

## CHARACTERISTICS OF THE GOD SOMA

God Soma is one of the prominent Deities of the Veda. Soma has various characteristic features. These are described as follows:

Soma is the God of inspiration, the intoxicant who stirs the minds, lures the Gods and brings them to the place of worship. The God Soma is one of the prominent deities of the Veda. He is the one of the most popular Gods of the *Ṛgvedic* hymns; the entire Ninth *Maṇḍala* of the *Ṛgveda* is dedicated to him. Since the Soma sacrifice forms the main feature of the ritual of the *Ṛgveda*, the God Soma is naturally one of the most important deities of that Veda. In the *Ṛgveda*, the Soma held the third position following Indra and Agni from the point of view of the total number of hymns dedicated to them. He is also known as Indu or *Pavamāna*; he brings joy into the lives of people. He gives strength not only to mortals, but to the Gods as well. Because of him, Indra was able to slay *Vṛtra*. Because of him Agni maintains his sway. Soma caused the Sun to shine<sup>1</sup>, caused the lights of the sky to shine<sup>2</sup> and produced the Sun in the waters<sup>3</sup>. He caused the Sun to rise, impelled it, obtained and bestowed it and caused the dawns to shine. He makes his worshippers participate in the Sun<sup>4</sup> and finds light for them<sup>5</sup>. He found the light and wins light and heaven.

Being the most important of herbs Soma is said to have born as the lord of plants<sup>6</sup> or as their king. He receives the epithet *Vanaspati*, 'lord of the wood'<sup>7</sup> and is said to have generated all plants. He with the plants is invoked to remove sin and confers bliss<sup>8</sup>.

The Soma plant is once in the *Ṛgveda* described as *maujavata*<sup>9</sup>, which according to later statements would mean produced on Mount Mujavat. Soma is also several times described as dwelling in the mountains (*giristha*)

or growing in the mountains (*parvatāvṛdh*)<sup>10</sup>. Mountains are also called ‘Soma backed’<sup>11</sup>, a term which, perhaps by ritual symbolism, is applied to the pressing stones (*adrayah*) in the *Ṛgveda*. All these terms point to the abode of the Soma plant being on terrestrial mountains<sup>12</sup>. Since the Soma plant actually grew on mountains, it is probable that this fact is present to the mind of the poet even when he says that ‘on the vault of heaven sweet tongued friends milk the mountain dwelling bull’<sup>13</sup>. Terrestrial hills may also be intended when it is said that ‘*Varuṇa* has placed Agni in the waters, the Sun in heaven and Soma on the rock’<sup>14</sup> or that *Mātariśvan* brought the one (Agni) from heaven, while the eagle carried off the other (Soma) from the rock<sup>15</sup>.

The abode of the Soma plant being on terrestrial mountains. Though Soma is a terrestrial plant, it is also celestial<sup>16</sup>, in fact its true origin and abode are regarded as in heaven. Thus it is said that the birth of the plant is on high; being in heaven it has been received by earth<sup>17</sup>. The intoxication juice is the ‘child of heaven’<sup>18</sup>, an epithet frequently applied to Soma.

The Soma plant may be classified into twenty-four species according to the difference of their habitats, structures, epithets and potencies. They are as follows : *Amśumān*, *Munjavān*, *Candramāh*, *Rajataprabha*, *Durvā-Soma*, *Kanjavān*, *Śvetākṣa*, *Kanakaprabha*, *Pratānavān*, *Tālaurinta*, *Karavira*, *Amśavān*, *Svayam-prabha*, *Mahā-Soma*, *Garuḍāhrita*, *Gāya-trya*, *Traishtubha*, *Pāmka*, *Jagata*, *Śāmka*, *Agniṣṭoma*, *Raivata*, *Yathokta* and *Udupati*. All these kinds of Soma secure for the user a mastery of the *Gāyatrī* and are known by the above auspicious names mentioned in the Vedas.

A Soma plant of whatever species is furnished with fifteen leaves which wane and wax with the waxing and the waning of the Moon. Thus one leaf grows every day in the lighted fortnight attaining the greatest number (fifteen) in the night of the full moon and then the leaves begin to

decrease in number dropping one by one every day till the bare stem of the creeper is left on the night of the new moon. The growth of the plant depends upon the lunar phases of the Moon. The leaf develops one by one during *Śuklapakṣa* and become fifteen leaves on fullmoon and subsequently lose leaves one by one during *Kṛṣṇapakṣa* and it remains leafless stump at *Amāvāsyā* that is no moon day.

The branches of the Soma plant were used for the extraction of the juice but not the fruits<sup>19</sup>. The part of the Soma plant which is pressed is called *amśu*, shoot or stalk<sup>20</sup>. The shoots swelling give milk like cows with their udders<sup>21</sup>. As distinguished from the stalk, the whole Soma plant seems to be intended by *andhas*<sup>22</sup>, which is said to have come from heaven<sup>23</sup> and to have been brought by the eagle<sup>24</sup>; it is even called food and very often honey, a term which is applied also to milk and to ghee.

Soma is the name of a mysterious plant from which a drink is pressed that is said to have a certain effect on the mind. Soma juice is glorified as a drink of longevity. The Ninth *Maṇḍala* of the *Ṛgveda* contains a number of references to the colour of Soma. The colour of the plant and juice as well as of the God is narrated as brown (*babhru*) or ruddy (*aruna*) or most often tawny (*hari*) and in accord with this, it is the rule that the cow, with which in the rite the Soma is purchased, must be brown or ruddy and that any substitutes used for Soma must be similar to it in colour. It has been described as ever green and green hued. Its colour has also been described as golden hued. The plant is made to yield its juice by being pounded with a stone or pressed with stones, which lie on a skin and seem in contravention to the ritual usage to be placed on the altar. It is quite possible that these variations in colour may have been due to the specific variety of the Soma plant available and the process of extraction and stage of storage. Whatever the colour, there is no doubt that the juice radiated feelings of power, potency, divinity. The *Ṛgveda* describes it as bright and shining<sup>25</sup>. Soma is

narrated as purified with the hands<sup>26</sup>, by the ten fingers<sup>27</sup> or figuratively by the ten maidens who are sisters<sup>28</sup>. Soma is the lord of the wine of delight, the beverage of immortality. Like Agni he is found in the plants, the growths of the earth and in the waters.

In the *R̥gveda* the ninth *Maṇḍala* comprises incantations sung over the tangible Soma while it is pressed by the stones, flows through the wooden strainer into the wooden vats in which it is ultimately offered on a litter of grass to the Gods as a beverage sometimes in fire<sup>29</sup> or sipped and drunk by the holy priests. Soma in creeper form is crushed for procuring its juice for its useful role in the ritual. The portion of the Soma plant which is compressed is designated as *amśu*, i.e. shoot or stalk<sup>30</sup>. The shoots swelling give milk like cows with their udders<sup>31</sup>.

Soma is pressed out by the pressing-stone which has a close symbolic connection with the thunderbolt, the formed electric force of Indra who called Adri. The pressing of Soma with the help of stones was the usual method in the period of the *R̥gveda* the pressed drops are poured upon and pass over the strainer of sheep's wool<sup>32</sup>. For it purifies Soma, so that he proceeds cleansed to the feast of the Gods<sup>33</sup>. Soma is simply described as flowing in a river of delight to the Seat of the Gods, to the abode of immortality. The purified (unmixed) Soma juice is often called *Suddha* (pure), but much oftener *sukra*, or *suci*, 'bright'. This unmixed Soma is offered almost exclusively to *Vāyu* and Indra, the epithet *sucipa* 'drinking clear (Soma)' being distinctive of *Vāyu*, but is admixed with milk for *Mitra-varuṇa* and with honey for the *Aśvins*.

Soma is identified in the *R̥gveda* as having three classes of admixture (*tryasir*)<sup>34</sup>, with milk (*gavasir*), sour milk (*dadhyasir*) and barley (*yavasir*). The admixture is figuratively called a garment (*vastra*, *vasas*, *atka*) or a shining robe (*nirnij*)<sup>35</sup>. Soma is described in the *R̥gveda* as pressed three times in the day.

The abode (*sadhastha*) of Soma is referred to frequently and once, however, mention is made of three, which he occupies when purified<sup>36</sup>, the epithet '*trisadhastha*', having three abodes, being also applied to him. These three abodes may already designate the three tubes used at the Soma ritual. The epithet '*tripṛstha*' three backed is peculiar to Soma. Being dedicated to the juice at least once probably refers to the three admixtures<sup>37</sup>.

The dualism in the character of Soma appears in the two quite different accounts of his birth, in heaven and on the mountains. The mountain birth of Soma is seems to point to mount *Muñjavant*. But it is by no means certain that the rock from which the eagle brought Soma, is to be so taken; it seems rather to refer to the clouds and to point to his celestial form. Of the celestial abode of Soma there is abundant evidence of all kinds; he is the bird in the heaven, his home is in the highest heaven, but the contact with the terrestrial is clear in the fact that Soma going over the filter is also Soma on the summit of the sky. So much of the mythology of Soma is clear enough; the actual plant lies immediately behind the God and explains his characteristics. But there are other traits which show that the plant is a very powerful one. The waters which are mixed with the Soma give rise to many metaphors and Soma is said to be the producer of the waters and to be born of the waters.

Based on the mixture of water with the juice, the connection of Soma with the waters is expressed in the most varied ways. Streams flow for him<sup>38</sup>. The waters flow his ordinance<sup>39</sup>. He flows at the head of streams. He is lord and king of streams<sup>40</sup>, lord of spouses<sup>41</sup>, an oceanic (*samudriya*) King and God<sup>42</sup>. The waters are his sisters. As leader of waters, Soma rules over rain<sup>43</sup>. He produces waters and causes heaven and earth to rain. He streams rain from heaven<sup>44</sup>. The Soma drops themselves are several times compared with rain<sup>45</sup> and Soma is said to flow clearly with a stream of honey like the

rain charged cloud<sup>46</sup>. So too the *Pavamāna* drops are said to have streamed from heaven, from air, on the ridge of earth<sup>47</sup>.

The *Śat.Br* identifies the *amṛta* with the waters<sup>48</sup>. This identification may have given rise to the myth of Soma brought down to man by an eagle. But the celestial Soma descending to earth was doubtless usually regarded as only mixed with rain and not confounded with it. Soma is the drop which grows in the waters<sup>49</sup>. Hence he is the embryo of the waters or their child for seven sisters as mothers are around the child, the newly born; the Gandharva of the waters<sup>50</sup> and the waters are directly called his mothers. Soma is also spoken of as a youth among the waters or cows.

The sound emerging from the Soma juice during the course of its purification as it rushes into the vats (bowls) is often referred to and is compared with that of rain<sup>51</sup>. However, the language is generally hyperbolic. Thus the sweet drop is said to pass over the fitter like the din of combatants<sup>52</sup>.

The noise is constantly designated by various verbs implying to roar or bellow<sup>53</sup>. A roaring Soma is compared with or specifically called a bull, “as a bull ballows in the wood”. He is a heavenly bull as well as of the earth and the streams<sup>54</sup>. Soma being so frequently called a bull (*ukṣan*, *vṛṣan*, *vṛṣabha*) is sharp-horned (*tigmaśṛṅga*), an epithet especially applied to the Moon in YV which in five of its six occurrences in the *Ṛgveda* is associated with a word meaning bull. Soma is swift<sup>55</sup> and as an illustration of the speeds with which the pressed juice flows is frequently compared with or designated a steed.

Soma being regarded as a divine drink which bestows immortal life. Hence it is mythologically called *amṛta*, the draught of immortality. It is an immortal stimulant<sup>56</sup>, which the Gods love<sup>57</sup> and of which, when pressed by men and mixed with milk, all the Gods drink<sup>58</sup>, for they hasten to

exhilaration and become exhilarated. Soma is immortal and the Gods drank him for immortality<sup>59</sup>. The Gods were originally mortal. They obtained it by drinking Soma, which is called the principle of immortality<sup>60</sup>. He confers immortality on the Gods and on men<sup>61</sup>. He places his worshippers in the everlasting and imperishable world where there is eternal light and glory and makes him immortal where king *Vaivasvata* lives<sup>62</sup>. In the heavenly world Soma is united with the Fathers (The blessed dead) as the ground of their immortality<sup>63</sup>. Soma is called the father of the Gods; which seems to mean that as the life-giving drink, Soma is creative of the real abiding existence even of the Gods. Soma is described as equivalent to the Fathers, doubtless in the sense that the continuous existence of the blessed dead was due entirely to Soma as the principle of immortality.

The intoxicating effect of Soma most emphasized by the poets is the stimulates it imparts to Indra in his conflict with hostile powers. The Soma drink was considered the most effective of all medicinal preparations. The Soma drink was an elixir that worked both psycho actively upon the brain and nervous system to induce an altered state of consciousness as well as medicinally upon the human body to cure it of various diseases.

It is medicine for a sick man both weakness and disease disappear in the physical body immediately after one drinks Soma, a unique and divine medicine. Hence the God Soma heals whatever is sick, making the blind to see and the lame to walk<sup>64</sup>. He is the guardian of men's bodies and occupies their every limb<sup>65</sup>, bestowing length of life in this world. The juice of the Soma plant and the Soma mixtures were thought to have more magical potency than any other. The Soma draught is even said to dispel sin from the heart to destroy falsehood and to promote truth.

When imbibed Soma stimulates the voice<sup>66</sup>, which he impels as the rower his boat<sup>67</sup>. This is doubtless the reason why Soma is called lord of Speech (*Vācaspati*) or leader of Speech<sup>68</sup>. He is also said to raise his voice

from heaven<sup>69</sup>. In the *Brāhmaṇas*, *Vāc* (Speech) is described as the price paid by the Gods for Soma. Soma has all wisdom and knowledge. He surveys all things with his thousand eyes. Soma also awakens eager thought<sup>70</sup>. He is also spoken of as a lord of thought and as a father, leader or generator of hymns. He is a leader of poets, a seer among priests<sup>71</sup>. He has the mind of seers, is a maker of seers<sup>72</sup> and a protector of prayer<sup>73</sup>. As the treasure house of all wisdom, he is the source of all thoughts and songs.

Soma is the ‘soul of Sacrifice’<sup>74</sup>, a priest (*Brahmā*) among the Gods<sup>75</sup> and apportions to them their share of sacrifice<sup>76</sup>. Soma’s wisdom thus comes to be predominantly dwelt upon. He is a wise seer. He knows the races of the Gods<sup>77</sup>. He is a wise man seeing wave<sup>78</sup>. Soma with intelligence surveys creatures<sup>79</sup>. Hence he is many eyed and thousand eyed<sup>80</sup>. Soma is participated in the ritual. The Soma drinkers are always respected, but if the ritual is not well performed and if there are errors in its performances, the Soma drinkers become unworthy of sacrificial gifts<sup>81</sup>. The power of Soma is at the basis of many uses of Soma in the magical rites.

Soma is a great fighter. He is a victor, unconquered in fight, born for battle<sup>82</sup>. He is the most heroic of heroes, the fiercest of the terrible, ever victorious<sup>83</sup>. He conquers for his worshippers’ cows, chariots, horses, gold, heaven, water, a thousand boons and everything. Without reference to his war like character, he is constantly said to bestow all the wealth of heaven and earth, food, cattle, horses, and so forth<sup>84</sup>. Soma himself is occasionally called a treasure or the wealth of the Gods<sup>85</sup>. Soma is a fighter against darkness. He can also afford protection from foes<sup>86</sup>. He drives away goblins and like some other deities but more frequently, receives the epithet of goblin slayer (*rakṣoham*). Soma is the only God who is called a slayer of the wicked. In the later Vedic literature the statement occurs that *Brāhmaṇs* who drink Soma are able to slay at a glance<sup>87</sup>.



Being a warrior, Soma is said to have weapons. Which like a hero he grasps in his hand and which are terrible and sharp<sup>88</sup>. He is said to have obtained his weapons by robbing his malignant father of them<sup>89</sup>. He is described as armed with a thousand pointed shaft<sup>90</sup> and his bow is swift.

Soma rides in the same chariot as Indra. He is charioteer to the car fighter Indra<sup>91</sup>. He drives in a car, which is heavenly<sup>92</sup>. He has light or a filter for his car. He is the best of charioteers<sup>93</sup>. He has well winged mores of his own and a team like *Vāyu*<sup>94</sup>.

The conception of Soma comes to be extended to that of a being of universal dominion<sup>95</sup>, who is ‘lord of the quarters’<sup>96</sup>, who performs the great cosmic actions of generating the two worlds of creating or establishing heaven and earth, of supporting heaven and of placing light in the Sun<sup>97</sup>.

The Soma drink enables the poetic drinker to compose a hymn. Therefore, Soma is very frequently called a *kavi*, poet. Soma is ‘the procreator of thoughts’<sup>98</sup> and is *ṛṣikṛt*, ‘the maker of seers’<sup>99</sup>. The poet Soma procreates the thought.

Soma has a romantic aspect also. He is not only lovable but also a lover and sometimes even a beloved. The daughters of the priest have adorned him as if he were a beautiful youth<sup>100</sup>. There are of course, the fingers. Again ten ladies have sung to him as a maiden welcomes her love<sup>101</sup>. Soma, the red one, blends himself with the cows that yield their fair breasts. Hence the cows themselves stand for milk<sup>102</sup>. Everyone does his best to beautify him. He settles down among men like a hawk moving as a lover to his beloved<sup>103</sup>. The fingers are the glittering maids and sisters owing Soma as their lord<sup>104</sup>. He flows on the skin of the sheep like one longing a bride. *Apsarās* that live in the waters of the sea have seated themselves within the vat and flow to Soma<sup>105</sup>, who is their lover probably. He gives

pleasure as a wife pleases her husband<sup>106</sup> and moves onward like a youth to the youthful maids<sup>107</sup>. He is sung by poets as a lover to his love.

God Soma blesses the woman, who is in search of her husband; so that she obtains proper husband. A king who has lost the support of his people is banished out of his territory. He resorts to mountains. When again the times are favorable he is installed. Soma calls him back from the mountains, where he might be resting.

In a few of the latest hymns of the *R̥gveda*, Soma begins to be mystically identified with the Moon. In the AV, Soma several times means the Moon and in the *Brāhmaṇas* this identification has already become a common place. In the post Vedic literature, Soma is a regular name of the Moon, which is regarded as being drunk up by the Gods and so waning, till it is filled up again by the Sun. In the *Chāndagya Upaniṣad*, the statement is found that the Moon is king Soma, the food of the Gods and is drunk up by them<sup>108</sup>. Even in the *Brāhmaṇas* the identification of Soma with the Moon is already a common place. Thus the *Ait. Br.* remarks that the Moon is the Soma of the Gods<sup>109</sup>. The *Śat.Br.*, that king Soma, the food of the Gods, is the Moon<sup>110</sup>; and in the *Kau. Br.*, the sacrificial plant or juice is symbolical of the Moon God<sup>111</sup>. In the AV, Soma several times means the Moon<sup>112</sup>. Soma is possessed of rays<sup>113</sup>. Thus we get the identifications of Soma with the Moon. Soma is directly called to be *Candramās*<sup>114</sup>. The stem of Soma is the lord of fighters. By name it is never deficient in anything. Therefore, he (*darṣa*, the slender crescent of the new moon) should never make the worshipper deficient in progeny and riches. The *darṣa* or the young Soma plant (Moon) is complete at the point and at the end. He is charming to look at. The stems of Soma are unexhausted and the Gods feed on the unexhausted.

It will thus be noticed that Soma plant is used by the Atharvavedic singer not only for ritual but also for magical and medicinal purposes. Great

emphasis is laid on the power of Soma and somehow it is made to connect itself with the various amulets and charms. The identification of the plant with the moon is complete in the A.V. and this naturally leads to the connection that the moon is the lord of plants and herbs<sup>115</sup>. Soma, the Moon whose soothing light is praised by poets the world over, is the outer symbol of *ānanda*, the delight of existence which upholds the universe.

Soma is the lord of the north<sup>116</sup>. There is a charm for securing safety from tigers, robbers, etc. The charm to crush the tigers belongs to *Atharvan* and is born of Soma. The strength of Soma is at the basis of such power of the charm<sup>117</sup>. Soma is described to be always victorious in the battles. The plants with king Soma are praised to relieve one of his sins. Soma is invoked to purify a person from the offence that he might have committed with his eye, mind, speech, during wakeful or sleeping state. The rite of shaving or (*godana*) is performed under the instructions from Soma. Soma increases both power and knowledge<sup>118</sup>.

## **MEDICINAL POWER OF SOMA**

Soma is the name of one of the most sacred plants of the ancient world. The drink made from this divine herb was known not only as a panacea but also for its powers of rejuvenation and increasing longevity. Soma also gave its consumer paranormal abilities and a direct experience of immortality. Soma was a unique psychoactive and visionary elixir. The divine Soma drink was said to induce luminous ecstatic states that enhanced paranormal abilities. Consuming the drink induced the experience of inner light, which led to the development of an interior body of light or energy that was coextensive with a subtle universe behind matter. This subtle universe was conceived as the root cause and precursor of our physical universe. It was through the development of this spiritual body of light that human first gained immortality. The ritual use of the Soma drink was

believed not only to rapidly aid in the spiritual development of this invisible immortal energy body, but to be the actual origin of the knowledge of such a body's existence.

The therapeutic effectiveness of the ancient world's use of sacred plants stems from the combination of medicinal compounds that work in a variety of ways upon the physical body with other psychoactive compounds that induce certain types of altered states of consciousness. The results of these combinations can have profound effects on the physical body, altering consciousness so as to induce it to use the body's own healing systems. The ancient Soma ceremony is a type of medicinal ritual; it uses a sacred plant or plants to heal, rejuvenate, regenerate, induce paranormal affects and gain a lasting experience of immortality.

The original Soma plant and the various drinks that were prepared from it, along with its accompanying ritual, must be classified as inducing an entheogenic experience in the consumer based upon the description in the *R̥gveda*. The unusual experiences mentioned in association with Soma are connected with divine ecstasy and these experiences are markedly different from hallucinations. Any plant that can induce an ecstatic state that leads to an expansion of consciousness of the divine could, by definition, be called entheogenic. All of the experiences described for Soma inebriation in the *R̥gveda* can be attributed to ecstatic states. These ecstasies lead to paranormal activity and healing, which are not associated with mental illusions. Thus the term hallucination does not fit the experiences that are attained through the consumption of Soma as described in the *R̥gvedic* hymns.

The consumption of the Soma drink helped priests come into contact, through the medium of light, with the Deity Soma, experienced as an inner radiant ecstasy. By the internal seeing of the luminous *amṛta*, one was said

to gain that *amṛta*. The experience of the abode of Soma, which was a pure realm of light beyond the material universe.

In the *Ṛgveda*, the Soma drink induces effects that are called *madana*, *madyati*, in Vedic Sanskrit, which can be translated into English as ecstasy or rapturous joy, inspiration, heightened awareness and exhilaration respectively. These ecstatic effects were known to bestow holiness and the experience of immortality, moving consciousness into direct contact with the luminous nature of being. This ecstatic effect of Soma inebriation appears to have been the mechanism that mediated all other experiences and effects known to have been obtained from the consumption of Soma. The *Ṛgveda* says that Soma, when united with the heart, produces the ecstatic vision, an ecstasy that brings expansion beyond this world, a perception of vastness surpassing both heaven and earth<sup>119</sup>. Many hymns describe profound ecstatic states that come about through ingesting Soma juice, producing the experience of joy and bliss. In other hymns, Soma is referred to as the inspiring drink; Soma drinkers say “Let us drink Soma and become ecstatic, let us drink of the ecstasy that is Soma”, the Gods are said to imbibe ecstasy and the exhilarating nourishment of Soma, and priests become like the Gods after drinking Soma<sup>120</sup>.

Both the bliss induced by Soma and Soma itself are referred to as *madhu*, nectar, which is the source of the *madhu-vidyā* or honey doctrine. By drinking Soma, the God Indra enters a state of divine ecstasy and the hymns say that it was in this ecstatic state that Indra created the entire cosmos. The Maruts, who are Deities that help *Indra* are said to drink in the ecstasy of Soma. And it is through these deep ecstatic states that the priest, identifying with Indra, leaves his physical body and ascends to the dome of the sky beyond this world<sup>121</sup>.

Soma, the plant with high medicinal properties is used in rejuvenation, *vajikaranam* and vitality and it acts as a stimulant and not a hallucinogen. It

gives longevity of life and it protects from diseases and death. The plant is used as drug in heart diseases and psychosomatic disorders. One of the main contributions of Soma plant is believed to be its use in *rasāyana chikitsa* (the science of potency) that is *Kāyākalpa chikitsa*, the ‘*kāyā*’ means body and ‘*kalpa*’ means treatment, completing rejuvenating the body with the juice of holy herb. The process of aging causes the body to lose its juices and fluids and therefore, wither. With the help of *rasāyana*, one can retain, regain or enhance one’s youth, strength, stamina and health, virility<sup>122</sup>.

Soma is also credited with powers of life extension as well as the regeneration of various parts of the physical body. Along with its power to renew and even create life, Soma is said to be able to sustain that life perpetually as long as one continues to drink it. Thus the Vedic Gods maintain their immortality by consuming Soma. The hymns say the nourishing; life renewing Soma bestows new life on the aged and gives long life. To those who have found its hidden light, Soma gives magical power, expansion of consciousness and eternal life: ‘The worlds expand to him who from before time found light to spread the law of life eternal’. By drinking Soma, the sages have become immortal<sup>123</sup>.

The Soma drink was considered the most effective of all medicinal preparations. The Soma drink was an elixir that worked both psychoactive upon the brain and nervous system to induce an altered state of consciousness as well as medicinally upon the human body to cure it of various diseases.

Both weakness and disease disappear in the physical body immediately after one drinks Soma, a unique and divine medicine<sup>124</sup>. The use of the expressed juice of a Soma plant the lord of all medicinal herbs is followed by rejuvenation of the system of its user and enables him to witness ten thousand summers on earth in the full enjoyment of a new

youthful body. Such a person bears a charmed life against fire, water poison and weapon and develops a muscular energy in his limbs which would be in no way inferior to the combined strength of a thousand excited rutted elephants, of the *bhadra* class (which are the most ferocious and irresistible) in their sixtieth year, equipped with such an excellent physique, he can easily and without any opposition cross the *kṣiroda* (ocean) and go up to the abode of *Śakro* (the king of the Gods) and roam to the extreme confines of *Uttara* (northern) *Kuru* or to any other place he likes, He is invested with a beauty of frame which belongs to *Kandarpa* ( the god of love ) and his complexion (luster) vies with the beams of the full moon. The presence of such a beautiful man gladdens the hearts of all and the entire Veda with all their allied branches of knowledge instinctively down upon his consciousness. Like the Gods, he knows no failure in life and roams about in the world in the full glory of divine majesty.

Soma protects the body, preserves from accident, removes illness, banishes trouble, gives joy and comfort, prolongs life, speeds to riches, scares away the powers of darkness, averts hostility, preserves from the wrath and malice of enemies, gives exhilaration, inflames and illumines, gives good thoughts, makes one think one is rich, appeases the anger of the gods and makes immortal.

Soma is said to heal eye diseases and give clearer sight. It heals the crippled by uniting and knitting their joints back together<sup>125</sup>. It initiates regeneration and replaces dislocated limbs<sup>126</sup>. Soma prolongs one's life span<sup>127</sup> and it also replenishes one's store of vital strength and gives the ability to beget many children through its aphrodisiacal and virility enhancing effects<sup>128</sup>. The juice of the Soma plant and the Soma mixtures were thought to have more magical potency than any other medicinal herb or plant mixtures on the earth.

Soma is the medicine for a sick man. Hence the God Soma heals whatever is sick, making the blind to see and the lame to walk<sup>129</sup>. Soma is the guardian of men's bodies and occupies their every limb<sup>130</sup>, bestowing length of life in this world<sup>131</sup>. He prolongs one's life span and it also replenishes one's store of vital strength and gives the ability to beget many children through its aphrodisiacal and virility enhancing effects. The juice of the Soma plant and the Soma mixtures were thought to have more magical potency than any other medicinal herb or plant mixtures on the earth. The Soma draught is even said to dispel sin from the heart, to destroy falsehood and to promote truth.

Soma bestows not only long life but also immortality. It bestows on him who drinks in the hope of being there where his ancestors are just as in his battles against *Vṛtra*, *Indra* himself acquires the strength through Soma<sup>132</sup>, so does the prince, to whose Soma ritual *Indra* comes, gain the power to strike his enemies. The drink removes the sin from the heart and takes away the disease from the weak, for it is medicine for the infirm. It encourages truth and destroys untruth.

It bestows upon its worshippers the best of the worlds, namely the celestial world. It is medicine and confers health and longevity, victory over the attacks of the enemies; it elevates the hearts of the poor as well as of the rich. Soma is a medicine which gives health, long life and removes death. The wondrous virtues of the Soma drink do not end with its paranormal, rejuvenating and medicinal effects; it also gives its consumed immortality. During the Soma ceremony the Soma pas proclaims that they have drunk Soma and become immortal. Soma juice has a numerous array of medicinal benefits as well as significant psychoactive effects on the central nervous system. Soma could be a stimulant or even a strong sedative but it was also an entheogen that induced both interior and external light phenomena. A



fairy large variety of psychoactive and medicinal compounds would be needed for the Soma drink to accomplish everything revealed in the hymns.

## Foot Notes :

1. JðF ðF[ÛFaÛFpFW~FÛF¶Fh ÑFæFÛFFÎFFW PæF~FðFaPµFO— PæFêFF ÍFFÛFFPÎF PæFêFPæF¶Fh——

—*Rgveda* 9.28.5

ðF P·F¶FðÛFFPÍF ðFFÎFPæF ÑFæFÛFFÎFFW EPFW~FÛF¶Fh—  
jFFPÛFPÚFO ðF[ÛFb ðFù——

—*Rgveda* 9.37.4

2. EPÍF ÆFÛFð»FFÂ\_ðFÚFFW PæF~FµFFWNàß~FPÂ P¼æFFW pFW~FÎFF  
=+PæFO—

pFjFF ÑFPæF·FÛF¶FÛFWP¶F pFWßæFPÇæFO ÑFUÛF[ðFk ¼]ù¶FW  
ÎF\_~FµFðFO——

—*Rgveda* 9.85.9

3. jFÎFÛFÎFeFW~FÎFF P¼ÎFFW jFÎFÛFÎFÑðF] ðF[ÛFaÛFh— æFðFFÎFFW ;FF  
EÑFFW ùPpO—

—*Rgveda* 9.42.1

4. ¶æFk ðF]ÛFWa ÎF EF ÚFjF ¶FæF =e+¶æFF ¶FæFXPÎFPÚFO— E»FF  
ÎFFW æFðÛFðFð=\_+PÍF——

—*Rgveda* 9.4.5

5. EF ÎFO ÑFæFðæF ÍFFPÛFF ÑFæFÛFFÎF pPÛFk ÑF\_»F]ÛFh— ÛFÛFF  
jÛFFWP¶FPæFa¼FPðF ÎFO——

—*Rgveda* 9.35.1

6. KðFW ÛFÎ·F=\_+¶FFk ð¶FFWÛFYO =+èÛFÑFFWÁÍFaÛFÎFhP;FpO—

ðFFWÛFk ÎFÛFðÛF pFjFFÎFk ÛFFW ÛF£FW æFUßÍFFk  
ÑFP¶FPpÎ½FÛFWÎ¼X ÑFPðFæF——

—*Rgveda* 9.114.2

7. PîF¶ÛFð¶FFW·FFW æFîFðÑFP¶F-íFUaîFFÛFî¶FO ðFæF¼]afFO—  
PùîæFFîFFW ÛFFîF]ðFF ÛF];FF—

—*Rgveda* 9.12.7

8. AV. 2.10.2

9. ÒFæFWÑFF ÛFF æF\_ù¶FFW ÛFF¼ÛFPî¶F ÒæFF¶FWjFF GPPµFW  
æFæF\_a¶FFîFFO—

ðFFWÛFðÛFWWæF ÛFFYjFæF¶FðÛF ÛF¶FFW PæFÛFU¼=+FW  
jFF;F\_PæFÛFapÛF~šFîFh—

—*Rgveda* 10.34.1

10. EðF\_;Feî¼WæFU¶FÛFWN¶ÛFFðFO =\_+¶FhæÛFF GæF— ¶FPî¶FO  
ÑFæFa¶FFæF\_íFO—

—*Rgveda* 9.46.1

11. AV. 3.21.10

12. ÑFjFaîÛFO PÑF¶FF ÛFPùðFðÛF ÑFPµFaîFFW îFFÛFF ÑF\_P»FæÛFF  
P;FPPðF] ¶FÛFk ¼íFW—

ðæFðFFP EFÑFFW EPÛF ;FF H¶FFðFpî¶FhðFk ;FeFæFPÛFîFaÛF£FW  
æFU¶FW EíæFPW—

—*Rgveda* 9.82.3

13. P¼æFFW îFF=W+ ÛFíF]PjFýF EðFè~F¶FFW æFWîFF ¼]ùî¶ÛF]¶FµFk  
P;FPPðFÛFh—

ENðF] ½ÑðFk æFFæF\_íFFîFk ðFÛF]½ EF PðFííFFWàÛFFa ÛFíF]ÛFî¶Fk  
ÑFPæF·F EF—

—*Rgveda* 9.85.10

14. वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्त्रियासु ।  
हत्सु क्रनुं वरुणो अस्वग्निं दिवि सूर्यमदधात् सोममन्द्रौ ॥

—*Rgveda* 5.85.2

15. EFÎÜFk P¼æFFW ÛFF¶FPðèæFFc jFÚFFþFÛF»ÎFF¼ÎÜFk ÑFFþk  
èÜFWÎFFW E½W:—

E;ÎFUðFFWÛFF æFeüµFF æFFæF\_ÍFFÎFFWàk ÜFþFFÜF ~F=e+»F]ß  
áFFW=+ÛFh——

—*Rgveda* 1.93.6

16. ÛFÛF¶¶¶] ¶æFF P¼æÛFO ðFFWÛF GÎ½ ÛFÛF,¶] ðFO ðF[ÛF¶FW  
ÑFFP»FaæFWðF]—

ÛFÛF,¶] ÜFWÎF æFPþæFè~F=+»Fa ÛFÛF,¶] ÜFWÎF PÎFPþµFFPðF  
èF·F[ÎFh——

—*Rgveda* 10.116.3

17. H~FF ÎFW jFF¶FÛFÍFðFFW P¼PæF ÜFÆ]ÛÜFF ¼¼W— H;Fek èFÛFa  
ÛFPù èFæFO—

—*Rgveda* 9.61.10

18. JðF ðÛF ÛFÃFW þðFFWNæF ~FñW P¼æFO PèFè]O— ÜF  
GÎ¼]æFFaþÛFFPæFèF¶Fh—

—*Rgveda* 9.38.5

19. ðFFWÛFk ÛFÎÛF¶FW ÑFPÑæFFÎÛF¶FhðFkPÑFkðFÎÛFFWðFPÍFÛFh—  
ðFFWÛFk ÛFk æFeüFµFFW PæF¼]ÍFa ¶FðÛFFèÎFFP¶F =+è~FÎF——

—*Rgveda* 10.85.3

20. Ò ÑÛFFÛFðæF Ò ðÛFÎ¼ðæF ðFFWÛF PæFèæFPÛFþkèF]P¶FO  
¼WæFWÛÛF H,ÛFk ùPæFO——

—*Rgveda* 9.67.28

21. ÜF¼FÑFU¶FFðFX EkèFæFFW ;FFæFFW ¼]B ÍFPÛFO—  
ÜFÂF æFFµFUPÎF[ðF¶F Ò ¼WæFÛFÎ¶FX EPèFÎF——

—Rgveda 8.9.19

22. ÜFFW PæFêFîÛFPÚF æFe¶FF öFFWÛFö»F ÛF¼W EÍFöFO— GÍ½FW  
¼WæFWöF] ~FW¶FP¶F—

—Rgveda 8.32.28

23. H~FF ¶FW iFF¶FÛFíFöFFW P¼PæF ÜF¿]ÛÜFF ¼¼W— H;Fek èFÛFa  
ÛFPù êFæFO—

—Rgveda 9.61.10

24. ऋजीपी श्येनो ददमानो अंशुं परावतः शुकनो मन्द्रम् मदम् ।  
सोमं भरद्वाह्मणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥

—Rgveda 4.26.6

25. iFîFÛFत्रो~FîFF P¼æFFW iFîFÛFíFñöF] öF[ÛFaÛFh— æFöFFîFFW ;FF  
EñFFW ùPPO—

—Rgveda 9.42.1

ñFæFÛFFîFöÛF ¶FW PöFFW ÛF¼FW PFiFíF¼]~§]îFO— PæF  
æFFPÛFæÛFÛFöFaP¶F—

—Rgveda 9.61.17

26. पवमान मह्यर्णो वि धावसि सूरु न चित्रो अव्ययानि पव्यया ।  
गभस्तिपूतो नृभिरद्विभिः सुतो महे वाजाय धन्याय धन्वसि ॥

—sRgveda 9.86.34

27. मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः ।  
अनु विप्रा अमादिषुः ॥

—sRgveda 9.8.4;

एतमु त्यं दश क्षिपो मृजन्ति सप्त धीतयः ।

स्वायुधं मदिन्तमम् ॥

—sRgveda 9.15.8

28. तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश ।  
स्वसारः पार्ये दिवि ॥

—sRgveda 9.1.7

29. तत्ते भद्रं यज्जसमिद्धः स्वेदमे सोमाहुतो जरसे मृलयत्तमः ।  
दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥  
—sRgveda 1.94.14;

उक्षान्नाय वशान्नाय सोमपृष्णाय वेधसे ।  
स्तोमैर्विधेमाग्नये ॥

—sRgveda 8.43.11

30. Ò ÑÜFFÜFöæF Ò ðÜFî¼öæF öFFWÛF PæFèæFPÚFpkèF]P¶FO  
¼WæFWÚÜF H,FÛFk ùPæFO— —

—sRgveda 9.67.28

31. यदापीतासो अंशवो गावो न दुहू रुधभिः ।  
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥  
—sRgveda 8.9.19

32. परीतो वायवे सुतं गिर दून्द्राय मत्सरम् । अव्यो वारेषु सिञ्चत ॥  
—sRgveda 9.63.10

33. प्र राजा वाचं जनयन्नसिष्यददपो वसानो अभि गा इयक्षति ।  
गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुप याति निष्कृतम् ॥  
—sRgveda 9.78.1

34. यस्य मा परुषाः शतमुर्षयन्त्युक्षणः । अश्रमेधस्य दानाः सोमा इव त्र्याशिरः ॥  
—sRgveda 5.27.5

35. ÎFÑ¶FFUPÚFÜFFWa PæFæFöæF¶F: èF]ÚFeFW ÎF ÒFFÛF\_jFW  
ÜF]æFF— ÎFF: =\_+îæFîFFW ÎF PîFPµFajFÛFh— —

—Rgveda 9.14.5

36. परि वाराण्यव्यया गोभिरञ्जानो अर्षति ।  
त्री षधस्था पुनानः कृणुते हरिः ॥  
—sRgveda 9.103.2

37. आ वो वाहिष्ठो वहतु स्तवध्यै रथो वाजा ऋभुक्षणो अमृक्तः ।

अभि तिपृष्ठैः सवनेषु सोमैर्मदे सुशिप्रा महभिः पृणध्वम् ॥

—*Rgveda* 7.37.1

38. णF]ÚÚFk æFFणFF EPÚFPÒÜF-øणF]ÚÜFÚFøFPÍणF PøFÍFæFO—  
øFFWÚF æFÍFaPÍणF णFW ÚFùO—

—*Rgveda* 9.31.3

39. ÜF»FF ÑF[æFWaÚÜFO èFणFøFF EÚF\_ÍFdO øFùøFøFFO ÑFÜFaÜFF  
æFFiFPÚFÍ¼FW—

JæFF ÑFæFøæF øF]PæFणFFÜF ÍFæÜFøFW णFæF æFeणFÚFÍæFFÑFO  
øF~FÍणFWW—

—*Rgveda* 9.82.5

40. JøF ßPjÚFPÚFPÚFणFW æFFiFU èF]ÚFeWPÚFPkèF]PÚFO— ÑFPणFO  
PøFÍF[ÍFF ÚFæFÍFh—

—*Rgveda* 9.15.5

41. øF øF[ÜFaøÜF ÞPèÚFPÚFO ÑFPÞ æÜFणF णFÍणF]k ÍFÍæFFÍFPø·FæF\_णFk  
ÜF»FF PæF¼W—

ÍFÜFÍF\_णFøÜF ØPèøFFW ÍFæFUÜFøFUO ÑFPणF;FaÍFUÍFFÜF]ÑF  
ÜFFPणF PÍFø=\_+णFÚFh—

—*Rgveda* 9.86.32

42. ÍF\_PÚFÜFWaÚFFÍFFW ùøFaणFFW PæF~FþFµFFW ÞFjFF ¼WæFO  
øFÚF]P½ÜFO—

—*Rgveda* 9.107.16

43. ÚFPù ÑøFÞO øF]=\_+णFk øFFWÚÜFk ÚFÍF]æFUa  
;FæÜFPणFÞP¼ÍFWK+aणFk ÜFणFW—

GaèFW ÜFFW æF\_øF\_WÞPणF HPøFÜFFW æF\_øFFNÑFFk ÍFWणFF ÜF  
GÍF HPणFK+aP;ÚFÜFO—

—*Rgveda* 9.74.3

44. Ñfæfðæf æf\_pñûff ðf] îffwnñffûf[pûfb p¼æfðñfup— eûfñîff  
æf\_ù¶fuppðf:—

—*Rgveda* 9.49.1

45. éf\_îæfw æf\_ñwppæf ðæfîf: Ñfæfûffîfðûf èf]pðûfµf:— ~fppî¶f  
pæfã]¶ffw p¼pæf—

—*Rgveda* 9.41.3

46. Eðûfúûfpûfî¼pæfî½ûf]ûfaíæf: Ñfæfðæf íffpüff— Ñfjfaîûffw  
æf\_pñûff Gäf—

—*Rgveda* 9.2.9

47. Ñfæfûffîff p¼æfðñfûfaî¶fppñff¼ðf\_¶f¶f— Ñf\_p»fæüff epí  
ðffîfpæf—

—*Rgveda* 9.63.27

48. *Śat.Br.* 2.5.4.5

49. p¼æfx îff=w+ ûfí]pifýf eðfè~f¶ffw æfwîff ¼]ùî¶ûf]¶fµfk  
p;fppðûfh—

eñðf] ½ñðfk æffæf\_íffîfk ðûf]½ ef pðfíffwàûffa ûfí]ûfî¶fk  
ñfpæf·f ef—

—*Rgveda* 9.85.10

50. ðñ¶f ðæfðffpffw epúf ûff¶fp: pèfè]k îfæfk jffëffîfk jfwîûfk  
pæfñfpè~f¶fûfh—

eñffk ;fíifæfk p¼ûfk îf\_~fñðfk ðffwûfk pæfêfðûf úf]æfîfðûf  
pfjðffw—

—*Rgveda* 9.86.36

51. éf\_îæfw æf\_ñwppæf ðæfîf: Ñfæfûffîfðûf èf]pðûfµf:— ~fppî¶f  
pæfã]¶ffw p¼pæf—

—*Rgveda* 9.41.3

52. उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।



पवमानः सन्तनिः प्रघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति ॥

—*Rgveda* 9.69.2

53. तं मर्मजानं महिषं न सानावंशं दुहन्तुक्षणं गिरिष्ठाम् ।  
तं वावशानं मतयः सचन्ते त्रितो विभर्ति वरुणं समुद्रे ॥

—*Rgveda* 9.95.4

54. वृष्यसि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।  
वृष्णे त इन्दु वृषभ पीपाय स्वादु रसो मधुपेयो वराय ॥

—*Rgveda* 6.44.21

55. एमाशुमाशवे भर यज्ञश्रियं नृमादनं । पतयन्मन्द्रयत्स्वम् ॥

—*Rgveda* 1.4.7

56. GÛFPÛFÎ½ ðF]¶Fk PÑFæF iÛFWòÛFÛF¶ÛFk ÛF¼ÛFh— èF]=e+ðÛF  
¶æFFÛFÛF¶FÞÍÍFFÞF K+¶FðÛF ðFF¼ÎFW—

—*Rgveda* 1.84.4

57. EðÛFFÎ¶FhðFÛFÛFWa ÑFæFÛFFÎF ~FFW¼ÛF ¼¶FFW ¼WæFFÎFFÛFPðF  
Pù PÒÛFFW ÛF¼:—  
iFPù èF·F[pÛÛFF ÛF¼ÎFFÛF¶F: PÑFæFWÎ½ ðFFWÛFÛFæF ÎFFW  
ÛF\_ÍFFW iFPù—

—*Rgveda* 9.85.2

58. PÑFæFÎ¶FÛFðÛF PæFèæFW ¼WæFFðFFW ;FFWPÛF: êFU¶FðÛF  
ÎF\_PÛF: ðF]¶FðÛF—

—*Rgveda* 9.109.15

59. ¶FæF ½ÑðFF H¼Ò]¶F GÎ½k ÛF¼FÛF æFFæF\_ÍF]:— ¶æFF ¼WæFFðFFW  
EÛF\_¶FFÛF =k+ ÑFÑF]:—

—*Rgveda* 9.106.8

60. Śat Br. 9.5.18

61. EÑFFÛF ðFFWÛFÛFÛF\_¶FF EÚF[ÛFF;fîÛF jÛFFWP¶FFPæF¼FÛF  
¼WæFFîFh

P=k+ îF[îFÛFðÛFFîFh =\_+µFæF¼PFP¶F: P=+ÛF] íF]P¶FapÛF\_¶F  
ÛF¶ÛFaðÛF—

—Rgveda 8.48.3

62. ÛF·F jÛFFWP¶FFP;FöFk ÛFPðÛFááFFW=W+ ðæFPù¶FÛFh—

¶FPðÛFîÛFk íFWPù ÑFæFÛFFîFFÛF\_¶FW áFFW=W+ EP‡F¶F  
Gî½FÛFWî¼X ÑFPP öFæF—

ÛF·F P¶FF æFYæFðæF¶FFW ÛF·FFæFPFWíFîFk P¼æF:—

ÛF·FFÛF]ÛFaý¶FUPÑFð¶F·F ÛFFÛFÛF\_¶Fk =\_+íFÛF½FÛFWî¼FW  
ÑFPPöFæF—

—Rgveda 113.7-8

63. त्वं सोम पितृभिः सम्विदानोऽनु द्यावपृथिवी आ ततन्थ ।

तस्मै त इन्द्रो हविषा विधेम वयं स्याम पतयो रथीनाम् ॥

—Rgveda 8.48.13

64. EÛFk PæFÒFÛF ¼FèF]ðFW æFFjFF GÛFP¶Fa ;FFWÛF¶F:—

EÛFk ðFÑ¶FÛF EF æFpk PæF æFFW ÛF¼W ÒFíFk êFXµFk ~F  
¶FFPPðFPÂæF‡FðFW—

—Rgveda 10.25.11

65. ¶æFk Pù îFðæFíæF: ðFFWÛF ;FFWÑFF ;FF·FW;FF·FW PíFðFðF&FF  
îF\_~F‡FF:—

ÛF·FW æFÛFk ÒPÛFîFFÛF æFe¶FFPîF ðF îFFW ÛF\_áF ðF]ðF&FF ¼WæF  
æFðÛF:—

—Rgveda 8.48.9

66. EÛFk ÛFW ÑFU¶F HP¼ÛFP¶Fa æFF~FÛFÛFk

ÛFîFUðFFÛF]èF¶FUÛFjFU;F:—

EÜFk ðFáf] æFUabPÛFÛFU¶F ÍFUX ÎF ÜFFÛÜFFW =+~FÏFFbW—

—Rgveda 6.47.3

67. ùPb: ðF\_ïFFÏF: ÑF»ÜFFÛF\_¶FðÛFW ÜFP¶Fa æFF~FÛFP¶FWæF  
ÏFFæFÛFh—

¼WæFFW ¼WæFFÏFFk ;F]bFPÏF ÏFFÛFFNPæFð=\_+µFFWP¶F æFPùaPðF  
ÒæFF~FW—

—Rgveda 9.95.2

68. ¶FÛFbÏFh ÚF]Pb;FFWPÍFaÜFF ðFðæFðFFÏFk PæFæFðæF¶F:— ÑFP¶Fk  
æFF~FFW E¼FÛFÛFh—

—Rgveda 9.26.4

69. ÑFPbÒÛF¶Fk æFÛÛFk ðF]ðFkðF¼k ðFFWÛFk ÛFÏFUðFF EÜÛFÏF[ðF¶F  
ð¶F]ÚF:—

ÜFFW ÍFFbÜFF ÛFÍF]ÛFF IPÛFµFF P¼æF GÛFP¶Fa æFF~Fk  
bPÛFðFFáfÛF¶FÛFa:—

—Rgveda 9.68.8

70. EÜFk ÛFW ÑFU¶F HP¼ÛFP¶Fa æFF~FÛFÛFk  
ÛFÏFUðFFÛF]èF¶FUÛF;FU;F:—

EÜFk ðFáf] æFUabPÛFÛFU¶F ÍFUX ÎF ÜFFÛÜFFW =+~FÏFFbW—

—Rgveda 6.47.3

71. æFeüF ¼WæFFÏFFk ÑF¼æFU: =+æFUÏFFÛF\_PðFPæFaÒFµFFk  
ÛFPùðFFW ÛF\_ÛFFµFFÛFh—

èÛFWÏFFW ;F\_fFeFµFFk ðæFPÍFP¶FæFaÏFFÏFFk ðFFWÛF:  
ÑFPæF·FÛF¶FÛFWP¶F bWÛFÏFh—

—Rgveda 9.96.6

72. KPðFÛFÎFF ÛF K+PðF=\_+¶Fh ðæFðFFa: ðFùöFµFU»F: ÑF¼æFU:  
=+æFUÎFFÛFh—

ÎF\_¶FUÛFk ÍFFÛF ÛFPùðF: PðFðFFðF¶Fh ðFFWÛFFW PæFPFjFÛF¶Fh  
PFjFPÎF ñ]ÑFh——

—*Rgveda* 9.96.18

73. P=+ÛF”~ ¶æFF æFeüFµF: ðFFWÛF ;FFWÑFFk P=+ÛF”~  
¶æFFCþPÛFèFPð¶FÑFFk ÎF:—

P=+ÛF”~ ÎF: ÑFèÛFPðF PÎFÃÛFFÍFFÎFh æFeüPÂðFW ¶FÑF]PðFk  
ùWP¶FÛFðÛF——

—*Rgveda* 6.52.3

74. ;FFWðFF G¼FW ÎF\_ðFF EðÛF-èæFðFF æFFjFðFF H¶F— EF¶ÛFF  
ÛF£FðÛF ÑF[æÛFa:——

—*Rgveda* 9.2.10

75. æFeüF ¼WæFFÎFFk ÑF¼æFU =+æFUÎFFÛF\_PðFPæFaðFµFFk  
ÛFPùðFFW ÛF\_;FFµFFÛFh—

èÛFWÎFFW ;F\_ÍFFµFFk ðæFPÍFPÎæFaÎFFÎFFk ðFFWÛF:  
ÑFPæF·FÛF¶ÛFWP¶F þW»FÎFh——

—*Rgveda* 9.96.6

76. ÎFæFFW ÎFæFFW ÛFæFP¶F jFFÛFÛFFÎFFWNûFk  
=W+¶F]ððFðFFÛFW¶ÛF;FeÛFh—

ÛFF;Fk ¼WæFWÛÛFFW PæF ¼ÍFF¶ÛFFÛFÎFh ò ~F¼ÛFFPð¶Fþ¶FW  
¼UfFaÛFFÛF]:——

—*Rgveda* 10.85.19

77. ò =+FæÛFÛF]èFÎFWæF ÛF]æFFµFFW ¼WæFFW ¼WæFFÎFFk jFPÛFÎFF  
PæFæFP¶F—

ŪFPùæFe¶F: èF]P~FæFîF]: ÑFFæF=+: ÑF¼F æFPFùFW EÚÜFWP¶F  
PWÚFîFh—

—*Rgveda* 9.97.7

78. GÎ½FÜF öFFWÛF ÑFPP PðF~ÜFðFW îF\_PÚFîF\_~FaþFF IPÛFa:  
=+PæFPjÜFðFW æFîFW—

ÑF[æFUaPù ¶FW öF]¶FÜF: ðFPî¶F ÜFF¶FæFW ðFùöFÛFèæFF  
ùPÛFè~FÛF[ðF¼:—

—*Rgveda* 9.78.2

79. HþFWæF ÜF[»FF ÑFPPÜFîFþFæFU ¼PíF P¶æFðFUPPíF¶F  
ðF[ÛFaðÛF—

¼WæÛF: ðF]ÑFµFFWaNæF ~Fþ¶F þFFk öFFWÛF: ÑFPP =e+¶F]îFF  
ÑFèÛF¶FW jFF:—

—*Rgveda* 9.71.9

80. Ò ;FFÛF·FWµF ;FFÛF¶F ÑFæFÛFFîFk PæF~FðFaPµFk— GÎ¼]k  
ðFùöF~FþðFÛFh—

—*Rgveda* 9.60.1

81. AV. 2.35.3

82. EðFFs°hùk ÜF]¶FhðF] ÑF\_¶FîFFðF] ÑFPÒk ðæðFFaÛFÑFhðFFk  
æF\_jîFðÛF ;FFWÑFFÛFh—

ÚFPWðF]jFFk ðF]PþFP¶Fk ðF]êFæFðFk jFÛFî¶Fk ¶æFFÛFîF] ÛF¼WÛF  
öFFWÛF—

—*Rgveda* 1.91.21

83. ÛFùFc EPðF öFFWÛF ~ÜFWð H;FeFµFFPÛFî¼ EFWPjFò:— ÜF]íæFF  
ðF|šèæFPj;FW»F—

—*Rgveda* 9.66.16

84. ÑFPP Æ]þF: ðFîF½PÛFÚFabÂFjFk îFFW EíFðFF— ðF]æFFîFFW EðFa  
ÑFPæF·F EF—

—*Rgveda* 9.52.1

85. *Śat Br.* 1.6.4.5

86. ¶æFk ÎF: ðFFWÛF PæFèæF¶FFW ;FFWÑFF E¼FÚÛFFW ÚFæF—  
ðFWÍF ÞFjFÎFÑF PöFÍFFW PæF æFFW ÛF¼W ÛFF ÎFFW ¼]:èF:ðF  
GaèF¶FF PæFæFþFðFW——

—*Rgveda* 10.25.7

87. ÛFF ð ÚFUÛFFÎÛFFÛF]ÍFF P¶F;ÛFFPÎF ðFPÎ¶F ÍF[æFaµFW— ÞþFF  
ðFÛFðÛF ÎFFW PÍF¼:——

—*Rgveda* 9.61.30

88. *Rgveda* 9.61.30

89. EÛFk ¼WæF: ðFùðFF jFFÛFÛFFÍF GÎ¼WµF ÛF]jFF  
ÑFPµFÛFð¶FÚÛFÛF¶Fh—  
EÛFk ðæFðÛF PÑF¶F]ÞFÛF]ÍFUÍFUÎ¼] ÞÛF]ðµFF¼PèFæFðÛF  
ÛFFÛFF:——

—*Rgveda* 6.44.22

90. HÎÛFæF IPÛFaæFÎFaÎFF EP¶FPðÑF¼ÑFFW æFðFFÎFFW ÛFPùðFFW  
PæF ;FFù¶FW—  
ÞFjFF ÑFPæF·Fþ»FFW æFFjFÛFFßù¶Fh ðFùðFÛF\_PñjFaÛFP¶F êFæFU  
æF\_ù¶Fh——

—*Rgveda* 9.86.40

91. *AV.* 8.8.23

92. ÑF[æFFaÛFÍF] ÒP¼èFk ÛFFP¶F ~FWP=+¶F¶FhðFkk  
ÞPèÛFPÚFÛFa¶F¶FW ¼èF¶FFW Þ»FFW ¼YæÛFFY ¼èFaÎFFW Þ»F:—  
E;ÛFÎF]=h+»FFPÎF ÑFFYkðFWÎ¼k jFY·FFÛF ùðFaÛFÍFh—  
æFjFeè~F ÛFÆæF»FFW EÍFÑF~ÛF]¶FF ðFÛF¶FhðæFÍFÑF~ÛF]¶FF——

—*Rgveda* 9.111.3

93. ÑFæFÛFFÎFFW Þ»FU¶FÛF: èF]ÚFeWPÚF: èF]ÚFeèFõ¶FÛF:—  
ùPPè~Fî½X ÛFß¾µF:—

—*Rgveda* 9.66.26

94. æFFÛF]ÎFa ÜFFW PÎFÛF]¶æFFc GñÜFFÛFF ÎFFõF¶ÛFWæF ùæF EF  
èFÛFÛFPæFò:—

PæFèæFæFFPFW ¼PæFµFFW¼F GæF ¶ÛFÎFh ÑF[õFWæF  
ÍFUjFæFÎFFWNPõF õFFWÛF—

—*Rgveda* 9.88.3

95. ¶FæFWÛFF: ÒjFF P¼æÛFõÛF ÞW¶FõFõ¶æFk PæFèæFõÛF  
ÚF[æFÎFõÛF ÞFjFPõF—

E»FW¼k PæFêFk ÑFæFÛFFÎF ¶FW æFèFW ¶æFPÛF¼FW Ò»FÛFFW  
ÍFFÛFÍFF EPõF—

¶æFk õFÛF]½FW EPõF PæFèæFPæF¶Fh =+æFW ¶FæFWÛFF: ÑF|~F  
ÒP¼èFFW PæFÍFÛFaPµF—

¶æFk ÆFk ~F ÑF\_P»FæFUK ~FFP¶F jFPÚFeõFW ¶FæF ~ÛFFW¶FUKPõF  
ÑFæFÛFFÎF õF[ÛFa:—

—*Rgveda* 9.86.28-29

96. EF ÑFæFõæF P¼èFFk ÑF¶F EFjFUa=+F¶FhõFFWÛF ÛFUÂ:—

K+¶FæFF=W+ÎF õF¶ÛFWÎF èFÊÛFF ¶FÑFõFF õF]¶F GÍ½FÛFW¼FW  
ÑFPP õFæF—

—*Rgveda* 9.113.2

97. EÛFk õF ÜFFW æFPÞÛFFµFk ÑF\_P»FæÛFF æFðÛFFµFk P¼æFFW  
E=\_+µFFW¼ÛFk õF:—

EÛFk ÑFUÛF[õFk P¶FõF\_õF] ÒæF¶FhõF] õFFWÛFFW  
¼FÍFFPFWæFaÎ¶FPPþFÛFh—

—Rgveda 6.47. 4

98. इष्यन्वाचमुपवक्तेव होतुः पुनान इन्दो वि ष्या मनीषाम् ।  
इन्द्रश्च यत्क्षयथः सौभगाय सुवीर्यस्य पतयः स्याम ॥

—Rgveda 9.95.5

99. ऋषिमना य ऋषिकृत् स्वर्याः सहस्रणीथः पदवीः कवीनाम् ।  
तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप् ॥

—Rgveda 9.96.18

100. ÎFÑ¶FFUPÚFÜFFWa PæFæFöæF¶F: èF]ÚFeFW ÎF ÜFFÛF\_jFW  
ÛF]æFF— ÎFF: =\_+îæFîFFW ÎF PîFPµFajFÛFh—

—Rgveda 9.14.5

101. EPÚF ¶æFF ÜFFWðFµFFW ¼èF jFFPk ÎF =+îÜFFîF[ðF¶F— ÛF\_jÛFðFW  
ðFFWÛF ðFF¶FÛFW—

—Rgveda 9.56.3

102. ðFkPÛFèáFFW EßðFFW ÚFæF ðF[ÑFî»FFPÚFîFaíFWîF]PÚF:—  
ðFU¼;îÛFWîFFW ÎF ÜFFWPîFÛFF—

—Rgveda 9.61.21

103. JðF स्यमानुषीष्वा èÛFWîFFW ÎF PæF¶F] ðFU¼P¶F— ;F~š; jFFþFW ÎF  
ÜFFWPðF¶FÛFh—

—Rgveda 9.38.4

104. PùîæFP¶F ðF[pÛF]ðFÛF: ðæFðFFþFW jFFÛFÛFðÑFP¶FÛFh—  
ÛFùFPÛFî¼] ÛFùUÛF]æF:—

—Rgveda 9.65.1

105. ðFÛF]P½ÛFF EÑðFþðFFW ÛFîFUPðFµFÛFFðFUîFF Eî¶FþPÚF  
ðFFWÛFÛFþFþîFh—

¶FF Gak PùîæFPî¶F ùÛÛFaðÛF ðFþFPµFk ÜFFjFî¶FW ðF]ÛîFk  
ÑFæFÛFFîFÛFþF¶FÛFh—

—Rgveda 9.78.3



106. iFFÜFWæF ÑFÎÜFFæFPÍF èFWæF ÛFkùðFW ÑFjFeFÜFF ;FÚFa  
éF\_µF]Pù æFeæFUPÛF ¶FW—

EÍ¶FæFFaµFUðF] Ò~FþF ðF] iFUæFðFWNPÍFÎ¼hÜFFW æF\_jFÍFW  
ðFFWÛF iFF;F\_Pù—

—*Rgveda* 9.82.4

107. ÒFW EÜFFðFUP¼¼]PþÍ½ðÛF PÍFð=\_+¶Fk ðF&FF ðF&ÛF]ÍFa Ò  
PÛFÍFFP¶F ðFP~þÛFh—

ÛFÛFa GæF ÛF]æFP¶FPÚF: ðFÛFðFaP¶F ðFFWÛF: =+áFèFW  
èFÍFÜFFÛFÛF ÑF»FF—

—*Rgveda* 9.86.16

108. *Ch.Up.* 5.10.1

109. तदाहुर्यददर्शपूर्णमासयोरुपवसति न ह वा अत्रतस्य देवा हविरश्नन्ति तस्मादुपवसत्युत मे देवा  
हविरश्नीयुरिति पूर्वाम्पौर्णमासीमुपवसेदिति पैङ्गयमुत्तरामिति कौषीतकं या पूर्वा पौर्णमासी  
सानुमतिर्योत्तरा सा राका या पूर्वामावास्या सा सिनीवाली योत्तरा सा  
कुहूर्याम्पर्यस्तमियादभ्युदियादिति सा तिथिः पूर्वाम्पौर्णमासीमुपवसेदनिर्जाय पुरस्तादमावास्यायां  
चन्द्रमसं यदुपैति यद्यजते तेन सोमं क्रीणन्ति तेनेत्रमुत्तरामुपवसेदुत्तराणि ह वै सोमो यजते  
सोममनु <sup>Ant.Br. 7.1.1</sup> देवतमेतदेवै देवसोमं यच्चन्द्रमस्मादुत्तरामुपवसेत् ।

110. *Śat. Br.* 1.6.45

111. *Kau.Br.* 7.10; 4, 4

112. मुञ्चन्तु मा शपथ्या दहोरात्रे अर्थो उषाः ।  
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥

—*AV.* 11.6.7

113. उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान् ।

उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥

—*AV.* 8.1.2

114. मुञ्चन्तु मा शपथ्या दहोरात्रे अर्थो उषाः ।

सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥

–AV. 11.6.7

115. AV. 11.6.7

116. उदीची दिक्सोमोऽधिपतिः स्वजो राक्षिताशनिरिषवः ।

तेभ्यो नमोऽधिपतिभो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।

योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

–AV. 3.27.4

117. यत्संयमो न वि यमो वि यमो यन्न संयमः ।

इन्द्रजाः सोमजा आथर्वणमसि व्याधजम्भनम् ॥

–AV. 4.3.7

118. त्वं सुतस्य पीतये सदयो वृद्धो अजायथाः । इन्द्र जैष्ठ्याय सुक्रतो ॥

आ त्वाः विशन्त्वाशवः सोमास इन्द्र गिर्वणः । शन्ते सन्तु प्रचेतसे ॥

–Rgveda 1.5.6-7

119. EPÚF Æfk ÚFPùÍFF ÚF]æFÚFÚFU ÚFFk ÑF\_P»FæFUK ÚFùUÚFh—  
=]+PæF¶FhðFFWÚFð»FFÑFFPÚFP¶F—

–Rgveda 10.119.8

120. JðF æF: ð¶FXÚFF ÚFß¶F GÜFk ;FUÚFFaÍ¼FÜFaðÜF ÚFFÍÜFðÜF  
=+FPX:—

JðFF ÜFFðFUñ ¶FÍæFW æFÜFFk PæFÃFÚFWðFk æF\_jÍFk  
jFUP¼FÍF]ÚFh—

–Rgveda 1.165.15

121. K¡FUðFU æF¡FeU æF\_ðFÚFð¶F]PðFF©hš]ðÚFU PFiFF æF\_·FùF  
ðFXÚFÑFFæFF—

ÜF,æFF ðF[ÜFa ðæFÚFFaÍF]ð¶FÚFðFFPæFÍÜF¼FðF]P:—  
E‡FW·FPæFÃ»FF ÚF];¡FX ÚF]æFÍFFÍÜF¼FÍFÜF[:—

–Rgveda 5.40.4;

æÛFî¶FPþFÛFP¶FPîÛF¼W ðFFWÛFðÛF þFW~FîFF— Gî¼FW  
ÛF¼PÛFîFÁÛFh—

—*Rgveda* 8.14.7;

ðF æFFÛF]PÛFî¼îFPèæFîFF ðFF=k+ ÛF¼WîF ;F~šP¶F— þµFF ÛFFW  
EðÛF íÛFaPÛF:—

—*Rgveda* 9.7.7;

J¶FW ðFFWÛFF EPÛF PÒÛF-PÛFî¼ðÛF =+FÛFÛFþFPîFh— æFíFaî¶FX  
EðÛF æFUÛFaÛFh—

—*Rgveda* 9.8.1

122. E;îFW ÑFæFðæF ðæÑFF EðÛFW æF~Fa: ðF]æFUÛFaÛFh—  
¼íF¼PÛFk ÛFPÛF ÑFFWðFÛFh—

—*Rgveda* 9.66.21

123. PêÛFW íFF¶F: PêÛF EF PîFPþÛFFÛF PêÛFk æFÛFFW  
íFPþ¶F\_ÛÛFFW ¼íFFP¶F—  
PêÛFk æFðFFîFF EÛF\_¶F¶æFÛFFÛFîFh ÚæFPî¶F ðF¶ÛFF ðFPÛF»FF  
PÛF¶F¼FY—

—*Rgveda* 9.94.4

124. EÑF¶ÛFF Eð»F]þPîþF EÛFUæFF PîFþ·FðFîFh  
¶FPÛFðFU~FUþÛFYðF]:—  
EF ðFFWÛFFW EðÛFFc Eßù¼h PæFùFÛFF E;FîÛF ÛF·F ÒP¶FPî¶F  
EFÛF]:—

—*Rgveda* 8.48.11;

ðFFWÛFðÛF PÛF·FFæFßµFFWP¼¶FF ðF[þ ðFF ¼¼W— ¶F¼FîF]þðÛF  
ÚFWðF;FÛFh—

—*Rgveda* 8.72.17;

EÛÛF[µFFWaP¶F ÛFîF;îFk PÛFðFP¶F PæFèæFk ÛFî¶F]þk—  
ÒWÛFîF: &ÛFPîF: êFFWµFFW ÚF[¶Fh—

—*Rgveda* 8.79.2;

EÛFk PæFÒFÛF ¼FèF]ðFW æFF;FFc GÛFP¶Fa ;FFWÛF¶F:—

EÜFk ðFÑŋFÚÜF EF æFþk PæF æFFW ÛF¼W ÒFÍFk êFFWµFk ~F  
ŋFFPPðFPÂæFþFðFW—

—*Rgveda* 10.25.11;

ÜFF EFWðFÍFU: ðFFWÛFþFÆFUæFaýU: èFŋFPæF~FþFµFF:—

ŋFFðFFk ŋæFÛFðÜF]ŋFÛFFþk =+FÛFFÜF èFk B¼W—

—*Rgveda* 10.97.18

125. EÜFk PæFÒFÜF ¼FèF]ðFW æFFjFFc GÛFPŋFa ;FFWÛFŋF:—

EÜFk ðFÑŋFÚÜF EF æFþk PæF æFFW ÛF¼W ÒFÍFk êFFWµFk ~F  
ŋFFPPðFPÂæFþFðFW—

—*Rgveda* 10.25.11

126. PæFèæFk ÑFèÜFŋFFW PæFÚF\_»FF ŋFÍF[ðæFF ŋFWÍFF ÎFFW EPÍF  
æFFW~FŋF—

þFÛFF þÑFFW ÛFþŋF EFŋF]þðÜF ÎF Gð=+ŋFFa PæFA]ŋFk ÑF]ÎF:—

—*Rgveda* 8.20.26

127. jÜFFW;FhjFUæFŋF: ÒjÜFF ðF~FWÛFPù ðFFWÛFð»FFWŋFU  
ðF~FWÛFPù—

—*Rgveda* 1.136.6;

ŋFæF ½ÑÍFF H¼Ò]ŋF G½k ÛF¼FÜF æFFæF\_ÍF]:— ŋæFF  
¼WæFFðFFW EÛF\_ŋFFÜF =k+ ÑFÑF]:—

—*Rgveda* 9.106.8

128. EF;FPÍFŋFF ÑFPP;FPÍFŋFF ÜFF =+èFU=W+æF jF''~ùW—

¼¼FPŋF ÛFþk ÜFF¼]þU ÜFFèF[ÍFFk ÚFFWjÜFF èFŋFF—

—*Rgveda* 1.126.6;

ÎFÛFFW P¼æFW æF\_ùŋFW

þFW¼ðFUÛÜFFkPÛF·FFÛFæFFW~FkæFþµFFÛFÛFUs°hCðFWðF]ÛF\_áF  
U=+FÛFÛFU'~h ù]ðFW—

G½ÛF;ÎFÛF]ÑF ðŋF]Pù Æ]þFÛFðFaÛFµFk ÚF;FðF[—

ıÜFFW;FhıFUæFıF: ÒıFÜFF ðF~FWÛFPù ðFFWÛFð»FFWıFU  
ðF~FWÛFPù—

—*Rgveda* 1.136.6;

ıF[ ıFFW E;ıFWNæF\_=W+PÚF: ðæFPðıF æFWPðF ıFÜF: ÑFP»FPÚF:  
ÑFÜÜFbù:—

ıFF ðF[ıPıÜFFW ;F\_ıFıFW ıFPðF ðF]ÛıFk ÛF¼WÛF èFıFPùÛFF:  
ðF]æFUPF:—

—*Rgveda* 6.4.8;

æFFÛFðÜF Pù Ò~FWıFðF GaèFFıFðFFW PpèFF¼ðF:—  
ıFWÛFFPùıÜFF EfðÜF ÜFıFh—

—*Rgveda* 8.83.5;

ıæFk ıF: ðFFWÛF èF]=e+ıF]æFaÜFFWıFWÜFFÜF ıFFÛF\_Pù—  
ıFW·FPæF\_ıPFW ÛFıF]ðFFW PæF æFFW ÛF¼W ½]ùFW ıF: ÑıFkùðFF  
PæFæFıFðFW—

—*Rgveda* 10.25.8;

ÜFk ıFW èÜFWıFè~FFàÛFæF\_=k+ ÑF¼FÚFP-¼ıFk ÛFıFÛFıFıFðF:—  
ıFıF æFÜFFW PæF ıFFÜFFaÜF]ıFUæFðF ıFıF ıFÛFFP æFıF]ıFF—

—*Rgveda* 10.144.5;

=+ıÜFF æFFPæFFÜFıFU ðFFWÛFÛFPÑF ðF]ıFFPæF¼ıFh—  
EðıFk ÜFæFıF]ÜFæFæFUP¼ıF½FÜF ðF]ıFæFY ıæFF èF=e+FÜF  
ðF]ıFæFY ıæFF—

—*Rgveda* 8.91.1;

ÜFF ¼ÛÑFıFU ðFÛFıFðıFF ðF]ıF]ıF EF ~F ıFæFıF:— ¼WæFFðFFW  
PıFıFÜFÜFFPèFıF:—

—*Rgveda* 8.31.5

129. EÜFk PæFðFÜF ¼FèF]ðFW æFFıFFc GÜFPıFa ;FFWÛFıF:—

EÜFk ðFÑıFÜF EF æFıFk PæF æFFW ÛF¼W ÒFıFk èFFWıFk ~F  
ıFFPPðFıFæFıFðFW—

—*Rgveda* 10.25.11

130. ॠæFk Pù ÎFöŦFæF: öFFWÛF ;FFWÑFF ;FF·FW;FF·FW PÎFðFðF&FF  
ÎF\_~F#FF:—

ÛF,FW æFÛFk ÒPÛFÎFFÛF æFeŦFFPÎF öF ÎFFW ÛF\_áF öF]ðF&FF  
¼WæF æFöÛF:—

—*Rgveda* 8.48.9

131. ॠæFk ~F öFFWÛF ÎFFW æFèFFW jFUæFFŦF]k ÎF ÛFþFÛFùW—  
PÒÛFöŦFFW·FFW æFÎFöÑFPŦF:—

—*Rgveda* 1.91.6;

èFk ÎFFW ÚFæF A¼ EF ÑFUŦF G¼FW PÑFŦFWæF öFFWÛF öF[ÎFæFW  
öF]èFWæF:—

öF&FWæF öF&ÛF HèèFköF ÍFUP: ÒµF EFÛF]jFUaæFöFW öFFWÛF  
ŦFFþU:—

—*Rgveda* 8.48.4;

GPðFþWµF ŦFW ÛFÎFöFF öF]ŦFöÛF ÚFþFUÛFPù PÑF·FöÛFWæF  
þFÛF:—

öFFWÛF þFjFÎFh ÒFµF EFÛF[kPðF ÎFFþU-þùFÎFUæF öF[ÛFFWa  
æFFöFþFPµF—

—*Rgveda* 8.48.7;

ŦFæF =e+ŦæFF ŦFæFFWPŦFPÚF-jÛFFWa=h+ ÑFèÛFWÛF  
öF[ÛFaÛFh— E»FFÎFFW æFöÛFöFö=\_+PÍF—

—*Rgveda* 9.4.6;

ÑFæFF ÑF]ÎFFÎFFW EÑF: öæF;FFa EöÛFÚÛFk ŦFFW=+F ŦFÎFÛFFPÎF  
ÚF[þþ—

èFk ÎF: þFW·FÛF]ß jÛFFWŦFUKPðF öFFWÛF jÛFFW'h~ÎF: öF[ÛFb  
¼\_èÛFW þþþUPù—

—*Rgveda* 9.91.6

132. ÛFöŦFW P~F, FêæFöŦFÛFFW ÛF G¼ æF\_ FùŦFÛF:— ÛF  
EFWjFFW¼FÎFÛFFW ÛF¼:—

–*Rgveda* 8.92.17