CHAPTER II

Visve Devas in the Atharvaveda.

(a) Atharvavedic data

Next to the Rgveda, comes the Atharvaveda. It is customary, and also reasonable, to take up the AV. after the RV. particularly in consideration of the character of the former. It mostly consists of verses. To speak technically, the AV. follows the RV. in chronological order. The language and the authors of the AV. indicate a subsequent stage as compared to the RV. It is, however, likely that some of the AV. hymns may be as old as those of the RV. Just as the RV. has Kātyāyanaś Sarvāṅukramaṇī, which speaks about the pratīkas of RV. hymns, the number of verses in each hymn, and the seer, the deity and the metre of each hymn, similarly the AV. of the Śaunaka recension has the Brhat-sarvāṅukramaṇikā (Hoshiarpur, 1966) which records similar things about the AV. Even though, the AV. contains certain Brähmaṇa-like prose portions, the Brāhvarṇa regards the entire AV. as consisting only of verses and treats the Brähmaṇalike portions as verses characterised by certain metres consisting of odd numbers of syllables.

The Brāhvarṇa of the AV. consists of eleven Paṭalas—Paṭalaṣ 1-10 record in a detailed prose-like manner, the seers, deities and metres of AV — verses in Kāṇḍas 1-19. Paṭala 11 supplies the similar information in respect of Kāṇḍa 20 of the AV. in sūtra-style in the manner of Kātyāyanaś Rgyedas-arvāṅukramaṇikā. It is therefore likely
that the author of the Purāṇas 1-10 and the one of Purāṇa 11 were two different persons. It is significant to note that Sāyaṇa, in his commentary on Viṣṇu, does not quote the relevant portion of the Brāhmaṇa. It appears therefore that this text was not composed prior to Sāyaṇa. Had it existed in his time, he would definitely have used it for his purpose.

According to the Brāhmaṇa, a mantra belongs to that deity which is praised by one desiring welfare. So here a mantra—not a hymn—is taken as a unit for ascertaining the deity. Sometimes the unit may consist of more verses than one. There are certain collections of hymns and verses collected from different parts of the AV. according to the Kauśika sūtra which is the main source of the employment of hymns and verses in various kinds of rites. Such a collection is called a gāṇa. There are ten gāṇas the employment of which is prescribed for various purposes. Each gāṇa is said to possess its own Devatā.

The editors of the Brāhmaṇa, have compiled alphabetical indices of Rṣis, Devatās and chandás of the AV. mantras which have been printed at the end for easy reference. The index of the Devatās includes a head called Viṣṇu Devatā. Verification of the references under this head reveals that the term Viṣṇu Devatā has been used rather loosely. For example, AV. 1.9 which is entered under this head is really vasvādinānāmantroktadevatāyam. AV. 1.30 is said to be vaiśvadevam—because āyuṣkāmōtharvā sarvān vasvādirdevān
sarvābhirṛgṛbhirastāt. AV. 1.35 is hairanyam mārānamātā
vaiśvadevam. AV. ii.12 is nānādevatāyam. With the fifth verse of this hymn, the seer praised dyāvāpṛthivī
viśvāndevānāngirasah pitṛn saunyān. AV. ii 20. 4-5, even though said to belong to VD, really praise dyāvāprthivyayau viśvān devān marutascāpasca., AV. iii.3.5 is really nānādevatyanutāgneyaṃ. Anena mantroktān devānastaut. AV.iii. 4.4 really praises aśvinau mitrāvaruṇau viśve devāḥ marutāḥ. AV.iii.8. is said to be vāisvadevam because othavā cataśrbiḥ. mitrādin viśvān devānastaut. AV.iii.9 is said to be dyāvāprthivyamuta vāisvadevam; but in the hymn are addressed devāḥ, not viśve devāḥ. Same is the case with iii.15.1,AV.iii.21.8 is recorded as belonging to the VD. The last three verses (8-10) are said to be bahu-devatyaḥ, and 8th has many deities including the VD.

Two things thus become clear: (i) The references recorded under viśve Devāḥ in the index of deities include verses in which VD are not directly and exclusively praised. (ii) The Br̥Sārvānu. often uses the term viśva to mean sarva, a meaning which is not acceptable.

The deities which we find in the R̥v. are met with in the AV. also. Besides these, the seers of the AV. praise many other deities also, which preside over plants, herbs, amulets, ointments etc. and even human feelings and emotions. These according to the seers of AV. contain tremendous powers which are claimed to be beneficial to man. A large majority of AV. hymns and verses speak about deities. It may be observed that even the R̥v.-deities have been employed by the AV. seers for a similar purpose. It seems the AV. seers have established their command over such R̥v.-deities and have harnessed them towards the achievement of their purpose.
good or bad, small or great which they have in mind. Consequently these deities do not seem to bear the high and respectable character which they have in the RV.

Gods (devāh) in general have often been invoked in the AV. The hymns and verses addressed to the VD are comparatively less. The VD hold a minor position even in comparison with other RV.-deities.

The following is the list of verses addressed to the VD in AV.: i.9.1; 13.4; 30.1; 35.4;
   ii.12.5; 13.4; 5; 16.4; 29.5;
   iii.3.5; 4.4; 8.4; 19.5; 21.8; 22.1;
   vi.47.2; 93.3; 114.3; 115.1;
   vii.18.3; 24.1; 98(103).1,
   xi.6.18; 19;
   xiv.1.15; 32; 2.53-58;
   xix.20.4; 27.11-13; 40.1.

The Brihadāranyaka Upaniṣad has mentioned the VD as the deity of all those hymns which are mainly addressed to mere devas and only partly to Devajanas and the VD. The list given above is only of such verses which are directly addressed to the VD only. Such verses are taken into account which even-though technically belonging to other deity are concerned with the VD.

In the next section, we shall study these verses and collect the information shedding light on the character of the VD. The translation is given following Whitney with the only difference that the word VD is retained and is not rendered as all-gods.
(b) Data from Atharvaveda (Saunaka)

AVŚ. 1.9.1

आस्मन्त्यो वसनो धार्यत्वेऽ पुषा वसनीं सिः रामीः |

रमणैत्वेऽ उन विज्ये च देवा उत्तरस्मिन् ज्योतिः धारणानुः||

In this (man), let the Vasus maintain good things—Indra, Puṣa, Varuṇa, Mitra, Agni; him let the Ādityas and also the VD maintain in superior light.

AVŚ. 1.9 consists of four verses. In the first verse, the VD are addressed together with the Vasus, Indra, Puṣa, Varuṇa, Mitra, Agni and the Ādityas. These gods are implored to grant prosperity to the sacrificer. The other deities mentioned in the hymn are gods, Sūrya, Agni, and Hiranya. Kauṣū. xi. 19-20 prescribes a rite to be performed with this hymn. In this hymn the VD are mentioned as a separate group in the final position added for the sake of completeness and for the fear of omitting a god.

AVŚ. 1.13.4

यों (वो) देवा अस्वलने वेश्वर श्रुः कृप्याना अभ्यासाय धृतपि|

सा नी मूढः विद्यः गृहणा तस्याय ते नमः अस्मि देवी||

Thou, whom the VD did create, the bold one (the gods), making an arrow for hurling; do thou being sung in council be merciful to us; to thee as such be homage, O goddess.

AVŚ. i.13 is a hymn of four verses and is a prayer to Asāni (lightening) who presides over the natural phenomena. The VD are said to have created the Asāni for hurling on to the enemy. The Asāni is deemed as a goddess and is implored for grace. Here the word VD means gods in general.
O VD, you Vasus, protect this (man) likewise you Adityas, watch you over him, him let not one related, nor one unrelated-him let not any deadly weapon of men reach.

Whose of you, o gods are fathers and who sons, do you accordant, hear this utterance of mine; to you all I commit this (man), happily unto old age, shall you carry him.

You, o gods, that are in heaven, (that are) on earth (that are in the atmosphere, in the herbs, in the cattle, within the waters, do you make old age the length of life for this man, let him avoid the hundred other deaths.

Whose are the fore-offerings and whose the after-offerings, the gods that share the oblation and that eat what is not made oblation of, you among whom the five directions are shared out, you do I make sitters at the session of this man.

AVŚ.1.30 is a hymn of four verses and is included in the
Āyuṣyagaṇa. (Kauṣū.52.18) According to AV Sarvānu; the hymn is addressed to the VD. In the first verse, the VD are directly addressed, together with the Vasus, and the Ādityas. The other three verses are addressed to Devāḥ. In the third verse the devas are implored who reside in the heaven, on the earth, in the atmosphere, in plants, animals and waters. In the verse² they are fathers and sons, and are also described to be accordant. In verse 4, they are described as receiving Prayājas, Anuyājas and oblations offered in fire and non fire. The VD here may be taken to be gods in general even though the Vasus and the Ādityas are mentioned in the first verse.

AVŚ. i.35.4


dēsāmnāṃ māṇāmāṇīmathaṁ vṛyāṁ samāsrayam pīvam (pīvam)
dhīruṇāṁ viniśce dēvāntāṁ māryām (māryām)

With seasons of summers, of months, we (fill) thee, with the milk of the year I fill (thee); let Indra and Agni. Let the VD. approve thee, not bearing enmity.

1.35 contains 4 verses; In the final verse the VD — (part. of 1.35) are mentioned together with Indrāgni. The hymn is employed in a rite for prosperity. (Kauṣū. 12.19) Here the VD are a separate group of gods in final position including all the preceding gods as the element added to a whole

AVŚ. ii.9.4


dēvāntīṁ pītrimāvidūṁ bruhantīṁ tṛtīryam|

The gods, the priests, and the plants have found thy arrangement. The VD have found thy arrangement upon the earth.
AV. ii.9 has 5 verses. Kauśū 26.1 includes this hymn in Takmanāśana gaṇa and Kauśū. 27.5,6 applies it to accompany the binding on of an amulet composed of splinters (from ten different trees) being muttered by ten friends who lay their hands on the patient.

The disease which the hymn is designed to exorcise is according to Dārila, possession by the kind of demons called Piśāca. Keśava describes it as due to brahmagraha, a word not quoted from any text, but reported by the lexicons as equal to brahmaraṅkṣasa. The practices connected with the hymn are:

: 5. while reciting AV. ii.9. a talisman consisting of splinters (from ten kinds of wood/trees); : 6. ten friends while muttering the hymn, touch/lay their hands (abhimsānti) Īti cī. Sāyaṇa takes it from cīr. ādānasāmvarāṇayoh. Bloomfield takes it to arrange, to build up. Whitney translates it as 'gathering' which does not suit. Gods have understood/know the arrangement of the patient, i.e. the disease of the patient.

The splinters from ten wood/vanaspati are taken, because they have healing capacity.

AVŚ.ii.12.5

धातुविहिमी अनु मा दीधियो गिन्धे देवायो अनु मा रमधवम्।
oiśūr: पिंतरः श्रोमयस्: पुपमाध्यवणकामस्य कर्म||

O heaven and earth, do you attend after me O VD, take you hold after me, O Āṅgirases, fathers, Soma-feasting, let the doer of abhorrence meet with evil.

ii.12 contains eight verses. It is employed in an exorcistic rite (Kauśū.47.25). In the fifth verse, the VD are addressed with Dyāvaprathivī, Āṅgiras, Pīṭrā; Deities mentioned in the other verses are antarikṣa, Indra, Ādityas, Vasus, Maruts, Yama,
Jatavedas Agni. Here the VD are a separate group in a final position added for the sake of completeness and for fear of omitting a god.

AVŚ.11.13.4,5

एकःमानन्मा तिराशामा भवनू ते तसः |
कृच्छननु विखचे देव आगुःधे खरः मन्म || 4 ||

Come, stand on the stone, let thy body become a stone, let the VD make thy life-time a hundred autumns.

कसम्य ते वास्त्र: प्रथमास्त्राय इराम्यान्त्र (कृ विक्रेषवनू देव:) |
ते (तृतीया भागर: सुवृढा वर्गास्त्राय) जागानां बल्बु: मुग्गलम ||

Thee, here, of whom we take the garment to be first worn, let the VD favour thee here, growing with good growth; let many brothers be born after, (after thee) as one well born.

11.13 contains 5 verses. It is used in a rite for the first cutting of the hair of a child (godānkarman) (KauŚū.53-54). In the 4th and the 5th verses, the VD are implored. These two verses are addressed to the Brahmaćarin. According to BrŚarvānu., the first verse has the subject of Brahmaćārikārtha, with 2 and 3 verses, he should wear new clothes. The VD are told to bestow a hundred years life to Brahmaćarin and protect him for the whole of his life. Agni and Brhaspati are the other deities addressed in other verses. Here the VD form a separate group of gods.

AVŚ.11.16.4

अग्नि देवलान्त्र विशेषां देवेः पारि स्वाहा |

O Agni Vaiśvānara, accompanied by the VD, do thou protect me. Hail!
ii.16 contains 5 verses. This hymn is also employed in the rite of godānakarman (KauSū. 54.12). In the 4th verse, the VD are mentioned. The deities addressed in the other verses are Prāṇāpāṇa, Dyāvā-prthivī, Sūrya and Viśvambhara. Here the VD are a separate group in final position added for the sake of completeness lest no god should be omitted.

AVŚ.ii.29.5

Assign refreshment to him ye(two) that are rich in refreshment, assign milk to him, ye rich in milk; refreshment have the heaven and the earth, assigned to him, (have ) VD the Maruts refreshment (have) the waters.

ii.29 contains 7 verses, In the 5 th verse, Dyavā-prthivī the VD and Maruts are prayed. It is employed in a remedy for disease.(KauSū. 27.9). The deities mentioned in the other verses are Bhaga, Agni, Sūrya, Bṛhaspati, Jātavedas, Twaṛ, Savitr, Indra, Varuāṇa and Aśvinau. Here the VD are a separate group in final position including all the preceding gods as the element added to a whole.

AVŚ. iii.3.5

Let (thine) opponents call thee; thy friends have chosen (thee) against (them). Indra and Agni, the VD have maintained for thee security in the people.

iii.3 contains 6 verses. The hymn is employed in a rite for the stability of kingdom.(KauSū.16.30). In the fifth verse,
the VD and Indrāgni are implored to provide security to the king who was arrested by an enemy.

The hymn is for re-establishment of the king. The other deities mentioned in the hymn are Agni, Rodasī, Maruts, Indra, Devāḥ, Varuṇa, Soma and Aśvinau. In this hymn, the VD are deemed as a separate group in final position including all the preceding gods as the element added to a whole. It is worthy to be noted that Indrāgni and the VD are addressed together in a verse.

AVŚ. iii.4.4

अग्नि च मनावस्मिः विन्यासे देवा नस्तवल्ल द्रष्यतु॥
अध्यं मनो कपुदेयाय कृत्य-कल्यणं ततो न उमं वि भवते दश्यते॥

Let the (two) Aśvins thee first, let Mitra and Varuṇa both, let the VD. the Maruts (call thee); then put thy mind unto the giving of good things; from thence, formidable, share out good things to us.

iii.4 contains 7 verses. The hymn is employed in the same rite as above. (KauŚ.16.30). In the 4th verse, the VD are addressed together with the Aśvinau, Mitra-varuṇa, and the Maruts. Other deities mentioned in the hymn are Paṇca Devāḥ, Agni, Dyāvāpiśthivī, Varuṇa, Indra. Here the VD form a separate group of gods. They occupy the final position here and include all the preceding gods and make a complete whole. It is a peculiarity of the AV. that many deities are brought together for achieving the desired result. Even in one and the same verse, several deities are mentioned. This applies to the VD also.

AVŚ.iii.8.4 इद्देशायं न पूर्वं गमनयात् ग्राम: तुष्ट्वित: आज्ञात्।
मृत्युं कामश्रयं! काममितास्नि: को देवा उपसामन्त।
May ye be just here, may ye not go away, may an active herdsman, lord of prosperity drive you hither; do ye with (your) desires, attend upon his desire; let the VD conduct you together hither.

iii.8 contains 6 verses. In the 4th verse, the VD are mentioned. Other gods addressed in the hymn are Varuṇa, Vāyu, Agni, Savitṛ, Indra, Tvaṣṭṛ, Aditi, Soma, Aśvinau, and Adityas. This hymn is employed in the Upanayana rite (KauŚū, 55.17;18). Verse 4 occurs also as AV. xiv.1.32 where it is employed in the marriage rite. Here the VD are a separate group of gods mentioned in the final position, added for the sake of completeness in order to avoid any omission.

AVŚ.iii.19.5
प्रागः समाप्ता से स्थाप्येण राज्यं सुवीरं वर्धयामी।
एवं कम्भाजमस्तु जिश्वेत्युष्टं पिर्य वियोजनम् देवा॥

The weapons of these, I sharpen up, their royalty having good heroes, I increase; be their authority unwasting, victorious; their intent let the VD aid.

iii.19 contains 8 verses. In the 5th verse the VD are prayed. Here they are implored to aid the intent of the victorious heroes. Other deities mentioned in the hymn are Indra, Devān and Maruts. KauŚū. 14.22-24 has prescribed a rite for gaining victory over a hostile army. In this rite, verses collected under the Aparājītagana are to be employed. This verse is included in that. Here the VD are all gods.

AVŚ.iii.21.8
हेमयापणी सावितानामिन्द्रं ब्रह्मणों वर्षणं मित्रावृणीं।
विशंपल्लवानिः सहवाहे लुमं कुवादं शमयलालम्॥
Gold-handed Savitar, Indra, Bṛhaspati, Varuṇa, Mitra, Agni; VD, the Aṅgirases, do we call; let them appease the flesh-eating fire.

The Bṛhatśarvasvānukramaṇī mentions Agni as the deity of AV iii.21 which consists of ten verses. Kauśī.9.1 enumerates AV iii.21.1-7 as a part of Mṛgāra hymns which are employed in the śāntigāṇa and according to Kauśī.71.3, verses 3-10 are employed for pacifying the funeral fire. Thus two different elements are put together in this hymn as often is the case with many hymns. In verse 9, the deities addressed are Savitṛ, Indra, Bṛhaspati, Varuṇa, Mitra, Agni, VD and Aṅgiras. Thus VD here appear to be separate group of gods added for the sake of completeness.

iii.22.1

हस्तीक्षणं प्रयत्नं बुध्यक्षणं आदित्यः यतन्त: संवेद्यं |
तत्स्वेच्छ संस्तुतमुन्मृतविशे दृष्टो आदित्य: भयोः ||

Let the elephant splendour, great glory, spread itself which come into being from Aditi's body that same have all together given to me VD, Aditi in unison.

iii.22 contains 6 verses. The hymn forms part of the varcasasyagāṇa employed in a rite intended for obtaining splendour. (Kauśī.13.1). In the first verse VD are addressed together with Aditi. They are requested unanimously to bestow the splendour like elephant, great glory which came into being from Aditi's body. Other deities in the hymn are Mitra, Varuṇa, Indra, Rudra, dēvāsāḥ, Jātavedas, Sūrya, Aśvinau and Bhaga. Here the VD appear to be a separate group of gods in mentioned the final position and they include all
preceding gods. The use of the epithet sajoṣaṁ is noteworthy.

vi.47.2

विषे देवा मुरुत सुर्रत्र असरानामिन् किन्नरे न जाप्

आपणमत: द्रियामण्या वर्दनीति ज्ञान देवान् सुमती स्वामि

May the VD, the Maruts, Indra not leave us at this second libation; long-lived, speaking what is dear to them may we be in the favour of gods.

vi.47 is a hymn of three verses. This has not found employment in Kauśi. These three verses are probably borrowed from TS. III.1.9, With these verses the Adhvaryu offers oblations at the conclusion respectively of the three pressings in a Soma-sacrifice. The VD here appear to form a separate group of gods. This group occupy a final position. They include all the preceding gods and make a whole.

vi.93.3

आदेवों नो अधिविशायो वृष्णद देवा मसती विनाभवसे

अभिनेथों वर्दण: गुरुमेन्द्रा वातापुर्पण-यथा: सुमती स्वामि

Save ye us from them of evil poison, from the deadly weapon, o VD, ye all possessing Maruts, Agni and Soma, Varuṇa of purified skill, may we be in the favour of Vātā and Parjanya.

vi.93 contains 3 verses. In third verse VD are addressed together with Maruts, Agniṣoma, Varuṇa, Vātāparjanya. Other deities implored in the hymn are Yama, Rudra, and Devajanāḥ. The hymn is included in the Vāstoṣpatiya gaṇa, Sāntigana and Svastyayana gaṇa (Kauśi.50.13) (Kauśi 8.23, Kauśi.9.2). In this hymn VD appear to be a separate group of gods mentioned in the final position. They include all the preceding gods and make a complete whole.
vi.114.3

सुदृढ़ यज्ञानि सुखतः
अकाश विष्णू देवा।
शोभनि नीः लोकम॥

Sacrificing with what is rich in fat, making oblations of sacrificial butter with the ladle, without desire, to you, O VD, desirous of accomplishing we have not been able to accomplish.

vi.114 contains three verses. The hymn is employed in the Odanasava-rite (KauŚū.67.19). In the third verse VD are addressed.

vi.115.1-3

यदृ विष्णू यज्ञसः एकसं चक्षुम क्षुरः
हृद्यो मुनिमान्त्यन विष्णू देवाः।
सजोधसः॥

If knowing, if unknowing, we have committed sins, do ye free us from that, O VD, accordant.

यदृ आदर् यदृ श्वपन्नेन चुनावकर्म॥
भूचे भव तस्माद्भव्ये च दुर्प्रविप्रहु मुखनाम॥

If waking, if sleeping, I sinful have committed sin, let what is and what is to be, free me from that as from a post.

प्रविप्रविप्रहु मुखनाम् सुतिन् क्षणवते मतादिव॥
पूर्व पुनिष्मैवर्गम् विष्णू शुभनां मैनसः॥

Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier, let all cleanse me of sin.

vi.115 contains 3 verses. This hymn has been employed for the same purpose as the preceding one. VD are prayed in the first verse and also in the third verse. In the Yajurveda recensions the sacrificer performing the Sautrāmaṇi sacrifice
is sprinkled with surā to the accompaniment of many verses which include with certain modifications the verses in AV. vi.114-115. It is therefore appropriate to understand "all gods" by the term VD.

vii.6.1

Aditi(is) heaven, Aditi atmosphere, Aditi mother, she father, she son, VD (are) Aditi, the five races (jana); Aditi(is) what is born, Aditi is what is to be born.

vii.6 contains 4 verses. In the first verse VD are addressed together with Aditi, Dyau, Antarikṣa, Pañcajanas. Here all-pervasiveness of Aditi is described. Saying that Aditi is everything she is also all gods. In the remaining hymn Aditi is praised. This verse occurs in Rgveda(i.39.10.). One entertaining any or all desires should offer or pray to Aditi with this hymn. (KauŚū.59.13)

vii.17.3

Let Dhātṛ assign all desirable things unto the progeny wishing worshipper in his home; for him let the gods wrap up immortality-VD, Aditi in unison.

vii.17 contains 4 verses. In third verse besides Dhātṛ VD are mentioned together with Aditi. KauŚū.59.19 prescribes a rite to be performed with this hymn for the fulfilment of any desire. KauŚū.35.16 employs it for securing a brave son.
The deities mentioned in other verses are Savitṛ, Prajāpati, Agni, Tvaṣṭṛ, Viṣṇu. In this hymn VD are a separate group of gods addressed for the sake of completeness of the list of Gods. A separate mention of devāḥ in the third verse confirms the character of VD.

**vii.24.1**

यञ्ज  इन्द्रसङ्गलोक्तिः  पुराणोक्तिः  देवो  मस्तगो  यत्  क्रमः।

त्वानसैंव वसिन्ता  सायत्यां  सुध्यांगमा  मुलाक्षितमालिका  यथाचाल।

What Indra dug for us, what Agni, VD, what the well-singing Maruts, that may Savitṛ of true ordinances, may Prajāpati, may Anumati confirm to us.

**vii.24** contains only one verse. It is employed for the fulfilment of any desire. Here VD are addressed together with Indra, Agni, Maruts, Savitṛ and Prajāpati. In this hymn VD form a separate group of gods. They are mentioned in the final position for the sake of completeness of the list of gods lest any god should be omitted.

**vii.93(103).1**

सं वेष्टितसंहिंदुस्तः  चूर्णनः  समिन्द्रेण  कघुः  सं  सुमृद्धः।

सं  देवोंसुरवेष्टितसंहिंदुस्तः  ग्रेग्वः  सुबः  स्वाहा।

The Barhis is all anointed with oblation, with ghee all by the good Indra, all by the Maruts, (it is) all anointed by the gods, by the VD; let the oblation go to Indra. Hail |

AV. vii.98(103) is a hymn of a single verse. KauSū. employs it in two rites; firstly in 6.7 in the Pārvaṇa sthālipāka and secondly in 88.6 in the Piṇḍapitṛyajña. Other gods addressed together with VD are Indra, Vasu, Maruts, gods. Here VD are a separate group in final position added for the sake of completeness and for fear of omitting a god. The combined
mention of Devas and Visvedevas confirms the same.

xi.6.18,19

एन देव दक्षिणतः पुर्वायण प्रायं उदेष्टः

तुरस्तातुवासुक्तका विच्छेदे देवा समेत्य ते नौ मुख्यवेभसः||18||
come, ye gods, from the south, from the west, come up
eastward, from the east, from the north, mighty, VD. coming
together, let them free from distress.

विन्ध्यान्त्वेदुष्म विन्ध्यान्त्वेशति विन्ध्यान्त्वेशः
विन्ध्यमरिशः पलिशः महे ते नौ मुख्यवेभसः||19||

VD now we address, of true agreements, increasers of
righteousness, together with all their spouses; let them free us
from distress.

xi.6 contains 23 verses. This hymn is included in the
śānti-gaṇa (Kausū.9.2) and also in Śantātiyagaṇa (Kauś 9.4).
In 18th and 19th verse VD are addressed. The gods mentioned
in other verses are Agni, Vanaspati, Oṣadhi, Indra, Bṛhaspati,
Sūrya, Varuṇa, Mitra, Viṣṇu, Bhaga, Aśā, Vivasvān, Savitṛ,
Dhātṛ, Pūṣan, Tvaṣṭṛ, Gandharva, Apsaras, Aśvinau, Brahmaṇaṇaṛpati,
Aryaṁañ, Ahaṛatra, Sūryācandramasau, Ādityas, Vātā, Parjanya,
Antarikṣa, Ṛṣas, Soma, Candraṁ, Mrṛga, Śakunta, Pakṣin,
Bhavaśarvau, Rudra, Pasupati, Iṣu, Dyu, Naksatra, Bhūmi,
Yakṣa, Parvata, Śamudra, Nādyāḥ, Veṣanta, Saptapati, Āpo devīḥ,
Prajāpati, Pitṛs, gods, Vasus, Atharvans, Angirases, Yajña,
Yajamāna, Paṇca Rājyas, Darbha, Bhaṅga, Yava, Arāyas, Rakṣas,
Śarpa, Mrṛya, Ṛtu, Ārtupati, Ārtavas, Hāyanas, Śaṁvastaras,
Māsas, Bhūta, Bhūtapati, Paṇca Devīḥ, Mātalī. Here VD are
mentioned as a separate group of gods in final position. They
are mentioned for the sake of completeness lest a god should be
omitted. It is noteworthy that verse 20 is a repetition
of 19 with the word visva modified as sarva.
The use of epithets Satyasandha and Ṛtāvṛdha deserve to be noted.

Xiv.1.15,32

edriver śūmenyāt brahmaṃ śūryamāpy |

when ye went, O lords of beauty, unto the wooing of Śūryā, VD assented to that (deed) of yours; Puṣan as son chose a

father.

May ye be just here, may ye not go away, may ye, o kine, increase this man with progeny, going in beauty, ruddy with Soma-splendour may VD turn (kran) your minds hither.

A large part of this Aunvāka corresponds to the wedding hymn in RV. x.35, a Śūryāṣūkta. Vaitānasrautasūtra does not treat the marriage ceremony. Kauśikasūtra 75-79 deal with this subject. In Kauś.79.17, this verse is directed to accompany the gift (śulka) (in kine) the price demanded for the bride, but surely that cannot have been its original sense, says whitney. Sūtra reads ihedasāṇetheti śulkamapākṛtya ||17|| Dvāḥyāṃ nivartayatiḥa mama rādhyatāmatra taveti ||18|| The priest takes away the gift of cows (given to the bridegroom) with the verse ihedasātha and with this and the subsequent verse he divides it saying "May this portion of mine prosper and also that thine. "The meaning of śulka as given by Whitney is not acceptable. There is no harm in taking the employment of the verse as noted above as depicting the original sense.

The xiv.1 hymn contains verses. In the 15th verse Śūryā and
Pūṣan are mentioned with the VD. Other deities mentioned in this large hymn are Soma, Dyaus, Ādityāh, Pṛthivī, Oṣadhi, Vāyu, Grāvan, Asvinau, Aryaman, Varuṇa, Pūṣan, Maruts, Sindhu, Brhaspati, Indrāgni, Dyauspṛthivī, Mātariśvan, Mitrāvaruṇau and Bhaga. Here the VD form a separate group of gods. They are mentioned here in the final position for the sake of completeness lest any god should be omitted.

Xiv.2.53-58

Her, let go by Brhaspati, VD maintained, what splendour is entered into the kine, with that do we unite this woman.

Her, let go by Brhaspati, VD maintained, what brilliancy is entered into the kine, with that do we unite this woman.

Her, let go by Brhaspati, VD maintained, what fortune is entered into the kine, with that do we unite this woman.

Her, let go by Brhaspati, VD maintained, what glory is entered into the kine, with that do we unite this woman.

Her, let go by Brhaspati, VD maintained, what milk is entered into the kine, with that do we unite this woman.
Ver, let go by Brhaspati, VD maintained, what sap is entered into the kine, with that do we unite this woman.

AV xiv.2 contains 75 verses. In the verses 53-58, VD are addressed together with Brhaspati. Here bride enters in her new house i.e. bridegroom’s house at the end of the wedding ceremony. She is given blessings that she will be united with splendour brilliance, fortune, glory, milk, and sap. She is sprinkled with fragrant powder. (Kausū.76.31.)

Kausū.75.25 says talpa upavesayati... vadhūḥ sarvausadhirvaramūrdhṇi palāśpatreṇāvapati.

In this hymn/parväya other deities mentioned are Soma, Gandharva, Agni, Aryaman, Candra, Sinivalī, Bhaga, Sarasvatī, uṣas, Prajāpati, Ahorātra, Aryaman, Dvāpṛthivī, Mitra and Varuṇa. Here the VD form a separate group of gods. They are mentioned here in the final position for the sake of completeness lest any god should be omitted.

xix.20.4

वाम में प्रावश्यियी नस्त्रवर्म सूर्यः।
वाम में विश्र देवा: कह्ना मा प्राप्त प्रतीतिका॥

Defence for me may heaven and earth, defence may day defence may the sun, defence for me may VD make, let not the affrontress reach me.

xix.20 contains 4 verses. In 4th verse VD are addressed together with Dyāvāpṛthivī, Ahan, Sūrya. The deities addressed in other verses are Indrāgni, Dhātṛ, Savitṛ, Brhaspati, Soma, Varuṇa, Aśvinau, Yama, Pūṣan, Prajāpati and Mātaviśvan. In all verses protection is asked for from the
gods mentioned in final position in the list of gods. They are mentioned there for the sake of completeness.

xix.27.11-13

Ye Ṛgveda दिव्यकाव्य मध्ये ते देवसे हविरिदं नुषुधवम्।

Ye, O gods, that are eleven in the sky, do ye, O gods enjoy this oblation.

Ye अन्तरिक्ष एकादश स्थे ने देवसे हविरिदं नुपुष्यवम्।

Ye, O gods, that are eleven in the atmosphere, do ye, O gods enjoy this oblation.

Ye देवव इविद्यकाल ग्रहणे ते देवसे हविरिदं नुषुधवम्।

Ye O gods, that are eleven on the earth, do ye, O gods, enjoy this oblation.

xix.27 contains 15 verses. Information about the location of gods is found in 11-13 verses. Other deities mentioned are Indra, Soma, Sūrya, Candra, Vāta, Dya, Pṛthivī, Antarikṣa, four seas, Trivṛt stoma, three-fold Āpah, three Nākas, three vaiṣṭapa, three Mātariśvans, three sūryas, Agni, savitṛ, Adityas, Indragī, Aśvinau, Aghnya and Jātavedas; The seer has demanded protection, shelter from all these gods. In 11-13 verses, oblation is offered to gods in heaven, atmosphere and earth. Perhaps the poet wants to refer to VD. These three verses closely correspond to RV.1.139.11.

xix.40.1

पने खिद्मेत मनस्य यज्ञ विश्व: सत्यती मन्युमन्त्र जगाम।

What that is defective of my mind and what of my voice hath found Sarasvati enraged; let Bṛhaspati, in concord with VD. mend that.
Xix. 40 contain 4 verses. In the first verse VD are mentioned together with Sarasvati and Bṛhaspati. The deities addressed in other verses are Ṛṣaṇ and Asvinau. In this hymn, the poet has prayed for intelligence. In this hymn VD form a separate group of gods mentioned in final position as an element added to make a whole.

(C) Data from Atharvaveda (Paippalāda)

The verses from AVP which contain a reference to VD have been reproduced and partly studied in order to complete the record. Many of these are corrupt and unintelligible. No particular help is available from the Kausikasūtra in respect of the ritualistic application of these verses.

**ii.69.4**

श्रीवैष्णव उदीय्या देवकप्ये मे न नमस्वा पनि नमस्ते विद्वानन् नामधैवे मानो हिंसी:

Auspicious wind related to VD blows from the northern direction. Obeisance to thee. We know thy name. Donot injure us.

**iii.25.13**

इतिवृत्तास्य परस्ष्य प्रतीनेन सेन गौरीन्ते नेन वैष्णवः। योक्तांति

Indra, the Supreme has through his might and law, (demolished the act) of this (enemy). Because of law he is related to VD. Do you (o Indra) carry away and embarass the vital life of one who hates us and whom we hate.
V.2.7

यथा नायकों पितरः विप्रेदेवं ब्रह्मस्तविनिमित्तवं गच्छन्। वे विश्वस्य जनुरो धाततये वे प्रसिद्धको अनेकायोः स्वरुपवान्।

Or as Atharvan with Bṛhaspati approaches with homage to Fathers, VD, you are the creator of all, protector, poet, goddess, not willing to be harmed, self-ruling.

V.13.4

अमना कुम्भी तै धीमानं सामनं फ्यत आदिनः।
अंधे सोमस्यैव मन्ये वैष्ठदेवम् इस्य हवः॥

Let the pitcher be deposited with verse. The rice is cooked through Sāman. This oblation which is related to VD, I deem as a part of Soma.

V.15.1

पीयूषस्य शीरस्य सार्विको अन्वक्ष्यायेऽवं भराम्यते।
यथाभावम्॥ [हुनादो अन्यं अ]हुनादो अन्यं वैष्ठदेवं हविक्षमयं सं उच्छानन्त॥

I fill together the best part of nectar, milk, ghee and food, offered in appropriate quantity and others unoffered, both oblations go together for VD.

V.31.1

अत्य आस्तरत् प्रयम्या धौक्यानां स्वरूपं यत्रानं विभिन्नी वैष्ठदेवी॥
उप वस्ते भूतत् काश्चते गौर्यसूक्ष्म चुम्माव हिं कृत्रिपेन॥

The first cow going to be milked, maintaining all sacrifices, related to VD has come forward. Leave the calf towards her; the cow is lowing. The favourably minded cow whom the calf has approved belows.

V.10.2.5

गम्य चधानाः अप इस्य दुरानाः आभिसेवे वैष्ठदेवीर् दुरानाः।
दौर्गेमा रौहिनीर् ैव करस्यस्य पल्लीः क्यत्यायानांः? सूमनसौभाग्याः॥

॥
Both these verses are corrupt and unintelligible.

vii.17.10

Let those malignants who shall attack me from the upward quarter come upon Bṛhaspati with Vṛṣṇi.

viii.1.11

Since thou, o self-ruling Varuṇa, hast generated father Atharvan, related to Vṛṣṇi for him do thou make well-extolled life. Our comrade and relative is Varuṇa.

xvi.146.3

(O cow), thou art said to be related to Vṛṣṇi. Kṛtyā is covered.

(The word पूर्ववाल is obscure. AVSxii.5.53 has कृत्याल) .

xvii.32.8

Take ye hold on that of Vṛṣṇi in order to splendour, becoming cleansed clear purifying, stepping over difficulties, may we reveal a hundred winters with all our heroes.
xix.26.5
वनुष्यं विद्यार्थे पुनुष्यं ते बुस्पति।
चूरुनम प्रजां वहुले चूरुनम शरीमको।
Have desire in VD, have desire in Brhaspati; One desires progeny by (offering) clarified butter; one obtains wealth by (offering) clarified butter.

xix.30.6

तदा गणनमध्यमाचै तरं स्ताने दत्ती नयनम।
Take ye hold on that of VD in order to splendour, becoming cleansed clear purifying, praising (thou) with it in festive occasions, we should be owners of wealth.

xix.40.15

यं दोषार्दिश्याप्रकाशं च नमुनक्ष्यप्यम्प्रिज्ञात।
य उन्नदन्त्यति वैद्यवस्य नौद्यम्यनीति भागीदर्ष।
The rice which related to VD, is cooked may be our imperishable share. (The first half is obscure.)

xix.49.15

प्रसुन्ताय यस्यन्ति स्वाहा। अय्यक्रस्यायिन्यन्ति स्वाहा।
तस्मै नि विश्वेदिवनिस्त्राह। Th.7715
Hail to radiant one who obstructs; hail to insolent who conquers heroes; hail to the accompanied by VD.

xx.1.315

अय्यक्रस्य चिन्तं विद्यार्थ्य सामुर्गिन्य। पितुस्य स्वाहा।
अय्य दिक्कतात्सृतस्य धाम निश्चत्य गायफरिष्ट्यं (अष्ट)स्त्री।
(I pay obeisance) to the father of Atharvan, related to VD, the embryo of mother, life of the father, young. This one knew the abode of the immortal. (The last quarter is corrupt and unintelligible.)
**12.6**

Living in us like Ila, desirous of gods become purified with her righteousness, besmeared with ghee, having sakvāra, whose backside is of soma (juice) that VD is standing in between of sacrifice.

**34.9**

May the sacrificial grass anointed with oblation of clarified butter by Indra, Vasus, Maruts, gods and VD, go to Indra.
The verse concerned.

The figure in brackets indicates

(Kaushit. 14.12 (5))

(Kaushit. 14.19)

(Kaushit. 14.1)

(139.15)

(Vedant student (55.17)

(a) Reception of a Vedant student

(55.17))

(14.19)

(16.27)

(Kaushit. 14.1)

(Varca-yagna)

10.1-4

13.1-4

9.9

(gods to Vedante)

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Conclusion

From the preceding classification table, we can see that references of VD in earlier Kāṇḍas of AV are comparatively of a larger number. 1st Kāṇḍa has 4 references, 2nd Kāṇḍa has 4 references, 3rd Kāṇḍa has 5 references, 6th Kāṇḍa has 5 references, 7th Kāṇḍa has 2 references, 11 and 12th Kāṇḍas have each only one occurrence and 19th Kāṇḍa has 4 occurrences.

Verses in the AV can generally be regarded as charms. For the purpose of ascertaining the character of VD in the AV, we shall have to pay attention to the application of verse or verses, the deities mentioned in one and the same verse, other deities mentioned in the hymn, and epithets if any. It is a peculiarity of Kauśikasūtra (KauSū) that it gives detailed information about the application of the charm(s) in ritual. The Sūtra draws in large measure upon the independent tradition of folk-customs and practices in general.

Atharvavedic charms are classified in some groups. 1.9.1-4 is classified in Varcasyagāna by KauSū. 13.1.KauSū has given this same sūkta under various rites - restoration of a king (16.27); fortune (11.19); power (52.20); reception of a vedic student (55.17). In this particular charm Vasus, Ādityas, Indra, Mitra, Pūṣan and Agni are mentioned together with VD. Aśani is praised in Devī form in 1.13.1-4 KauSū. (38.8,9) has prescribed it as a charm against lightning and introduction to Vedic study. It is suggested that a student must be firm like a stone with full concentration. In 1.30. 1-4 VD are mentioned with the groups of Vasus and Ādityas.
They are addressed for long life (52.18; 59.1); reception of a Vedic student (55.17); and conclusion of Vedic study (139.15). This hymn is classified in Ṛṣyaṣṭra. In first verse, VD, Vasus and Ādityas are requested to protect the seer; in second verse, gods are requested to carry that person with his progeny unto oldage, gods who are in heaven, on the earth, in the atmosphere, in herbs, in cattle, in waters are requested to lengthen the life and to avoid the deaths of the seer. The last hymn in the first Kāṇḍa is i.35.1-4 which is employed in the rite for prosperity (Kauś. 12.19). After filling with summers, months, with milk of the year, the VD with Indra and Agni may approve not bearing any enmity. Here VD are added as an element.

The 2nd Kāṇḍa has four references of VD. The first is ii.12.5 which is indicated by Kauś. (11.25) as an exorcistic rite; VD are addressed together with Dyāvāpatihī, Aṅgirasas, and Pītṛs- The next two references ii.13.4;5; and ii.16.4 are included in Godānakarmāṇi by Kauś. (53.54 and 54.12 respectively). The first hymn is used in a rite for the first cutting of the hair of a child. VD are added for completeness in those three hymns. ii.29 is prescribed in Bhaiṣajyakarmāṇi by Kauś. (27.9). It is a remedy for disease. Here VD are added as an element.

The 3rd Kāṇḍa has five references to VD. The first two, namely, iii.3.5 and iii.4.4 are aimed at stability of kingdom. Kauś. has grouped them under one sūtra (16.30). VD and Indrāgni are implored to provide security for the king. In iii.4.4, VD are mentioned together with Aśvinau, Mitra-Varuṇa and Maruts. In both places VD are a separate group
added as an element. AV. iii.3 is employed by KauSū. (55.17,18) in Upanayana rite. AV. iii. 21 has Agni for its deity. This Agni is funeral fire. Savitṛ, Indra, Brahmaṇaspati, Varuṇa, Mitra, VD. Āgirases are requested to pacify the flesh-eating fire. According to KauSū. (71.3), a part of the hymn comes under Sāntikarman. VD in these two are a separate group of gods added for completeness. iii.22.1 is for to obtain the splendour like an elephant, the great glory which is spread from Aditi's body. Here VD are a separate group of gods in final position including all preceding gods.

The 4th Kāṇḍa has four references. vi. 47 has different subjects. Here VD are addressed with Maruts and Indra. They are requested not to leave the second libation, so that the seer will be in good books of gods. KauSū. does not give its application; perhaps this hymn may have been borrowed from Taittirīya Samhitā iii.1.9. There the Adhvaryu offers oblation in connection with the three pressings in a Śoma-sacrifice respectively with the three verses. AV. vi.93 is classified by kauSū. (50.13; 8.23 and 9.2) in three different gaṇas that is in Vāstoṣpātiyaṇa, Śāntigana and Svastyayanagana. In this verse VD together with Maruts are requested to protect from the deadly weapon and in the second half, the seer wants to be in favour of Agnīśomau, Varuṇa and VātāParjanyau. In both these verses, VD are a separate group of gods mentioned in final position and they include all the preceding gods. They are mentioned in order to make a whole. AV. vi.114 and 115 are employed in Odanasava rite by KauSū. (67.19). In Yajurveda, these verses are modified and used in the Śautrāmaṇi: "We are offering you what is the best available with the lad[e]; " is said in vi.114.3.
viii.14.3. vi.115 has a different subject. Knowingly and unknowingly, waking and sleeping, in the past and in future, sins we have committed, VD may free from those. We should be free like a person who after taking bath, becomes free from the dirt on the body or the sacrificial ghee is purified through a sieve, like that all sins should be cleansed from the seer.” In both these hymns VD are all gods.

In the 7th Kāṇḍa, we have three references, vii.17.3. vii.24.1 and vii.93(103). The latter two consist of only one verse. Kauśū.(59.19) prescribes a rite of fulfilment of any desire with vii.17.3. Kauśū.(55.16) employs it for securing a brave son. In this verse, VD are addressed together with Dhātṛ and Aditi; VD are a separate group of gods addressed for completeness. AV. vii.24 and vii.93(103) are of one verse each. The first one is employed for the fulfilment of any desire. Other deities are Indra, Agni, Maruts, Savitṛ, Prajāpati and Anumati. AV.vii.93(103) appears quite ritualistic. Kauśū.(6.7) employs it for Pārvaṇa Sthālipāka and at another place (88.6) it employs it for Pīḍapitr-yajña. In both places VD are a separate group of gods mentioned for the sake of completeness of the list of the gods lest a god should be omitted. The words devaivvisvadevebhiḥ confirm the same concept.

In xi.6.13-19, VD are requested to free the poet from distress. In 13th verse gods are prayed to arrive from all directions and in 19th verse they are requested to come together with their wives. Here they have epithets satyasandha and Rāvarṣa. The epithet satyasandha occurs
only here. It means "increasers of righteousness." This hymn
is included in śāntigāna (KauŚū.9.2) and also in śāntāṭī-
yagaṇa (9.4). Many gods are mentioned in this large hymn.
The verse 20 is a repetition of 19, with the exception
that the word sarve is mentioned instead of visve.

In the fourteenth Kāṇḍa, there are only two large
hymns which are called marriage-hymns i.e. Vivāhasūkta. A
large part of it, corresponds to the RV.x.35. Kauśika sūtra
75-79 deals with this sūkta. We have eight references in
these two hymns. In xiv.1.15, it is said that when Asvinau
went to ask the hand of sūryā, the VD assented to that deed.
In 32nd verse of the same hymn, it is requested that the
kine in the form of the cows should grow with their
progeny in that house. Here it is mentioned that the bride-
groom gets present from bride's house. In xiv.2, we have
5 verses giving five blessings to the bride. She has
entered in the bridegroom's house that is her new house.
Here she is blessed with splendour, brilliance, fortune,
glory, milk and sap. The VD have maintained all these. The
priest is uniting the bride with all these things in her
new house. Here fragrant powder is sprinkled on her
according to KauŚū. 76.31. KauŚū. 75.35 says, when the bride
enters, she pours out all kinds of herbs on the head of the
groom with the leaf. In these two large hymns i.e. Paryāyas,
many deities are mentioned. Here the VD form a separate
group of gods. They are mentioned here in final position for
the sake of completeness lest any god should be omitted.

Nineteenth and twentieth Kāṇḍas are not included by
KauŚū. in his treatment, so we donot find any application of hymn
from them. In xix.20.4, protection from Dyāvapṛthivī, day, the sun, and VD is requested, so that affrontress will not reach the worshipper. xix.27 is much interesting; it does not use the word viśve, but by the word devāh, the poet seems to refer to VD. Eleven gods in the heaven, eleven gods in atmosphere and eleven gods on the earth are offered oblations. Here there are in all thirty three gods, so all gods are meant. In xix.40.1, it is requested that VD together with Bṛhaspati may mend the defect of mind and speech, and may bestow intelligence.

The character of VD as found in the verses of AV. is not in general different from that in the RV. This is mainly because chronologically the AV. cannot be regarded as much later than the RV. In view of the character of the AV. which is much different from that of the RV. there is not much scope for the deliberations concerning the VD and for that matter any other Ṛgvedic deity. In the range of the twenty Kāṇḍas of AV, we come across a score and a few more references to the VD in verses which form a part of a similar number of hymns. Point of distinction of the AV. from the other three Vedas is that most of its hymns and groups of verses are employed as magic formulas to be employed in rites intended for fulfilling the worldly desires of the host by pacifying or warding off evil spirits or by gratifying gods of major or minor character. In the preceding table a column has been specially provided to record the rite in which the relevant hymn has been employed. Many of the Ṛgvedic deities are found mentioned in the AV, but, as already observed, they
have been relegated to a minor status by putting them into the service of the host, by enforcing them, so to say, to grant to the host what he desired. Consequently VD stand as all gods in a very few places; in most of the references they are considered as a group of gods mentioned along with one or more deities, as an element or for the sake of completeness, lest no god should be omitted. It may be said that in the AV, VD as a group of gods have been brought down to a lesser position than the one they have in the RV. We often find in the RV. that VD have been praised and implored in a separate verse having its position at the end or beginning or some-where else in a hymn. Some other deities are prayed in the remaining verses of the hymn. In AV, we find that in many cases several deities together with VD are brought together in a single verse and are implored to serve the purpose of the host. Other deities are also addressed in the remaining verses of the hymn. The information recorded in columns 3 and 4 in the preceding table will testify to this. Thus VD have a minor position in the AV religion as compared to that in the RV. religion like individual gods, groups of gods like vasus. Ädityas, Maruts etc. are often mentioned in AV. verses. But nowhere do we find VD mentioned as a combination of Vasus, Rudras and Ädityas as in the RV. The RV. in certain places refers to eleven gods each in heaven, midregion and earth. In AV, we come across such a reference (xix.27.11-13). Even then, they are not described as constituents of VD.

Thus it may be seen that in the AV, the character of VD is more or less the same as in the RV. The only difference is that their status is reduced in AV. as compared to that in the RV.