2.4.).

Susupvāṇśah - sleeping, reposing; from / swap śaye to sleep.II.P.; (cf. Gk.up-nos; Lat.Somnus for sop-nus sopor, sopire; Slav. Supati; Lith. Sepnas; Angl Sax. ~~sevefam~~ sevefam, to sleep) with the suffix kvasu by Kvasuśca (Pāṇ.3.2.107). Swap takes samrpaśāraṇa by Vaci-svapi-yajādī nām kiti (Pāṇ.6.1.15); reduplication by Liṭi dhātorana-bhyāśasya (Pāṇ.6.1.8). The accent on the suffix syllable by Ādyudattaśca (Pāṇ.3.1.3).

Abūbudhat - awakened; from Caus. / budh avagamane, to wake, wake up, be awake, I.P. with cañ by Nisri - (Pāṇ.3.1.48); reduplication by Cañi (Pāṇ.6.1.11) dīrgha in abhyāsa by Dīrgho laghoḥ (Pāṇ.7.4.94). (cf.Zd.bud; Gk.puth for (phuth) in punthanomai, puthsthai; Slav. budeti budru; Lith. budeit budrus Goth. biudan; Germ. biotan, bieten; Angl.Sax. beodan; Eng. bid). Unaccented by Tinnatīṇah (Pāṇ.8.1.28.)



Svanam - wind; from / <sup>svi</sup> gativṛddhyoh, to swell, grow, increase, I.P. with kanin by Svan (UnI.169) Svayati gacchati varddhate asau <sup>svā</sup> kukkure vā, 'one that grows or increases'. (cf. Zd.spa; Gk.kuen; Lat. Canis Lit szu; Goth, hunds; Engl hound; Germ.hund).

Sāyana correctly explains <sup>svā</sup>nam as 'antarikṣe <sup>śvasantam</sup> Vāyum'. The legend of <sup>svā</sup> is very important in Rgveda, which requires a separate chapter on it. Still it can be said that as it is generally connected with the formation of water, so it denotes the wind.

Bastah - sun; from / vas nivāse, I.P. with ta (Aunādika). Sāyana explains Bastah sarvasya vāsayitā Adityah vaseraunādikastapratyayah bavayorabhedāt batvam. It is derived from the Causative (nic) form of /vas and nic drops by Neraniti (Pān.6.4.51).

Bodhayitāram - awakener; from / budh avagamane, to wake with nic and hence tṛc by Nvultṛcau (Pān.3.1.133) The augment comes by Āydhadhātukāsyedvalādeḥ (Pān.7.1.35) The accent on the suffix syllable by Citah. (Pān.6.1.163).

Vi-akhyata shone; from / caks vyaktāyām vāci, Luñ 2nd per plu. caks is replaced by Khyāñ by Cakṣiñah Khyāñ (Pān.2.4.54). Sic is replaced by añ by Asyati-vakti-khyātibhyoñ (Pān.3.1.52). Ā in khyā drops by Ātolopa iti c. (Pān.6.4.64) unaccented by Tinñatīnah (Pān.8.1.28). Here the Rbhus are said to light up.

Divā - from heaven; from /div, to shine, be bright IV.P. with Auñādika adhikarṇāḥ div. Divyate asminn-iti dyauh tena divā. (cf. Gk. zeus; Lat. jou, ju in Jupiter Joivies, Jovi and others-dyavas, dyavi; O.E. Tiev; O.H.G. Zin; O.N. Tyr). The accent on the instrumental suffix ā by ūdiḍdam-(Pāṇ. 6.1.171).

In this last verse the main gods who take part in the formation of clouds are praised. The respective abodes of Maruts, aAgni and the wind are heaven, earth and middle regions. All these gods assemble in the middle region in order to form the clouds.

Samudraih - undulating; from.

1. Sam-ud /dru with ḍa by Anyeṣvapi dr̥syate (Pāṇ. 3.2.101). iti apādāne dapratyaya. Samudravanti saṅgatā ūrddhavam dravanti gacchantyasmādāpo rāsmibhir ākr̥ṣyamāṇā ādityamandalam.

2. Sam-abhi under the /dru with ḍa in karma saṃhat abhidra-vantyenam āpo bhaumarasa lakṣaṇā vāyunā preryamāṇā āditya -mandalād vā varṣākāle rāsmibhiḥ pravarttamāṇāḥ.

3. Sam /mud harṣe I.Ā. with rak in adhikarṇa by Sphāyita (Uṇ. 2.12). Sammodante asmin bhūtāni antarik-  
sacraṇīni iti vā.

4. Sam iti ekibhāve, udakāt ucchabdeḥ ro matvarthīya Ekibhūtam udakam asmin vidyate varṣāsu iti udakasabdasyad-  
bhāvaschāndasah.

5. Sam / undī kēḷḷane with rak by Sphāyita —  
(Un.2.12) in kartā. Samunatti varṣeṇa bhuvaṇam Samudraḥ  
(see. D.Y.Nīgh., P.24).

"Tatra samudra ityetaṭ pāṛthivena samudreṇa  
sandhiyate. Samudraḥ kasmāt. Samuddravantyaśmād āpah.  
Samabhidravantyaśmād āpah. Sammodante asmin bhūtāni. Samu-  
dako bhavati. Samunattīti vā (Nir.2.10). " With reference  
to this, the word samudra (atmosphere) is confused with  
samudra (which means terrestrial ocean). From what (root)  
is samudra derived? From it water flows up (sam-ud~~ā~~<sup>u</sup>~~dr~~  
|dru), or waters flow towards it (sam <sup>plus</sup> abhi <sup>plus</sup> ~~X~~  
|dru), beings take delight in it, or it is a great reser-  
voir of water, or it moistens thoroughly (sam - ud)".

In this connection (cf. Sa'uttar<sup>a</sup>śmād ādharam  
samudraṁ apo' divyā' asṛjad varṣyā' abhi (Rv.X.98.5). Samu-  
dra is the name of both the atmospheric as well as earth-  
ly ocean.

The god Varuṇa (oxygen) is connected with Samudra.  
The oxygen comes to the earth from the sun as well as  
from the ocean. In the formation of the water as well as  
the cloud the most important element is oxygen and in  
this process the gods ~~Agni~~ Agni, Wind and the Maruts take  
part.

Icchantah - desiring, seeking, longing for; from ~~X~~  
|is icchāyām; with sātṛ in acc. plu.

Savasah napātaḥ - sons of the strength (Rbhavaḥ)  
 savas is derived from / svī gativṛddhyeṭh, I.P. with  
 asun by Sveḥ samprasāraṇam ca (Un.4.193) Sveyati  
 gacchati varddhate asau savah 'strength'.

X \_\_\_\_\_ X

Br.I.162.

R̥sih-Dīrghatanāh.Devatā -Āsvah.Chandah-Tristup.  
3,6 Jagatī.Svarah -Dhaivatah,3,6,-Nisādah.

1. Mā no mitró varuno erylamayūr  
indra r̥bhukṣā marútah pari khyen.  
Yadvājino devajātasya sapteh  
pravekayāmo vidathe vīryani.
2. Yānnirñija rekṇasa prāvṛtasya  
ratim gr̥bhītām mukhato nayan̄ti.  
Suprāñajo mēnyadvīśvarūpa  
indrāpūṣṇoh priyam apyēti pāthah.
3. Esācchāgah puro āsvena vājina  
pūṣṇo bhāgo nīyate visvādevyah.  
Abhipriyam yatpuroḍāsan arvata  
tvastēdenam sausravasaya jinvati.
4. Yaddhaviśyam rtuso devayanam  
trirmanuṣah paryasven nayan̄ti.  
Atra pūṣṇah prathamō bhāga eti  
yajñam devebhyah prativedayannajah.
5. Hotādhvaryurāvayā agnimindho  
grāvagrābhā uta śan̄stā suviprah.  
Tena yajñena svaran̄krtena  
svīstena vakṣanā ā pr̥nadhvan.

6. Yūpavaskā utā ye yūpavāhās  
 caśālem ye asvayūpāya takṣati.  
 Ye carvate pācanam sambharanty  
 utō tēsam abhigūrtir na invatu.
7. Ūpa prāgat suman me'dhayī manma  
 devānām āsā ūpā vīteprsthah.  
 Anvenam viprā r̥sayo madanti  
 devānām pustē cakrṇā subāndhum.
8. Yād vājīno dāma sandānam arvato  
 ya sirsanya rasana rajjurasya.  
 Yadvā ghāsyā prabhrtam asye'trnam  
 servā tā te api devāsvastu.
9. Yād asvasya kraviso maksikāsa  
 yadvā avarau svadhiten riptamasti.  
 Yaddhastayoh samituryannakhesu  
 servā tā te api devāsvastu.
10. Yād uvadhyam udarasyāpavati  
 ya amasya kraviso gandho' asti.  
 Srukṛtā tacchanitarah kṛvantu  
 ita mēdham sṛtepakam pacantu.
11. Yatte gātrād agnīnā pacyamānād  
 abhi sūlam nihatasyāvadhavati.  
 Na tad bhūnyam a srisanna tṛṇeṣu  
 devebhyastād usādhyo ratam astu.

12. Ye' vājīnaṁ paripaśyanti pakvaṁ  
ya' īnāhuḥ surabhirnirhareti.  
Ye' cārvato nānsakhikṣaṁ upasate  
uto' teṣaṁ abhigūrtir na invatu.
13. Yānnikṣaṇaṁ māṁspacanya ukhāyā  
ya' pātrāni yūṣṇā āsecanāni.  
Wamanyapīdhanā caruṇāmanakāḥ  
sūnāḥ pari bhūṣantyaśvaṁ.
14. Nikremanam nīśadanam vivartanam  
yacca padvīṣaṁ arvataḥ.  
Yacca papai yacca ghāṣiṁ jaghāsa  
sarvā tā te api deveśvastu.
15. Mā tvāgnīrdhvanayīddhūmagandhir  
mokhā bhrajaṇtyabhi vikta jagriḥ.  
Iṣṭaṁ vītaṁ abhigūrtam vaśatkr̥tam  
tāndevāsaḥ prāti gr̥bhṇantyaśvaṁ.
16. Yadaśvaya vāsa upastṛṇanty  
adhivāsaṁ yā hiraṇyānyasmai.  
Sāndānam arvantaṁ padvīṣaṁ  
priyā deveśvā yamayanti.
17. Yatte sādē mahasā sūkr̥tasya  
pārsnya vā kaśaya vā tutōda.  
Sruceva tā haviṣo adhvaraṣu  
sarvā tā te brahmanā sūdayāmi.

18. Cātustrinsad vājino devabandhor  
 vāṅkrīrasvāsyā svādhitiḥ saneti.  
 Acchidrā gātrā vāyūnā kṛṇota  
 parusparuramghusya vi sasta.
19. Ekastvāsturasvāsyā visasta  
 dva yantārā bhavatastatha rtuh.  
 Ya te gātrāṇāṃ rtuthā kṛṇomi  
 tāta pindānāṃ prā juhomyagnau.
20. Mā tvā tapatpriyā atmāpiyantam  
 mā svādhitistanva ā tiṣṭhipatte.  
 Mā te grdhnūravisaśtātīhāya  
 chidrā gātrānyasinā mithū kah.
21. Na vā u etan mriyase na risyasi  
 devāṃ īdesi pathibhiḥ sugēbhiḥ. sugēbhiḥ.  
 Hari te yūnjā prsatī abhūtāṃ  
 upasthād vāji dhurī rāsabhasya.
22. Sugavyam no vāji svasvyam punaś  
 putrāṃ uta visvāpusem rayim.  
 Anāgāstvam no aditiḥ kṛṇotu  
 ksatram no asvo vāntāṃ haviṣmān.

Translation.

1. Mitra, Varuna, Aryamā, Ayu, Indra, Bhruksā and Maruts, should not censure us; when we announce the heroic deed of the swift horse produced for



the gods in the sacrifice.

2. When the gods receive the oblation (energy) caught in mouth of him (i.e. inherent in asva) who is enveloped in his intrinsic brilliance, the advancing variegated Aja (light) making a loud report, becomes an agreeable material for the consumption of Indra and Pūṣan.
3. This light, the portion of the sun(Pūṣan), desired by all gods, is brought forward by the encompassing rays (to the middle region, so that Tvastā may urge this light (Purodāsa), brought by the rays, on to rapid flowing (i.e. in the form of water).
4. When the rays of the sun lead forth Asva (heat), fit for offering, received by the gods, thrice, according to the seasons, then the light, the portion of Pūṣan, goes first announcing the sacrifice to the gods.
5. Hotā (Agni), Adhvaryu (minister of the rite, i.e. dynamic force, Avayāḥ (young, i.e. fresh energy). Agnimindhāḥ (the kindler of fire, the igniting force) - ( all of them) the seizors or makers of the cloud as well as the wise sasta (i.e. intelligently working directive energy). By that well-furnished and well-performed sacrifice may you all make the streams flow.

6. Whether, they are the chisellers of the pole, bearers of the pole or those who fashion the top of the pole of the Asva and those who prepare the receptacle for A<sub>1</sub>vat to cook; let song of praise invigorate us.
7. The horse (rays) has come himself. My wish has been granted, (as well) the expectations of the gods. The bright-backed (horse, i.e. rays) has come. The inspired Rsis (i.e. the leaping flames) rejoice. For the prosperity of the gods, we have made good friend.
8. Whatever the rein and the fetter of the swift steed and the head-rope and girth and the grass that has been put into his mouth--may all these be among the gods.
9. Whatever the maksikā absorbs of the kravis of Asva, whatever surrounds the bright svadhiti and whatever sticks to the hands and nails of samitr, may all these be among the gods.
10. Whatever unconsumed matter falls out of the interior (of Agni), whatever the smell of kravis let the samitārah (different forms of Agni) do the whole thing well and make the oblation into a thorough preparation (i.e. turn it into water).
11. Whatever of thy sacrificed body, which is being

prepared by Agni (for the formation of water)  
 runs towards the pole--let that not fall on the  
 earth or the grass (i.e. let that not be wasted).  
 That may be given to the longing gods.

12. Those (gods) who observe the prepared Vājin (i.e. rain water about to fall) and those who say it reeks, let it fall out. And those who solicit the water of the cloud as aims, let their prayers come to us.
13. Whatever observation of the trough in which the cloud is formed, whatever the regions containing the vapour, whatever the envelopers of hot vapour (or steam) and whatever the hollows and poles carus (all of them) adorn the Asva on all sides.
14. Whatever the coming down, settling down, transforming and capturing of the electricity and whatever absorbed and consumed, may all thy activities be among the gods.
15. Let not the smoke-smelling Agni cause the (electricity) to thunder. Let the bright and redolent saucer (like space) shake. The gods capture that electricity which is desirable diffused, heaved and emitting sparks.
16. Whatever covering and glittering receptacle they (the gods) supply for it (electricity), all those desirable things--splitting, capturing and the electricity itself they (the gods) put under the control of the gods.

17. When he (Agni) impels thee, who art hissing violently, with impetus or thrust in thy abode, I shall manage all thy (effusion) by expansion as the raw material (is managed) with electric current in the sacrifices.
18. The lightning unites with thirty-four waves of the powerful ray (of the sun) related to the gods. Make the conducting paths flawless (i.e. sound), (and) having thundered aloud split every part of the sky.
19. There is one (force) that splits the rays of the sun and two (forces, viz., negative and positive) that control it according the proper time. Whatever conducting paths of thine do I make according to time, them en masse do I consign, to Agni.
20. Ley not thy mild form make thee hot while thou art passing. Let not thunderbolt stay in thy form. Let not the hasty and gawky splitter, overlooking the flaws make the conducting paths wrongly with a flash.
21. Here, surely, thou art not extinguished nor cramped while thou art passing over to the gods by suitable paths. The two forces ( of Indra) and the two variegated rays (of Maruts) are united and the night ray (of the Asvins) is present at the head of the thunderer.
22. May Vājin (celestial rays) make the Go and Asva rays beneficent for us, offsprings for men and (make his) affluence nourish the universe. May Aditi (the perfect sun) make us

flawless and appulet Asva (rays) secure for us  
(gods) a dominion.

Grammatical and Exegetical Notes.

**Rbhukṣaḥ** = great. The word **Rbhuh** is derived from / bhā dīptan or / bhū sattayān with the prefix uru and rta and suffix ku by Mrgayavādayasca (Un.1.38). Uru vistīrṇan bhāti, rta rtena yajñena bhāti bhavatīti vā rbhuh. Pūrvapadasya rbhavasca nipātyate. The word **rbhukṣaḥ** is derived from ksayatiraisvāryakarmā or / kṣi nivāsagat-yoh. Teṣāṃ iṣṭe iti rbhukṣaḥ yadvā teṣu nivasatīti rbhukṣaḥ. The prefix is rbhu and the suffix is \* in \* by Upasankhyāna on patestha-(Un.4.12.). (See SRB.I.63.3. and Pān.7.1,85).

Yaska has enlisted this word in the synonyms of mahat (great) Nigh.3.3.). The word **Rbhukṣaḥ** means great, because all the three **Rbhavaḥ** pervade the three regions, hence its literary meaning is great.

In the previous hymn, the **Rbhavaḥ** are said to have divided Camasa into four. They have fashioned horse from (Asvādasvan). In this hymn the **Rbhavaḥ** proclaim the heroic deeds of Asva (rays) in the sacrifice. In the previous hymn the **Rbhavaḥ** also fashioned rays for the different gods. Here the mention is made of Asva (rays) which is more important and belongs to heaven. Here the

significance of Asva in all his activities will be described. It is important to note that only the names of Mitra, Varuna, Aryama, Ayu, Indra, Bhukṣah and Maruts are mentioned in the mantra. Only these gods are asked not to censure the heroic deed of the Asva. According to Sayana, Mitra is the god of the day, Varuna, the god of the night; Aryama (i.e. Aditya), the god of both day and night; Ayu (i.e. Vāyu), the always moving wind (the initial vakāra having dropped from the word vāyu; Indra is well known; Bhukṣah, the dwelling place of the gods; i.e. Prajāpati. Although sayana has given this interpretation of the gods, yet he has not explained why they alone should not censure Asva.

As a matter of fact, this (Rv.I.162) and the following (Rv.I.163) are the only hymns which due to their misinterpretation have given rise to the later institution of horse-sacrifice.

The clue to the correct interpretation is given in the next hymn in which Asva is described as having sprung from Samudra (middle region) and Purīṣa (waters). He has golden horns (Hiranyasṛṅga) and iron hoofs (Ayaḥ pādah). This description can be no stretch of imagination, be applied to the animal Asva who lives on this earth. This can only refer to a phenomenon in the heaven and middle region. It has been said that the Bhavaḥ fashioned Asva from Asva which means that

they fashioned the rays of the sun out of the incipient rays always present in the heaven and earth (vide. Agni hymns Rv.I.141 - 150).

After the formation of heaven and earth, the Sun came into being. Then waters were produced. (cf. Ākāsād vāyuh, Vayoragnih, Agnerāpah). The hymns of Dīrghatanas (Rv.I.162-163) represent the stage of water-formation., otherwise called Asvamedha or Horse-sacrifice. The previous stages have already been described in his earlier hymns (Rv.I.140 - 161).

In the present mantra the gods have brought Asva (rays) from the sun in order to produce water. They have requested Mitra, Varuna and others not to censure them but cooperate with them, for without their cooperation and the presence of Asva, water cannot be produced. The heroic deed of Asva consists in its indispensability in the formation of water. The sacrifice of Asva in this hymn refers merely to the formation of water, for Asva is not the horse inhabiting this earth. His identity is described in the next hymn.

Sāyana is wrong in taking Rbhukṣaḥ as an epithet of Indra. As a matter of fact, Rbhukṣaḥ is used as a general term for other great gods whose cooperation is necessary in the formation of water.

Pari-khyaṇa = censure; from pari/ khyā to censure. Lun 3rd per; plu. The vikarana sic is replaced by an by Astivaktikhyatibhyo' n̄ (pān.3.1.52). Unaccented by Tin-natīṇaḥ (Pān.8.1.28).

Devajātasya = produced for the gods (Mitra, Varuna and others who are connected with Asva); Caturthī tatpuruṣa, Devabhyo jātaḥ devajātaḥ tasya devajātasya. The accent on the last syllable of the first member by Kte ca (Pān.6.2.45). The word deva is accented on its last syllable by Citāḥ (Pān.6.1.163). as it is derived from/ div with ac by Nandī-graḥi = (Pān.5.1.134).

The compound qualifies vājin.

Nirñija = brilliance; from nir/ nij to wash off, cleanse, with the suffix kvip by Kvip ca (Pān.3.2.76). The accent on the radical syllable by Gati- (Pān.6.2.139) and Dhātōḥ (Pān.6.1.162).

Yaska has enlisted in the synonyms of 'form' (Nigh.3.7).

Rekṣasā = inherited possession, any property or valuable object, wealth, gold. From ric virecane, to leave, empty, evacuate, give up; VII.P.Ā. (of. Zd. ric; Gk. leipu, ἄλοῖπος; Lat. linquo, licet; Lith; likti; Goth. leihwan; Angl.Sax. līon; Eng. loan; lend; Germ. lihan, leihen) with asun by Ricerdhane ghicca (Un.4.199). C in ric is changed into k by Cajoh ku ghinyatoh (Pān.7.3.52). The initial



radical syllable is accented by Nni-(Pān.6.1.197).

Yaska has enlisted in the synonyms of wealth (night2. 10). He has also explained it as 'Ricyate prayatah (Nir.3.2)

The word nirnik is used as the adj, of Rekṇas which means shining property. The horse (rays) of the sun are comprised of shining properites.

Grābhītan- caught; from / grāh upādāne, to take away; IX. P.A. (cf. 2d. gerep, geurv; Goth. greipa; Germ. greife; Lith. grebju; Slav. grablju; Hib. grabaim, 'I devour, stop) with the suffix kta. H is changed into bh by Hrgrāhor-bhaschandasī (Vā.Pān.3.1.24, ?). Samprasāraṇa by Grāhijyā - (Pān.6.1.16); pūrvarūpa by Samprasāraṇācca (Pān.6.1.108); the augment 'it' by Grāho'litī dīrghah (Pān.7.2.37). The accent on the suffix by Ādyudāttasca (pān.3.1.3).

It is to be noted here that Asva is enveloped in his shining properties and ak brings the oblation or raw materials in his mouth and the gods received him.

Āyanti - receive, get, acquire; from / nī prāpane.

Supraṇ - going straight forward, advancing. Sasthu prakarsaṇa ācātī asaṇ supraṇ, 'one that goes straight forward', or advances'. The accent on su by Tatpuruse - (Pān.6.2.2.).

Saptaḥ - of the horse; from / Sarp gataḥ, to go; I. P. with the suffix tip (annādika). Sarpātī asaṇ saptiḥ tasyaḥ saptah. Here r drops irregularly. (cf. Gk. sebomai, sebas).

The accent falls on the radical syllable by Dhātoḥ (Pāṇ.6.1.162) as the suffix tip is unaccented by Anudāttan suppitān (Pāṇ.3.1.4.) Bhojadeva derives it from / sap samavāye by Sapinasivesipadi -bhyastip. Sapati saṅgrāmesu saha samavati. Gatikarmaṇo vā septih. Madhava from / sap sparse. Sayana has correctly explained as sarpaṇasīlah.

Vajinah - of the horse; from vāja with the suffix in by Ata inithanau (Pāṇ.5.2.115). Vājah asti asminniti vaji. The vāja is the third among the Rbhus and belongs to the heaven. The birth place of Vāja is the heaven (see. Rv.I.163.1.)

Vidathe - in the sacrifice; from / vid labhe, to get, acquire VI.P.Ā. with the suffix atha by Ruvidibhyām nit (Un.3.119). Vidyate labhyate yatra iti vidathah tasmin vidathe, 'the place where Agva is received, i.e. the sacrificing place'. The accent on the first syllable by Ādyadāttasca (Pāṇ.3.1.2).

It is used for Ajah. It is shown in (Rv.I.139.4) that Aja is light and Asva is heat. These belong to Pūṣan. Pūṣan is the sun, the store-house of the heat and light. Here in the context of Agva Aja is mentioned as both are the properties of the sun. As Aja is the light, it comes directly (Supraṇ) from the sun.

Menyat - from / mā to make sound; III.P. (see. M.W. also). The suffix yan by Dhātorekāco - (Pāṇ.3.1.22);

yañ drops by Yañ<sup>o</sup>ci ca (Pān.2.4.74); mā into mī by Ghu-  
māsthagapājahātisām hali (Pān.6.4.66); guna in abhyāsa by  
Guno yañlukoh (pān.7.4.82). Memī takes dhātusanjāna by  
Sanādyanta dhataṇḥ (Pān.3.1.32); Satr by Laṭah saṭṭsanacau  
(pān.3.2.124). Yan by Eranekāco- (Pān.6.4.82). The accent on  
the initial radical syllable by Abhyastānāmādih (Pān.6.1.189)

Pathah - food, material for consumption; from / pā  
pāne; II.P. with the suffix asun by Anne ca (Un.4.205),  
Pati rakṣati iti pathah annam, 'one that protects'.

The Aja is received as material for consumption by  
Indra and Pūsan (for the formation of water). Light and  
heat come to the middle region and are changed into electri-  
city. Thus Aja is the food of Indra. But why pūsan is also  
mentioned? Sayana explain Pūsan as 'Pūsa posako devo Agni'.  
Pūsan is the god of the heaven but here pūsan seems to be in  
the middle region, where the cloud is to be formed. So pūsan  
seems to be Agni which transforms into electricity.

Chāḡah - light; from / chā chedane, to cut, pierce;  
IV.P with the suffix gan by Chāpūkhaḍibhyah kit (Un.1.124).  
Chayati chinatti asan chāḡah. The accent on the radical  
syllable by Ĥni - (Pān.6.1.197). (cf. GK. Skazo, a he-goat).

Light is called chāḡah because it pierces or passes  
through atmospheric starta.

Viśvadevyah - Dear to all gods or desired by all  
gods. According to the accent the compound is B.V. and may  
be dissolve as 'Visve devyah yasmin sah viśvedevyah, 'that

which contains all things (visve) desired by gods (devyah)  
 But the sense appears to be as we have translated it,  
 because the light is desired by the gods for the creation  
 of water. The accent on the last syllable of the first  
 member of the comp. by Bahuvrihan visvam sanjñāyām (pāṇ.6.2.  
 106). The word devya is derived from deva with the suffix  
 yat by Tadarhati (Pāṇ.5.1.63) Devam arhati iti devyah.

As a matter of fact, light stands for rays which  
 possess both light and heat.

Purodāsam. - here refers to chāgah, i.e. light.  
 From / dās dāne, to offer, to send forth; suk with the pre-  
 fix puras and the suffix nvin by Mante svetavaha-ukthasasas  
 purodāso nvin (pāṇ.3.2.71). Puro dāsante enam purodah tam  
 purodāsam. The accent on the radical syllable by Nni-(Pāṇ.  
 6.1.197).

Light is purodāsa because it is sent forward.

Sausravasya. - for rapid flowing; Karm.tatpuruṣa comp  
 Su sobhanam śrvah (stream) iti susravah. Susravaseh idam  
 sausravaseh tasmā sausravasya, the suffix an by Tasyedam  
 (Pāṇ.4.3.120). The accent on the suffix by A dyudattasca  
 (Pāṇ.3.1.3).

Havisyam. - fit for offering; from havih with the  
 suffix yat by Tadarhati (Pāṇ.5.1.63). Havirarhati iti havi-  
 syam. The svarita accent on the suffix by Tisvaritam  
 (Pāṇ.6.1.185).

Devayanam - received by the gods; devaih yīyate prāpyate yat tad devayanam haviṣyam. From /yā prāpane, to lead; II.P. with the prefix deva and the suffix lyuṭ by Karaṇādhi-karaṇayos ca (Pāṇ.3.3.117). The accent on the radical syllable by Gati-(Pāṇ.6.2.139) and Liti (Pāṇ.6.1.193).

The oblation in the form of light is received by the gods in the middle region.

Trih - thrice; from tri with the suffix suc by Dvitrīcaturbhyah suc (Pāṇ.5.4.18).

Manuṣah - the rays of the sun; from Manu with the suffix añ by Manorjātan - (Pāṇ.4.1.161). The accent on the initial syllable of Manu by Nni (Pāṇ.6.1.197).

Manu is the sun and the off springs, i.e. rays are manuṣah.

Prativedayan - announcing; from prati / vid jñāne with nic and satr. The accent on nic as satr after sap is unaccented by Tasyanu - (Pāṇ.6.1.186).

Rtusah - according to the seasons or time; from rtu with the suffix sas by Saṅkhaikavacanācca - (Pāṇ.5.4.43). Rt- au rtan nayanti iti rtusah nayanti. The suffix is accented by Ādyudattasā (pāṇ.3.1.3).

Hotā - invoker, sacrificer; from / hu dānādānayoh, to offer or present an oblation; or / hve, to call, spardh- ayan sabde ca; with the suffix trn by Naptr - (Uṇ.2.96).

Juhoti ahvayate iti hotā. (cf. Gk. khy in Kheo for Khe Fo, Khe

Khulos, Khumos; Lat. futis, 'water pot'). The accent on the radical syllable by Nni-(Pāṇ.6.1.197).

Adhvaryuh- the minister of the rite or dynamic force; from / yā prāpane, to get, acquire; II.P. with the suffix ka and the prefix adhvara by Mrgava - (Un.1.37). Adhvaram yajñam yāti prāpnoti iti advharyuh. Ā in yā drops by Āto lopa iti ca (Pāṇ.6.4.64). The accent on the suffix by Ādyudattasca (Pāṇ.3.1.3.).

Yaska has derived it from adhvara - / yu; adhi =X /i with yu (see Adhvaryuh. Advharyardhvaryuh. Advharam yunakti. Advharasyaneta. Advharam kamayate iti vā. Api vādhiyane yurupabandah. Advhara iti yajñanāma. Dhvaratirhinsākarmā. Tatpratishedah (Nir.1.8).<sup>22</sup> The Advharyu is so called because he institutes an adhvara; any officiating priest; a priest of a particular class (as distinguished from the Hotr, the Udagātr and the Brahmā classes). The Advharyu priests had to measure the grounds, to build the ku alter, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it; whilst engaged in their duties, they had to repeat the hymns of the Yajurveda. (M.W.P.24)

This above-mentioned description of the different priests belongs to the rituals but as a matter of fact Agni is Hotā, Advharyu, udagātā and brahmā. (see

Tvam advharyuruta hotāsi pūrvyah

prasāstā potā janūṣa purohitah.

Viśvā vidvā<sup>1</sup> artvijyā dhīra puṣyasy  
 agne sakhye<sup>2</sup> mā riṣamā vayan<sup>3</sup> tava.  
 (Rv.I.94.6).

Although Agni has multifarious functions yet generally he is described as Hotṛā and the wind is described as Adhvaryu. (see. )

1. Ayam vai vāyuryo ayam pavate esa vā idam sarvaṁ  
 vivhakti yadidam kiñca vivicyate - S.B.1.1.4.22.
2. Vāyurvā agneh svo mahimā - Kau B.3.3.
3. Vāyuradhvaryuh - Go.B.Pu.1.3.
4. Vāyurvā adhvaryuh - Go.B.Pu.2.24.

Therefore, in the present mantra Vāyu is represented by the word Adhvaryu who is dynamic force in the formation of water

Āvayāḥ = the youthful one, i.e. fresh, active, B.V.  
 Comp. Āsamantād vayāḥ yasya sa āvayāḥ. The accent on the first member of the comp.

This word \*Āvayāḥ ( in the voc.) is used for Indra (electricity). (See. Rv.VII.45.38). The verbal form \*āvayat<sup>4</sup> is also used for Indra (Rv.X.113.8.) Here the word \*Āvayāḥ<sup>5</sup> represents the god Indra or the fresh electric energy.

Agnimindhah - the kindler of the fire. Indhanam indhah bhavē ghañ. Agnerindhah agnimindhah; the argument num by Bhrastr-agnayorindher mun vaktavyah (Vā.Pāñ.6.3.70). The accent on the last syllable by Samāsasya (Pāñ.6.1.223). In Rv. and elsewhere this word is used for Dadhyañ (see.

Notes on Dadhyañ on Rv.I.139.9.).

Grāvagrābhāḥ - one who handles the Soma stones (M.W.P.374); one who seizes or makes the cloud; Grāvṇāḥ meghān grāṇāti iti grāvagrābhāḥ, From / grāḥ upādāne, to catch, to seize; IX.P. with the prefix grāva and the suffix aṇ by Karmānyan (Pāṇ.3.2.1). H is changed into bh by Hrgrehorbhaschandasī. The accent on the last syllable of the second member of the comp. by Gati-(Pāṇ.6.2.139) and Ādyudattasca (Pāṇ.3.1.3). The word grāvan is enlisted in the synonyms of ~~muk~~ megha (cloud) (Nigh.1.10). He has derived it from / han; / gr; /grāḥ (Grāvāno hantervā grāṇātervā grāṇātervā (Nir.9.8).

Now 'grāvagrābhā' refers to the aforesaid gods (Agni and others).

Suviprah - good sage, wise, intelligent. Sobhanāḥ viprah suviprah. The accent on the first syllable of the first member of the comp. by Tatpuruṣe - (Pāṇ.6.2.2.).

Here suvipra is the saṁstā, (one that directs, i.e. directive energy). This word suvipra occurs once only here. Vipra is a state which has to be acquired (for the proper performance of the act). Priyamedha is said to have acquired the state of Vipra. Generally Vipra occurs in the context of Agni. Agni, when he rises to the requisite degree of heat necessary for a certain phenomenon is called Vipra. But here the word suvipra refers to Brāhaspati. Brāhaspati was the priest of the gods. (see.



Devasrutan vṛṣṭivanim rarāṇe br̥haspatirvācam  
asma ayacchat. (Rv.X.98.7).

Devasrutan deva enam sr̥vanti (vṛṣṭivanim) vṛṣṭiyācinam.  
Rarāṇo rātrī<sup>ra</sup>bhyastah. Br̥haspatir brah̥mā āsit. So asmai  
vacam ayacchat (Nir.2.12).

Br̥haspati is a form of violent Agni. (See Notes  
on Br̥haspati on Rv.I.139.10). When starting from the  
sun, Br̥haspati is very violent and produces sound, and  
therefore, rightly called śan̥stā. Sayana has also ex-  
plained suvipra as Brah̥mā (SRB.X.71.11).

Svarāṅkr̥tena - Well arranged or furnished. From  
/ kr̥ karane to do; VI.P. with the prefix aram and the  
suffix kta. (cf. alam and Gk.ara). The root with aram  
means to prepare (M.W.P.87), to furnish and arāṅkr̥ta  
means prepared, furnished, made. Su sobhanam arāṅkr̥tam  
tena/arāṅkr̥tena, 'well prepared or furnished. The accent  
on the first member of the comp. by Tatpuruṣe - (Pāṇ.6.2.2)

Sviṣṭena - well performed; from / yaj to perform  
I.P. with kta. Samprasāraṇa by Vacisvapiyajādīnām kiti  
(Pāṇ.6.1.15). J is changed into a by Vras̥cabhras̥ja-(Pāṇ  
8.2.36). Sobhanam iṣṭam sviṣṭam tena sviṣṭena, 'well  
conducted'. The accent on the first member of the comp.  
by Tatpuruṣe - (Pāṇ.6.2.2.).

Vakṣāṇah - streams, rivers; from.

1. / vakṣ rose, to grow, swell, be strong  
or powerful; Rv.to be angry, I.P. (cf. Gk.Aexo, Anxano; E

Lith. augti; Goth. waksjan; Germ. washan, wachsen; Angl. sax. weaxan; Eng. wax). with the suffix yuc by Krudhaman-  
dārtthebhyasca (Pān. 3.2.151). Vaksanti krudhyanti iva hi  
tāḥ varṣasamayā vegenā gacchantyah.

II. / vah prāpane; to carry, to flow; Rv. (cf. Gk. Okhos  
for Fokhos, okheomai; Lat. vehere, vehiculum; Slav. verti;  
Lith. veziti; Goth. gaurgan; Germ. wegan, bewegen; Eng.  
weigh) with youc by Yue bahulam (Un. 2.74). The augment  
suk. Svayam pravahanti hi tāḥ.

III. Vaksatiḥ prāptikarmaṇaḥ syāt - iti Mādhavaḥ. Prā-  
pyate hi tāḥ prāṇibhiḥ prapnuvanti vā samudraṁ nimnam vā.

Yaska has enlisted it in the synonyms of nadī (river)  
(Nigh. 1.13). When the cloud is formed, it pours down on  
the earth and the rivers flow in full swing. It is clear  
that in this mantra, some of the gods who are engaged to  
form the water in the cloud, are enumerated.

Āpnadhvam - replenish, fill. From / prā prāpane,  
to fill; VI.P. (A. in Rv.) Lt. 2nd per. plu. The gods are in-  
volved to fill the rivers by producing water in the cloud  
and pouring it down on the earth.

Yupavraskeh. chiselers of the post. From / vrasc  
chedane, to cut down or off or asunder or above; VI.P.  
with the suffix an by Karmaṇyaḥ (Pān. 3.2.1.). Yūpaṁ vr̥scati  
iti yūpavraskeh te yūpavraskeh. Chāṇdastvāt ajhalādyāpi  
kutvam by śk coh Kuh (Pān. 3.2.30). The accent on the last  
syllable of the second member of the comp. by Gati -

(Pāṇ.6.2.139) and Ādyudāttasca (pāṇ.3.1.3).

Svāmī Dayanand dissolves this comp. as Caturthī Tatpuruṣa and Sayana Ṣaṣṭhī Tatpuruṣa but in both cases the accent and meaning are the same. The word yūpa is derived from / yu misraṇa misraṇayoh, to unite, attach, harness, Rv., II.P. (Veda also Ā.Yute) with the suffix pa by Kuyubhyam ca (Un.3.27). Yauti misrayati iti yūpaḥ, 'one that mingles'. The accent on the suffix syllable by Ādyudāttasca (Pāṇ.3.1.3).

According to the Devatā-sucī of Rgveda Samhitā Vol. V. (Indices published by V.S.M.Poona, the deity of (Rv.I. 36.13.44; III.8.1<sup>III</sup>6; 8.6,7,9,10; 8.11;8.8) is Yūpa. Sayana has also taken Yūpa as the deity and has always mentioned it as Agni also. It is rather surprising that in all the hymns, of which Yūpa is the deity, mentioning of Yūpa does not occur in any mantra. Sayana has quoted the authority of the Ā.Ś.Ś. to corroborate the statement that Yūpa is the deity of all such hymns. It appears that relying on the maxim 'Anarthakā hi mantrāḥ', Ā.Ś.Ś. arbitrarily assigned these hymns to Yūpa. As a matter of fact, all the śreuta Sūtras have consistently distorted the meaning of the mantras in order to adjust them into their preconceived ideas of sacrifice. It may be noted that in these mantras Vanaspati is always mentioned. Even at the time of Yaska, there was difference of opinion as regards the significance of Yūpa.

(see. Tatko vanaspatih. Yūpaḥ iti Kāthakyaḥ.

Agniriti Sākapūṇih. Tasyaisēparā bhavati.

Añjanti tvam adhvarē devayanto vanaspate madhuna  
daivyaena.

Yadūrdhvastisthā dravineha dhattād yadvā kṣayo  
māturasya upasthe.

(Rv.III.8.1.).

The word yūpa is used in Rv. for five times (Rv.I.51.14);  
162, 6; 162.6; IV.33.3; V.2.7). In (Rv.I.51.14) and IV.33.  
3) only for comparison and here (Rv.I.162.6) it occurs in  
compound. Its independent mentioned is found only in the  
following mantras:

Sunāscicohepaṃ niditaṃ sahasrād  
yūpādanuñco āsamista hi sah  
Evāsmadagne vi munugdhi pāsān  
hotāscikitva iha tū nisadya.

(Rv.V.2.7)

Here Agni is hotā and is said to have freed Sunah-sepa  
from a thousand poles. Here the metre is Tristup, there-  
fore Agni belongs to the middle region. Consequently  
Sunah-sepa also should be in the middle region. In mantra  
9 of the same hymn Agni is asked to destroy the demon  
(of darkness) with his sharp horns (i.e. bright flames).  
(see. Rv.5.2.9). Here sṛṅga is the same thing as yūpa in  
the seventh mantra.

The poles are possessed of Caśala and Svaru (Rv.  
III.8.10). Here the word \*pr̥thivī( denotes the middle

region (vide Nigh.1.3.). This may even be inferred from the interpretation of Sayana who places the poles in the middle region (SRB.III.8.10). although he does not explain prthivī as referring to middle region. Further Sayana's explanation of Svaru also supports the view that Yūpas are in the middle region (see.

Hansa<sup>1</sup> iva sreni<sup>2</sup>so<sup>3</sup> yatānā<sup>4</sup> sukra<sup>5</sup> vasa<sup>6</sup>nā<sup>7</sup> svaravo<sup>8</sup>  
na āgu<sup>9</sup>h.

Unniyama<sup>1</sup>nā<sup>2</sup> kavibhi<sup>3</sup> purastā<sup>4</sup> deva<sup>5</sup> devānā<sup>6</sup>pi<sup>7</sup> yanti<sup>8</sup>  
patha<sup>9</sup>h.

(R v.III.8.9).

Here Sayana's posts are luminous and in the middle region. (SRB.).

From the above, it is abundantly clear that the Yūpas (poles) are luminous and are not on the earth but are in the middle region. These are, therefore, the rays of the sun. They are said to be chiselled by Agni, Vāyu, Maruts etc. as described in the (Rv, I.162.1), 5,6). who are Yūpa-vraskā<sup>1</sup>. Their action of chiselling only signifies their manipulating the rays in the formation of the cloud.

Yūpavāhā<sup>1</sup> the bearers of the poles, i.e. conveyers of the rays. Yūpā<sup>2</sup> Vahanti<sup>3</sup> te Yūpavāhā<sup>4</sup>. From / vah prapane, to carry; bear; with the suffix an by Karmanyan (pān.3.2.1). The accent on the last syllable of the second member of the comp. by Gati - (Pān.6.2.139) and Ādyudatta-sca (Pān.3.1.3).

Casālah - a ring on the top of the pole; from caṣ bhakṣane, to eat; I.P.Ā. with the suffix āla by Sānasivaraṇasi -(Un.4.107) Caṣati bhakṣayati iti caṣālah. A<sub>2</sub> Yūpa is nothing else but rays, caṣāla may therefore indicate the state of the rays surcharged with electricity at the time of formation of the cloud. Caṣāla also means the snout of a hog. In Mait.S.(I.6.3) the body of Prajāpati (i.e. waters) is said to be of the size of the snout of a hog in the beginning. Therefore caṣāla is the volume of water formed at the top of electric pole, equal in size to the snout of a hog. Otherwise the mentioned of Caṣāla in the middle region would be meaningless.

Pacanam - vessel; from pac pāke, to cook. I.P. with the suffix lyut by Karaṇādhikaraṇayosca (Pān.3.3.117) Pacyate asminniti pacanam, 'in which (something) is cooked. The accent on the radical syllable by Liti (pān.6.1.193).

Here pacanā means the place where water is generated by the combination of Oxygen and Hydrogen.

Abhigūrtih - song of praise; from abhi gr, to praise; IX.P.Ā. with the suffix ktin in bhāva by Striyam Ktin (Pān.3.3.94). Abhitah garaanam abhigūrtih. The accent on the last syllable of the first member of the comp. by Tādaṇ ca niti kṛtyataṇ (pān. 6.2.50) and Nipatā ādyudattah, Upasargascābhivarjan and Gatisca (Pān.1.4.60).

Invatu - to impel, invigorate; from inv.I.P. Lot 3rd per sing.

The song of praise (abhiḡūrtiḥ) of the gods other than those mentioned in the first mantra may invigorate us (i.e. Mitra and Varuna and others engaged in the formation of water).

Sumat - himself (Sumat svayamityarthah - Nir.6.22).

Adhāyi - to be granted; from / dhā dhāranapoṣanayoh to sustain, nourish, grant. Luṇ pass.3rd per sing. Cin by Cinbhāvakarmāṇoh (Pān.3.1.66). The augment yuk by Āto yukeinkṛtoḥ (Pān.7.3.23), the suffix ta 3rd per sing. disappears by Cino luk (Pān.6.4.104). Unaccented by Tinna-tiṇah (Pān.8.1.28).

Vītaprsthah with bright back. B.V.Comp.Vītah Kāntah prathah yasya sah vītaprsthah. The accent on the last syllable of the first member of the comp. by Bahuvrīhan prakṛtyā pūrvapadam (Pān.6.2.1).

Sāyana explains it as Vītaprsthah sādhuṣoṣanena prāptapascād bhāgaḥ kāntaprsthoh va.M.W. explains 'straight backed' (as a horse). But the word vīta is derived from / vī gati-vyāptiprajana-kānti-asana-khādanesu, to go, approach; II.P. with kta. and here in the context of Asva (rays) the comp. denotes the rays which are coming from the sun towards the middle region. These rays are very bright and violent, so they are called to be bright backed.

Viprsh - leaping; from / vip to tremble, to move.

Rsayah- Here it refers to the flames of Agni,  
is vipra.

Madanti- rejoice; from / mad harṣaglepanayoḥ,  
to rejoice.

Subandhum- closely connected, good friend  
Susthu sobhanam badhnāti iti subandhuḥ tam subandhum. From  
su - / bandh to connect bind; IX.P. with the suffix u  
by Śṛsvr-(Un.1.10). As the suffix is nit by the sūtra  
itself, so the radical syllable is accented by Āni-(Pāṇ.  
6.1.197). In the comp. the accent remains on the same by  
Gati - (Pāṇ.6.2.139).

Sandānam- fetter. Samyag avacchedakam bandhakam  
pādabandhanam iti sandānam. From sam / do bandhane with  
the suffix lyut by Karaṇādhikaraṇayośca (Pāṇ.3.3.117). The  
accent on the initial syllable of the second member by Gati  
(Pāṇ.6.2.139) and Liti (Pāṇ.6.1.193).

Sīrsanyā - being round the head. From sīras with  
the suffix yat by Bhaveschandasi (Pāṇ.4.4.110). Sīrasi  
bhavā baddhā rajjuh iti sīrsanyā rajjuh. The word sīras  
is substituted by sīrsan by Ye ca taddhite (Pāṇ.6.1.61)  
The svarita accent on the suffix by Tisvaritam (Pāṇ.6.1.184  
185).

Sarvā - all (Ved.Nom Plu.). Si drops by Seschandasi  
bahulam (Pāṇ.6.1.70).

Tā - (Vedic Plu). Those. Si drops by Seschandasi  
bahulam (Pāṇ.6.1.70).



Kraviṣaḥ. \* Raw flesh, elemental matter; from / kru hinsāyam with the suffix iṣi by Upasankhyāna on (Un.2.108) tatsvarasceti vimrāsyam (V.B.P.S.S.III., P.118C). The accent on the suffix by Ādyudāttasca (Pāṇ.3.1.3). (cf.Gk.Kreas; Lat. ceuor, cruentus, crudus, caro; Lith.Kranja-s, blood; Russ. krovj; Hib., crue; Old Germ.hreo).

The idea conveyed by the words kraviṣaḥ, makṣikā, svadhitaḥ, samituh, amasya kraviṣaḥ, sṛtapākaḥ, agninaḥ pacyamanāt etc. in this hymn leads one to suppose that a horse was sacrificed and its flesh offered as oblation in the sacrificial fire. It should be noted that the flesh and strappings, fetters etc. of the horse are said to be among the gods, i.e. should belong to the gods and to none else.

One thing that strikes the reader is that there are only six or seven mantras in this hymn that there are in this strain. Otherwise in the remaining part of the hymn and in the next hymn (Rv.I.163) there is nothing to indicate that there is any reference to the terrestrial animal called horse. These six or seven mantras have led the people to believe that there existed the institution of horse-sacrifice in which a horse was cut. As a matter of fact (S.B.10.6.41) gives the true interpretation of horse sacrifice. (see.

\*Usā vā astasya medhyasya siraḥ. Sūryasceksur vātaḥ  
prāṇo vyattam agnir vaiśvānaraḥ saṁvatsara ātmā asvasya  
medhyasya dyāvapratham antarikṣam udaram pṛthivī pajasyan  
disaḥ pārsve avāntaradisāḥ pārsava ṛtavo aṅgāni māsa-

scārdhamāśāśca parvānyahorātrāṇi pratiṣṭhā nakṣatrāṇyas-  
 thīni nabho māṇsāni ūvadhyaṃ sikatāḥ sindhavo guda  
 yakrcca klomāśāśca parvatā osadhayaśca vanaspatayaśca  
 lomāni ṣ udyan pūrvārdho nimlocaṇāṇāṃ jaṅghanārdho  
 yadvijrmbhattad vidyotate yad vidhūnate tatstanayati  
 yanmehati tad varsati vāgeva asya vagharva asvaṃ purastān-  
 mahimānvajāyata tasya pūrve samudre yonī rātrirenam pascān  
 mahimānvajāyata<sup>a</sup> tasyāpare<sup>a</sup> yoniretan<sup>a</sup> vā asvaṃ mahimānvābhita<sup>a</sup>  
 sambabhuvatur hayo bhūtvā devān avehat vājī gandharvān arva  
 asuraṇ asvo manusyaṃtsamudra evāśya bandhuh samudro yonih  
 (S.B.10.6.4.1). The dawn, verily, is the head of the  
 sacrificial horse, the sun the eye, the wind the breath,  
 the open mouth the Vaisvānara fire; the year is the body of  
 the sacrificial horse, the sky is the back, the atmosphere  
 is the belly the earth the hoof, the quarters the sides,  
 the intermediate quarters the ribs, the seasons the limbs,  
 the months and the half-months the joints, days and nights  
 the feet, the ~~stars~~ stars the bones, the clouds the flesh.  
 the food in the stomach is the sand, the rivers are the  
 blood-vessels, the liver and the lungs are the mountains,  
 the herbs and the trees are the hair. The rising (sun) is  
 the forepart, the setting (sun) the hind part, when he yawns  
 then it lightens, when he shakes himself, it thunders, when  
 he urnates then it rains, voice, indeed, is his voice. The  
 greatness of horse first as the day which origin was in  
 the first sea, viz. heaven and then after the day, the

greatness of the horse was night, which origin was the next sea. i.e. earth. They were the two greatness of horse, who were on his all sides. Becoming a haya (steed) he carried the gods, as a vāji (stallion) the gandharvas, as a arvā (runner) the demons, as a asva men (the rays of the sun) The sea, indeed is his (bandhu) relative, the sea is his source'. (cf. Yo vā asvasya medhyasya sīro sīrsatvan medhyo bhavati -- Asvasya yonih samudre (bandhu) Tatr. 8, 7.5.25).

In this connection some verses from Rv. and Vs. should also be noted:

The birth place of the horse is either the middle region or waters, or heaven (see. Rv. I. 163.1; VS. 11.12.20; 23.40, 39, 42, 41.43.44, 15, 17).

As a matter of fact, Asva is not an animal the one that was fashioned by the Rbhus from Asva (i.e. rays) (cf. Asvādasvan). After the formation of Hiranyagarbha, the Rbhus divided the heaven and the earth. They also divided the Camasa (Hiranyagarbha) into four parts (heaven, earth, sun and moon). In these four parts there were four kinds of rays (Asva). (cf. VS. 23.2, 4). Here (Vs. 23.2) tva refers to Asva whose greatness is present in the sun, in the Samvatsara, night, earth, Agni, etc. There is no injunction in the Vedic texts for the actual cutting of the horse into pieces--nor even in the present hymn (Rv. I. 162). The natural phenomena in terms of earthly objects and vice versa. Unfortunately this comparison led to the later institution of horse

sacrifice evolved by those who failed to appreciate the simile and the spirit of the poets. There arose a school who refused to delve deep into the real significance of the mantras and proclaimed that they have no sense and that they are meant only for performing sacrifices (cf. Anarthakā hi mantrāḥ bhavanti, Sarve mantrāḥ yajñārtham pravṛttaḥ). This tradition continued for so long during the ages that it became impossible to eradicate it. That is the reason why even the scholars cannot extricate from the sacrificial bias. We draw the attention of all the scholars to some crucial mantras in the hymn of Dīrghatamas (Rv.I.164) in which Gauḥ (cow) is said to be the rays and Pitarāḥ to denote Agni. The Veda itself says:

'Kavīyāmanāḥ ká iha pravocad devam manāḥ kúto adhi prajñātam' (Rv. I. 164, 18) who is there on the earth claiming himself to be a poet, who can explain this? Whence is born such a divine mind?

Now as regards the word *kravis* which is usually translated as 'aman mansam' (raw flesh), we refer to the word 'mansa' which means a 'cloud' (cf. Rv.I.161.10). Therefore, *kravis* must denote the early stage of cloud-formation. In this connection the gradual evolution of the universe, is also to be considered. (i.e. Ākāśād vāyuh vāyoragniḥ, Agnerāpah, Adbhyah <sup>pyāmiri</sup> pr̥thivyāḥ osadhayaḥ etc). This shows that waters (āpah) came into being

after the birth of Agni (Asva). These waters fell on this earth for thousands of years and created the oceans. This phenomenon of primeval clouds is explained in the Veda by the allegory of horse-sacrifice.

Now, this raises the question of the interpretation of Maksikā which is said to have eaten the kravis. The answer is quite easy. Maksikā is the dust particle, which absorb the kravis. i.e. on which the initial vapour formed by the combination of Hydrogen and Oxygen settle to form the clouds. This is further supported by the following mantra in which the word maksikā occurs for only the second time. (see.

Utā sya vām madhūmen maksikārapan

made somasyasijō huṇyati.

Yuvam dadhīcō mana ā vivasatho

āthā āirah prati vām asvyaṃ vadat.

(Rv.I.119.9).

Here the maksikā is said to hum moisture fully intoxicated with Soma. i.e. water.

Maksikā - (dust) particle. From / mas' sabde roṣakṛte ca, to hīm, buzz, make a noise, I.P with the suffix siken by Haninasī -bhyam siken (Un.4.154). Masati sabdayati roṣam karoti vā sā maksikā. The accent on the initial syllable by Nni - (Pān.6.1.197). It may be also derived from / makṣ (6f marks) to collect, heap with the suffix ghan by Ehave (Pān.3.3.18). Maksati asau maksā sanjñā cet maksikā, the tadadhita kan by Sanjñāyām kan (Pān.5.3.87). This kan suffix

means (hrasvatvahetukā yā sanjñā tasyam ganyamanāyam kan pratyayo bhavati-Kan suffix takes place when diminutiveness of some object is to be denoted). A in maksā is replaced by i by Pratyayasthātkaṭ (Pāṇ.7.3.44). The accent on the initial syllable by Nni-(Pāṇ.6.1.197).

Most probably this maksikā (particle) is one of the forms of Maruts which are born from Rudra (Agni). So Marutah are bhrājradrstayah. These (dust) particles are cosmic rays on which Oxygen and Hydrogen are combined to form water in the beginning. Being born of Rudra, the Maruts are a form of Agni and in the Veda they have nothing in common with the wind. They are cosmic rays here called dust particles of the shape of maksikā, 'one that collects or heaps'. The dust particles attract Hy. and Ox to combine them and turn them into water.

Asa - pervaded, ate, absorbed. From / as vyāp-  
tau, V.P. and / as bhojane, IX.P.Lit 3rd per sing. Re-  
duplication by Litī dhātoreṇ abhyāsasya (Pāṇ.6.1.8). Dīrgha  
in abhyāsa takes place by Ata ādeḥ (Pāṇ.7.4.70). Here  
the augment nat does not occur as from the sūtra Asnotese-  
ca (Pāṇ.7.4.72) the root / as of V.P. is taken. (see.  
Asnoteriti Vikarananirdese asnotermā bhūditī āsa, āsatuh,  
āsuh Kasikā).

Svarau svadhītau - in the bright thunderbolt.  
The word svaru from / svr śabdopatāpayoh, to make noise

utter a sound, to shine, I.P. with the suffix u by  $\text{Śr̥v̥}$  - (Un.1.10). Svaryate upatāpyate anena iti svaruh (6f. GK.Suril; Lat. susurrus; Germ. schwirren; Eng. swarm). The accent on the initial radical syllable by Nni - (Pān.6.1.197) as the suffix u is ~~not~~ nit by the sūtra itself. The word Svadhiti is from  $\sqrt{\text{dhā}}$  dhāraṇāposanayoh, to preserve, to nourish, III.P.Ā. with the prefix sva and the suffix ktin by Striyām ktin (Pān.3.3.94). Devarāja Yajwā derives it from sva  $\sqrt{\text{dhī}}$  dhāraṇa, VI.P. with ktin. Svam dhanam dhiyate anena iti svadhitiḥ tasyām svadhitan (DIN.P.238). Yāska has put it in the synonyms of thunderbolt. The accent on the initial syllable of the first member of the comp. by Avyaye nānkunipātānām (Vā.Pān.6.2.2.).

Sāyana's commentary on svarau is pasvañjanakāle and svadhitan is chedanakāle ca avadānakāle. Both these words occur in R̥gveda seven times. Here sāyana explains svaru as pole. Geldner explains svaru as post and svadhiti as axe. The difference in explanations arises from the difference of regions to which the horse belongs. Geldner has followed Sāyana but Yāska's horse belongs to the middle region and denotes the thunderbolt. In the middle region svadhiti always signifies thunderbolt. Here in the context of Asva, svadhiti must belong to the middle region.

At the beginning of creation of water, this Asva was formed into a pole in the middle region and it caused

to combine the elements to form water.

Samitub- of sacrificer, i.e. of Agni. From Caus √sam, to calm, pacify, destroy (cf. √nmno) with the suffix trē by √vultreca (Pān.3.1.133) Sāmyati asau samitā, 'one who calms or destroys. Irregularly formed by Samitā yajñe (Pān.6.4.54). The accent on the suffix by Gitah (Pān.6.1.163).

Here the kravis attached to the hands and nails of the sacrificer, is said to belong to the gods. But who is samitā? The word samitr is used in the Rgveda for six times and samitārah twice. In Rv. the word samitr is always the designation of Agni (see Rv.III.2.10: 4, 10; VII.2.10: X.110.10).

1. Upāvasrja tmānyā samanjan devānām pātha  
ruthā havīnsi.

Vanaspatih samitā devo agnih svadantu havyam  
mādhunā ghrātēna.

(Rv.X.110.10).

Here samitā is Agni. Agni gives oblations to the gods seasonally. Let (the gods) enjoy the oblation with sweet water.

It is also be noted that in the Vedas, the words samitā samitārah samitārah are used. All of them are used for Agni due to his different forms.

Now Agni is the samitā of gods. Here the hands and nails of samitā or Agni represent its flames, etc. The description is on the analogy of a human being (i.e. Purusa-vidhā).



Ūvadhya - unconsumed matter. Ūvadhya is the unconsumed matter or the residue left after the formation of water which remains floating in the sky. The gods are requested not to allow it to be wasted and turn it into water.

In sacrificial language Ūvadhya is undigested food of the horse. In Nature the horse is Agni which is fashioned by the three Rbhus and described in various ways. Here ūvadhya is related to the undara which is antarikṣa, hence 'udarasya ūvadhya' means the unconsumed matter floating in the middle region.

Ānasya kreviṣaḥ gandhaḥ - the smell of the raw flesh, i.e. the raw material of water.

Sṛtapāka - thoroughly cooked, i.e. perfectly prepared. Sṛtaḥ pākah yasya mānsasya jalasya tat sṛtapākaḥ jalam. Sṛta is derived from / sṛa pāka with kta irregularly formed by Sṛtam pāka (Pāṇ. 6.1.27). The accent on the second syllable of the first member of the comp. by Bahuvrīhi-sau- (Pāṇ. 6.2.1) and Ādyudattaśca (Pāṇ. 3.1.3).

There are three kinds of pākas (cookings) Arddhapāka, sṛtapāka and atipāka. Arddhapāka is ūvadhya, sṛtapāka is water and atipāka when water turns into snow. (6f Nabhoḥ mānsam - S-B.). sṛtapāka is that stage of water when it rains. This water possesses a great quantity of Soma (fertility). Here the gods are requested to perform the sṛtapāka.

Sūlam- electric pole: from / sūl rūjāyām sanghāte ca, to hurt, cause pain, sound, collect, I.P. with the suffix ghañ in bhāva by Bhāve (Pān.3.3.18). Sūlanam sūlah tam sūlam. The accent on the initial syllable by Nni -(Pān.6.1.197).

The matter which is going to be turned into water by Agni runs towards the electric poles in the middle region. That should not be wasted by falling on the earth or vegetation in raw state and wasted.

Nihatasya- sacrificed, i.e. assigned for that purpose. From ni / han hinsāgatyoh, to strike, beat, kill, move; II.P. (Nigh.2.14) (cf. Gk. theini, thanatos: phones, epephnon, pephara: Lat. defenders, of fendre: Lit genu, giti, Slav. Gunati) with the suffix kta. The final n in han drops by Anudātopadesavanati - (Pān.6.4.37). The accent on ni by Gatiranantarāh (Pān.6.2.49).

Sṛiṣat- to connect, join, fall: from sṛiṣ (cf. slis). Luñ 3rd per sing. The vikarāṇa aṇ by Puṣādīdyutādī- (Pān.3.1.55).

The idea is that no drop of new and raw material of water is desired to fall on the ground and plants.

Usādbhyah- for desiring (gods). From / vas kēntau, to desire, II.P. with satr. The suffix satr is sārva dhātuka and nit, so samprasāraṇa takes place by Grahijyā- (Pān.6.1.16) pūrvarūpa by Samprasāraṇācca (Pān.6.1.108). The accent on the suffix by Ādyudāttasca (3.1.3).

Pakvam- cooked. From / pac pake: I.P.

with the suffix kta. Pacanam pakvam. The suffix ta is changed into va by Pace vah (Pān.8.2.52). The accent on the suffix by Ādyudattasca (Pān.3.1.3).

Surabhih- reeking smell. From su / rabh, to affect pleasantly with the suffix i (aunādika).

Nikṣaṇam- observation. From ni / iks darśane, to observe I.P. with the suffix lyut by Karaṇādhikarāṇayośca (Pān.3.3.117). The accent on the radical syllable by Gati- (Pān.6.2.139) and Liti (Pān.6.1.193).

Māṇṣpacanyāh- a vessel in which flesh is cooked. i.e. where cloud or water is formed. From / pac pāke to cook; I.P. with the prefix māṇsa and suffix lyut by Karaṇādhikarāṇayośca (Pān.3.3.117). Māṇṣah pacyate y<sup>a</sup>smin pātre tat māṇṣa-pacanam pātram <sup>atī</sup> cet māṇṣpacanī, the suffix nīp by Tit- (Pān.4.1.15) tasyāḥ māṇṣpacanyāḥ. Here the final vowel in the word māṇsa drops by Māṇsasya paci yudghaṇoh (Vā Pān.6.1.144) The accent on the radical syllable by Gati (Pān.6.2.139) and Liti (Pān.6.1.193).

The place where the cloud is formed is here said allegorically by the comp. pāṇṣpacanyāḥ.

Ukhāyāḥ- of ukhā vessle, i.e. the trough in the middle region in which water is formed. From / ukh gatan, to go move. i.p. with the suffix ka ~~may~~ by Igupadhā - (Pān.3.1.135) Ukhyate ganyate yatra sā ukhā, 'where movement is possible The feminine suffix tāp by Ajādyatastāp (Pān.4.1.4). The accent on the suffix ka by <sup>ud</sup>Ādyattasca (Pān.3.1.3)

Yusnah - of broth, i.e. vapour at the time of turning into cloud. The word yūṣa is replaced by Yūṣan followed by sas etc. by Paddan- (Pān.6.1.63) (cf. Lat. Jus; Slav. Jusha M.W. derives it from / yu.

Āsecanāni - vessels for purging out, i.e. atmospheric conditions conducive to the sedding of rain; from ā - / sickṣarane, to pour out, discharge; VI.P.Ā. (cf. Zd. hincāiti; GK; ikmas; Angl. Sax. seon; Germ. Seihen, seichen) with the suffix lyut by Karanādhikaranayusca (Pān.3.3.117). Āsicyante yeṣu pātresu tāni pātrāni āsecanāni ucyante. The accent on the radical syllable by Gati (Pān.6.2.139) and Liti (Pān.6.1.193).

Apidhānā - envelopers, coverers; from api - / dhā dhārana-posanayoh, to place upon, cover; III P.Ā. with lyut by Karanādhikaranayusca (Pān.3.3.117). Apidhiyate anena iti apidhānam pātram. The accent on the radical syllable by Gati-<sup>Pān.</sup>(6.2.139) and Liti (Pān.6.1.193).

Nisadanam - settling down. From ni / sad, to settle down.

Vivartanam - transforming. From vi / vr, to transform.

Arvatah - of the horse, i.e. of (the rays of the sun).

Here the rays stand for electricity derived from the sun.

Padvīśam - feet, fastening, i.e. capturing. Padām - padānām vā vīśam yasmin karmani tat karma padvīśam ucyate, 'the act in which the fastening of feet takes place, i.e. capturing of electricity for the formation of water'.

Dhvanayit. - to cause to thunder. From / dhvan sabde, to utter sound; with the suffix nic and again Lun 3rd per. sing. Here can in place of the Lun does not take place by Nisri-(Pān.3.1.48) due to Nonayatidhvanayati - (Pān.3.1.51) Unaccented by Tinnatīnah (Pān.8.1.28).

Dhūmagandhih - smoke-smelling Agni.B.V. Comp.Dhūmasya iva gandho yasya agneh sa dhūmagandhih. The samāsanta suffix i by Gandhasyet-(Pān.5.4.135). The accent on the second syllable of the first member of the comp. by Bahuvrīhan- (Pān.6.2.1.).

Bhrajantī - shining, bright; from / bhraj dīptau, to shine, I.Ā. with the suffix satr. Nip by Ugītasca (Pān.4.1.6). The accent on the radical syllable by Dhātoh (Pān.6.1.162).

Abhi-Vikta shake; from abhi / vij to shake. Lun.3rd per sing.

Jaghrīh - redolent. From / ghrā gandhopādne, to smell to perceive odour; I.P. with the suffix kin by Ādr-(Pān.3.2.171) Reduplication by Liti dhātoranabhyāsasya (Pān.6.1.8). Ā in ghrā drops by Āto lopa itī ca (Pān.6.4.64). The accent on the initial syllable by Nni - (Pān.5.1.197).

Vasatkṛtam. - emitting sparks with the sound like vaṣat.  
 Vasadā kṛtam vaṣakṛtam. Tr̥tīyā tatpuruṣa comp. The accent  
 on the initial syllable of the first member of the comp, by  
 Tatpuruṣe (Pān.6.2.2.)

Vāśah. covering; from / was ācchādane, to cover;  
 II. Ā. with the suffix asun by Vasernit (Un.4.218). Vaste  
 ācchadayatisarīrādikam anena iti vāśah.<sup>1</sup> that covers the body  
 etc. The accent on the initial syllable by Nni-(Pān.6.1.197).

Adhivāsan - RECEPTACLE; from adhi / was ācchā-  
 dane, to cover II. Ā. with the suffix ghan by Bhāve (Pān.3.3.  
 18). Dīrgha of adhi by Upasargasya ghañi -(Pān.6.3.122). The  
 accent on the last syllable of the comp. by Thātha - (pān.6.2.  
 144).

Ā yamavanti- put under control. From ā / yam with  
 nic; X.P. to restrain, hold in, control, (M.W.P.845). Lat 3rd  
 per. plu. (cf. Gk. Zemía, restraint, punishment).

In classical sanskrit the form is yamyanti, because  
 it ends in a and so sthānivadbhāvāt by Acah parasmin pūr-  
 vavidhan (Pān.1.1.57), vrddhi does not occur. But in Vedic  
 language it is not taken to end in a . Hence vrddhi takes  
 place by Ata upadhāyāh (Pān.7. .116). According to the rule of  
 padapāṭha it is shown in its classical form as yamayanti.

Sādē- in the abode (i.e. middle region). From /  
 /sad visaranagati-avasādanesu, to settle down; I.P. with the  
 suffix ghan by Bhāve (Pān.3.3.18). The accent on the last

syllable by Kṛsātvato -(Pān.6.1.159).

Mahasa - violently; from / mah, to arouse, to excite; I.P. with the suffix asun by Sarvadhātubhyo<sup>o</sup> sun (Pān.4.189). The accent on the initial syllable by Ñni-(Pān.6.1.197).

Sukrtasya - of one who hisses. From / kr karane; VIII.P.Ā. with the prefix sū (onomat.) and the suffix kta. The accent on the word sū by Gatiranantarāḥ (Pān.6.2.49). Sū takes gatisanjñā by Anukaranam.(Pān.1.4.62).

Sū is the hissing sound produced by the rays of the sun.

Parsnva - with a kick or thrust. <sup>from √prś + kṛt.</sup> From / kas <sup>to strike, with the suffix ac by Nandigrahi - (Pān.3.4.134)</sup> <sup>kasāya - with impetus.</sup> The accent on the initial syllable by Vṛṣādīnam ca (Pān.6.1.203).

Sruca with (electric) current; from / sru to flow.

Sūdayami - to manage, prepare. From / sūd kṣarane X.P. Lat per sing.

Brahmaṇa - by expansion. From / brh, to grow great, increase to roll; I.Ā. with the suffix krin by Vānkryādayasca (Un.4.66). The accent on the initial syllable by Ñni-(Pān.6.1.197).

Here the rays of the sun(Asva) are said to have thirtyfour waves. (see.Rv.X.55.3)

Gātrā - instrument for moving, i.e. means of conducting; from / gā to go, move.

Anuḡhūṣya - having thundered aloud. From anu / ḡhūṣ with the suffix lyap. The accent on the radical syllable by Gati-(Pāṇ.6.1.2.139) and Dhātoḥ (Pāṇ.6.1.162).

Viśasta - split asunder. From Vi / śas hinsāyām, to cut down; I.P. Let 2nd per.plu. The vikarṇa śap drops by Bahulaṃ chandasī (Pāṇ.2.4.73).

Paruḥ paruḥ - every part of the sky. Paruḥ means sky.

Tvaṣtuh - of Agni in the form of the sun.

Viśastā - one that splits. From vi / śas hinsāyām to kill, to split, I.P. with the suffix tṛc by Nvultṛcau (Pāṇ.3.1.133). Viśeṣeṇa śasati asau viśastā. The accent on the suffix by Citāḥ (Pāṇ.6.1.163) and Gati-(Pāṇ.6.2.139).

Tathā rtuḥ - according to season or time.

Pindāṇām - of the masses, i.e. en masse, altogether.

Yantāra - controllers. From / yan uparame, to control to sustain; I.P. with tṛc by Nvultṛcau (Pāṇ.3.1.133). The accent on the suffix by Citāḥ (Pāṇ.6.1.163).

The two controllers are the negative and positive forms of electricity.

Tapat - make hot. From / tap santāpe, to give out heat; I.P. Let 3rd per.sing.



Svadhitiḥ - thunderbolt, lightning.

Tisthipat - to come, stay, remain; from Caus. /  
/sthā; I.P. The suffix nic by Hetumati ca (Pān.3.1.26) and  
cañ by Nisridru (Pān.3.1.48).

Grādhmuh - hasty.

Avisasta - unskilful or gawky splitter.

Atihava - overlooking, passing or jumping over.

Asiṣṇa - with a flash, from / as to throw.

Mithu - wrongly.

Kaḥ - make. From / kr karane; VIII.P.Ā. Lun  
3rd per sing. Unaccented by Tinnatīṇaḥ (Pān.8.1.28).

Mriyase - dost die or extinguish. From / mr  
prāṇatyāge, to die VI.Ā.; Lat 3rd per sing. Pass. (cf. Zd. mar  
mareta; Gk brotos for mretos; Lat. mors; Goth, maruthr;  
Germ, Mord, moden; Eng. murder). R. in mr is replaced by ri  
Rinsayaglinksu (Pān.7.4.28).

Risyati - be hurt, be cramped. From / riṣ hinsayam  
IV.P. Lat 3rd per sing.

Devan - to the gods.

The rays from the heaven come to the middle region  
where all the gods are present to perform the sacrifice.

Sugabhiḥ easy to traverse, i.e. suitable. From su /  
/gaṇ gatau with the suffix da by Suduroradhikarane (Vā.Pān.  
3.2.48). Suṣṭhu gacchanti oṇu iti sugaḥ tādḥ sugabhiḥ. The

The accent on the suffix by Gati-(Pāṇ.6.2.139) and Ādyudāttasca (Pāṇ.3.1.3).

Rasabhasya. -of the thunder; from / rās to bray, to thunder.

Yujis- united. From / yuj yoge, to yoke, VII.Ā. with the suffix kvin by Rtvik -(Pāṇ.3.2.59). The augment num by Yujera-samāse (Pāṇ.7.1.71). An suffix is replaced by <sup>ā</sup> <sup>by</sup> Supam suluk -(Pāṇ.7.1.59). The accent on the radical syllable by Nni-(Pāṇ.6.1.197).

Sugavyam. having a beneficent mass of Asva <sup>Go</sup> type of rays. <sup>gavyam</sup> Asvanam samuhah <sup>gavyam</sup> asviyam, the taddhita suffix yat by Khalagorathāt (Pāṇ.4.2.50). <sup>m</sup> Sobhana<sup>m</sup> gavyam yasya tat sugavyam. The word gavyam is accented on its initial syllable by Yato<sup>n</sup>navah (Pāṇ.6.1.21) and in the comp. also the accent remains on the same syllable by Ādyudāttam- (Pāṇ.6.2.119).

Svasvyan - having a beneficent mass of Asva type of rays. Asvanam samuhah asviyam, the taddhita suffix cha takes place by Kesasvābhyam yāncgāvanyatrasyam (Pāṇ.4.2.48). Here the letter ī drops irregularly. Sobhanam asvyam svasvyam. The accent on the initial syllable of the second member of the comp. by Parādischandasi <sup>a</sup> bhulam.

Here Vājī stands for the might heavenly rays.

Vāja is one of the Rbhus belonging to the heaven. Vāja is one of the Rbhus belonging to the heaven. Vāja is also vāji and is said to make the Asva and Go type of rays, beneficent for the gods.

Visvāpusam. - that which nourishes or sustains the whole universe. From / puṣ pustau, to nourish; I, IV, IX, P. with the prefix visva and the suffix kvip by kvip ca (Pān. 3.2.76). Visvam poṣati puṣyati puṣnatīti visvapūṣ tam visvāpusam. The accent on poṣati-puṣyati-puṣnatīti-visvapūṣ tam-visvāpusam. The accent on the second member by Gati - (Pān. 6.2.139) and Dhātōh (Pān. 6.1.162).

Rayim. - wealth, affluence (of Vājīn).

Anāgastvam - flawlessness. Navidyate āgah pāpam yasya sah anāgah, B.V.Comp. by Nānō<sup>st</sup>tyarthānām - (Vā.Pān. 2.2. 24). Anāgaso bhāvah anāgastvam, the taddhita suffix tva by Tasya bhavastvatalau (Pān. 5.1.119). The pen-ultimate vowel takes dīrgha by Anyeṣāmepidrayate (Pān. 6.3.137).

The aditi (the perfect sun) is praised to make the gods flawless, i.e. efficient in performing the functions.

Vanatām. - may win or secure; from / van sambhaktan, to win, to acquire; I.Ā. Lot 3rd per sing. The subject Asva is asked to acquire ksatra 'the dwelling place' for the people.

Haviṣmān. - possessing raw materials, i.e. appulent. The taddhita suffix matup by Tadasyāsti - (Pān. 5.2.94).

R̥sih - Dirghatamāh. Devatā - Asvāh . Chandah -  
Tristup. Svarah - Dhaivatah.

1. Yādakrandah prathamam jāyamana  
udyant<sup>ā</sup> samudrādutā vā purīśāt.  
Śyenasya pekṣā harinasya bāhū  
upastutyam<sup>mahi</sup> jātām te arvan.
2. Yamena dattam tritā enam āyunag  
indra enam prathamō adhyatīsthat.  
Gandharvo asya rasānam agrbhāt  
sūrād āsvam vasavo nīratasta.
3. Asi yamo asyādityo arvann  
asi trito guhyena vratēna.  
Asi sōmena samāyā viprkta  
āhuste trīni divi bāndhanāni.
4. Trīni ta āhurdivi bāndhanāni  
trīnyapsu trīnyantah samudrē.  
Uteva me varuṇaschant<sup>ā</sup>syarvan  
yatrā ta āhuh paramam janitram.
5. Imā te vajinnavamarjanāni  
imā saphānam saniturnidhānā.  
Ātrā te bhadra rasānā apasyam  
rtasya yā abhirakṣanti gopāh.
6. Ātmanam te manasārāda jānam  
avo divā patayantam patangam.

Śīro apasyam pathibhiḥ sugebhiḥ

arenubhirjehamānam patatī.

7. Ātrā te rūpam uttamam apasyam

jigīṣamānam iśā a padē gōh.

Yadā te mārto anyā bhogamānad

āddid grāsīṣṭha ośadhirajīgah.

8. Anu tvā rātho anyā mārto arvann

anu gāvō'nu bhāgah kanīnam.

Anyā vrātāsastava sakhyamīyur

anu devā mamire vīrṇam te.

9. Hīranyasrṅgo'yo asya padā

manojava āvara indraāsīṣṭ.

Devā Idasya havirādyamāyan

yō arvantam prathamō adhyatiṣṭhat.

10. Īrṇāntāsaḥ silikamadhyamāsaḥ

sam sūraṇāso divyāso atyāh.

Haṇsā iva srenīso yatante

Yadākṣīṣurdivyām ājman āsvāh.

11. Tava sarīram patayīṣṇvarvan

tava cittam vata iva dhrājīmān.

Tava sṛṅgāni viṣṭhitā purutṛā

āranyeṣu jarbhurānā caranītī

12. Upa prāgācchāsanam vājyārvā

devadrīcā manasā dīdhyanah.

Ajah purō nīyate nabhirasyā

anyā pascāt kavayo yanti rebhah.

13. Ūpa prāgāt paramam yatsādhastham  
 arvā ācchā pitarāṃ mātaraṃ ca.  
 Adyā devāñjūṣṭatamo hi ganyā  
 athā saste dāsūṣe vārgāni.

Translation:

1. Born for the first time with wings like those of a hawk and limbs with those of a deer whether springing from the atmosphere or from the waters, when thou didst thunder, O arvat (electric current), thy mighty brither was glorified.
2. Him, who was given by Yama (sun), Trita(Agni) harnessed, the foremost Indra(electricity) appropriated it, Gandharva caught his ray of light. O Vasus, ye tore out the Asva (rays) from the sun.
3. Thou (Asva) art Yama (sun), thou art āditya (born of Aditi), thou art Arvat (electricity) (and) by a mysterious power thou art Trita(Agni). Thou art associated with Soma (moon or water). They say that there are three connections of thine in the heaven.
4. Three, they say, are the connections in the heaven, three within the waters( and) three in the atmosphere. Thou even appearest to me as Varuna, O Arvat, there where they say was thy most conspicu-

ous birth.

5. These O, Vājin, are thy cleansing (powers), these are the receptacles, of that which receives eighth parts( of thy energy). Here I say thy protecting rays which protect the waters.
6. I grasped in my mind thy swift form from afar falling below from the heaven. I saw thy shooting flame flashing through the easy and dustless paths.
7. Here ( in the middle region) in the rallying point of the rays, did I see thy excellent form eager to acquire the refreshing waters of the sky. When the extinguishing rays obtained thy luster, then (thou) the voracious consumed the light containing (waters).
8. Subordinate to three, O Arvat, is the sun's disc, subordinate the extinguishing (ray), subordinate the swift(rays) (and) subordinate the splendour of the dawns. Subordinate to three the Vratāsa(choicest) (rays) sought thy friendship. The gods estimated thy strength.
9. His top is golden bright and when as Indra with the speed of mind he alighted down his feet were iron black. He who first controlled the Arvat (rays), his product the gods came to enjoy.

10. The bright swift Asva rays, having tremulous ends glowing (interior, fiery nature move in rows like the swans and pervade the heavenly path.
11. Thy form is fleeting, O Arvat (rays), thine aim is swift like the wind. They offshoots are diffused everywhere and move flickering amongst the forests.
12. The strong and bright Arvat (Rays), turned earnestly towards the gods, reached the middle region. Its (i.e. of the rays) impending explosion is expedited and after that deafening thunders follow.
13. Arvat (rays) reached that region which is the farthest and to the parents (heaven and earth). May thou, the most acceptable one, go now to the gods, for he (the Sun) wishes watery gifts for Dāśvas (Indra).

Grammatical and Exegetical Notes:-

Akrandah - roared, thundered (metaphorically applied to the electric energy in the clouds). from krand āhlādane rodane ca, to roar; I.P. Lañ 2nd per.sing. The accent on the augment at by Luñlañ (Pāṇ.6.4.71).

Jāyamānah - being born; from jan prādurbhāve; IV.Ā. with the suffix śanac. The jan is substituted by ja by Jñājanorja (Pāṇ.7.3.79). The radical syllable



is accented by Dhātoḥ (Pāṇ. 6.1.162) as sānac is unaccented by Tāsyā - Pāṇ. 6.1.186).

Udyan - sprining; from ud- / i gatau; II.)P. with satr. I is changed into y by Īno yan (Pāṇ. 6.4.81). The accent on the suffix by Citah (Pāṇ. 6.1.163).

Samurāt - from the atmospheric ocean; from :-

I. Sam-ud / dru ;

II. Sam-abhi / dru;

III. Sam / ud;

IV. Sam / mud;

V. Sam with udaka ; (See. Samudrah Kasmāt - Samud - Braventyasmād Āpah. Samabhidravantyeṇam āpah. Sammodante asmin bhūtāni. Samudako Bhavati. Samunattiti vā (Nir.2.10) Sayana also takes samudra to signify the middle region as well as the sun (SRB.1.163.1).

Purīsat - out of the waters.

Upastutya - to be glorified praiseworthy, from upa / stu stutau; II.P.Ā. with the suffix kyac by Etistu- (Pāṇ. 3.1.109). The augment tuk comes by Hrasvasya pīti krti tuk (Pāṇ. 6.1.71). The radical syllable is accented by Gatī - (Pāṇ. 6.2.139) and Dhātoḥ (Pāṇ. 6.1.162).

Yamēna - by Yama (the Sun), from /yam upareme, to control, to hold, restrain ; with the suffix ac by Nandigrāh (Pāṇ. 3.1.134). Yamate asau yameh, 'one that controls'. The

accent on the suffix syllable by Citaḥ (Pāṇ. 6.1.163).

Tritāḥ - which exists in all the three abodes, viz. Agni, <sup>ā</sup>syana takes it as wind which does not suit the context; from / tan vistāre, to extend; VIII.P. with the suffix 'da' and the prefix tri. Triṣu sthāneṣu tanyate asau tritāḥ Agniḥ.

Adhyatiṣṭhat - appropriated; from adhi / sthā, to stand over, overcome, capture, appropriate. Lañ 3rd persing.

Gandharvāḥ - Here it most probably signifies the moon whom the Saṣumṇā ray of the sun illuminates. (see. Suṣumṇaḥ sūryarasmiscandra - mā gandharvāḥ (Nir.2.6; VS. 18 40; S.B. 9.4.1.9 TS.3.4.7.1)).

Rasanaṁ - ray of light.

Viprktāḥ - associated; from vi- / prc samparke, to mix, mingle put together with; VII.P. with the suffix kta. C. is changed into k by Coḥ kuh (Pāṇ. 8.2.30) The accent on the suffix ta by Gati - (Pāṇ.6.2.139) and Ādyudāttasca (Pāṇ. 3.1.3).

Bandhanāni - bindings, connections; from /bandh bandhane, to bind, fix, fasten; IX.P. with the suffix lyuṭ by Karaṇādhikaraṇayoṣca (Pāṇ.3.3.17). The accent on the radical syllable by Liṭi (Pāṇ. 6.1.193). Here the three connections in the heaven signify the three-fold nature of the rays of the sun, viz. heat

light and electricity.

Samāva - ind. with.

Varunah- the sun. The birth place of Arvat is (rays) Varnuna, viz. the sun in the highest heaven. Varuna is one of the names of the sun among the twelve Ādityas.

Chantsi - thou appearest; from / chand to appear.

Janītram - birth; from / jan prādurbhāve, to be Born; IV.Ā. with itra (aunādika). Jananam janitram. The accent on the initial syllable of the suffix by Ādyudāt-tasca (Pān. 3.1.3).

Avamārianāni - cleansing (powers) ; from ava- / mrj suddhan, to be purified; II.P. with the suffix lyut by Karaṇādhikarāṇayośca (Pān. 3.3.117). Avamrjyate Asvāḥ yeṣu sthāne<sup>su</sup> tāni imāni avamārianāni dyulokādīni sthānāni. Vṛddhi takes place by Mrjervṛddhiḥ (Pān. 7.2.114) The accent on the radical syllable by Liti (Pān. 6.1.193).

Sanituh - obtaining, gaining, receiving, from / san sambhaktan, to gain; VIII.P.Ā. with the suffix tṛc by Nvultṛcan (Pān 3.1.133). Sanoti Sanute asau sanitā, 'one that is gained as a gift'. The accent on the suffix by Citah (Pān. 6.1.163).

The word sanituh is used as an aj. of the horse (rays) as he is sacrificed or gained as a sacrificial element.

Nidhānā - receptacles (Ved.Plū.) From ni / dhā to put or lay down; III.P.Ā. <sup>with</sup> the suffix lyut by Karaṇādhī.

karaṇayosca (Pāṇ. 3.3.117). Asvāsyā śaphāḥ nidhīyante yeṣu sthāneṣu tāni imāni nidhānāni nidhānāvā, 'the places where the eighth part of the rays fall'. The accent on the radical syllable by Citah (Pāṇ. 6.1.163) and Gati - (Pāṇ. 6.2.139).

Gopāḥ - protectors . from / gup rakṣane, to protect, I.P. with the suffix ac by Nandigrahi (Pāṇ. (3.1.134). Gopāyatīti gopāḥ, 'One that protects'. Here the suffix āya does not apply irregularly, The accent on the suffix by Citah (Pāṇ. 6.1.163).

Rtasya - of waters. Here there is Karmanī śaṣṭhī.

Avah - below ; from avara with the suffix as by Purvādharaṇāmasi-(Pāṇ. 5.3.39).

Divā - heaven from / div; IV.P. with the suffix kvip by Kvip ca (Pāṇ. 3.2.76). Dīvyati asminniti dyauh tena divā. The accent falls on the instr.a by Udidam-(Pāṇ. 6.1.171).

Sāyana explains divā as middle region and for heaven he explains 'Patayantem patāṅgam' up to the falling sun, via heaven.

Jehamānam - moving, flashing; from /jeh prayatne gatau ca, to move; I.Ā. with śānac. The radical syllable is accented by Dhātoḥ(Pāṇ. 6.1.162).

Patatṛī - swift, shooting, from Patatra with 'in' by Ata ānīṭhanau (Pāṇ. 5.1.115). Patatram asti asya tat

patatrin. The accent on the last syllable by Upasankhyāna on Uñchādīnam ca (Pan. 6.1.160).

Jigīsamānam - eager to acquire, from / ji jaye, to conquer acquire; I.P. with san by Dhātoḥ karmanah - (Pān. 3.1.7), reduplication by Sanyānoḥ (Pān. 6.1.9). J after abhyāsa is changed into g by Sanliṭorjeh (Pān. 7.3.57) dīrgha by Ajjhanagamāṃ sanī (Pān. 6.4.16). Śānac by Latāḥ śatrśānacau - (Pān. 3.2.124). muk by Āne muk (Pān. 7.2.82). The accent on the initial syllable by Abhyastānāmādiḥ (Pān. 6.1.189).

Here (Asva) rays are said to be eager to get control of the refreshing waters of the sky, i.e. atmospheric waters come under the control of electric power of Asva.

Pade - in the resort or haunt or rallying place.

Here pade goḥ means gospade which is irregularly formed by Gospadaṃ sevitāsevitapramāṇesu (Pān. 6.1.45). Gāvah padyanṭe yasmin dese saḥ gobhiḥ sevīto desō gospada ityucyate (Kāś. 6.1.145), 'the place where the rays move'. The metre also of this verse is Tristup, so the description seems to belong to the middle region.

Martah - extinguishing rays. From / mṛ prānatyāge to die; VI.Ā. with the suffix tan by Hasimṛ -- tan (Un. 3.8 Un. 3.86). Mriyate asau martah manuṣyo vā, 'one who dies'. The accent on the radical syllable by Ōni - (Pān. 6.1.197).

Anat - obtained. From / naś adarsane, 'vyāptau iti Yaska (Nigh. 2.18.4). to attain, obtain, Luñ 3rd per.

sing. T drops by Sanyogāntasya Lopah (Pāṇ. 8.2.23), and s into ś by Jhalam (Pāṇ. 8.2.39) 's' into 'ś' by Vrascabh-rasja - (Pāṇ. 8.2.36). 'ś' into 'dā' by Jhalām jaso 'nte (Pāṇ. 8.2.39), d into t by Vāvasāne (Pāṇ. 8.4.56). The augment at by Chandasyapi drsyate (Pāṇ. 6.4.73). It is also accented as Tinnatīṇah (Pāṇ. 8.1.28) is prohibited by Yadvr-ttānni - tyam (Pāṇ. 8.1.66).

Grasisthah - swallowing most, voracious; from grasa with the superlative suffix isthan by Atisāyane - (Pāṇ. 5.3.55). The accent on the initial syllable by Nni (Pāṇ. 6.1.197) (Of. GK. grao); Lat. gra-men; Germ.gras; Eng.grass)

Ōsadhīh - light containing(waters). From / dhā pāne, to suck; I.P. with the prefix oṣa or doṣa and the suffix ki by Karmanyadhikarane ca (Pāṇ. 3.3.93). It may be derived in Karta also by Kṛtyalūṭo Bahulam (Pāṇ. 3.3.113). Ōsam dhāṇam dhayati pibṭṭati vināśayati iti, doṣam vātapittādikam vā (DYN.P.382). The accent on the initial syllable by Dāsibhārāṇam ca (Pāṇ. 6.2.42). Patañjali has included this word in the group of Dāsibhārādī. (Of Ōṣadhayā oṣaddhayanti iti vā. oṣatyena dhayantīti vā. Doṣam dhayantīti vā - Nir. 9.27).

Yaska has enlisted it among the deities on the earth, but in the context of horse sacrifice in the middle region oṣadhī is water which is consumed by the electricity i.e. light containing waters.

Ajīgah - swallowed, consumed. From /gṛ nigarane,

701

to swallow; VI.P. Cañ 2nd per. sing. Unaccented by Tinna-  
tinah (Pāṇ. 8.1.28).

Vratāsaḥ - groups (of rays). From /vr̥ ācchādane,  
to cover; with the suffix atac in karana by pr̥sirañji -  
(Un. 3.111), Due to the suffix being kit guṇa does not  
occur, as it (guṇa) is prohibited by Kṛiti ca (Pāṇ. 1.1.5),  
hence yañādesa. The accent on the last syllable by Citah  
(Pāṇ. 6.1.163).

Mamire - (see. Rv. I.159.4).

Hiranyasṛṅgaḥ. - having golden bright top, having jyoti  
as horn or top. Hiranyam jyotiḥ kiranam sṛṅgo yasya saḥ  
hiranyasṛṅgaḥ. The other epithets are Hiranyahastah and  
Hiranyapāṇiḥ etc. The accent on the initial syllable of  
the first member of the comp. by Bāhuvrī - hau (Pāṇ. 6.2.1)

This epithet signifies that when Asva as Indira is in  
the middle region it flashes as bright as gold. The view  
is supported by S.B. 4.3.1.21. Jyotirhi hiranyam, 'light  
is like gold'.

Ayāḥ, iron, i.e. black. From / i gatau; II.P. with the  
suffix asun by Sarvadhātubhyo'sun (un. 4.189). Eti prāpnoti  
iti ayāḥ Loham vā, 'that which is (easily) available'. The  
accent on the initial syllable by Nni - (Pāṇ. 6.1.197).

Yaska has, however, enlisted ayāḥ in the synonyms of  
gold (Nigh. 1.2), but this is not applicable here. Here the  
feet of Asva when as Indira (Lightning) he alights on an ob-  
ject, he burns it and turns it iron black.

Manojavāḥ, having the speed of the mind. Manasaḥ iva

javo yasya Indrasya sah manojavah Indrah. The accent on the initial syllable of the first member of the comp. by Bahuvrihau (Pān. 6.2.1). as manas is initially accented by Nni(Pān. 6.1.197) as derived with the suffix asun.

This epithet qualifies Indira who as lightning descends as rapidly as the speed of the mind.

Haviradvam - the enjoyment of haviṣ, i.e. the product of electricity. From / ad bhakṣane, to eat; II.P. with the suffix kyap by Upasankhāna on Etustusās- (Pān. 3.1.109) (see V.V.R.L.S.S.P. 102). The accent on the radical syllable by Gati - (Pān. 6.2.139) and Dhātoḥ (Pān. 6.1.162).

Īrmantāsaḥ - having tremulous ends (this is the name of the rays of the sun). Īrmah antah yeṣam te Īrmantāsaḥ kiranah. The accent on the second syllable of the first member of the B.V. Comp. By Bahuvrihau (Pān. 6.2.1). as the word Īrma is accented on the second syllable by Ādyudāttaśca (Pān. 3.1.3), as it is derived from / īḥ gatau kampane ca with the suffix mak by Upasankhyāna on Iṣi - (Un. 1.145).

In this verse the nature of the asva is described. The rays while coming from the sun, appear to be tremulous

Sīlikamadhyamāsaḥ - having gleaming or gathering in the middle, having glowing interior; Sīlikah madhye yeṣam te sīlikamadhyamāsaḥ. The accent on the initial syllable of the first member of the comp. by Bahuvrihau



(Pāṇ. 6.2.1). The word silika is derived from / sil dīptau, to gleam, to shine; with the suffix (aunādika) kikan. The accent on the initial syllable by Nni (Pāṇ. 6.1.197).

Yāska explains this comp. as silikamadhyamāḥ san- srtamadhyamāḥ sīrṣamadhyamāḥ vā. Sāyaṇa has followed Yāsk. He says 'silikamadya - māsaḥ san-srtāḥ saṅgataḥ san-lagno madhabhago yeṣāṃ te tādrśāḥ'.

Sūranāsaḥ - fiery. Sāyaṇa explains 'vikreṃśīlaḥ'. From sūra with the suffix na by Lomādipāmādi (Pāṇ. 5.2.100). Sūraḥ asti asminniti sūranāḥ. N. is changed into n by At- kupu-(Pāṇ. 8.4.2).

Divyāsaḥ - born in heaven or heavenly. From /div with the suffix yat by Dyuprāg --- yat (Pāṇ. 4.2.101). Divi bhā- vāḥ divyāḥ divyāsaḥ. The accent on the suffix by Yato ' nāvaḥ (Pāṇ. 6.1.213).

Atyāḥ. - streaming, shooting continuously; from /at sātatyagamane, to go constantly; I.P. with yat by Kṛtā- luto bahulam (Pāṇ. 3.3.113) in kartr or by Aghnyādayasca (Un. 4.108). Atati satatam gacchati asau atyāḥ te atyāḥ. The accent on the suffix syllable by Yato ' nāvaḥ (Pāṇ. 6.1.213).

Yāska has enlisted it in the synonyms of Asva (Nigh. 1.14).

Srenīśaḥ - in rows. From sreni with the suffix śas by Sanāhaika - vacanacca vipśayām (Pāṇ. 5.4.43). Sreniḥ sreniḥ yatante iti srenīśaḥ yatante, the rays connect or join in

rows'. The accent on the suffix by Ādyudāttasca (Pāṇ. 3.1.3.).

Aksisuh. pervaded; from / aks vyāptau, to pervade, I.P.Luñ 3rd per. plu. The accent on at as Tinnatīnah is superseded by Yadvrttānityam.

Aimam. passage, path. From / aj to drive with the suffix man.

Patayisnuh. flying, from Caus. /pat gatau, to fly, soar, I.P. with the suffix isñuc by Neschandasi (Pāṇ. 3.2.137). The / pata ends in a so the vṛddhi by Ata upad-hāyāh (3.2.116) does not take place due to the sthāniva-dbhāva of a by Acah parasmin pūrvabidhau (Pāṇ. 1.1.57). A drops by Ato lopeh (Pāṇ. 6.4.48). Nic is replaced by ay by Ayam - (Pāṇ. 6.4.55). The accent on the last syllable by Citah (Pāṇ. 6.1.163).

Dhrajīman - rapid. From /dhraj gatau, to move, glide, sweep, on; I.P.; (Nigh.2.14) with the suffix (aunāe dika) in. Dhrajanam dhrajih, 'Movement'. From dhraji with the suffix matup by Tadasyāsti - (Pāṇ. 5.2.94). Dhrajir-asti asminniti dhrajīman. In dhraji, dīrgha takes by sarādīnam ca (Pāṇ. 6.3.120).

Viśthita - standing a part, scattered, spread, dif-fused, from vi / sthā to diffuse; I.P. with kta. Ā. in sthā is replaced by i. By Dyatisyatimāsthāmitti kiti (Pāṇ. 7.4.40). The accent on the gati by Gatiranantarāh (Pāṇ. 6.2.49).

Purutrā - in many places, manifold. From puru with the suffix tra by Devamanuṣyapurī<sup>a</sup> (Pāṇ. 5.4.56). Puruṣu iti purutrā. The accent on the suffix by Ādyu-dāttasca (Pāṇ. 3.1.3).

Jarbhurāṇā - flickering; from / hr haraṇe, to convey, bring; I.P. with yaṇ by Dhātorekāco-(Pāṇ.3.1.22). Sānac by Lataḥ sātrāsānacau-(Pāṇ. 3.2.124). Utva by Bahu-lam chandasi (Pāṇ. 7.1.103). Hur is changed into bhur by Hrgrahorbhaschandasi. The accent on the initial syllable by Abhyastānāmādiḥ (Pāṇ. 6.1.89). Macdonell and other western scholars derive it from intensive form of / bhur.

Sasanam - dominion, i.e. the middle region. From / sas to govern, to administer, to hurt; I.P. with the suffix lyuṭ by Karaṇādhikaranyasca (Pāṇ. 3.3.117). Sasyate vājī yatra tat sathānam sasanam ucyate, 'the place where the rays of the sun are made to explode.' This place is the middle region. The accent falls on the initial syllable by Liti (Pāṇ. 6.1.193).

Devadricā - turned towards the gods. From / aṇc gatipūjānayoḥ to go, worship; I.P. with the prefix deva and the suffix kvin by Rtvik - (Pāṇ 3.2.59). Devān āncatīti devadryaṇ, 'one that worships gods'. The ti of deva is replaced by adri by Viśvagdevayosca - (Pāṇ. 6.3.92). The nasal in drops by Nāñceḥ pūjāyām (Pāṇ. 6.4.30). Here the meaning of the root as worship is not desired. A in

ac drops by Acaḥ (Pāṇ. 6.4.138) and dīrgha by Cau (Pāṇ. 6.3.138). The accent on dri by Gati (Pāṇ. 6.2.139) and Cau (Pāṇ. 6.1.122).

Dīḍhyāṇaḥ. shining, bright; from / dīdhī dīptide-  
vanayoh, to shine, be bright, II.Ā. with sānac. The root  
/dīdhī is abhyasta by Jaksityādaya ṣaṭ (Pāṇ. 6.1.6).  
Hence the accent on the initial syllable by Abhyastānā-  
mādh (Pāṇ. 6.1.189).

Nabhiḥ - explosion; from / nabh, to burst asunder;  
with the suffix in (aunādika). The accent on the initial  
syllable by Nni (Pāṇ. 6.1.197).

Ajāḥ - unborn, i.e. expected or impending.

Kavāyāḥ - thunders, from / ku śabde, to sound, to  
cry,

Rebhāḥ - resounding, i.e. deafening; from / rebh  
śabde, to sound, I.P. with ac by Nandigrāhi - (Pāṇ. 3.1.134  
Rebhati stauti asau rebhāḥ te rebhāḥ, 'one that praises or  
makes sound'. The accent on the suffix by Citāḥ (Pāṇ.  
6.1.163).

Pitāram mātāram ca - to the parents. viz. heaven and  
earth.

Justatamaḥ - most acceptable; from / juṣ prītiseva-  
nayoh, to accept; VI.Ā. with the suffix kta. T. is changed  
into t by Ṣṭunā ṣṭuḥ (Pāṇ. 8.4.41). The accent on the  
initial syllable by Nityam mantre (Pāṇ. 6.1.210). The sup-  
erlative tamap by Atiśāyane tamabīṣṭha - nau (Pāṇ. 5.3.55).  
Atiśāyena juṣṭaḥ juṣṭatamaḥ. Tamap is unaccented by Anudā-

ttau suppitau (Pāṇ. 3.1.4).

Gamvāh - should approach; from gam gatau. Lin in Āsisi, 2nd per. Sing. the accent on yāsut by the sūtra itself Yāsut parasmai padeṣūdātto nicca (Pāṇ. 3.4.103).

Dāsūse - to the bestower (of rain), i.e. Indra.

Āsaste - wishes, desires; from ā-/sās, to wish. to expect. Lat 3rd per. sing. The subject appears to be the sun.

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I N D E X  
OF  
T H E W O R D S  
EXPLAINED IN THE THESIS.

Amsūm	88	Ajirāsah	226
Ákavābhiḥ	539	Ajīgah	700
Ákumīārāḥ	497	Ajuryam	348
Akr̥notana	636	Ajūryam	441
Aktuh	299	Ajma	553
Akrandah	694	Ajman	704
Akrāḥ	307	Āñjat	421
Ákṣiyamānā	478	Atitāya	687
Ákhyat	622	Átyah	703
Agemam	618	Atrih	188
Agohyasya	637	Adattana	151
Agnāye	210	Adabdhābhiḥ	310
Agnimindhāḥ	661	Adābhyā	489
Ágrabhīt	330	Adidet	379
Agruvah	231	Adrpitābhiḥ	310
Aghāyuh	362	Adrpyatā	422
Angirobhyah	151	Ádevayoh	386
Acittam	451	Ádbhutaḥ	274
Aceti	142	Ádbhutam	287
Ácchidrāḥ	431	Adribhiḥ	77
Ácchidrotiḥ	334	Adrisutāsah	148
Ajah	706	Adruhah	575
Ajarebhiḥ	590	Advajāvinaḥ	578
Ajagen	607	Adhāyi	669
Ajāsva	114	Adhikṣiyanti	477

Adhita	321	Apāḥ	409
Adhi-dadhāne	348	Apāstamah	589
Adhivāsam	684	Apasyāḥ	375
Adhivāsam	232	Apāt	442
Adhyatiṣṭhat	696	Apāmnāpāt	296
Adhvaryāvah	463	Api-gdha	565
Adhvaryuh	660	Apidhānā	682
Adhvasmanah	144	Apiṣṭhitam	337
Anākti	464	Apyah	338
Anapavrjyam	347	Apradrpitah	331
Anavaprgnā	447	Aprayucchan	309
Anasvāḥ	447	Abūbudhat	638
Anagāstvam	689	Abodhi	513
Anindiṣuh	624	Abhi-asthāt	381
Anināsyā	384	Abhikhyā	375
Animiṣadbhiḥ	300	Abhigūrtiḥ	668
Anughuṣya	686	Abhi-vavakṣe	345
Anudyūn	374	Abhi-vikta	683
Anu-mrksīṣṭa	361	Abhivrajadbhiḥ	321
Anūnam	343	Abhisriyā	323
Anūṣata	420, 317	Abhisvasam	228
Antyūtim	103	Abhiṣṭau	535
Andhasah	488	Abhi-sañcaranti	346
Andhāḥ	375	Amartyam	166
Annam	217	Amūrah	263



Ayēh	701	Avāsyā	235
Ayā	306	Avīśasta	687
Ayāsah	483	Avīripat	495
Ayukṣātām	515	Avrkasya	492
Ararivān	362	Asapata	638
Ararusah	385	Asyām	401
Artivān	362	Asat	305
Arih	384	Asanām	491
Arunyah	239	Asamanah	226
Arusēbhih	257	Asasantah	299
Arenavah	415	Asascatah	279
Arēisā	515	Asascatā	586
Arnasah	552	Asastana	637
Ardhāyah	501	Asinā	687
Arbhāya	350	Asurak	403
Arvatah	682	Askabhāyat	473
Arvatih	332	Astāvi	263
Arvate	400	Astuh	491
Arvān	518	Astrātam	232
Avāh	698	Asmatra	82
Avānim	227	Asmayū	421
Avantih	456	Asmayuh	287
Avantīrjanāni	697	Asme	463
Avas	553	Ahar-vidam	507
Avādhuh	562	Ahelamānah	112

Ākṣisuh	704	Āśravayantah	137
Āgahi	291	Āśe'canāni	682
Āghr̥ne	116	Āhinuhi	303
Āngūsān	110	Icchāntah	641
Ādivah	275	īṭā	286
Ānat	699	Iḍenyah	350
Āpaprivāmsam	344	Itaūtih	345
Āpṛnadhvam	664	Itthā	575, 244
Āmasya	679	Inasya	492
Āyamayanti	684	Indravāyū	126
Āyavah	137	Invatu	668
Āyoh	355	Iyakṣan	464
Ārohati	252	Irajyathah	420
Āryam	509	ī	220
Ā vakṣat	520	īyat	607
Āvayāh	661	īyate	318
Āvārat	306	īrṇāntāśah	702
Āvaha	269	īśānāśah	250
Āvih	296	Ukthām	238
Āśa	676	Ukṣā	344
Āśavah	226	Ukṣtam	517
Āśā	220	Ukhāyāh	681
Āśathe	423	Ugrāh	440
Āśaste	707	Ugrā	527
Āśuśānāh	355	Uttaram	473

Útyamsatē	308	Ūrugāyāḥ	475
Udekāṃ	629	Ūrdhva-sānuḥ	451
Udbhidāḥ	150	Ūrdhvām	314
Udyān	695	Ūvadhāyam	679
Udvātsu	635	Ūkvabhiḥ	497
Upni-Pādyamānam	447	Ūghavān	438
Ūpamā	272	Rjyate	219
Upamāsyām	339	Rñjate	308, 254
Upāyākṣi	288	Rtacit	339
Uparātāti	416	Rtajāta	325
Upastutyam	695	Rtama	409
Upasthāyam	335	Rtavṛdhah	278
Ūpāke	280	Rtasya	698
Urukramasya	481	Rtāt	132
Urugāyāya	493	Rtāvarī	584
Uruvyacasā	585	Rtavṛdhā	573
Urviyā	252	Rtāvānau	408
Urusamsa	113	Rtusāḥ	659
Ūsatih	337	Rnvathah	142
Ūsadbhyah	680	Rbhukṣāḥ	651
Ūsmasi	482	Rsayah	670
Ūsasah	418	Rsvah	345
Ūcima	608	Etāt	431
Ūti	539	Edhah	554
Ūdhah	346	Enī	323

Ene	345	Kāśayā	521
Emasi	621	Kastādvām	443
Erire	300	Kāre	260
Erayāḥ	501	Kāroh	371
Esate	377	Kaṭthāsu	349
Esām		Kucarāḥ	476
Aitana	627	Kupayam	224
Airayethām	526	Kuvit	305
Ojāyamānāḥ	229	Kṛtvī	621
Osadhīḥ	700	Kṛsānoḥ	491
Aucathyāḥ	537	Kṛnotana	618
Kah	687	Kṛnvate	624
Kah	539	Kṛstīḥ	592
Kat	607	Kṛsṇajanhasaḥ	256
Kathā	355	Kṛsṇasitāsaḥ	225
Kaṇvaḥ	180	Kāṭam	397
Kanikradat	450	Kesinīḥ	231
Kaninām	445	Kesinīḥ	418
Kemprānāḥ	542	Krātum	506
Karāsnam	638	{ Krātva	254
Karikrat	227	{ Krātva	297
Kartana	290	Krāmate	315
Kārtvaḥ	621	Krāmīṣṭa	493
Karyāḥ	706	{ Kraviṣaḥ	679
Kavisastāḥ	435	{ Kraviṣaḥ	671

Krāṇā	130	Gopāḥ	698
Kṛṣṇaprūtau	222	Gosritāḥ	79
Kṣtram	516	Gnāsu	623
Kṣayah	325	Grasiṣṭhah	700
Kṣitih	401	Grāvgrābhah	612
Gandhah	679	Ghṛtāpratīkam	307
Gandharvah	696	Ghṛtavantam	271
Gamadhāyam	482	Ghṛtasnū	462
Gamīyah	707	Ghṛtāsutih	500
Garan	555	Ghrnā	252
Garbham	503	Ghoṣād	166
Gavyam	238	Cakrvaṇsah	622
Gavyāvah	392	Caturah	609
Gahī	151	Caturasriḥ	439
Gātrā	686	Catuṣpade	521
Gāyatravēpase	289	Candrah	386
Girikṣite	478	Candra	514
Giriṣṭhah	477	Candrārathah	262
Gīrbhiḥ	303	Camīśam	608
Gr̥dhnuḥ	687	Carantā	542
Gr̥nāne	592	Carmanah	828
Gr̥nīmasi	492	Cākan	370
Gr̥bhayantah	372	Ciketat	432
Gr̥bhītām	655	Cit	385
Gr̥haya	237	Citrām	166

Caśālam	668	Jīvapītasargah	378
Chanstī	697	Juguryāh	238
Chāgah	657	Jugurvānī	283
Jāgat	516	Jujurvān	568
Jagr̥bhre	371	Jūvah	225
Jagdham	220	Juśanta	370
Jaghrīh	683	Juṣṭatamah	706
Jāni	245	Juhvāh	331
Jānītram	697	Jēnayah	350, 221
Januśā	503	Jēhamānam	698
Jāmbhah	373, 303	Jmah	513
Jarām	232	Jyotīratham	213
Jārbhurānā	705	Jrāyah	233
Jāh	310	Takvarīh	419
Jānatīh	231	Tatanāma	592
Jānan	230	Tāturīh	333
Jāmī	578	Tatsāra	335
Jāram	445	Tāthārtuh	686
Jāriśuh	165	Tānaye	356
Jāyamānah	694	Tanūnēpāt	272
Jigr̥tam	541	Tapat	686
Jihvāyā	220	Tamohanam	214
Jīgīśamānam	699	Tavyasīm	295
Jījanan	394	Tā	670
Jīrāśvah	519, 262	Tātyā	637

Tigitaiḥ	304	Tvaṣṭuh	686
Tiṣṭhipat	687	Tveṣam	489
Tatujyāt	306	Tveṣah	298
Turīpam	287	Tredhā	476
Tuvigrébhiḥ	233	Traitanaḥ	562
Tuvijātasya	100	Dāṇsu	252
Trṇam	635	Dakṣata	589
Trṇ <sup>suc</sup> ayutam	223	Dakṣam	413
Toke	355	Dakṣasya	136
Todasya	384	Dakṣināvṛtaḥ	315
Tatgrāya	542	Dhakṣuṣah	256
Tmanā	419, 287	Dadbhanta	369
Tmani	555	Dadānam	369
Triḥ	659	Dadāsa	382
Tricakrāḥ	518	Dadāśati	502
Tritāḥ	<del>696</del> 696	Dadāsuḥ	355
Tridhātu	478	Dādharṣati	495
Trimūdhānam	343	Dadhe	382
Trirāśrim	439	Dadhyān	171
Trivandhuraḥ	520	Dādhyāsiraḥ	83
Trivṛt	216	Dān	467, 377
Trisadhasthāḥ	509	Dabhan	375
Triṣu	477	Damūnāḥ	234
Tvaci	339	Darsataḥ	325
Tvaṣṭā	622	Davidhāva	230

Dāsā <sup>1</sup> tayah	554	Dīrghatāmā <sup>1</sup> h	566
Dāsapramatim	249	Duritāt <sup>1</sup>	359
Dāsasyatam	147	Duritāya <sup>1</sup>	364
Dasasyatam	535	Durg <sup>1</sup> rbhih	230
Dāsāt <sup>1</sup>	147	Durdhitāt <sup>1</sup>	235
Dās <sup>a</sup> amh	373	Dūtyam <sup>1</sup>	607
Dāsra <sup>1</sup>	537	Dev <sup>a</sup> jātasya	654
Dasra <sup>1</sup>	140	Devadricā <sup>1</sup>	705
Dā <sup>1</sup> ane	151	Devanidā <sup>1</sup> h	440
Dāsū <sup>1</sup> se	271, 707	Devapā <sup>1</sup> nam	624
Dās <sup>1</sup> vam	383	Devaput <sup>1</sup> re	574
Dāsāt <sup>1</sup>	540	Devayantā <sup>1</sup> h	136
Dāsā <sup>1</sup> h	560	Devayavā <sup>1</sup> h	480
Didrksē <sup>1</sup> nyah	349	Dev <sup>a</sup> aynam	659
Dīpsantā <sup>1</sup> h	360	Devā <sup>1</sup> vyacastamam	277
Divā <sup>1</sup> h	344	Devā <sup>1</sup> h	151
Divā <sup>1</sup>	698, 640	Devā <sup>1</sup> h	687
Divispr <sup>1</sup> sam	284	Devī <sup>1</sup> h	467
Divisprasa <sup>1</sup>	81	Devyam <sup>1</sup>	231
Divi <sup>1</sup> ṣṭiṣu	143	Dohanā <sup>1</sup> h	316
Divyasya <sup>1</sup>	321	Daī <sup>1</sup> vyā	283
Divyā <sup>1</sup> sah	703	Dyā <sup>1</sup> va-kṣā <sup>1</sup> mā	238
Dī <sup>1</sup> dihi	234	Dyā <sup>1</sup> va-pr <sup>1</sup> thivī	573
Dī <sup>1</sup> dyat	308	Dyumna <sup>1</sup> nī	164
Dī <sup>1</sup> dhyānā <sup>1</sup> h	706	Dru <sup>1</sup> nā <sup>1</sup> h	609



Dvayēna	361	Dhvanayīt	683
Dvarah	279	Nakih	494
Dvijānma	380, 214	Naktosāsā	280
Dvipāde	520	Na-debhuh	360
Dhakṣi	258	Nadyah	555
Dhānā	517	Nabhanyah	380
Dharnasīm	26	Namnate	228
Dhāyase	255	Nayanti	655
Dhāyi	245	Narā	427
Dhāyih	364	Narah	636
Dhārayāt-kavī	584	Narāsamsah	274
Dhāsathah	592	Nāvīyasīm	112
Dhāsimiva	209	Navyam	579
Dhiyam	308	Nāvīyase	502
Dhiyā	575	Navyasī	130
Dhiṣāne	585	Navyasīm	295
Dhītīm	295	Nanadat	228
Dhūmahandhih	683	Nandyē	336
Dhūrṣadam	307	Nabhā	287, 130
Dhṛtavratāh	258	Nabhih	706
Dhēthe	541	Nama	505
Dhātum	151, 161, 88	Namabhih	495
Dhēnāh	246	Narminīm	379
Dhrajantam	377	Navyam	237
Dhrajīmān	704	Ninsate	316

Nitārīt	444	Pade	699
Nityāritrām	237	Padvatīnām	441
Nindima	608	Panāyāyā	593
Nidhanā	697	Padbīśam	683
Nimrūcaḥ	418	Paprcānāsah	253
Ni-rināti	373	Paprcāsi	261
Nirñijā	654	Pari-khyān	654
Nivātsu	636	Parijarbhurāṇaḥ	235
Nisattam	343	Paribhūḥ	259
Nisādanam	682	Parivṛtaḥ	317
Nistatanyuh	264	Paruḥ paruḥ	686
Nis	627	Parvatānām	489
Nihatasya	680	Palitaḥ	319
Nikṣanam	681	Pavayaḥ	141
Nukam	470	Pavitravān	589
Nesatamaḥ	263	Pasupāḥ	322
Nyānaje	623	Pasyāmasi	446
Nyrñjate	304	Pastyāvataḥ	398
Pakvam	680	Pathaḥ	657
Pacanam	668	Pathas	479
Pajrah	553	Pantam	487
Patatri	698	Pāyavaḥ	358
Patatrinah	495	Pāyubhiḥ	309
Patatrinī	553	Pārthivasya	322
Patayat	451	Pārthivāni	493, 741

Pārṣṇya	685	Purolāsam	658
Pitāram	706	Pūrvācittaye	577
Pitā	588	Pūrvyaya	502
Pituh	575, 251	Pūṣṇah	100
Pitumān	248	Pūṣānvate	289
Pipartti	444	Prksah	247
Pipartana	504	Prksudhah	251
Pindānām	686	Prthak	516
Pipayam	456	Peruh	552
Pipayanta	466	Paumsyam	491
Piparah	109	Paunsyā	164
Pipāya	464	Pra-arcata	488
Piyati	357	Pra 387, 100,	209
Pivasā	431	Pra-arocayat	279
Pūnah	220	Pracetasā	574
Punāti	589	Prajāyāh	576
Purāh	124	Prajigatah	385
Pūrandhīh	541	Prataram	264
Purīṣāt	695	Pra-tāriṣṭam	523
Puṣutra	705, 351	Pratidhīyamānam	490
Purumāntā	534	Prativedayan	659
Purumīlhasya	394	Prati-harya	324
Purupraiśah	333	Prathamāh	441
Puruṣbutah	254	Pra-nayanta	372
Purusprah	278	Pra- bhare	295

Pramuñcaṇ	232	Br̥haspatih	194
Prayai	278	Bodha	356
Prāyatam	478	Bodhayitāram	639
Prayuktiḥ	463	Bravat	503
Prayuktisu	422	Brahmanā	685
Pravidvān	363	Brahma	568
Prasīsaḥ	329	Bhāndamāne	280
Pra-sasrāṇaḥ	378	Bhara	210
Prastutiḥ	463	Bharamānasya	371
Prahoṣe	385	Bharvatī	304
Prācājihvam	223	Bhātvakṣasaḥ	299
Priyādhāmāya	208	Bhānavah	298
Priyamedhaḥ	177	Bhāratī	285
Prusāyānte	139	Bhiṣajā	526
Bāt	244	Bhīmāḥ	476, 229
Baddhaḥ	555	<del>Bhīje</del>	492
Bandhanāni	696	Bhūṛanyati	494
Bandhuh	481	Bhūvanasya	302
Babhuṣu	228	Bhuvāḥ	113
Barhiḥ	276	Bhuvana	637
Basatāḥ	639	Bhūyisthaḥ	631
Budhnāt	250	Bhūrisṛga	483
Bubhujrire	112	Bhūsan	228
Brhaccharīrah	496	Bhrgavah	300
Brhati	323	Bhesajebhiḥ	527

Bhrā'janti	683	Marutah	169
Makṣikā	675	Marutvate	289
Makhah	104	Marcayati	361
Maghavatsu	234	Martah	699, 363, 382
Maghava	351	Martam	363
Majmana	254	Martyah	387
Matim	296	Martasah	320
Mathayati	251	Marmrsat	227
Mathit	367	Manhiṣṭhasya	357
Madanti	670	Mahah	489, 460
Madyasu	466	Mahasa	685
Madhumatya	521	Mahakulah	609
Madhumatam	272	Mahini	586
Madhuvahanah	518	Mahiratna	261
Manah	575	Mahi	415, 286
Manave	224	Manṣam	633
Manojvah	701	Manṣpacanyah	681
Matrah	434	Mataram	706
Maudrajihva	282	Matara	492
Manmanah	236	Matariśvane	296
Manmana	212	Matariśvā	367
Manṣunā	136	Matuh	575
Mamire	701, 578	Madyādhyai	631
Mamruṣih	231	Mā-dhak	555
Mayobhivam	104	Manuh	191

& Read it after Manave

Mānavasyatē	224	Yajataḥ	255
Mānuṣā	320	Yajisthaḥ	381
Mānuṣāḥ	659	Yajñasādhanaḥ	334
Māmatyāṃ	452	Yajñīyaḥ	287
Māyayā	313	Yajñyaḥ	275
Māyīnaḥ	578	Yajñīyam	627
Mārutasya	506	Yatsrucaḥ	276
Māvataḥ	273	Yatasruce	209
Mitrā-varuṇā	83	Yantārā	686
Mīthu	687	Yamēna	
Mīthunā	579	Yaviṣṭha	359
Mīmāṇe	347	Yaviṣṭhaḥ	606
Mimikṣatam	523	Yavyam	239
Mimikṣati	274	Yahvī	282
Mīchūṣaḥ	493	Yātave	515
Muñjanējanam	630	Yuktah	542
Mudē	337	Yugā	320
Mumukṣvaḥ	224	Yuge-yuge	166
Mrkṣatam	524	Yūjyebhiḥ	336
Mr̥gāḥ	337, 476	Yun̥jā	688
Mr̥ṣṭa	221	Yuyūṣataḥ	318
Medhiraḥ	289	Yuvaśā	621
Mēmyat	656	Yūṣṇāḥ	682
Mriyase	687	Yūpavāhāḥ	667
Yakṣatam	284	Yūpavraskāḥ	

Yomim	210	Riṣanyāvah	374
Yoṣanah	250	Riṣyati	687
Raghudrúvah		Rudrá	532
Rajaseh	584	Rurukvan	380
Ranvah	325	Rupaiḥ	587
Ratnam	260	R <del>ek</del> nah	537
Rathayújah	142	Reknasa	654
Rathāya	236	Rejante	299
Rathyah	372	Rebhah	706
Rathya	527	Rerihat	233
Rathyebhiḥ	527	Revát	422
Rādhyah	501	Revatiḥ	541
Rapamsi	523	Resnah	374
Rabnah	334	Rocanā	344
Rayim	<del>688</del> 689	Roruvat	229
Rarhānāh	372	Vakvari	324
Rarivan	114	Vakva	255
Rasenām	696	Va <sup>k</sup> śānāh	663
Rajasi	322	Vacasah	256
Rajānā	80	Vacyate	276
Rāta-havyah	465	Vadharyantīm	632
Rātiḥ	147	Vanatām	689
Radhah	579	Vanarguh	338
Rā <sup>la</sup> bhasya	688	Vanaspatīn	525
Ripavah	374	Vanaspatē	288

Va <sup>1</sup> ni <sup>1</sup> naḥ	221	Va <sup>1</sup> hni <sup>1</sup> ḥ	588
Va <sup>1</sup> nu <sup>1</sup> ṣaḥ	387	Va <sup>1</sup> caḥ	296
Va <sup>1</sup> ne	373	Va <sup>1</sup> jaḥ	626
Va <sup>1</sup> nda <sup>1</sup> ru <sup>1</sup> ḥ	358	Va <sup>1</sup> nnah	656
Va <sup>1</sup> ndhure	145	Va <sup>1</sup> tacoditaḥ	255
Va <sup>1</sup> puṣye	587	Va <sup>1</sup> tajutaḥ	226
Va <sup>1</sup> yaḥ	424	Vā <sup>1</sup> m	490
{ Va <sup>1</sup> yu <sup>1</sup> nā	321	Va <sup>1</sup> ra <sup>1</sup> naḥ	221
{ Va <sup>1</sup> yu <sup>1</sup> nā	339	Va <sup>1</sup> ryāni	381
Va <sup>1</sup> ra <sup>1</sup> nta	239	Va <sup>1</sup> saḥ	<del>684</del> x 684
Va <sup>1</sup> ra <sup>1</sup> ya	303	Vā <sup>1</sup> saya	212
Va <sup>1</sup> ri <sup>1</sup> ma <sup>1</sup> bhiḥ	576	Vā <sup>1</sup> sa <sup>1</sup> ri <sup>1</sup> m	<del>22</del> 88
Va <sup>1</sup> ru <sup>1</sup> naḥ		Va <sup>1</sup> stūni	482
Va <sup>1</sup> rū <sup>1</sup> tham	369	Vi	384
Va <sup>1</sup> re <sup>1</sup> ṇyam	579	Vi <sup>1</sup> akhyata	639
Va <sup>1</sup> ta <sup>1</sup> ni <sup>1</sup> ḥ	233	Vi <sup>1</sup> ā <sup>1</sup> vaḥ	514
Va <sup>1</sup> ra <sup>1</sup> paḥ	227	Vi <sup>1</sup> kra <sup>1</sup> ma <sup>1</sup> ṇe <sup>1</sup> ṣu	477
Va <sup>1</sup> vr <sup>1</sup> tyā <sup>1</sup> m	457	Vi <sup>1</sup> kṣu	368, 465
Va <sup>1</sup> ṣ <sup>1</sup> tkṛ <sup>1</sup> ta <sup>1</sup> m	684	Vi <sup>1</sup> gā <sup>1</sup> ma <sup>1</sup> bhiḥ	493
Va <sup>1</sup> ṣ <sup>1</sup> the	431	Vi <sup>1</sup> ca <sup>1</sup> kra <sup>1</sup> ma <sup>1</sup> naḥ	474
Va <sup>1</sup> ṣu <sup>1</sup> man <sup>1</sup> ta <sup>1</sup> m	580	Vi <sup>1</sup> ca <sup>1</sup> rtāḥ	346
Va <sup>1</sup> sū	531	Vi <sup>1</sup> ta <sup>1</sup> tā	447
Va <sup>1</sup> stre <sup>1</sup> ṇeva	212	Vi <sup>1</sup> ta <sup>1</sup> ri <sup>1</sup> tra <sup>1</sup> tā	319
Va <sup>1</sup> syāḥ	263	Vi <sup>1</sup> d <sup>1</sup> the	656
Va <sup>1</sup> ṣ <sup>1</sup> vaḥ	303	Vi <sup>1</sup> dug <sup>1</sup> dham	554



Vidhan	378	Viśvādarsātaḥ	351
Vimāṇaḥ	496	Viśvadevāya	289
Vipanyaveḥ	496	Viśvadevyah	657
Viprāḥ	696	Viśvadevyam	368
Viprechati	330	Viśvadhā	255
Vipra	386	Viśvarūpam	625
Viprasya	420	Viśvavedasam	302
Viprāḥ	669	Viśvavedāḥ	359
Vibhāvam	368	Viśvasambhuvā	583
Vibhāvā	373	Viśvasaubhagah	520
Vibhuḥ	259	Viśvāpūṣam	689
Vibhūta-dyumanah	500	Viśvapsum	368
Vibhrātaḥ	317	Viśvāhā	589
Vibhūā	625	Viśtāḥ	367
Vimame	472	Viśtirāḥ	230
Vimame	590	Viśthitā	704
Vivaktana	505	Viśyatu	287
Vivartanam	682	Vih	305
Vivasvati	130	Vitaprsthah	669
Vivāya	508	Virdhah	251
Viśasta	686	Vrnate	253
Viśantā	686	Vrdhantā	535
Viśāryantam	686	Vṛṣapānāśah	147
Viśvak	346	Vṛṣabham	589
Viśvathā	259	Viryani	470

Vr̥ṣā	221	Savasahnapātaḥ	642
Vediṣāde	208	Sasmānaḥ	421
Vedhāse	502	Sasamānasya	274
Vevijē	222	Sasamānāya	259
Vocam	471	Sasanam	705
Voce	384	Sāsadre	258
Vyātīn	495	Simivadbhiḥ	263
Vyādhvanah	257	Simivatoḥ	490
Vyābravīt	339	Simyā	391
Vyōmami	296	Simyā	401
Vrajam	507	Sivebhiḥ	309
Vrtāsaḥ	701	Sisumatih	235
Vrādhantamah	387	Sisrīta	379
Vriṣaḥ	320	Sirṣanyā	670
Sakrēt	635	Sūkr̥tasya	685
Sagmaih	309	Sūraṇāsaḥ	703
Sacibhiḥ	146	Sūrasātā	517
Sacīvasū	146	Sūlam	680
Satgvinam	580	Sr̥ṅgā	229
Satātma	380	Sr̥ṇavat	262
Sandituh	678	Sr̥tapākam	679
Saranam	553	Sevyah	497
Sarma	238	Socih	297
Saryām	374	Socih	374
Savasah	329	Syēnī	233

Srāvas	592	Sanājuvāḥ	253
Srāvasyā	381	Sanituh	497
Srāvabhīḥ	378	Sandānam	<del>670</del> 670
Sriṣat	680	Samdr̥ṣṭau	325
Srēsthāḥ	606	Saparyātaḥ	319
Srenīśāḥ	703	Saparayan	464
Sronam	632	Saptarasmim	343
Srāṣat	123	Saptasivāsu	249
Srasivān	234	Saptaḥ	655
Svanam	639	Saprathāḥ	<del>279</del>
Svāntam	336	Samayā	697
Sanstīrah	230	Samāraṇam	490
Samvatsare	219	Samanarce	591
Sakṣitā	223	Samārata	335
Sakhivān	508	Samidhāḥ	368
Sacate	331	Samivātam	593
Sacāthāya	508	Samudrāt	695
Sacanta	506	Samudraih	640
Sacābhūvā	524	Samokasā	319
Sajoṣāḥ	461	Samokasā	579
Satyāḥ	340	Sayonī <del>578</del>	578
Satyāḥ	433	Sarasvatī	
Satvabhīḥ	233	Sārva	670
Sadhāstham	474	Sāvayasā	318
Sadhāsthe	381	Sasrūtāḥ	247

Sahasya	363	Sudānavah	258
Sācyam	224	Sudī'tayah	579
Sātaye	113	Sudyutah	298
Sādē	684	Sudyute	209
Sā'muni	489	Sudyotama	262
Sāman	356	Sudhitam	235
Sāmrajyāya	264	Sudhr'stame	587
Sidhram	284	Sunvati	260
Sindhūm	349	Supārā	458
Simah	330	Supēsasa	282
Silkamadhyamāsah	702	Suprān	<del>255</del> 655
Siśāsantah	378	Supratīkasya	298
Sūkr'tah	359	Subandhum	670
Sukr'te	509	Sumatjēnya	502
Sukratuh	262	Sumat	282
Sukratūyayā	590	Sumat	<del>282</del> 669
Sukrato	325	Sumatim	505
Sugavyam	688	Sumr'īkah	151
Sugebhih	687	Sumēke	346
Sujanmanī	585	Sumnayan	102
Sujihva	275	Surabhih	681
Sutapāh	490	Surā'tasam	589
Sutāsmāya	271	Surā'tasā	576
Sutukah	382	Suviprah	612
Sudāmsasā	574	Suvr'ktiḥ	464

Susandṛśaḥ	298	Svātavaḥ	575
Suṣamubdhan	562	Svadhāḥ	317
Suṣpvaṅsaḥ	638	Svadhāvaḥ	324
Susūdati	288	Svadhāvaḥ	357
Suṣtutah	520	Svadhitiḥ	687
Suḥ	351	Svadhitaḥ	676
Sūdayāmi	685	Svadhvare	277
Sūnavah	577	Svāpasah	577
Sedhatam	524	Svāpasah	627
Somāḥ	80	Svapasyaya	636
Satadhanvanah	618	Svarāṅkr̥tena	663
Satsravasya	658	Svarāḥ	676
Skambhanebhiḥ	590	Svartham	26
Stanayan	228	Svardṛśaḥ	493
Stavate	476	Svasvyaṃ	688
Stuvantam	364	Svādhyāḥ	392
Stavamāna	363	Svābhuvah	398
Stuṣe	573	Svāhākṛtāni	290
Str̥ṇanāsaḥ	276	Sviṣṭena	663
Stomebhiḥ	108	Svena	136
Sparat	624	Sukrām	236
Syaḥ	622	Sukravarnam	213
Srucaḥ	315	Sukravarnam	308
Srucā	685	Sucayantah	355
Svagūrtāḥ	238	Suci	236

\* Read from Sukrām to Sūminah after Śrīṣaṅgā on p. 727

731

Suci <sup>1</sup> janmanah	257	Havi <sup>1</sup> ṣyam	658
Suci <sup>1</sup> pa <sup>1</sup> sasam	314	Havi <sup>1</sup> mabhi <sup>1</sup> h	576
Suci <sup>1</sup> pratīkam	306	Havyā <sup>1</sup> -juṣṭim	457
Sucim	212	Havyā <sup>1</sup>	139
Susucā <sup>1</sup> nah	380	Hinvanti	320
Su <sup>1</sup> ṣminah	329	Hira <sup>1</sup> ṇyā <sup>1</sup> hi	323
Ha <sup>1</sup> nāma	624	Hira <sup>1</sup> ṇyas <sup>1</sup> ṅga <sup>1</sup> h	701
Ha <sup>1</sup> rī	625	Ho <sup>1</sup> tā	659
Ha <sup>1</sup> ryatha	631	Ho <sup>1</sup> tārā	283 401
Havi <sup>1</sup> rad <sup>1</sup> ya <sup>1</sup> m	702	Ho <sup>1</sup> trayā	401
Havi <sup>1</sup> ṣmatā	501	Ho <sup>1</sup> trā	285
Havi <sup>1</sup> ṣmān	689	Hvā <sup>1</sup> rah	255

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490

to be violently agitated , moved or excited ; I . P.A.  
with the suffix ac by Nandi-grahi - ( Pan. 3. 1.134 )  
Tvesatiti tvesah , tam tvesam , ' one who moves quick  
The suffix is accented by Citah ( Pan. 6.1.163 ) .

Samaranam - coming together , meeting , collab  
ration ,