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Contents

❖ वागीश्वरी - प्रशस्ति: - डा. सुखमय भट्टाचार्य:	09
❖ अथर्ववेदसंहितायां प्राणतत्त्वम् - प्रतापचन्द्र राय:	10
❖ वैदिकसंहितासु विश्वप्रातृत्वम् - डॉ. शिप्रा राय	18
❖ ख्यातिवादसमीक्षणम् - डॉ. गोविन्द शर्मा	23
❖ संस्कृतं भारतीयाखण्डतायाः द्योतकम् - प्रो. शान्ति पोखरेल	28
❖ उपनिषत्सु योगाङ्गानि - तपनशौल:	31
❖ वैदिकसूक्तेषु मानवाधिकारः - सुजनविश्वास:	37
❖ भारतवर्षस्य प्राचीनविज्ञानेषु वास्तुविज्ञानम् : एकं समीक्षात्मकमध्ययनम् - सुजन महापात्र	40
❖ कौटिल्यार्थशास्त्रे सामाजिकव्यवस्था - छपिकुल मित्रा	43
❖ मुद्राराक्षसनाटके कूटनीतिप्रयोगस्तथा वर्तमानसमये तस्य प्रासङ्गिकता - विष्णुपद वर्मन	47
❖ Jaina Literature: An Over View - Prof. Bhagirathi Biswas	50
❖ Initiation Ceremony in the light of Aitareya Brahmana - Dr. Anjana Chakraborty	54
❖ Interpretations of the Yoga Sutra - 'भवप्रत्ययो विदेहप्रकृतिलयानाम्' (1-19) - Sanket Dilip Ponshe	58
❖ Impact of Dharmashastra on Indian Widows with special reference to Northeast - Vandana Sukla	62
❖ Ethnic genesis of the Kamatapuri speaking people, mainly the Rajbanshis : A study - Kallol Roy	66
❖ The position of women in Bhâsa's plays: An observation - Nandita Debbarma	70
❖ Some observations on the domine of Urvashi in the light of the Mahabharata - Jnanasree Devi	75
❖ Environmental Awareness as Reflected in the Kautilya's Arthasastra : A Study - Bhrigu Rajkhowa	81
❖ भारतीय तार्किकचिन्तन परम्परा में आन्विक्षिकी-विद्या : स्वरूप एवं विस्तार - डॉ. अनिल प्रताप गिरि	90
❖ संस्कृत आलोचना का सैद्धांतिक आधार - मनीष तोमर	94
❖ भर्तृहरि और रहीम के नीति काव्य का तुलनात्मक अध्ययन - डॉ. सविता सिंहा	100
❖ शन्यातन्त्रे स्कारकर्मरं भूमिका : एकटि पर्यालोचना - हिडेन बर्मन	106
❖ 'अभिज्ञान शाकुन्तलम्' ओ 'शकुन्तला' : ऐतिहा ओ मूलाबोधेर नवभाषा - देवाशिस विश्वास	109

Initiation Ceremony in the light of Aitareya Brāhmaṇa

Dr. Anjana Chakraborty

In the *Brāhmaṇa* Literature, it is observed that in this tenure of life on earth, a man is born thrice. His first birth occurs when he is delivered from the mother's womb. This is said to be his physical birth. His second birth takes place at the time of his initiation ceremony (*Dikṣaniyesti*) or investiture with the holy thread which is his spiritual birth.

In the spiritual birth Preceptor or *Ācārya* is his father and, the *Sāvitrī* verse is his mother. After his second birth one is called '*Dvija*' (reborn). A man is born for the third time when he is initiated for performing any *Yajna* or sacrifice.

In this context Manu writes in his *Manusamhitā* that according to the injunction of the revealed texts the first birth of the twice born is from his natural mother, the second birth happens on the tying of the girdle of *Muñja* grass and the third on the initiation to the performance of a *Srauta* Sacrifice.¹ It is said that an uninitiated person is not entitled to perform any sacrifice or any religious work. Since kindling of the fire is the foremost of all sacrifices, some regard it as sacrificial initiation or *Yajñadikṣā*.

In the Aitareya *Brāhmaṇa* a full parallelism is constituted between the initiated sacrificer and the human foetus. The body of the sacrificer is besmeared with butter since the body of the foetus remains clammy 'नवनीतेनाऽभ्यञ्जन्ति, इति'.

Thereafter, the priests smear the black collyrium for clearing the two eyes of the initiate. Then the whole body of the initiate is rubbed with a bundle of twenty one *kusha*-grasses.²

That is, the priests purify the body of the initiate by rubbing with a bundle of twenty one *kusha*-grasses. The foetus resides within the womb; hence like womb the priests wrap the body of the initiated sacrificer with a cover वाससा प्रोर्णुवन्ति. The upper garment of the initiated sacrificer is constituted with a skin of black antelope कृष्णाग्निमुत्तं भवति.

The Sacrificer is directed to observe silence and close his fists because new born baby cannot speak and keeps its fists closed. A baby lies in its mother's womb by closing its fists and also takes birth in the same position.³ Sayana comments – 'जायमानस्य मुष्टिद्वयं लोके प्रसिद्धम्' The foetus stays within the womb. For this reason the initiated sacrifice is also placed in a room called *prācinavamsa* which is considered to be the womb.

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However, it is just as an embryo undergoes the toil of labour during delivery, so the sacrifice undergoes trouble in the process of the initiation ceremony called *Diksaniyesti* birth, a transfigured life upon the sacrificer. By means of this symbolical birth the sacrificer shakes off the mundane limitations and this transfigured life received by holy rites enables him to get union with the gods of the sacrifice in order to achieve the life divine thereby.

The *yajamāna* or the sacrificer achieves union with gods and the same from and the same world of the gods eulogized in the sacrifice. Thus, the sacrifice not only confers rewards here and hereafter but also confers a new birth, a transfigured life upon the sacrificer.⁴

Sacrifice of initiation or *Diksaniyesti* is the *Vikrti yāga* of its *Prakrti yāga*, viz. *Somayāga*. *Somayāga* being the most important sacrifice. *Diksaniyesti* also is of emence importance. As a matter of fact *Diksaniyesti* is included in the *Isti* variety of sacrifice. For the performance of almost all the Vedic sacrifices, the performance of almost *Diksaniyesti* gets priority. Because without being initiated a person can not attain the right of the performance of all most sacrifice.

As *Diksaniyesti*, it is performed in a place very high the sacrificer is of higher rank. As it is higher it should be attained in any way. *Diksaniyesti* is performed towards the east, since the east is the quarter of the gods; or else it should incline towards the north, since the north is the quarter of men. It should rise somewhat towards the south, that being the quarter of the Fathers. Were it to incline towards the south, the sacrificer would quickly go to yonder world, but in this way the sacrificer lives long, therefore, rise somewhat towards the south.

The Sacrificial ground should not exceed on the east side, since such an excess would be in favor of his spiteful enemy. It may be in the south, and also in the north; but that place of worship alone is thoroughly efficient where the measure of the sacrificial ground is exceeded in the west, for to him (who possesses such a one) the higher worship of the gods readily inclines so much as to the place of worship.

It is, however, the officiating priests that constitute the place (or medium) of worship: wheresoever wise and learned *Brāhmanas*, versed in sacred lord, perform the sacrifice, there failure doesnot take place: that (place of worship) we consider the nearest (to the gods).

On this (ground) they erect either a hall or a shed, with the top-beams running from west to east, for the east is the quarter of the gods, and from the east westwards the gods approach men that is why one offers to them while standing with his face towards the east.

For this reason one must not sleep with his head towards the west, nor he should sleep stretching (his legs) towards the gods. The southern quarter belongs to the Fathers, and the western one to the snakes, and that faultless one is the one where the gods ascended (to heaven), and the northern quarter belongs to men. Hence in human (practice)

a hall or shed is constructed with the top-beams running from south to north, because the north is the quarter of men. It is only for a consecrated, not for an unconsecrated person that it is (constructed) with the top-beams running from west to east.

They enclose it on every side, lest it should rain upon the sacrificer, while being consecrated. This, at least, is (the reason for doing so in) the rainy season. He, who is consecrated, truly draws nigh to the gods, and becomes one of the deities. Now the gods are secreted from men, and secret also is what is enclosed on every side; this is why they enclose it on every side.

Not everyone enter it, only a *Brāhmana*, or a *Rājanya*, or *Vaisya*, for those are able to sacrifice.

Let him not commune with everyone, for he who is consecrated draws nigh to the gods, and becomes one of the deities. Now the gods do not commune with everyone, but only with a *Brāhmana*, or a *Rājanya*, or *Vaisya*; for these are able to sacrifice. Should there be occasion for him to converse with a *Sudra*, let him say to one of them. This is the rule of conduct for the consecrated in such a case.

In the first place, having taken the two churning-sticks in his hand, he approves of the hall taking hold of the chief post of the front (east) side, he pronounces this sacrificial formula (*Vāj.S, IV.1*), "we have come to this place of worship on earth, wherein all the gods delighted." Thereby that (place of worship) of his becomes acceptable to all the gods, as well as to the learned *Brāhmanas* versed in sacred lore; and that (place of worship) of his, which those *Brāhmanas* versed in sacred lore see with their eyes, becomes acceptable to them.

The above mentioned account about the selection of the place ranks *Diksaniyesti* in a high place as it appears that as the sacrifice is performed in a higher place the person who is initiated gets a close association with the gods.

The *Aitareya Brāhmana* (1.6) assigns some compulsion to the initiated person. It is stated there that the initiation is for *ṛta*. *Ṛta* is *satya*⁵ i.e. truth. It is stated also as initiation is truth, truth is to be spoken.⁶

But there are some dispute regarding this as truth is for the gods and *anṛta* is for the human beings.⁷ Now in refute to this argument the *Aitareya Brāhmana* as assigns is that the initiated person is to speak 'विचक्षणवतीम् वाचम्'. The *Āpastamba śrauta* sutra states that चनसिता is for the *Brāhmanas*, विचक्षण is for the *Rājanya*, or *Vaiśya*.⁸

The Sacrifice of initiation places 'truth' to be of supreme importance. It is a sacrifice of truth.

Notes :

1. मातुरग्रेऽधिजननं द्वितीयं मौञ्जिवन्धने ।
तृतीयं यज्ञदीक्षार्यां द्विजस्य श्रुतिचोदनात् ॥

Manusamhitā-2/169

2. एकविंशत्या दर्भपिञ्जलैः पावयन्ति-
Aitareya Brāhmana
3. मुष्ठी वै कृत्वा गर्भोऽन्तः शेते मुष्ठी कृत्वा कुमारो जायते-
Aitareya Brāhmana
4. स्वर्गं वा एतेन लोकमुपप्रथन्ति यत् प्रापणीयस्तत् प्रायणीयस्य प्रायणीयत्वम्-
Aitareya Brāhmana
5. ऋतं वाव दीक्षा ।
सत्यं दीक्षा ।
Aitareya Brāhmana-1.6.

तस्माद् दीक्षितेन सत्यमेव वदितव्यम् ।

‘मानसमर्थतथात्वम् ऋतम् । वाचिकमर्थतथात्वं सत्यम् । तदुभयहेतुका दीक्षा भवति । तद्धेतुत्वात् ताच्छब्दम् । तस्माद् दीक्षितेन सत्यमेव वदितव्यम् इति । मनः पूर्वरूपं वागुत्तररूपम् इति मनोऽप्यतथ्यं मनुष्याणां किं पुनर्वागिति प्रतिपादनार्थम् ऋतत्वमन्तरेण वाचः सत्यत्वाभावात् सत्यग्रहणमेवं कृतं न त्वनृतं ज्ञातव्यम्’ इति भट्टभास्करः ‘यथार्थवादित्वम् ऋतम् । यथादृष्टार्थवादित्वं सत्यम् । अनयोर्दीक्षास्थित्यर्थत्वाद् दीक्षासामानाधिकरण्यम् । तत्र यथार्थवादित्यस्यानुष्ठातुमशक्यत्वाद् यथादृष्टार्थवादित्वमेवविदधाति-तस्माद् दीक्षितेनेति’ इति गोविन्दस्वामी ।

Aitareya Brāhmana-1.6.

6. विचक्षणवर्ती वाचं वदेत् ।
‘चनसितं विचक्षणमिति नामधेयान्तेषु निदधाति ।
चनसितेति ब्राह्मण् । विचक्षणेति राजन्यवैश्यौ’ इति ।
Aitareya Brāhmana-1.6.
7. चक्षुर्वै विचक्षणम् ।
एतद्ध वै मनुष्येषु सत्यं निहितं यच्चक्षुः ।
Aitareya Brāhmana-1.6.

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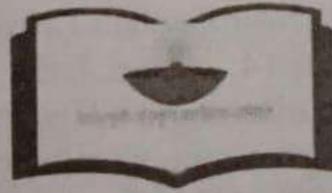
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सूचीपत्रम् (CONTENTS)

संस्कृतभाषायाम् (Sanskrit)

1. पूर्वोत्तरभारते संस्कृतसंस्कृत्योर्विकासे आउनीआटीसत्रस्य अवदानम्
✍ डॉ. छबिलाल उपाध्याय // 13
2. राष्ट्रियसंहतिसाधने संस्कृतस्य भूमिका
✍ डॉ. ध्रुवजित् शर्मा // 19
3. डुविताम्रफलके अलंकारस्य प्रयोगम् : एकम् अध्ययनम्
✍ पलि महन्त // 24
4. वेदवाङ्मये नारीपदविमर्शः
✍ डॉ. सागरिका भट्टाचार्य // 28

नेपालीभाषायाम् (Nepali)

5. पूर्णिमा हाजरिका : एक सङ्क्षिप्त परिचय
✍ दिक्षिता शर्मा - झर्णा देवी // 36

हिन्दीभाषायाम् (Hindi)

6. पंत की कविताओं में निहित विचार
✍ संगीता सिंह राय // 39
7. शिक्षा की पूर्णता एवं भारतीय संस्कृति का प्रतिनिधित्व
✍ कल्पना देवी // 45

बङ्गभाषायाम् (Bengali)

8. नारी मने विचित्रता : ममनि रयसम गोस्वामीर छोटगल्ले
✍ पापड़ि पाल // 48
9. भारतीय संगीतेर उৎस
✍ सूजाता घोष // 55

অসমীয়াভাষায়াম্ (Assamese)

10. গোর্খা সম্প্ৰদায়ৰ উৎসৱ-পাৰ্বনাদিত বৈদিক পৰম্পৰাৰ প্ৰভাৱ : এক
বিশ্লেষণাত্মক অধ্যয়ন

✍ ড॰ চন্দ্ৰ শেখৰ উপাধ্যায় // 58

আঙ্কলভাষায়াম্ (English)

11. Political as well as Ritualistic Significance of
the *Rājasūya* Sacrifice

✍ Dr. Aparna Dhar // 70

12. Authority and popularity of the Manusamhitā:
An Analytical Study

✍ Dr. Dhundi Raj Upadhyaya // 78

13. Status of Women in Ancient India: A Study

✍ Subhash Adhikari // 84

14. The Flora and Fauna in the Vasiṣṭha Dharmasūtra

✍ Dr. Nabanita Sarma // 88

15. The Deva Bhasha Sanskrit: A Study

✍ Bishnu Bhandari // 102

- ✓ 16. Soma: An Important Vedic Plant and God

✍ Dr. Anjana Chakraborty // 107

17. Administration of Justice in the *Mahabharata*: a Brief
Study

✍ Dr. Swapna Borah // 117

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Soma: An Important Vedic Plant and God

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Soma represents a multifaceted state in the whole extent of the Vedic literature. Soma is the name of a plant from which Soma juice is extracted and offered to the Gods. As the ritual plays a very important role in *R̥gveda* it is only natural that Soma, the plant, the juice of which is so much used in the ritual is deified as one of the most important of Vedic God Soma. In the *R̥gveda* the Soma hold the third position following Indra and Agni from the point of view of the total number of hymns dedicated to them. In the post Vedic mythology, Soma is identified with the Moon. Soma is the lord of all the plants.

The word Soma comes from the root \sqrt{su} which means to extract or to make ready, prepare. Soma is the name of one of the most sacred plants of the ancient world. Being the most important of herbs Soma is said to have born as the lord of plants¹ or as their king. He receives the epithet *Vanaspati*, 'lord of the wood'² and is said to have generated all plants. He with the plants is invoked to remove sin and confers bliss³.

The Soma plant is once in the *R̥gveda* described as *maujavata*⁴, 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*)⁵. Mountains are also called 'Soma backed'⁶, a term which, perhaps by ritual symbolism, is applied to the pressing stones (*adrayah*) in the *Rgveda*. All these terms point to the abode of the Soma plant being on terrestrial mountains⁷.

Though Soma is a terrestrial plant, it is also celestial⁸, 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 earth⁹. The intoxication juice is the 'child of heaven'¹⁰, an epithet frequently applied to Soma.

A Soma plant 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 *Amāvaśyā* that is no moon day.

The branches of the Soma plant were used for the extraction of the juice but not the fruits¹¹. The part of the Soma plant which is pressed is called *aṁśu*, shoot or stalk¹².

The Ninth *Maṇḍala* of the *Rgveda* 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. 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. The *R̥gveda* describes it as bright and shining¹³. Soma is narrated as purified with the hands¹⁴, by the ten fingers¹⁵ or figuratively by the ten maidens who are sisters¹⁶. 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.

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 wool¹⁷. For it purifies Soma, so that he proceeds cleansed to the feast of the Gods¹⁸. 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*.

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 him¹⁹. The waters flow his ordinance²⁰. He flows at the head of streams. He is lord and king of streams²⁰, lord of spouses²², an oceanic (*samudriya*) King and God²³. The waters are his sisters. As leader of waters, Soma rules over rain²⁴. He produces waters and causes heaven and earth to rain. He streams rain from

heaven²⁵. The Soma drops themselves are several times compared with rain²⁶ and Soma is said to flow clearly with a stream of honey like the rain charged cloud²⁷. So too the *Pavamāna* drops are said to have streamed from heaven, from air, on the ridge of earth²⁸.

Soma bestows not only long life but also immortality. Hence it is mythologically called *amṛta*, the draught of immortality. It is an immortal stimulant²⁹, which the Gods love³⁰ and of which, when pressed by men and mixed with milk, all the Gods drink³¹, for they hasten to exhilaration and become exhilarated. Soma is immortal and the Gods drank him for immortality³². The Gods were originally mortal. They obtained it by drinking Soma, which is called the principle of immortality³³. He confers immortality on the Gods and on men³⁴. He places his worshippers in the everlasting and imperishable world where there is eternal light and glory and makes him immortal where king *Vaivasvata* lives³⁵. In the heavenly world Soma is united with the Fathers (The blessed dead) as the ground of their immortality³⁶.

The Soma drink was considered the most effective of all medicinal preparations. Both weakness and disease disappear in the physical body immediately after one drinks Soma, a unique and divine medicine³⁷. It is medicine for a sick man. Hence the God Soma heals whatever is sick, making the blind to see and the lame to walk³⁸. He is the guardian of men's bodies and occupies their every limb³⁹, 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 voice⁴⁰, which he impels as the rower his boat⁴¹. This is doubtless the reason

why Soma is called lord of Speech (*Vācaspati*) or leader of Speech⁴². He is also said to raise his voice from heaven⁴³. Soma has all wisdom and knowledge. He surveys all things with his thousand eyes. Soma also awakens eager thought⁴⁴. 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 priests⁴⁵. He has the mind of seers, is a maker of seers⁴⁶ and a protector of prayer⁴⁷. As the treasure house of all wisdom, he is the source of all thoughts and songs.

Soma is the 'soul of Sacrifice'⁴⁸, a priest (*Brahmā*) among the Gods⁴⁹ and apportions to them their share of sacrifice⁵⁰. Soma's wisdom thus comes to be predominantly dwelt upon. He is a wise seer. He knows the races of the Gods⁵¹. He is a wise man seeing wave⁵². Soma with intelligence surveys creatures⁵³. Hence he is many eyed and thousand eyed⁵⁴. 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 gifts⁵⁵. 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 battle⁵⁶. He is the most heroic of heroes, the fiercest of the terrible, ever victorious⁵⁷. 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 forth⁵⁸. Soma himself is occasionally called a treasure or the wealth of the Gods⁵⁹. Soma is a fighter against darkness. He can also afford protection from foes⁶⁰. 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 glance⁶¹.

Being a warrior, Soma is said to have weapons. Which like a hero he grasps in his hand and which are terrible and sharp⁶². He is said to have obtained his weapons by robbing his malignant father of them⁶³. He is described as armed with a thousand pointed shaft⁶⁴ and his bow is swift.

The conception of Soma comes to be extended to that of a being of universal dominion⁶⁵, who is 'lord of the quarters'⁶⁶, 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 Sun⁶⁷.

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 youth⁶⁸. There are of course, the fingers. Again ten ladies have sung to him as a maiden welcomes her love⁶⁹. Soma, the red one, blends himself with the cows that yield their fair breasts. Hence the cows themselves stand for milk⁷⁰. Everyone does his best to beautify him. He settles down among men like a hawk moving as a lover to his beloved⁷¹. The fingers are the glittering maids and sisters owing Soma as their lord⁷². 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 Soma⁷³, who is their lover probably. He gives pleasure as a wife pleases her husband⁷⁴ and moves onward like a youth to the youthful maids⁷⁵. 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 them⁷⁶. 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 Gods⁷⁷. The *Śat.Br.*, that king Soma, the food of the Gods, is the Moon⁷⁸; and in the *Kau. Br.*, the sacrificial plant or juice is symbolical of the Moon God⁷⁹. In the AV, Soma several times means the Moon⁸⁰. Soma is possessed of rays⁸¹. Thus we get the identifications of Soma with the Moon. Soma is directly called to be *Candramās*⁸². 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 herbs⁸³. 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 north⁸⁴. 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 charm⁸⁵. 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 knowledge⁸⁶.

Foot Notes:

1. *Rgveda* 9.114.2
2. *Rgveda* 9.12.7
3. AV. 2.10.2
4. *Rgveda* 10.34.1
5. *Rgveda* 9.46.1
6. AV. 3.21.10
7. *Rgveda* 9.82.3
8. *Rgveda* 10.116.3
9. *Rgveda* 9.61.10
10. *Rgveda* 9.38.5
11. *Rgveda* 10.85.3
12. *Rgveda* 9.67.28
13. *Rgveda* 9.42.1
14. पवमान महर्षो वि धावसि सूरु न चित्रो अव्ययानि पव्यया ।
गभस्तिपूतो नृभिरद्विभिः सुतो महे वाजाय धन्याय धन्वसि ॥-*Rgveda* 9.86.34
15. मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः । अनु विप्रा अमादिषुः ॥-*Rgveda* 9.8.4;
16. तमीमष्वीः समर्य आ गृभ्णन्ति योषणो दश । स्वसारः पार्ये दिवि ॥-*Rgveda* 9.1.7
17. परीतो वायवे सुतं गिर दून्द्राय मत्सरम् । अव्यो वारेषु सिञ्चत ॥-*Rgveda* 9.63.10
18. प्र राजा वाचं जनयन्नसिष्यददपो वसानो अभि गा इयक्षति ।
गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुप याति निष्कृतम् ॥-*Rgveda* 9.78.1
19. *Rgveda* 9.31.3
20. *Rgveda* 9.82.5
21. *Rgveda* 9.15.5
22. *Rgveda* 9.86.32
23. *Rgveda* 9.107.16
24. *Rgveda* 9.74.3
25. *Rgveda* 9.49.1
26. *Rgveda* 9.41.3
27. *Rgveda* 9.2.9
28. *Rgveda* 9.63.27
29. *Rgveda* 1.84.4
30. *Rgveda* 9.85.2
31. *Rgveda* 9.109.15
32. *Rgveda* 9.106.8
33. *Śat Br.* 9.5.18
34. *Rgveda* 8.48.3
35. *Rgveda* 113.7-8
36. त्वं सोम पितृभिः सन्विदानोऽनु धावपृथिवी आ ततन्ध ।
तस्मै त इन्द्रो हविषा विधेम वयं स्याम पतयो रयीनाम् ॥-*Rgveda* 8.48.13
37. *Rgveda* 8.48.11;
38. *Rgveda* 10.25.11
39. *Rgveda* 8.48.9
40. *Rgveda* 6.47.3
41. *Rgveda* 9.95.2
42. *Rgveda* 9.26.4

43. *Rgveda* 9.68.8
 46. *Rgveda* 9.96.18
 49. *Rgveda* 9.96.6
 52. *Rgveda* 9.78.2
 55. AV. 2.35.3
 58. *Rgveda* 9.52.1
 61. *Rgveda* 9.61.30
 64. *Rgveda* 9.86.40
 67. *Rgveda* 6.47.4
 70. *Rgveda* 9.61.21
 73. *Rgveda* 9.78.3
 76. *Ch.Up.* 5.10.1
 77. तदाहुर्यद्वर्षपूर्णमासयोरुपवसति न ह वा अत्रतस्य देवा हविरश्रन्ति तस्मादुपवसत्युत मे देवा हविरश्रीयुसिति
 पूर्वाम्पूर्वमासीमुपवसेदिति पैङ्गयमुत्तरामिति कौषीतकं या पूर्वा पूर्णमासी सानुमतियोत्तरा सा राका या
 पूर्वामावास्या सा सिनीवाली योत्तरा सा कुहूर्याम्पर्यस्तमियादभ्युदियादिति सा तिथिः
 पूर्वाम्पूर्वमासीमुपवसेदनिर्जाय पुरस्तादमावास्यायां चन्द्रमसं यदुपैतियद्यजते तेन सोमं क्रीणन्ति
 तेनेत्वमुत्तरामुपवसेदुत्तराणि ह वै सोमो यजते सोममनु दैवतमेतद्वे देवसोमं यच्चन्द्रमस्मादुत्तरामुपवसेत् ।
 -Ait.Br. 7.11

78. *Śat.Br.* 1.6.45
 79. *Kau.Br.* 7.10; 4, 4
 80. मुञ्चन्तु मा शपथ्या दहोरात्रे अर्थो उषाः । सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥AV. 11.6.7
 81. उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान् । उदेनं मरुतो देवा उदिन्द्राम्नी स्वस्तये ॥AV. 8.1.2
 82. मुञ्चन्तु मा शपथ्या दहोरात्रे अर्थो उषाः । सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥-AV. 11.6.7
 83. AV. 11.6.7
 84. उदीची दिक्सोमोऽधिपतिः स्वजो राक्षिताशनिरिषवः ।
 तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्योनम एभ्यो अस्तु ।
 योऽस्मान्द्वेष्टि य वयं द्विष्मस्तं वो जम्भे दध्मः ॥ -AV. 3.27.4
 85. यत्संयमो न वि यमो वि यमो यन्न संयमः । इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम् ॥-AV. 4.3.7
 86. त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः । इन्द्र जैष्ट्याय सुक्रतो ॥
 आ त्वाः विशन्त्वाशवः सोमास इन्द्र गिर्वणः । शन्ते सन्तु प्रचेतसे ॥-*Rgveda* 1.5.6-7

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वैभवम्

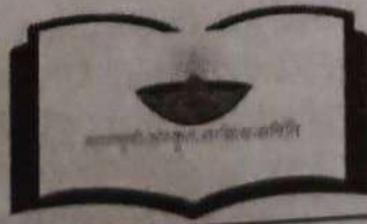
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