Chapter I

(a) Vis'ye Devas in the Rgveda

In Rgvedic hymns and verses generally prayers are made to the various deities. The hymns and verses naturally dilate upon the character of these deities. A hymn or a verse is generally addressed to a single deity. Sometimes it refers to a number of deities also gods in general. There have been composed indices which register the names of the seers (Ṛṣi-), the deities (devata-) and the metres (chandasa-) of various hymns and verses in the Samhitas. Katyāyana's Sarvanukramaṇī is the oldest and wellknown source for defining the deities of Rgvedic hymns and verses. Beginning his treatise, Katyāyana says, "Now we shall record Pratikas of the hymns, the numbers of verses (in them), the seers (Ṛṣi-), the deities (devata-) and the metres (chandasa-) of them as have come down in the Śakala tradition of the Ṛgveda. The Śrauta and the Smarta rites cannot be fruitful without the knowledge of these. One who knows the Brahmaṇa, Ṛṣi, Chandas and Daivata attains bliss by officiating at the sacrificial performance and teaching."

The maxim used by Katyāyana for defining the seer and the deity of a verse etc. is vasya vākyam sa ṛṣih. Yā teṇo'cyate sā devatā. (Sarvanu, Paribhāṣā,
2.4-5). "Rsi is one who proclaims the saying, deity is one whom he addresses or describes in that saying."
Following this maxim, Kātyāyana has recorded in Sūtra-composition, the various seers, deities and metres of
the Rgvedic hymns and verses.

It is noteworthy that the hymns and verses addressed to the VD according to Kātyāyana are spread over all the
Mandalas of the RV. On comparing this list with the actual hymns and verses of the RV, it is found that the hymns which
are said to have the VD as their deity really contain verses addressed individually to various deities like Indra, Varuṇa,
Agni, Vāyu, Maruts, Brhaspati, Ādityas, etc. Sometimes more deities than one are mentioned in a single verse and some-
times a verse addressed merely to devāḥ (gods) is described by the Sarvanukramanī as addressed to the VD.

In the Anukramanī, for example, on RV. 1. 139, Kātyāyana mentions the deities of all the eleven verses
as follows: 1 - VD, 2 - Mitrāvaruṇa, 3 - 5 Āśvinau, 6 - Indra, 7 Agni, 8 - Maruts, 9 - Indrāgni, 10 - Brhaspati,
and 11 - VD, and yet he mentions the hymn as one addressed to the VD (Vaisvadevam). He further adds "with regard
to other similar verses also, they should be said as belonging to the VD when the entire hymn is
employed in the rite. In the case of the ritualistic employment of stray verses the deity of the verses
concerned should be in consonance with the indicatory mark. Thus in deciding upon the deities of the entire hymns addressed to the VD, Katyayana is led by the employment of RV.-hymns in the sacrificial ritual. A study of all such hymns in their entirety can not therefore be expected to help in defining the character of the VD, because as said by Katyayana several verses in each of such hymns are addressed to individual deities other than the VD. Such verses which are not directly addressed to the VD will have therefore to be kept away from our purview. Such verses as speak directly about the VD themselves will be helpful in defining the character of the VD. Only such verses will, therefore, be collected and studied for deriving the information.

Katyayana has collected information about the deities keeping in view the ritualistic employment prescribed in the Brahmana, Aranyaka, and Srautasutra belonging to the Sakala recension of the RV. A hymn which is employed in the ritual intended for the Visve Devas is said to have been addressed to the VD. Even Katyayana takes care to mention the names of the deities of individual verses of a hymn even though in most of the cases, they are not employed individually. There are numerous deities eulogized in such a hymn. There are also one or more verses directly addressed to the VD. The word Visva in different case-forms often
occurs in the RV. It means 'all'. Even then in consideration of the number of deities eulogized in the hymn, the entire hymn is said to be "Vaisvadeva" addressed to the VD.

Generally Kātyāyana is firm in his mind about the deities of single verses of a hymn, or a group of verses, or a hymn. In a few cases he gives alternative views:

RV. 1.121 - VD or Indra
iii.8.8 - VD or sacrificial posts
viii.58.1 - VD or priests
ix.67.27 - VD or Agni
x.62.1-6 - VD or Angirases
x.101 - VD or priests

The hymn RV 1.121 is really addressed to Indra. The alternative statement (VD or Indra) is based on ritualistic grounds. According to SāṅkhūŚa.xi.12.13, the hymn is prescribed as one of the substitutes for the hymns to the VD in the Svarasāman sacrifice. The deity of the hymn is denoted as the VD, because it is employed as a substitute for a Vaisvadeva hymn. Alternatively the deity is mentioned as Indra by Kātyāyana, because the hymn is actually addressed to Indra. Geldner has correctly taken this hymn as addressed to Indra. The hymn iii.8 consisting of eleven verses, has a sacrificial post for its deity because all the
verses employed in various rites pertaining to the sacrificial post to be raised in an animal-sacrifice. In verses 6-11, the deity is mentioned in the plural. The deity of the eighth verse is optionally mentioned as the VD, because, in that verse, the Adityas, the Rudras, the Vasus, Dyavaprthivi and Antarikṣa are prayed to protect and raise the sacrificial post. Geldner takes this entire hymn as addressed to the sacrificial posts.

RV. viii.58 is a hymn consisting of three verses. It belongs to the Valakhilya group of eleven hymns. Katyāyana has not taken note of this hymn. An anonymous commentary on this hymn (V.Ś.M., Pune, Vol. iv. pp. 802-3, 1941) has cited the Anukramaṇī as follows: yamṛtvijāstṛcaṃ vaīśvadevaṃadya rtvikstutirvā. The hymn is addressed to VD according to it. RV. viii. 58.2 is concerned with many deities. The deity of RV. viii.53.3 seems to be a dual divinity but the commentator has taken it as addressed to the VD. The hymn is a typical one. There is a hymn of two verses in RV Khilas (iii.18). RV. viii.58.1,2 are identical with Khila hymn iii.18.2 and 1 respectively. The Khila hymn is to precede RV.X.88.19. RV.X.88.18 contains a question whose answer is given in RV.Viii.58.2 (= RV Khila iii.18.1). This fact is noted by Śāyāṇa in his commentary on RV.X.88.18. The reason why optional
deity of RV.viii.58.1 is given can there be understand-

RV.ix.67.27 has either the VD or Agni for the deity, because the VD as well as Jātavedas Agni are directly implored to purify the sacrificer. Geldner takes this entire hymn as addressed to Soma and other gods. RV.X.62.1-6 has either VD or Āngirases for the deity. The hymn consists of eleven verses. Āngirases are mentioned in verses 1-6. Katyāyana considers the seventh verse as addressed to the VD, while according to Saunaka, either the VD or Āngirases are understood. Verses 8-11 are a Dānastuti. Katyāyana considers verses 1-6 as addressed to VD because the entire hymn forms part of the Vaisvadevāsāstra to be recited in the Agnistoma. The Āngirases are mentioned as an optional deity because they are directly addressed in them. The hymn RV.X.101 consisting of twelve verses has the VD for the deity because obviously the VD are praised therein. It has the priests as the alternative deity because they are directly addressed therein.

Thus it appears that in the above-mentioned six cases the VD are mentioned as the deity because of the ritualistic employment and alternatively another deity is named because it is directly addressed in the relevant verse or group of verses or hymn. Modern
scholars generally regard as the deity of the hymn that which is directly addressed or praised therein.

Another old author speaking with authority about the RV.—deities is Śaunaka, the author of the Brhad—devata. He is regarded to have flourished in the third century B.C. Pointing out the significance of the knowledge of the deity of the mantra or mantras, Śaunaka says, "one who does not have the correct understanding of the deity (of the mantra) does not obtain the fruit of religious deeds — popular or Vedic." While ascertaining the VD as the deity of a particular verse or even a part of verse, he says, "the teachers Yāska and Śāndilya treat that verse as addressed to the VD in which one finds the conjunction of many deities. Whatever concerns many deities — be it a quarter or a verse—half or a verse or a hymn, one should deem it as belonging to the VD."

Rsis have praised all deities with all kinds of eulogies. They have however employed the term Visva in event of the combination of all.

As a result of his independent approach, Śaunaka differs with Kātyayana in ascertaining the deities of certain verses or hymns of the RV. It is found that in the case of many of the entire hymns belonging, according to Kātyayana to the VD, Śaunaka has mentioned distinct deities of individual verses. The following are the
places where Śaunaka has mentioned the deities which are different from those in Katyāyana's Sarvānukrāmanī.

<table>
<thead>
<tr>
<th>RV. passage</th>
<th>Katyāyana</th>
<th>Śaunaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.89.1-10</td>
<td>Visve Devas</td>
<td>Verses 1,2,8,9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Devas the rest Visve Devas</td>
</tr>
<tr>
<td>1.139.1-11</td>
<td>1 VD</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 Mitrāvaruṇau</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3-5 Āśvinau</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 Indra</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7 Agni</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8 Maruts</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9 Indrāgni</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10 Brhaspati</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11 VD</td>
<td></td>
</tr>
<tr>
<td>V.41.1-20</td>
<td>VD</td>
<td></td>
</tr>
<tr>
<td></td>
<td>19 Ilā</td>
<td></td>
</tr>
<tr>
<td>V.42.1-18</td>
<td>1-10,12-18 VD</td>
<td>3 Savitṛ (Śaunaka)</td>
</tr>
<tr>
<td></td>
<td>11 Rudra</td>
<td>7-9 Brhaspati</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10 Maruts</td>
</tr>
<tr>
<td></td>
<td></td>
<td>14 Ilaspati</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Śākapūṇi)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parjanyagnī</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Gālava)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Puṣān (Yaśka)</td>
</tr>
<tr>
<td>RV. passage</td>
<td>Katyāyana</td>
<td>Śaunaka</td>
</tr>
<tr>
<td>------------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>V.43.1-17</td>
<td>VD</td>
<td>Indra (Śaunaka)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vaiśvānara</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Bhāguri)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15 Maruts</td>
</tr>
<tr>
<td></td>
<td></td>
<td>18 Asvins.</td>
</tr>
<tr>
<td>V.44.1-15</td>
<td>VD</td>
<td>3 Vayu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4 Soma</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 Indra</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6 Agni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7 Gharma</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8 Asvins</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9 Vayu and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pūsan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10²-1² Agni,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3-4 Divaukas</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11 Vaṁ Madhyama</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12 Brhaspati</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 Soma, Devas,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Indra or</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Prajāpati</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4 Vayu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8 Ādityas</td>
</tr>
<tr>
<td>RV. passage</td>
<td>Katyāyana</td>
<td>Śaunaka</td>
</tr>
<tr>
<td>------------</td>
<td>-----------</td>
<td>----------</td>
</tr>
<tr>
<td>V.51.1-15</td>
<td>VD</td>
<td>4 Indra-vāyu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 Vāyu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6-7 Indra-vāyu</td>
</tr>
<tr>
<td>vi.51.1-16</td>
<td>VD</td>
<td>1-2 Surya</td>
</tr>
<tr>
<td>vi.52.1-17</td>
<td>VD</td>
<td>16 Agni-Parjanya</td>
</tr>
<tr>
<td>viii.25.1-24</td>
<td>1-9 Mitrāvaruṇau</td>
<td>10-21 VD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10-12 VD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>13-24 Mitrāvaruṇau</td>
</tr>
<tr>
<td>viii.54.1-8</td>
<td>Indra</td>
<td>3-4 Bahudaivata</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3-4 VD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pragatha.</td>
</tr>
<tr>
<td>viii.69.1-18</td>
<td>11-2 VD,</td>
<td>11 Indra, Agni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3-412 Varuṇa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>and VD</td>
</tr>
<tr>
<td>viii.83.1-9</td>
<td>VD</td>
<td>Devāh</td>
</tr>
<tr>
<td>ix.67.27</td>
<td>VD or Agni</td>
<td>VD</td>
</tr>
<tr>
<td>X.36.1-14</td>
<td>VD</td>
<td>12-14 Savitr (some teachers)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>14 Savitr (Śaunaka, Yaska, Gālava)</td>
</tr>
<tr>
<td>RV. passage</td>
<td>Katyayana</td>
<td>Śaunaka</td>
</tr>
<tr>
<td>------------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>X.62.1-12</td>
<td>1-6 VD or Āṅgiras</td>
<td>1-7 Āṅgirasām stutiḥ</td>
</tr>
<tr>
<td>7 VD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8-11 Ďanastuti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>X.64.1-17</td>
<td>VD</td>
<td>5 Āditi</td>
</tr>
<tr>
<td>X.66.1-15</td>
<td>VD</td>
<td>14-15 Vān Madhyama and Manu</td>
</tr>
<tr>
<td>X.93.1-15</td>
<td>VD</td>
<td>14-15 Ďanastuti</td>
</tr>
<tr>
<td>X.101</td>
<td>VD or Rtvıjs</td>
<td>Rtvıks</td>
</tr>
<tr>
<td>X.114.1-10</td>
<td>VD</td>
<td>Devah, Indraḥ, Chambaṃsi Agnirmadhyamah (some teachers)</td>
</tr>
<tr>
<td>X.157.1-5</td>
<td>VD</td>
<td>Visvairādevaīr Ādityairmarudbhīḥ sahendraḥ</td>
</tr>
</tbody>
</table>

The differences between the two authorities as regards the deity of a verse or a group of verses or a
hymn may now be examined. While the entire hymn 1.89 consisting of ten verses is deemed by Katyayana as belonging to the VD, verses 1, 2, 8 and 9 are regarded by Saunaka as belonging to Devas because therein "Devah" and not "Visve Devah" are addressed. RV.1.139 has the VD as the deity according to Katyayana. According to Saunaka the eleventh, that is, the last verse is addressed to Devah because the word visve is missing therein. RV.V.41 has the VD for the deity according to Katyayana because various deities are addressed therein. In verse 19, Ilā is praised, so it is the deity of that verse according to Saunaka; yet while various deities are praised in the hymn, there is indeed no point in isolating Ilā as the divinity of a particular verse. RV.V.42 is a hymn of eighteen verses. The hymn belongs to the VD, except the eleventh verse which is addressed to Rudra. On account of his fierce character, Rudra does not seem to have been incorporated among the VD. All the verses except the eleventh are addressed to various deities. Katyayana has, as usual, covered them under the common designation VD. The various teachers mentioned in the Brhaddevata have preferred to assign separate deities to single verses. This attitude was not suitable to what was the main purpose of the compilation. Similar are the differences between Katyayana and Saunaka in
respect of RV. vi. 43; 44; 51, vi. 51 and 52.

RV. viii. 25 is a hymn of twentyfour verses. According to Kātyāyana, verses 10-12 have the VD for the deity and the rest belong to Mitra-Varuna. In Saunaka's opinion, verses 10-21 belong to the VD. Saunaka seems to be correct here. Sayana also has explained the verses in conformity with Saunaka's view. There is a minor difference between Kātyāyana and Saunaka about the deity of RV. viii. 69. 11. In Kātyāyana's view, the VD and Varuna are respectively the deities of the two halves. Saunaka takes entire verse as belonging to Indra, Agni and the VD. In Kātyāyana's view, the deity of RV. viii. 83, a hymn consisting of nine verses, is the VD, because different deities are addressed therein. Saunaka regards Devas as the deity. It is true that the word visve does not occur in the hymn. But when many deities are involved, it is customary to take the deity as the VD. The deity of RV. ix. 67. 27 is either the VD or Agni in Kātyāyana's view, because both the deities are addressed. Saunaka holds the VD as the deity. The VD is the deity of the entire hymn RV. X. 36 consisting of fourteen verses. Saunaka records the view of some teachers that Savitr is the deity of verses 12-14. Really speaking one need not isolate Savitr. RV. X. 62 is a hymn consisting of eleven verses. In Kātyāyana's
view, the VD or Angirases is the deity of verses 1-6 and the VD of verse 7. Saunaka takes all the seven verses as belonging to Angirases. Saunaka isolates the verse 5 for Aditi in RV.X.64 is dedicated to the VD. Similarly verses 14-15 are isolated for Vani Madhyama and Manu in the RV.X.66 addressed to the VD. Katyayana deems the entire hymn RV.X.93 as of the VD from which Saunaka takes out verses 14-15 as Danastuti. According to Katyayana, RV.X.101 is addressed to the VD or the priests. Saunaka assigns it to the priests ignoring the ritualistic employment. Katyayana assigns the deity VD to RV.X.114. Saunaka records the view of some teachers who go into the details and take Devas, Indra, Chandas and madhyama Agni as the deities. The VD is the deity of RV.X.157 according to Katyayana. Saunaka becomes more technical when he says that Indra together with the VD, Aditya and Maruts is the deity.

On the other hand, there are a few cases in which Saunaka understands the VD as the deity as against Katyayana’s view.

<table>
<thead>
<tr>
<th>RV</th>
<th>Katyayana</th>
<th>Saunaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.27.13</td>
<td>Devah</td>
<td>VD</td>
</tr>
<tr>
<td>RV</td>
<td>Katyayana</td>
<td>Śaunaka</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>i.43.3</td>
<td>Mitrāvaruṇau Rudrasca</td>
<td>Mitrāvaruṇau Rudro</td>
</tr>
<tr>
<td></td>
<td>Visve Devāśca</td>
<td></td>
</tr>
<tr>
<td>vi.48.14-15</td>
<td>Maruto lingoktadevata</td>
<td>Maruta Āditya</td>
</tr>
<tr>
<td></td>
<td>va</td>
<td>Visve Devā va</td>
</tr>
<tr>
<td>viii.65.10-12</td>
<td>Indra</td>
<td>VD (Yāska)</td>
</tr>
<tr>
<td>viii.80.10</td>
<td>Devāh</td>
<td>VD</td>
</tr>
<tr>
<td>X.45.12$^4$</td>
<td>Agni</td>
<td>VD</td>
</tr>
<tr>
<td>X.59.10</td>
<td>Indro Dyāvāprthivyau</td>
<td>VD (Śaunaka)</td>
</tr>
<tr>
<td></td>
<td>va</td>
<td></td>
</tr>
<tr>
<td>X.72.1,2$^{3-4}$</td>
<td>Devāh</td>
<td>VD</td>
</tr>
<tr>
<td>3,9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>X.85.17</td>
<td>Devāh</td>
<td>VD</td>
</tr>
<tr>
<td>X.121</td>
<td>Indro Visve Devā va</td>
<td>Svarasāmasu</td>
</tr>
<tr>
<td></td>
<td>Visve Devāh</td>
<td></td>
</tr>
</tbody>
</table>

Thus it will be seen that Śaunaka's tradition recorded in the Brhaddevatā goes rather deep into the contents of the Ṛgvedic hymns and generally finds out deities addressed or praised in single verses. It
ignores in some cases Katayana’s view which stresses the ritualistic employment of the hymns. Saunaka’s views concerning the Rgvedic deities are not expected to be of any use for our purpose. Modern scholars generally agree with Katayana’s prescriptions about the deities; in certain cases however they differ from him.

After taking into consideration that there are differences between Katayana and Saunaka regarding the position of the VD in hymns and verses addressed to them, it becomes clear that the data to be studied for the purpose of tracing the origin and development of the character of the VD will have to be defined carefully. The verses which are obviously addressed to different single or numerous deities cannot be said to be of any use for the above-mentioned purpose. Only such verses as are directly concerned with the VD would be helpful in defining the character of VD. Such verses from the RV are following:

i. 3.7-9; 14.1,9; 89.7,10; 122.3,14; 164.39;
186.2;
ii. 41.13,15;
iii. 57.2;
v. 51.8,13;
vii. 50.14; 51.7; 52.7,10,13,14,15,17;
vii. 35.11; 39.4; 49.4; 50.3; 53.3;
vii. 27.14; 30.1-4; 54.3; 69.11;
In the next section we shall study all these verses and collect the information shedding light on the character of VD.

1) ॐ अंग्येदालंपि शास्त्राभ्यास शून्यात्मकसंध्याया यथावतःमयैव न तैत्तिरिक्षमुत्तते गौतमस्मृत्तिमात्मकसमिद्धिः।
श्रावणाश्चैव चित्तो वैतलियोजनाय अत्यन्ताभ्यासाय श्रीमणेव विष्णुवृहदैवतानि

- श्रीयवैद्यनाथ १

2) अस्तु ॐ श्रीवेदीकादा दैवेदीका में ब्रह्मसंध्यायाचर्य्यास्तिस्च ऐन्नाग्रामिष्ठ
माधवमिग्रामाहि बाहुप्रणया वैधेय्यायन्ति निरुपय्याम् बुल्लो वैधे
- देवमित्तव युवानां मात्राप्रयोगो यथार्थवेदवत्वं सुलभेदिं देवतां - श्रीयवैद्यनाथ २० दृश्य

3) There is also the Sankhayan recension of the RV,
which is available in the form of a Brahmana, an
Aranyakya, and a Srautasutra accribed to Sankhayana.
The Samhita of this recension is however not
available. We have therefore to restrict ourselves
to the Rigveda-samhita available to us. It is said
to be belonging to Sakala school.

4) न रि काशीदिवसाय यायात्मयेन देवताऽऽ
लोकानां वैशिकानां आ करणां फलमुक्ति
Br De. 1.4.
5) बहुनां संगीताः पुत्राः यास्मिनमने प्रस्तुत्यते।
आचार्याः यास्कशायुः वैष्णवाः तमालेन।
पादे याद्वाय वार्थिमृच्छे वा सुवेद्य वा।
वैष्णवेन ब्रह्मस्वर चालितेष्वरः प्रवताम।
अधिकोऽद्विवातः सर्वं विचारः स्नातिमि: स्नानः।
संस्था दु विधामिलेष्या सर्वानां निपालिता।

Br De. 2.132-134
OVD, protectors, supporters of people, showering
(fruit on the devotee) who has offered (unto you), do you
come for the pressed out (Soma)

Ómasah - <Vav -, Sayanacarya explains the word as avanti
iti omasaḥ. Omasaḥ raksakāḥ. Geldner agrees with the
meaning saying 'schützende' (protector, giving shelter).
In Nirukta, Yaska comments as avitāro vā avanīya vā.
This attribute occurs only here.

Carsanidhartah - Sayanacarya explains as manusyanām
dharakāḥ. Geldner translates as 'Völker-Erhalter'
(maintainer/supporter of people(clan). This word carsani-
dhartah occurs only once, that is here.

Dasvamsah - <Vda -, Sayana comments on the word as
dasvamsah datarāḥ. Geldner translates as 'der Spender
(who distribute the gifts etc.). This word occurs at
RV, vii. 37. 4 where it goes to the worshipper.

Sutam - pressed out/ouptoured i.e. Soma-juice.

| 117 |
| 118 |
Quickening waters, may the VD come for the pressed out/outpoured (Soma) hurring, like the cows (coming) to the meadows.

Apturah – <\textit{شعبه}}\textit{تء} \\ \text{Sayana comments as} \textit{apturah} \\ \text{tattatkale vrstipradah} – Geldner translates as Gewässer überscheitend (passing over/conquering the waters). The attribute is used for \textit{asvah} (RV.i.118.4); \textit{usijah} (RV.ii.21.5); and \textit{aravah} (RV.ix.63.5)

Usrah according to Renou, it means \textit{Usas} and therefore cow which is symbol of \textit{Usas}.

Svasara Renou derives this word from \textit{su-vasara}. It means not only the pasture for cows, but also the place where birds find nourishment.

\begin{quote}
\textit{विशेषे देवासाँ आविष्कृतै प्रहिमाया सुभुहः।}
\textit{सैधे नुसन्त वद्याः।।19।।}
\end{quote}

May the VD faultless, having strange powers, devoid of falsehood, leading the chariot, enjoy the essence.

Asridhah – Sayana has commented \textit{asridhah ksayarhitah} \textit{śosarahitah va}. Geldner has translated in two ways: 'unfehlbaren (unfailing, infallible) and 'die keinen Unfall erleiden' (who do not bring any misfortune.) Renou translates it as 'free from ritual obstacles'. The attribute is applied to \textit{Ilā, Sarasvatī, Mahī, Tisro Devī} (RV.i.13.9); \textit{Hamsīsah} (RV.iv.45.4); \textit{Harayah} (RV.viii.50.8). At
RV. iv. 45. 4; Sayana has commented as Adrogdharah where Geldner has translated 'die keinen Unfall erleiden'

(who do not bring any misfortune.)

Ehimayaasah - Sayana explains: Ehimayaasah sarvato vyaptaprajnah. Yadva. Saucikamagnimpsu pravistar 'ehi ma yasih' iti yadavocan tadanukaranahetukoyam visvesam devanam vyapadesa ehimayaasah iti. ....... ih cestayam. A samantat ihate iti ehih. Ehih maya prajna yesamiti bahuvrihi. Geldner accepts the second meaning and explains it as 'willkommen und ungern fortgelassen'. But Renou does not accept it. He and BR (Sanskrit Wörterbuch) say that the word Ehimayaasah may be deemed as a deformation of the Vedic Ahimaya. (Ehimayaasah - adj. schwerlich etwas Anderes als eine fehlerhafte Form für ahimaya.) cf. RV. i. 190. 4; vi. 20. 7; vi. 52. 15 and x. 63. 4.

Ahi means a snake, zigzagness, strange, and maya means power, so Ahimayaasah could mean as who have strange powers. The seer of this hymn or the compiler of the RV. might have changed Ahimayaasah to Ehimayaasah probably for the sake of metre. If the word has been taken as Ahimayaasah, there could have been a Sandhi as asridhoheimayaasah which would result into the second part of the Gayatri verse, one syllable less, that is only seven syllables. In order to avoid this defect, Ahimayaasah might have been changed as
Ehimayāsah. This is a difficult word to explain.

Adruḥah - a-druḥah < Vdruh - not deceiving, without deceit. Sayana explains as droharahitah, and translators agree to this meaning. The attribute occurs at RV.i.19.3; AVP.vi.17.3 and RV.ii.1.14 addressed to VD. This attribute is also applied to Agnayāh (RV.iii.22.4); Marutah Aryamā Mitrah (RV.viii.46.4); Adityāsah (viii.67.13); Stotarāh (RV.viii.97.12); Nadyah (RV.ix.9.4); Rudraśah (RV.ix.73.7); Vasati-varyah Āpah (RV.ix.100.1); Matarāh (RV.ix.100.7). Āpah (RV.x.66.8); Mitrah (AVŚ.vi.7.1; AVP.xix.2.7)

The hymn 1.13 is addressed to Āśvinav. Out of the 12 verses, the first three verses are addressed to Āśvinav, 4-6 to Indra, 7-9 to the VD and 10-12 are addressed to Sarasvatī. Here the VD seem to be a separate group of gods in final position including the other gods (mentioned in the Sukta) as the element added to make up a whole. In this hymn, gods are invoked to partake at Soma-drink.

a.14.1,9

<table>
<thead>
<tr>
<th>एवेनि दुःबो गिरी सोपीतसे</th>
<th>त्रेंगियाहि आक्षे - ्र</th>
</tr>
</thead>
<tbody>
<tr>
<td>With all these gods(VD) O Agni, come for friendship, for the praise, for the drink of Soma-juice (Soma-oblation) and perform the sacrifice.</td>
<td></td>
</tr>
</tbody>
</table>

duvas - according to Renou - a gift, a homage.
From the lustrous world of the Sun, may Agni, the wise Hotṛ invoke early wakers VD here.

Usarbudhāḥ - An attribute to VD. Sayana says Usakhāle yāgagamanāya prabudhyamānān Visvān devan, because the VD have an oblation in morning pressing. To receive the oblation, VD are invoked by the wise Hotṛ. According to Renou, it means that animals carrying the chariot of Asvinau are the morning gods. The attribute is also used for devan (RV.1.44.1;9; Āśvāh (i.92.18); yajamānāh (i.132.2); hamsā-sah (iv.45.4); and vasisthāh (vii.76.6)

Vaksati - < Vvah - to invoke.

1.14 has 12 verses which are addressed to several deities. This śūkta is addressed mainly to Agni. In the first and ninth verse, VD are mentioned. Other deities are Agni, Indra, Yama, Bṛhaspati, Mitra, Puṣan, Bhaga, Ādityas, Marutah and Surya. In the ninth verse, VD are invoked together with Agni for share of Soma-drink. In the ninth verse, abode of the VD namely the region of the Sun is mention- ed. This śūkta is used in the third pressing of first Chandoma of Vyūdhadvādasāha. In both these verses VD seem to be a separate group of gods.
We invoke the VD, the Maruts for the drink of Soma-juice (Soma-oblация), because (they are) mighty/violent (and) sons of Prśni.

RV 1.23 consists of 24 verses. In the tenth verse VD are mentioned Maruts. They are invoked for the drink of Soma-juice. Maruts are described here as mighty/violent and Sons of Prśni. Sayana explains this attribute as prśneh nanavarmasyuktāyāh bhūmeḥ putrāh. Geldner, in his translation, says "Söhne der Prsnimutter" (Sons of Prsnimother). Other deities mentioned in the hymn are Vayu, Indravayu, Mitrawarna, Marutvat Indra, Indra, Puruṣ, Sūrya, Apo devīh, Agni and Āpah. Here VD are a separate group of gods.

This hymn is used Praugasāstra of second pressing in the Abhiplavasadaha.

Maruts, who have spotted horses, sons of Prśni, moving glory, often visiting our sacrifices, Manus with Agni for the tongue, whose brilliance is as Sun, may the VD come here with (their) favour. Prśadasāvah occurs here only as an attribute of Maruts. Sayana explains this word prśadbhih śvetabindubhir-
yukta aśvā yesām te tathoktaḥ. One should consider the meaning of prṣad as just “spotted.”

Śubhamyāvānaḥ - who move swiftly, moving in glory. Śaṇa explains it as śubham sobhanaṃ yāntī gacchantī śubhamyāvānaḥ. Geldner translates it as 'punkroll ausfahrenden' (having gorgeous movement.) This attribute occurs here only.

Agnijhvaḥ - whose tongue is Agni. Śaṇa comments on it as agnerjihvayaṃ vartamanah. Sarve hi devā havihsvikaraṇa-yāgnerjihvayaṃ vartante. At another place Śaṇa explains it as agnirjihvāsthanīyo yesām yadvā agnerjihva. Tayā posyamanatvāt agnijhva ityucyate. Gods who have Agni as their tongue or tongue of Agni. Geldner agrees to the first meaning.

Śuracaksasah who have the sun/sunlight as their eyes. Śaṇa - suracaksasah suryaprakāśa iva caksuh prakāśo yesām te

Geldner - 'die Sonne zum Auge haben' (having Sun for the eyes.) The attribute is used also for rtvijas (RV.i.16.1);

(RV.i.11.4); and Agni (RV.vi.66.10);

rbhavah a gaman - < a ṛgam -. 

आदितिः विदवादितिर्नाचित्तमदितिमिति स शिता स चुन।

विश्वं देवा आदितिः प्रभुः जने: आदितिः जनितस्वितिज्ञितिः निल्लवः।

Aditi (is) heaven, Aditi atmosphere, Aditi mother, she father, she son, VD (are) Aditi, the five races (jānāḥ),

Aditi (is) what is born, Aditi is what is to be born.
RV.1.89 is addressed to the VD. It consists of 10 verses. In the seventh and tenth verse, VD are mentioned. The other deities mentioned are gods, Bhaga, Mitra, Dakśa, Aryaman, Varuna, Soma, Āvināu and Sarasvatī.

In the 7th verse, the VD are invoked together with Maruts. Maruts are described as having spotted horses, sons of Prśni, moving in glory and visiting to sacrifices. The term vidathesu jagmayah is appropriate, because they are often invoked in sacrifices.

The hymn except the last verse, i.e. the tenth, is used in Vaiśvadevasastra of Agnistoma. The last verse - 10th verse is paridhāniyā verse of Vaiśvadevasastra.

In the tenth verse, all pervasiveness of Aditi is described. When it is said that she is everything, she is also described as all-gods. According to Renou, among the gods, VD are very near to the human being.

In both these verses, the VD seem to be a separate group of gods.

i.122.3;14

May gesticulate us the roundgoer, the early-coming, may
gesticulate the Vata who is carrier of waters. May Indra and Parvata, you both stimulate us, may the VD favour us (with ample food).

mamattu – Sayana madi harse, and he has commented as madayatu – may please, Geldner has translated as 'inspirieren' (inspire).

Parijma – who goes around (may be the Sun.) Sayana comments parito ganta Adityah. Geldner has translated it as 'der umherfahrende'.

Vasarhā – Sayana has given three meanings - 1) vasanārha gārhapatyādirūpaṇa. 2) vasakānāmācchādakānanm vrksānām hantā Agnih. 3) vasarhā vasarhā vasarasya gamayita.

Geldner – 'wohl vasarhā zu denken, von hā, jihite'. (one has to think, it is to be vasarhā from hā – jihite).

Renou comments on this word as 'who strike at the time of the morning.'


हिरण्यकष्ट्व माणिक्यवर्गाधिनः विशेषः करिवस्यनु देवः;!
अयों गिरे: सुप्प आ जूम्भुर्वीर्प्रायकन्युभयंग्यस्मिन् । ॥ १४ ॥
The fluctuating mass (i.e., the presented cattle) carrying gold on ears and jewels on neck, may the VD favour us with these. The Usas, the quickest one may come to the praises of a stranger, may find us both (the singer and the stranger) agreeable.

This verse is included in 'Dānastuti' verses.

_Hiranya_ karnam _manigrīvam_ - gold on ears and precious stones or jewels on the neck. This phrase occurs here only. This is an adjective of _arnam_. Ṣaṇya comments:

_hiranyavikārakudalādhypetakarnam manigrīvam ratnā- dyupetakantham._ Et addvayam sarvāvavasyāpyupalaksanam.

Geldener agrees with the meaning.

_arnah_ : Ṣaṇya : _araniyam rupam tadvantam putradikam_.

Geldener - 'die wogende Menge der geschechten Herde'.

(Floating mass/crowd of the gifted herd.) Renou also says the same. The _verse is in the Dānastuti_, so meaning given by Ṣaṇya is not acceptable.

_arya_ _girah_ - speech (praises) of _arya_ (stranger < ari).

Ṣaṇya - _arya_ _ārniyo visvesām devanām sāngah_. ...

_girah_ _stutih_. Geldener : Lobe des hohen Herrn (praises of noble men.) P. Thieme has thought about _arya_ in a different manner. He derives the word _arya_ from _ari_ (enemy, a stranger) throughout the RV. Here he relates it to the guestly invitation for which Usas comes. It can be
also a paraphrase in general of the guestly houses, in which
the seer becomes presentable (and praiseworthy), and a stran-
ger also is praiseworthy.

Jagmuśīh - < V gam - quickening. Sayāṇa - stoturmukhānir-
gacchāntīh. Geldener : erscheinend (appearing.)

ā cākantu - Sayāṇa - paryaptan kāmayantām. Geldener -
sollen .... Freude haben. (Find agreeable, favourable.)

RV. 1.122 has 15 verses. In the third and fourteenth
verse, VD are mentioned with Parijāmā, Vātā, Indrāparvata and
Usas. The deities addressed are Maruts, Usāsanakta, Pusan,
Agni, Mitrāvarunā and Varuṇa. In the third verse, Parijāmā,
Vātā are requested to gesticulate the singer, Indrāparvata
are told to stimulate. Favour (in the form of food etc.)
is asked from the VD. In the fourteenth verse praise of
the gift (Daksīṇā) is done. The singer got a herd of
ornamented cows. He has described that and may the VD
bestow/favour with such gifts.

Here VD are a group of gods.

1.164.39

Who does not know that on/in the syllable of RC, which in
the supreme position the VD have their seats, what will the
RC do ? Who know this really, sit here together.
Yasmin - the place of thought. The syllable is the element of the Vāc. The original syllable is the 'Om'. Sayāṇa has given the philosophical meaning of this verse. Here he has commented 'paramātmanī'.

RV. i.164 contains 52 verses. According to the Sarvanukramanī, upto 41 verses, the hymn has the VD as the deity, 42nd has its deity Vāk, 43rd has Soma, 44th has Agni, Sūrya and Vāyu, 45th has Vāk, 46, 47 has Indra, Mitra and Sūrya, 48th has description of wheel of Time, 49th has Sarasvatī, 50th has Śadhyas, 51st has Parjanya and 52nd has Sarasvatī.

This hymn is a good example of "Brahmodya". The wonder of the nature and the living of mankind, speculation over the time, over human urge, particularly poetic speech, such question are covered in this allegorical hymn. Sayāṇa-cārya following tradition, has commented in ritualistic and philosophical views.

In this verse, the seer has described the abode of the VD. This abode is in the highest position of the syllable of RC. who knows this, is the wise person. Here VD are all gods.

i.186.2

आ नौ विस्त्र आस्फः गमनु देवा निन्धो अस्मि वरुणः सन्योगः ||
भूव न्यायं नो विस्ते उपजसः कर्त्तुपातां विहृर न शतः ||
May VD, holding together come to us, Mitra, Aryaman Varuna in concord, being all of them (our) promoters and (all) make easily victorious as a

Askraḥ - united, coming/being together, in close proximity. Sayana comments on it has sātrun̄māskandavyitāraḥ akramitāro vā! which does not suit the context. Geldner has translated it as ‘die zusammen haltenden Götter’ (together holding gods i.e. united gods.) The attribute appears also at another place where it is applied to vayam askraḥ i.e. we, the devotees (RV.vii.45.5). Here Sayana gives suitable meaning askraḥ askannā vayam.

The root ā-skar is an Indo-European root. In Vedic Sanskrit language 'S' vanishes and it becomes ā Vkr. It appears in Avestan Language also having the same meaning. This attribute is found in Khilas v.5.7. cf. RV.iii.6.4.

Sajosāḥ - saha jusamāṇāḥ. The attribute occurs in another Vedic form as sajosasah. Both the terms occur many times.

Sayana - sitamapritayah. Geldner : in Eintracht (in concord)

Vrdhasah < Vvrhd. to increase, to take further. Sayana-

vardhayitāraḥ. Geldner - Förderer (promoter)

RV.i.186 contains 11 verses. In the 2nd verse, the VD are mentioned together with Mitra, Aryaman and Varuna. Other
gods mentioned are Savitr, Agni, Uśasānakta, Indra, Maruts, Aśvinau, Visnu. In this verse VD are requested to come in concord with Mitra, Aryaman and Varuna. Here the VD are a separate group of gods in final position together with other gods as the element to make up a whole.

ii.41.13, 14, 15

विच्छेदे देवस आ गते शुरुता मे इस्मे ह्वस्।
एवं बारिक्षे जीतन।।113।।

O VD, do you come and listen to this call of mine. Be seated on this sacred grass.

तीनिऋ वे मघमा अथे शुनहोत्रिः मल्लः।
एते पिबत काम्यम्।।114।।

For you is this strong, sweet exhilarating (Soma) among the Šunahotras, drink this desirable (Soma).

इन्रप्रणालि मरणः देवसः पुष्पनाथः।
विच्छेद्य मम श्रुति ह्वम्।।115।।

O Indra - led hosts of Maruts, o gods bringing Pusan's gifts, do you hear my call.

This tr̥g is Anuvākyā of oblation to VD in Āgrayāna.

Indrajyesthāḥ - among whom Indra is the senior, most those are Maruts.
RV.ii.41 consists of 21 verses. Verses 13-15 are addressed to VD, even though verse 14 does not directly mention them. Other deities are Vāyu, Indravāyu. Mitra-varunau, Aśvinau, Rudra, Indra, Sarasvatī, Agni and Dyavaprthivi. The VD are invoked in verse 13 to sit on barhis, in the 14th verse they are requested to have strong, sweet and exhilarating Soma-juice and in verse 15, they are requested to hear the devotee's call. Here the VD form a separate group in final position, added for the sake of completeness.

iii.57.2

इन्द्रोऽसु पुष्या व्रृषभा सुहस्तोऽदिवो न रीता:।
विश्वे यद्ययं रणयन् देवा: प्र कैक्यन वसव: सुम्नमस्यगम्।

Being pleased the two mighty gods of skilful hands, Indra and Puṣan (and) Agni, have milked out the exhaustible (udder of this cow) like (the cloud) in the sky. Since the VD have found delight in this (cow of mine), may I enjoy your favour today, O gods.

In iii.57, there are 6 verses. In the 2nd verse, the VD are mentioned with Indra, Puṣan and Agni. In this hymn the VD seem to be a separate group of gods in final position implored together with other gods as the element added to make a whole.
V.51.8: 13

Concording with the VD, concording with the Asvinau, with Ugas. Come O Agni, delight in drink as Atris.

The VD may be with us for luck, Vaisvānara, the bright Agni, for luck may the godly Rbhus be helpful, for luck may Rudra guard us from evil.

RV. v.51 contains 15 verses. Verses 8 and 13 contain the mention of the VD. The other gods are Agni, Indra, Vāyu, Asvinau, Vasus, Mitrāvarunau, Soma, Viṣṇu, Bhaga, Aditi, Pūsana, Dyāvaparāthvi, Brhaspati, Ādityāsah, Rudra and Sūryācandramasau. In the 8th verse, Agni is requested to come the VD for Soma drink. In the 15th verse, the VD are implored to protect with grace. In this hymn, the VD seem to be a separate group of gods in association with other gods added as the element to make a whole.
May the demon of the well (Ahirbudhnya) listen to our (prayer); may the one-footed unborn; may the earth, may the sea, may the VD, increasers of truth, being invited, praised (with) prayers praised by the wise, protect (us).

Ṛtavrđhah - increasers of truth. Here Śāyaṇa explains it as ṛtavrđhah ṛtasya vaṁasya satyasya va vardhayitāraḥ. Geldner agrees with the meaning of Śāyaṇa and translates as "die Mehrer der Wahrheit" (increasers of truth). This epithet is used for the VD at RV vi.52.10. It is often used in the Rgveda. In Atharvaveda, it appears as an attribute to Kavayāh. (AVŚ xviii.2.15).

Kavisāstāḥ stutā mantraḥ visve devaḥ : Kavisāstāḥ stutā mantraḥ is an epithet of the VD. It means "praised (with) prayers (which are) praised by the wise". Kavis are wise people, the seers. vi.50 contains 15 verses. In the 14th verse, the VD are mentioned with Ahirbudhnya, Aja Ekapāt, Prthivi and Samudra. Other deities are Aditi, Varuṇa, Mitra, Agni, Aryaman, Savitrī, Bhaga, Śṛṣyā, Dvīvā-
prthivi, Rodasī, Rudra, Vasus, Pūsan, Maruts, Indra, Usas, Nasatyā, Sarasvatī, Viśnu, Parjanyāvata, and Tvāstr. In this verse, VD with other deities are requested to protect.

In this hymn, the VD form a separate group of gods in association with other gods as the element added to make a whole.
vi. 51. 7

May we not suffer from the offence done by others. May we not do that act, O brilliant gods which you may punish (scorn at). You rule over every thing, O VD. May the enemy injure himself.

mā is negation.

cāvadhve - < cī to punish. Renou has given many references cf. mācīt.

vi. 51 contains 16 verses. The VD addressed in the 7th verse. Other deities are Mitra, Varuṇa, Aryaman, Bhaga, Dyau, Prthivi, Agni, Vasu, Adityāh, Aditi, Indra, Poṣan, and Soma. Quarters A and D have magical character. The VD are said to be capable of everything. In this hymn, the VD seem to be a separate group of gods. Renou - Enas means fault which is different from Agha which means evil.

vi. 52. 7; 10; 13; 14; 17

O VD, do you come and listen to this call of mine. Be seated on this sacred grass.

This verse is identical with ii. 41. 13.
VD, increasers of truth, who hear invitations through the seasons, may they taste the milk being offered.

Sayana explains the word rtubhi kalavisēṣah according to the time/seasons. Renou says rtu means "recurring period."

Havanasrutah - an epithet of the VD, means who hear invocations/invitations. Sayana - havanasya stotrasya srotārāh tasminstasmin yagakale stūyamānāh. Geldner: "zu ihren Zeiten auf die Ladungen hören." (who hear invocations during the sacrifice). This adjective- epithet is used for Ādityasah (RV.viii.67.5) and Vājinah (RV.x.64.6).

O VD, please hear this call of mine; (you) who are in the atmosphere, who are in the heaven, who have Agni as their tongue, or who are worthy of offering, having seated yourselves on the sacrificial grass, do you enjoy (the offering).

Havam - < ṛhu - to call, to invite.

Agnijihvāh who have Agni as their tongue. Sayana:

Agnirjihvāsthānīyo yeṣām yadvā Agnerjihvā. Tavyā
posyanatvat agnijihva ityucyate. Gods who have Agni as their tongue or tongue of Agni. Geldner agrees to the first meaning "die ihr den Agni zur Zunge habt" (Who have Agni as their tongue.)

Yajatrah worthy of oblations. Sayana comments yajatrah yajaniyah, or sometimes yastavyah. Geldner translates as "Opferwürdigem" (worthy of oblations, offerings). This attribute is often used with regard to various deities.

विद्ये देवा मात्र शृङ्खलः यज्ञियाः हृते शेसैः युद्धां न्वयं नपाछ नम्नाः
मा को क्षणिसि परिचयियाः वैष्ण शुभेच्छेदं वो अन्नमा मद्यमृ॥१४॥

May the VD who are worthy of offerings, both the heaven and earth and Apam Napat listen to my prayer. May I not utter words which are unfavourable to you, (o gods). We, being your close friends, may enjoy good will.

Yajniyah worthy of offerings. Sayana explains as yajniyah yajnarihah. Geldner translates it as 'opferwürdigem' (worthy of offerings). This attribute is often used in the Rigveda, as well as in the Atharvaveda.

स्तैरो ब्रह्मणे समि प्रीति अग्निः शुक्लेन सहा नमस्ता विवस्य
श्रास्त्रने नो अय विद्ये यज्ञार विध्ये देवा श्रवीं मद्यवधामृ॥ १७॥

On the spread out Barhis/sacrificial grass, on the enkindled fire, I invite with obeisance with a great psalm.

O VD, who are worthy of offerings, do you enjoy the oblation in our sacrifice today.
vi. 52 contains 17 verses. In 7, 10, 13, 14 and 17 th verses, the VD are addressed with Ubhe Rodasi and Apar Napat. Other deities are Maruts, Soma, Ushas, Surya, Vasu, Indra, Sarasvati, Agni, Tvasatra, Mitra, Aryaman and Agniparjanya. In this hymn, the VD are requested to arrive at the sacrifice and have their share. The VD here seem to be a separate group of gods in association with other gods, being the element added to a whole.

Epithets used for the VD are rtavrdah, havanasruthah, agni-jihvah, yajatrarah and yajniyah.

vii.35.11
शं नो देवा विष्ठेदवा भवनु । शं सरस्वती सुह श्रीमितस्तु।
श्रीमितान: शामु शाब्रिषान: शं नो विल्य: पार्थिवो: शं नो अप्या: ॥

May the divine VD be good to us; may Sarasvati with the divine thought be kind to us. May the helpful and the beautiful gods be good to us, may those that dwell in Heaven, on Earth in waters be gracious to us.

Renou translates abhigesac as one who accompanies.

vii. 35 consists of 15 verses. This hymn is cited in Mahanamnivrata. So many gods are invited here in this hymn and they are requested to be fruitful, gracious and auspicious towards the devotees. The VD seem to be a separate group of gods in association with other gods, being the element added to a whole.
vii.39.4

They worthy of offering at the sacrifices, protectors, the VD excel together. May you, O Agni willingly worship/give oblations, the eager ones at the sacrifice (including) Bhaga, Nasatyā and Purandhi.

Umāḥ - < Vvam. helpers, protectors. Sayana explains the word Umāḥ raksakāh. Visve Devasah. Geldner translates as 'die Helfer' (the helpers, protectors). Velankar has translated it as 'holy defenders.'

vii.39 contains 7 verses. In the 4th verse, the VD are mentioned together with Agni, Bhaga, Nasatyā and Purandhi. Other gods mentioned in the hymn are Uṣas, Vāyu, Puṣan, Vasus, Mitra, Varuṇa, Indra, Aryaman, Viṣṇu, Sarasvatī and Maruts. The VD are treated here as a separate group of gods, implored together with other gods on the element to make a whole.

Epithets used are vajñiyasah and Umāḥ.

vii.49.4

May the waters in which King Varuṇa, Soma and the VD take
delight vigorously, in which Vaisānara Agni has entered, protect me.

vii.49 contains 4 verses. In the 4th verse, the VD are mentioned as consuming food with Varuṇa, Soma, Vaisānara Agni and Āpo Devih. Other deity mentioned is Indra. The VD are mentioned as a separate group of gods implored together with other gods as the element added to make a whole.

vii.50.3

May the VD direct away from here that poison which appears on the Śālmalī (tree), in the rivers or (that) which is born (taken out) from plants. May not the creeping worm have power over me through the wound of the foot.

Tsaruh—creeping worm.

vii.50 contains 4 verses. In the 3rd verse, the VD are requested to send away the poison derived from Śālmalī, tree, rivers and plants. Other deities are Mitrāvaruṇau, Agni and rivers.

The entire hymn is a magic formula intended for removing or driving away all kinds of poison. The RV contains several hymns of such character which resemble the AV. hymns. Different kinds of poisons taken out from waters, trees and plants are mentioned here.
The VD are treated in this hymn as a separate group of gods implored together with other gods as the element added to make a whole.

vii.52.3

Begging/demanding for lovely gift of divine Savitr, the active Angirases have attained here: may our great and holy Father and the VD like it with concorded mind.

Naksanta - < Vnaks, to attain, to arrive

ivanāh - < ā pres.part, begging

vajistraḥ - worthy of sacrifice, holy. epithet of Pitā.

vii.52 contains 3 verses. In the third verse the VD are mentioned together with Pitā - Father as having concordant mind. Other gods are Ādityas, Vasus, Mitrāvaruṇa, Dyāva-prthivi, Mitra and Varuṇa. Here the VD are deemed as a separate group of gods in final position added for the sake of completeness and for the fear of omitting a god.

viii.27.14

The VD are indeed having concorded minds and also having
grace for Manu. They may be granting fortune today for us and tomorrow for our progeny.

Samanyayah - having concorded minds. Sayana: samanyayah, samanamanasah, yadva sangramesu satruhannartham, samanakrodhayuktah. (We cannot think of the VD going on the battlefield. First one seems suitable.) Geldner: "einemütig" (unanimous, having concorded minds). Velankar: - with a concorded mind/common mind

Saratayah: having common favour, grace, Sayana explains it as saratayah dhanadinena sahitah. Geldner: 'gleich-günstig' (equally favourable, graceful). This attribute Saratayah which is used for VD only in this verse is also used in the 17th verse of the same hymn addressed to Aryama Mitro Varunah etc.

Varivovidah (varivo-vidadh) granting fortune. Sayana: Varivovidah varanyasya dhanasya lambhayitarah: Geldner: 'einen Ausweg finden' (finding/granting fortune/remedy). In Mighantu, the word varivas is mentioned among dhananami. Sayana's statement varivas means wealth is based on Mighantu (2.10) as Magham | Reknah | Riktham | Vedah | varivah | etc.

tuce - < tuk/g - son, progeny

viii. 30. 1-4

नाहे वी अस्त्रयं को देवासे नो कुमारक:।
विश्वे सर्वत्रिमलतान इत्य। | | | |
None of you is a child, none a boy 0 gods; you all are really equally great.

Satomahántah — equally great, alike great. Sayana: sarva-smadvidyamanat prthivyamapi ye mahántaste satomahánta ityucyate (greater that what exists, even greater than the earth). Geldner: 'gleich gross' (equally great). This means that they are equal to great gods like Indra, Agni etc.

इने स्तुतायों अस्थे विशात्से ये स्थ नयथा विशाचे/
मनोदिवे यावियासः । । 112 ।

O proud ones, you are praised like this, you who are thirty three, you worthy of offerings, gods of Manu.

ते नेवांशे वैवेधवतं ते उ नि आधि वैवेधः
मा नम: पुष्य: पिशाशानमसवादाध्य गुरुं नास प्रावतः । । 113 ।

Such as you are, defend us, favour us, and indeed speak for us, o gods. Do not lead us far away to a distant (region) from the ancestral path belonging to Manu.

ये देवासा दूर स्थनु निमित्ते मेष्वानुसा उम
स्मस्मय कर्म सप्रयो गवेष्याय यथाय । । 114 ।

O gods, who you are here and belong to all men, grant ample protection to us as also to our cows and horses.

In this verse the word devasah is not accented, so it must be vocative.
Vaisvānaraḥ - belonging to all men, universally worshipped. It occurs also in Mvidadhyaḥaya v. 5.7

This hymn is addressed to the VD according to Sarva-vānukenika and shades light on the character of the VD. The hymn contains four verses. The number of the VD is thirty three. They are all equal (to other gods). In the fourth verse, they are mentioned as Vaisvānaraḥ. It means that he VD belong to all men. The epithet is used here only as an epithet of the VD. They are implored to give protection to the devotee.

viii.54.3

आ  नै  विकृन  सुजोपसि  देवासि  गलनोपि  नः।
दस्यी सुष्रा  अवसे  न  आ  गम्बुधपन्वु  ममले  स्वमै॥

You all gods come unanimously to us. May the Vasus (and) Rudras come to support us; may the Maruts hear our call.

Sajosasah - unanimous. Sayana on Sajosasah - saha jisamana. Geldner - 'einmütig" (unanimous). At another place Sayana comments as sajosasah parasparam sangatah santah.

viii.54 contains 8 verses. In the third verse, the VD are mentioned along with the Vasus, the Rudras, and the Maruts. The Vasus, the Rudras and the Ādityas are often invoked together. Here the VD have taken the place of Ādityas. It may be noted in this connection that the third pressing in a Soma-sacrifice basically belongs to the Ādityas, then
together to the Ādityas and the VD and ultimately to the VD
alone. The mention of the Maruts in the last quarter of this
verse may be accounted for that Maruts are the associates
of Indra and are beseeched in the first two verses and also
in subsequent verses (5-3). The gods invoked in other verses
are Indra, Puṣan, Viṣṇu, Sarasvatī, Saptā Sindhus, Āpas, Vāta,
Parvata, Vanaspati and Pṛthivī. The VD are here a separate
/ group of gods implored together with other gods as an element
added to make the whole

This hymn belongs to the Vālakhilya group of eleven
hymns (viii.49-59).

**viii.69.11**

अपादिकरे अपादभिन्नर: अमत्सतः

दक्ष दशशत्मापो अह्वानूषन वृत्त संशोधिरिव

Indra has drunk (the soma-juice); Agni (also) has drunk.
The VD have become exhilarated (by the Soma). May Varuṇa
stay here, the waters have bellowed towards him like the cows
meeting their calves.

kṣavat -क्षित, to stay, to rule over (vi.51.7)

abhyanūṣata bellowed towards.

viii.69 contains 18 verses. Verse 11 belongs to the VD
according to the Sarvanukramanikā. It mostly belongs to
Indra except the second quarter of the 11th verse; 11 cd
and the twelfth to Varuṇa. In the first quarter of the 11th
verse, Agni is mentioned along with Indra. In any case,
the VD may be regarded have as a separate group of gods implored along with Indra and also with Varuṇa and Agni as the elements added in order to make a whole.

ix.5.11

विचि देवा स्वाहाकृति पदमानस्या गम् ||
वायु सत्स्यां स्वर्गोदयित्रः सुनिष्ठतः ||

O VD, come at the utterance of Śvāhā for the Soma passing through the sieve. May Vāyu, Bṛhaspati, Sūrya, Agni, Indra who are of one accord, come.

ix.5 contains 11 verses. In the 11th and concluding verse, the VD are implored to come for the Soma-drink with Vāyu, Bṛhaspati, Sūrya, Agni and Indra. This is an Āpri hymn with eleven verses addressed to specific deities. The deity of the eleventh verse is Śvāhākṛti. Even then the VD mentioned therein is a separate group of gods implored together with some other gods as the element added in order to make a whole.

ix.13.3

तब विचि सुनिष्ठसो देवासः पीतिमाशतः
मदिषु स्वर्गां असि ||

All gods/VD who are of one accord have received thy drink. (You) are all in exhilaration.

ix.13 contains 7 verses. In the third verse, the VD are mentioned as having attachment to the Soma-drink. The hymn
belongs to Pavamāna Soma. Here the expression Viśve devāsah means "All gods".

_ix. 67.27_

पुनः मा देवनास: पुनः बसोऽधिमा |
लिङ्के देवा पुनीत मा जानवे: पुनीति मा ||

May the divine people purify me, may the Vasus with (their) understanding purify (me). Do you, O VD purify me, O Jātavedas (fire) purify me.

_ix. 67_ is addressed to Pavamāna Soma with certain Verses optionally belonging to other deities. The deity of the 27th verse is either Pavamāna Soma or the VD. Other deities mentioned in this verse are Devajanas, Vasus and Jātavedas Agni. Here the VD may be regarded as a separate group of gods implored with other deities as the element added in order to make a whole.

_ix. 92.4_

तज्ज्वे सोऽम पवमान निश्ची विचैः देवस्य एकाशासः |
दर्शे स्वतःस्य सागरं अन्यं मूर्तिनि (वा तु) सप्न शुद्धि: ||

In your secrecy/mysterious place, O Pavamāna Soma, the VD thrice eleven; ten (fingers) with their impulse purify thee over the top of the wool. The seven young streams purify thee.

_ix. 92_ contains 6 verses and is addressed to the Pavamāna Soma. In the 4th verse the VD are mentioned as thrice eleven. In later times, this has been explained as following: eight Vasus, eleven Rudras, twelve Ādityas, Prajapati and Indra. In Rgveda itself thirty three gods i.e. eleven gods each in
heaven, atmosphere and on earth are described. This explanation is acceptable because it describes three times/thrice eleven. In SatBr. (IV.v.7.2) it is said "aṣṭau vasavaḥ| ekādaśa rudrā dvādaśādityā ime eva dyāvāparsthivīm trayāstraṁśyau trayāstraṁśadvai devāḥ." In the number 'thirty-three' thirty-one gods are fixed, only the thirty second and the thirty-third differ according to context. ninya - secrecy, secret place. Sāyaṇa: antarhitē sthāne dyuloke vantante. Geldner: 'Geheimnis' (secret place, secrecy) Griffith: mysterious place.

The VD are treated here as a separate group of gods.

ix.102.5

astram brahmer ājñopasya k缅ē devasaṁ mṛtura||
śpārāṁ bhavaṁ ratiṁ jñānam yatu||
In his command are the VD of one accord, without deceit; when they enjoy thee (the Soma-drink), their delights become desirable.

Spārāṁ- √sprh - to desire - desirable.

ix.102 contains eight verses. The deity is Pavamaṇa Soma. In the 5th verse, the VD are mentioned. They are regarded to be without any deceit and rejoicing together the Soma-juice. By the term the VD gods in general are to be understood.

ix.109.2-15

ihdāvai sām sūntasya paya: kalē daksāya k缅ē ca deva:||2||
O Soma, Indra and VD drink thy pressed (drink.). It (works)
for their mental and physical strength.

The VD drink of this Soma mixed with (cow's) milk (and) pressed by men.

ix.109 contains 22 verses. The deity is Pavaāna Soma. In the 2nd and in the 15th verse the VD are mentioned. In the first verse, the Soma is said to be flowing for Indra, Mitra, Puṣan and Bhaga. In the second verse, Indra and the VD are implored to partake of the Soma-drink. Here the VD should be taken as a separate group of gods, implored with other gods together with whom they become a complete whole. Same thing may be said about verse 15.

Sūrītasya - Sāyaṇa-mīṣrītasya. Geldner - 'gemischt' (mixed, blended)

X.33.1

The acquisitions of men have supported me. I keep Puṣan on the way. When there was a screaming "the malvolent has come", the VD protected me.

X.33 contains 9 verses. The first verse addressed to the VD who are implored to protect the seer. Puṣan is mentioned side by side with VD. Other deities are Indra, Kurushravas and Upaśravas.

The first verse seems to refer to the VD that is all gods in general.
May all Maruts, all enkindled fires be today with their support. May VD come to us with favour. May all wealth and power be for us.

**X.35** contains 14 verses. In the 13th verse, the VD are implored to come with favour together with all the Maruts and all the enkindled fires. In other verses, the gods are Indra, Agni, Dyaūpṛthivyā, Sindhu, Parvata, Sūrya, Aśvinau, Bhaga and Ādityas. The peculiarity of this verse is that the word *vīśva* has occurred repeatedly. It is applied also to the Maruts and the fires. According to *Sarvānukramaṇī*, the entire hymn belongs to the VD. In this hymn, there are 8+1(VD) deities praised. In this particular hymn, the VD are addressed along with Maruts and Agni. So that only this verse needs to be taken into consideration. In verse 13th the VD are a separate group of deities implored together with other deities who make a complete whole.

**X.36.13**

All gods, who (stay) under the law of Śaivītṛ whose advice is true (and) of Mitra and of Varuṇa, may they bring us the graceful fortune, reward possessing of sons (i.e. in the form of sons) of cows and sparkling wealth.
Satyasavasya - $\sqrt{sù}$ - to instigate. epithet of Savitṛ.
Sāyaṇa: satyasavasya satyaprasyavasya. Geldner: "dessen
Anweisung erfüllt wird" (whose advice becomes realized/
true or whose advice one can follow). MW: whose orders are
true or valid.

āpnas: reward

The entire hymn X.36 belongs to the VD according to the
Saruvānukramanī. It contains 14 verses. The VD are directly
addressed in verse 13 in which they are said to be governed
by the laws of Savitṛ, Mitra and Varuṇa, and are requested to
give manifold wealth i.e. brave sons and cows to the devotee.
The deities addressed in other verses are Uṣāsānaktā,
Dyāvākṣāmā, Aryaman, Indra, Maruts, Dyāvāprthivī, Āpah,
Aditi, Bṛhaspati, Asvinau and Āgni. By the term VD, we
have to understand here all gods.

X.63.6
कौं द्वैतम् राज्यानि यं अतुतीश्य विभच देवायो मनुष्ये याति खनः
कौं तौरेज्ञहः हृदिविज्ञाः अर्थ कृषियो न: पुर्वित्वन्म्: सुवन्ययः
Who prepares your praise which (you) enjoy/like? O VD,
gods of Manu, how many are you? Who offers perfectly a
sacrifice (i.e. sacrificial oblation) which would carry us
beyond scarcity for welfare, O multifarious?

tuviṣāta: multifarious, having various forms.
Sāyaṇa:- dhātrādivibhāgena bahujanana he devāḥ| Geldner:
"Vielartige." (manifold, multifarious). The word tuvi
is used only in compounds in the beginning. It means many, It
would mean - who have various/many forms, manifold. The word is unaccented, so it must be a vocative form. The entire hymn x.63 belongs to the VD according to the sarvānukramanī. It consists of 17 verses out of which verse 6 is directly addressed to the VD. The poet enquires about their number and also enquires about the best offerer of the sacrifice. Other gods praised in this hymn are Dyaus, Aditi, Śāditi, Indra, Agni, Mitra, Varuṇa, Dyāvapṛthivī and Maruts. Since the poet is enquiring about the number of the VD, it appears that a separate group of gods together with other gods added to them is intended here, and they appear to make a complete whole.

X.65.13,14

पावित्रवी तन्यतुरूस्क्पाद्वः पीयो िरता सीन्धुिःसािप: समुद्रः।
विश्वे देवस्य: हरिवन्ति व्यासेः में सरस्वती सुर तीमि: पुर्णाद्या॥ 13॥
The daughter of Pavīru, the thunder, one-footed, the Unborn, the supporter of the heaven, Sindhu, the waters of the Ocean; may the VD hear my words, Sarasvatī together with pious mind (and) Purandhi.

विश्वे देवा: सूर दीपिमि: पुर्णद्या मनोरन्यमस्य अमृतस्वैरुप्तम्:।
राणिणाभये आभिनयाय: स्वर्गिदस्तवरुपी: ब्रह्म शुक्लेष जुषेषया॥ 14॥
VD with pious mind, Purandhi, worthy of being offered by Manu, the immortals, the truth-knowers, bestowing gifts, escorts, the finders of heavenly light, the Sun, may they like the praises, the constructed address, hymn,

Yajatråḥ: Worthy of oblations/offerings. Śāyaṇa: yajatrá yaṣṭāvyāḥ. Geldner translates as 'Opferwürdigen' (worthy of
oblations, offerings). This attribute is much used.

Geldner explains 'unsterblichen' (immortals). This attribute is frequently used having the same meaning.

Ṛtajñāḥ: who know the truth, truth - knowers. Sāyaṇa:

ṛtajñāḥ satyavidāḥ. (Geldner: 'Wahrheitskundigen' (knowers of the Truth). In another place (RV. i.72.3) Geldner translates it as 'des rechten Wegs kundig' (Knowers of right/proper way). Here the first meaning is applicable.

Rātisācaḥ - giving/bestowing gifts, wealth. Sāyaṇa's explanation rātisācaḥ diyaṃānam havih sevamānāḥ visve devāḥ does not seem to be exact. Geldner- 'mit Gaben kommenden' (coming with gifts). rāti means gift, wealth and not oblation. It is derived from rā - to give, to bestow "showering bestowing gifts.

Abhisācaḥ - companions, escorts, Sāyaṇa - abhisācaḥ ābhimukhyena yajñam samavayantah saṅgatavantah (concurring the sacrifice). Geldner translates the word 'die Begleiterinnen' (the companions)

Svarvidāḥ - knowers of heavenly light/lustre. Sāyaṇa:

This attribute occurs of many places in RV. as well as in AV. also. The entire hymn X.65 belongs to the VD according to the Sarvānukramaṇī. It consists of 15 verses. In verses 13 and 14, the VD are addressed together with Pāvīravi, Aja Ekāpāt, Sindhu, Āpāḥ, Sarasvatī and Purandhi. They are
requested to hear the invocations of the poet. These
invocations are in the form of praises, constructed addresses
and hymns. Other verses are addressed to Agni, Indra, Mitra,
Aryaman, Vāyu, Pūṣan, Sarasvatī Ādityāḥ, Viṣṇu, Maruts,
Bṛhatsonaḥ, Rudra, Aditi, Brahmanaśpati, Dyāvāprthivī,
Parjanyāvātā and Tvasta. The VD are understood here as a
separate group of gods implored together with other deities
which make a complete whole.

X.66.11,13

समुद्रः सिन्धुः रजस्वः अनाधिकरणं एकपातं तनविष्णुः! || 11 ||
अविभिक्ष्य: श्वाणुबद्धसे मे विभिन्ने देवसेव इन सुरस्यं मम! || 13 ||

The sea, the Sindhu, the region, the atmosphere, the unborn
one-footed, the thundering flood, the dragon of pit, may
the VD (and) also masters listen to my words/prayers.

Sāyaṇa says madhyalokam because Nirukta (8.19) says lokā
tanavīcayante. tanavītuḥ arhavaḥ - roaring/thundering water
i.e. flood.

(2) follow the divine Hotṛs, the first priests in an orderly
manner along the path of truth. We (further) pray to
neighbouring lord of region and the VD who are immortal and
attentive.

The entire hymn X.66 belongs to the VD according to
the Sarvānukramāṇī. It consists of 15 verses. In the 11th
and 13th verse, the VD are mentioned. In the 11th verse, they
are mentioned together with Samudra, Sindhu, Rajah, Aja Ekapat and Ahirbudhnya. In the 13th verse, they are mentioned with two divine Hotra and Ksetrasya Pati. The other gods mentioned in other verses are gods, Maruts, Indra, Vasus, Adityas, Aditi, Rudra, Tvastr, Dyavapthivī, Indravishṇu, Savitṛ, Puṣan, Vāyu, Asvinau, Agnigomā and Vasus.

In this hymn, the VD are obviously deemed as a separate group of gods implored together with other gods who make a complete whole.

X.35.14.47

Yadādīna pradhānāhāyaṃ trikakrenā vairuḥ suryāya:|

dvedeva abhu tadāsūryanā puram: pitarāravīrīt duṇa //14//

When, O Asvins (you) went asking for the marriage with Sūrya with your three-wheeler chariot, then the VD gave you their consent; Puṣan, the son chose (you) as fathers.

tricakrēṇa - three-wheeler chariot. Asvinau use to go here and there in this chariot. Normally the chariots are of two wheels, but there should be something special for the deity, so Asvinau have their chariot with three-wheels.

samapno hṛdayāmi nē|

sā manasacchā sūna sumu deṣṭrī duṇānu nē ||47||

May the VD join our hearts, may the water, may Mātasisvan, may Dhātr, may Deṣṭrī keep (us) together.

Deṣṭrī - instructress, a female deity. she is not mentioned elsewhere in the Rgveda. According to sāyaṇa, she is dātrī phalānām, meaning the bountiful (Sarasvatī).
X.35 consists of 47 verses. This is Sūryāsūkta. Most of the ṛksas are used in marriage-ceremony. In the 14th and 47th verse, the VD are mentioned. In the 14th verse, when Aśvinau asked hand of Sūryā, the VD - all the gods gave their consent for the marriage. In this verse, their famous chariot is mentioned. In the 47 verse, young bride's wish while entering in new house is expressed. Here the VD are mentioned along with Āpaḥ, Mātarisvan, Dhātṛ and Deśtrī. Other gods mentioned in this long hymn are Soma, Bhūmi, Dyauḥ, Ādityāḥ, Sūryā, Aśvinau, Savitṛ, Pūṣan, Varuṇa, Candra, Bhaga, Aryaman, Purandhi, Prajāpati and Indra. The VD are here a separate group of gods. They are implored along with other deities and they together make a complete whole.

X.93.3.7

विश्वासामिरज्ञवी देवानां बामहः।

विनेत्र रहि विश्वमहसी विचै युगेशु युजियाः। || 3 ||

O Lords, the protection of the VD is magnificent. The VD are of great brilliance; they are worthy of offerings in sacrifices.

irajiyyaḥ - Masters, Lords < √ irajy - to be master. Sāyaṇa - Ṣvarāḥ. Geldner - Gebieter (masters, lords) It is vocative because all are unaccented.

May the two terrible Áśvins, the VD, the lord of chariots Bhaga, Rbhu, Vāja and other Rbhu-gods, the around-moving (sun), the all knowers have compassion on us.

Visvavedasah - "who know all." Sāyaṇa: visvavedasah visvavedah sarvaprajñah sarvadhanah vā. who know all or who have all (types of) intellect or who have all (types of) wealth. Geldner: "Allwissenden" (knowing all).

The entire hymn X.93 belongs to the VD according to sarvānukramaṇī. It consists of 15 verses. In the third and seventh verse, the VD are mentioned. In the third verse, they are described as all powerful and masters. In the 7th verse they are requested to show grace on the devotee together with Áśvinau, Rathaspati, Rbhu and Bhaga. In other verses, the gods are Dyāvāprthivī, Aryaman, Mitra, Varuṇa, Pūṣan, Maruts, Sūryāmāsa and Mitrāvaruṇau. The VD appear here to be a separate group of gods. But they are implored alongwith other deities and then they make a complete whole.

X.128.4.5

Let the priests perform a sacrifice; may the intention of my mind come true. May I not perpetrate any evil. Do you O VD, speak on behalf of us.


adhī vocatā naḥ: speak on behalf of us. Sāyaṇa: vivāda padeṣu
paksapate 'bruta. Geldner: Verteidiger (supporter, stand up for).

| देवी षुड्वर्केस्म न: कृणोत विषये दैवास्य इह कीर्तयत्वमोऽऽ|
| मा तस्माः प्रज्ञा या मा मनुष्यमाः रक्षति कलिष्ये सोऽऽम राजन। ||51

O six great goddesses, do you make wide for us. O VD, do you act here with manliness. May we not depart with our offspring and ourselves. May we not, O king Soma, be amenable to the hostile one.

sa't urvī - sa'tsámkhya'kā urvyah. Etāscānyatrāmmāywante sa'nāmorvīramhasah pāntu dyauśca prthivī cahasca rātriscāpaścāsuṣadhayāsca iti. Griffith tries to explain this phrase as - four cardinal points, and upper and lower spaces, and this seems to be acceptable.

The entire hymn X. 128 belongs to the VD according to the Sarvānukrāmaṇī. It consists of 9 verses. Verse 4 directly belongs to the VD. In verse 5, they are praised alongwith the six earths, and the king Soma. Gods mentioned in other verses are Agni, Maruts, Viṣṇu, Bṛhaspati, Indra, Vasus, Rudra Ādityāḥ. Consequently the VD mentioned in the verses 4 and 5 are a separate group of gods implored together with other gods as the element added to make a whole.

X.157.1

| 'इमा नू के शुवना सीष्धामेन्प्रेष्यं विन्यं न्य देवः ||

May we regulate these creatures. (May) Indra and the VD (help us).

The entire hymn X.157 belongs to the VD. It consists of five verses. In the very first verse, the VD are mentioned
together with Indra. Gods addressed in other verses are Indra with Adityas, and Indra with Maruts. VD are requested to bring the worlds in order. VD are regarded as a separate group of gods implored together with Indra and others as the element added to make a whole.

Khila v. 5:7

त्रिवेषः देवः सोमस्य मलसन् | विष्णु वैश्वनार: विष्णु विन्धमलसः |
माहि महान: तकालि नन्दुधिनीलिाः | आसक्ष: प्रजातारसः |
वालः आलमानो अश्वेजुहा: | ये च च दृष्टिवी चानस्यः | अपत्य स्वस्थ
ब्रह्म न श्रम न क्षेत्र न | वालिकित्वे वैदिन्ते न यह स्तम्भोऽधिकामसः |
ये स्वस्त नय पुकाब्दाशः | अपत्य लिन्धारः | अपत्य जी न द्रास्ता |
अपत्य जी न सहस्यः | तावनो ।-
भिन्नायः | तावनेऽथ रक्षिनायः | तावनी: पुलीः |

tāvānte तावन उद्वर्ते तावनी निवेर्शाने |
अतो या नमूमायः स्वः | ना वो देवः आतिरेया भा परिशिपता

tावानेऽति विष्णु एति हः श्रवः नामस्य मृलसन् | प्रेमो देवः देव-
हृतिमवन्तु देवै धिया | प्रेमं द्रह्म प्रेमं धन्म | प्रेमं सुन्तनो यजमान-

tवनेऽति निवेर्शाने |

more numerous than that. O gods, may I not be separated from you through overpraise, nor through praising around (i.e. less praise). May the VD listen to (our invocations) here (in this sacrifices.), may they exhilarate through the Soma. May the gods honour this call by divine wisdom. May they favour this Brahman; this Kṣatra. May they help this sacrificer who is pressing Soma. The wonderful (gods) with wonderful aids. May they listen to our prayers and come with help.

Mahāntaḥ - Very great, eminent, greater than great. The attribute is often used with regard to various deities.

takvānāḥ - characterised by quick-moving food, that is to say, carrying food quickly to the worshipper. The word has been formed takvānāḥ. takva is used in RV. (viii.69.13) - tākvo netā tadvidvapurupamā yo amucyata. Here Sāyaṇa explains this world takvah takatīrgatikāmā. yajñāgamanaśīlaḥ. and also RV. i.120.6 (takavānasya). nemadhitīvānāḥ - possessing i.e. helping those engaged in a struggle. The word is derived from nemadhitī with possessive suffix - vat. For plural form -vānāḥ as in magha-vānāḥ. The primary suffix -ti in nemadhitī has become long in the compound. cf. tvā yudhyānto nemadhitā prtsu śūraḥ. RV.vi.33.4. Here Sāyaṇa explains the word nemadhitā nemaśabdordhavāci. Uktām ca - tvo nema ityadhasya (Nir.3.20) iti. Ardhaḥ katipayāḥ puruṣā dhīyanta ēsviti nemadhitayaḥ samgrāmāḥ. Nemadhitīvānāḥ means who possess the battlefield i.e. who help those who are in battlefield i.e. helpers of warriors.

cf. nemadhitā na paumṣyā vrtheva viṣṭāntā. RV.X.93.13. The word naema in Avestā has the same meaning.
Pacatavāhasañ — carriers of cooked food. (united they are carriers of sacrificial or cooked food. The first word Pacata occurs at RV. V.34.1 as sunotāna pacata brahmā-vāhase puruṣṭutāyā. Śāyāna — pacata purodāsādikam (i.e. cooked food or sacrificial food) cf. vii.32.3. vāhasañ < √ vah-to carry.

Vāta ātmānasañ — having wind as their body.

Agnijūtāñ — impelled by Agni. jūtāñ < √ jū — to press forwards.

Vikṣí < √ vic to separate.

ŚāṅkhaŚŚ. vii.21.1 also contains this VD —Nivid.

It differs partly from that in the RV.-khilas. The order is different. It omits viśve viśvamahasañ. Instead of takvāñā nemadhitīvānañ, it has pakvāñā nematithīvānañ. The translator is not able to translate the word nematithīvānañ. Pakvāñāñ would mean having dressed food. The word nematithīvānañ which is probably a corruption, cannot be translated. Instead of vāta ātmāno agnijūtāñ, it reads vātātmāno agnidūtāñ. The latter word would mean “having Agni for the messenger.” Instead of mā vo devā atisāsā mā pariśasā vikṣī, it reads mā vo devā aviśasā mā viśasāyurā vrkṣī which is translated by Caland and Raghuvīra as follows — may I not be separated, O ye gods — from your — not from your.
conclusion

The preceding table shows at a glance the specific features of the VD. There are in all thirty-four epithets of the VD scattered over the ten Mandalas of the RV. together with the Nivid in the Khilas.

The epithets used in the first Mandala are omāsāḥ, carṣanīdhṛtaḥ, dāśvāmsāḥ, āpturaḥ, asridhāḥ, ehimāyāsāḥ, adruhaḥ, agnijihvāḥ, sūracakṣasāḥ, āskrāḥ, and sajoṣasāḥ. Out of these epithets, ehimāyāsāḥ and omāsāḥ are used exclusively for the VD. Omāsāḥ expresses their protective power.

The epithets in the sixth Mandala are ṛtāvrdhāḥ, yajatraḥ, havanasṛutāḥ, yajñīyāḥ and Agnijihvāḥ. The epithets yajatraḥ, havanasṛutāḥ, yajñīyāḥ and agnijihvāḥ show the close relation of the VD to the sacrifice. They are worthy of sacrifice, they listen to the invocations of the devotees, they have fire for their tongue, they accept their portion through the sacred Agni.

In the seventh Mandala, only two epithets are used. yajñīyāsāḥ (yajñīyāḥ) is a repetition, umāḥ is the same as omāsāḥ being derived from the same root vām-. In the eighth Mandala, the epithets are samanyavaḥ, sarātayaḥ, varivovidāḥ, yajñīyāsāḥ, vaisvānarāḥ, satomahāntaḥ and sajoṣasāḥ. Excepting the last one all others are exclusively used for the VD.

In the ninth Mandala, the epithets sajoṣasāḥ and adruhaḥ indicate the unanimity of the VD. with other gods and falselessness towards the devotee.
In the tenth Mandala, we come across the following epithets: Yajatrah, amrtah, rajahn, abhisacah, ratisacah, svarvaidr, visvamahasah, yajniyah and visvedasadah. Out of these visvamahasah is used exclusively for the VD. The epithets visvedasadah and svarvaidr show their capability for knowing and visvamahasah indicates their all-powerfulness. The epithet amrtah indicates their immortality like that of all other gods.

The Nivid in the Khilas has used the following epithets:- vaisvanaraah, visvamahasah, mahantaah, takvanahn, nemadhitivanaah, askrah, pacatavahasah, vata atmahan, and agnijutah. All of these are used exclusively for the VD. Thus the epithets used exclusively for the VD are the following: shimayasah, omash, saratayah, varivoidaah, visvamahasah, nemadhitivanaah, askrah, pacatavahasah, vata atmahan and agnijutah.

The features of the VD may be summed up as follows: they are requested to shower on the devotee favour in the form of long life, progeny, cattle, wealth etc. They are implored to receive oblations—particularly the Soma. In 1.14.9, their abode is described as a lustrous world. In RV. 1.39.10, where the omnipresence of Aditi is described. Aditi is said to be all gods. RV. 1.139 is addressed to several deities. According to the Sarvanukramani, verses land 11 (the last one of this hymn) are addressed to the VD, even though the word Visve Devah has not actually occurred in them. Among the gods who are implored in the last verse to receive the oblation, eleven live in the heaven, eleven on the earth and eleven in waters. RV. 1.164 is a well-known and extensive hymn of mystical and philosophical nature. Verse 39 is particularly so. In it all
the gods are said to be residing in the highest heaven and the song-syllable is its symbol. In RV. i.186.2 and other verses, the VD are requested to come together with other gods.

RV. iii.20 is a hymn of five verses. Verses 2-4 belong to Agni and the first and last one are said to be addressed to the VD. Even though the term VD has not been used in them, several deities are addressed therein. In the last verse, Agni and Vasus, Rudras and Ādityas are mentioned along with others. So this hymn also can be considered as belonging to the VD.

RV. vi.50 is a hymn of fifteen verses and is said to be addressed to the VD. In the verse 11, gods are said to be belonging to the heaven, earth and water. They are also said to be born from stars. (gojāta). A request is made in vi.51.7; that the devotee may not be made to suffer for the evil perpetrated by others. A desire is moreover expressed that the ill perpetrated by the enemy may return to him. In vi.52.15, gods and and are said to be born from the earth, from the heaven, also in waters.

In vii.49.4, the VD consume food together with Varuṇa, Soma, Vaisāvanara Agni and Āpo Devī. RV. vii.50.3 is a magic formula intended for driving away all kinds of poison. In RV. vii.53.3, the VD are described as having concordant mind.

RV. viii.30 is a short hymn of four verses addressed to the VD. There it is said that none of them is a child (arbhaka), none a boy, (kumaraka); all are equally great (satomahāntaḥ). Their number is said to be three plus thirty. They are entreated by the poet not to divert him from the paternal (pitrīya) and the human (mānava) path.

In the verse ix.92.4, which is obviously addressed to
Soma, the number of the VD is mentioned as three times eleven, that is thirty-three; namely eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati and Vaṣaṭkāra.

ṚV. x.36 is a typical hymn addressed to the VD. Out of fourteen stanzas, twelve have the refrain taddevānāmavo adyā vṛñimahē. "We seek today that favour of gods" indicating that the poet is seeking the favour of gods in general. Various deities are prayed in the stanzas. In verse 12, the poet has asked for the favour of Agni, Mitra, Varuṇa and Savitṛ, and in verse 13, he has described the VD as abiding by the laws of Savitṛ, Mitra and Varuṇa. Here the poet has used the term Viśe Devāḥ to denote a group of gods for the sake of completeness. ṚV. x.61-66 is a group of six hymns – all addressed to the VD. In verse 2 of ṚV. x.63, the poet deems all the names of gods as worthy of obeisance, to be respected and worthy of offerings. As to their birth, he says that they are born in the heaven, in waters and on the earth. In verse 9 of ṚV. x.65, the poet is invoking Parjanyāvātā, Indravāyu, Varuṇa, Mitra, Aryaman, Ādityas and Aditi, and he describes them as residing on the earth, in the heaven and in waters. In all these hymns, we come across the name VD in others mere devāḥ. For example, in the hymn x.66, consisting of fifteen stanzas, mention of the VD is found in stanzas 11 and 13. In x.63, they are mentioned in stanza 6 where enquiry is made about their number. In x.65, VD are mentioned in staza 14; In x.66, on the other hand devāḥ are mentioned in staza 7, 14 and 19. In x.62, they are mentioned in the last verse. In x.64, they are mentioned in stanzas 1, 11 and 12. Consequently in x.65 and 66 by the term VD we have to understand the group of gods mentioned for completeness and for the fear of omission; x.130 is a hymn addressed to
Prajâpati's sacrifice. In the fifth verse, the relation between certain deities and metres is pointed out. The metre Virâj belongs to Mitrā Varuṇau, Triṣṭubh belongs to Indra and Jagatī to the VD.

There have been made attempts in modern times to present a critical study of the Vedic passages pertaining to the VD to define their character and to assess their position in the Vedic religion. In this connection mention may be made of L. Renou's work Les Hymns Aux Visve Devāh. Etudes Vediques et Pâñinennes tome iv.58, v. Herein he has presented a critical French translation of hymns of the VD. from the Rgveda, together with critical notes. In the preface to the translation, he has presented a systematic study of the RV. hymns to the VD and has also made an attempt to define the character of the VD. After giving the statistics of the VD –hymns, he has made a semantic study of the expression Visve Devāh together with the accents. He has drawn attention to the subtle difference between the meanings of Visva and Sarva. According to him, visva shows a totality made of individuals in contrast with Sarva which denotes indistinct globality (p.3). The expression sarve devāh (RV.vi.75.10) is rare and appears to have a non-technical sense. In visva, the underlying idea is visi subjects; Brûl. i.4.12 says that "Prajâpati created visi, i.e. the groups of gods, namely Vasus Rudras, Ādityas, Visve Devas and Maruts" Dumézil (Tarpeia, pp.56,64), has shown that the relation VD – visi dates back to RV. (p.4)

As regards the character of the VD, Renou has expressed the view that the mention of the VD is in fact equivocal. At times, it denotes the generality of god and is exempt from technical value. This is the usual case outside the hymns dedicated to
the VD. Sometimes it denotes a separate class, In RV. i.186.2, the term accompanies the mention of Mitra - Varuṇa - Aryaman, in vii.39.4, it goes with Agni; in x.35.13, it goes with Maruts and Agni; in x.36.13, it joins Savitṛ, Varuṇa and Mitra; in x.65.14, it accompanies Dhī and Purandhi, in vii.35.11 it has associated with devah themselves. Renou further notes that the feminine divinities are kept at the end of a hymn or not far away from the end. Similarly, the mention of the VD is sometimes made at the end; e.g. x.65.14; x.66.13; i.139.11, with a ritualistic arrangement (Bergaigne, Litergie, p.34; Oldenberg-Noten; Dumézil - Tarpeia p.47).

Sometimes it is observed that in the hymns to the VD, some other divinity plays a dominant role, that is to say, the last verse is allotted to that deity e.g. in RV.i.14, vii.39, Agni is given an upper hand, in ii.29, vii.40 Varuṇa, in i.121 Indra, in viii.83; x.63 Āditya, in v.50 netṛ (Savitṛ). Renou has cited some more examples and has arrived at the conclusion that the hymns with strong enumerative nature eulogize various deities stanza by stanza, one of them being the VD. The VD, are, therefore, simultaneously the 'part' and the 'whole'. It is their role as a 'part' which should occupy our attention (p.2). Renou has, to a certain extent, taken into account some passages also from the post-Vedic literature.

As the preceding table shows, the word viśve devah does not appear in the RV as having a uniform connotation.

a) In a few cases, this name denotes devah in general. In a large number of verses in the RV., we come across the plural form devah. In a few cases the expression Viśve devah stands for mere devah. In mythology, devah is a very common term.
The RV hymns were not the creation of a single person. It is quite natural that some seers chose the words Visve devah instead of devah.

b) In many passages, however, the term VD needs to be understood as having been used in a specific sense. The concept of VD changed in course of time and also at the hands of different authors of hymns. Gods in general is of course the basic concept. Further there were several individual gods, hence there were frequent occasions to refer to all gods side by side with or in association with one or more gods. This was bound to essentially modify the character of all gods and grant them a specific individuality. Visve Devas were now turned into a separate group of gods including all other gods mentioned in the same context as the element added to a whole. This is what Renou has pointed out as stated before. Many of the VD hymns from which verses have been cited in the preceding section belong to this category.

c) Sometimes it happens that such a separate group of the VD assumes a rather different character in a rather different context. In such cases, the separate group of the VD is added for the sake of completeness and for fear of omitting a god. A few cases of this nature as found in the RV have been recorded in the preceding table.

d) In some cases, the VD as a group of gods has assumed a specific character. The VD are sometimes mentioned as 3x11 three groups of eleven each residing respectively in the heaven, on the earth and in waters (ix.92.4, cf. also i.139.11; vii.30.11; vi.52.15; x.63.2; x.65.9). Sometimes, they are 3x30 (viii.30.2). How the number 33 is arrived at is not directly stated in the RV; but relying on the tradition recorded in the post – Rgvedic
literature, it may be said that the VD consist of three such groups – Vasus, Rudras and Ādityas. (RV.i.ii.20.5) each of which is made up of units, the Vasus being eight, the Rudras being eleven and the Ādityas being twelve. This makes thirty-one; the remaining two were is not certain. Sometimes they are taken to be Prajāpati and Vasāṭkāra. No more details are available about the three groups of eleven each besides the statement that they live in the heaven, on the earth and in waters.

Sometimes an enquiry is made as to their number (x.36.6). It may also been stated that they are equal and of equal greatness (viii.30.1).

e) Thus during the long period of the poetical activity of RV-hymns, we come across the different concepts of the VD ranging from the simple idea of All-gods in general to the formation of a separate group of varied nature. The next and final formation of the concept of the VD would be in fact an entirely separate group of a fixed character. In the RV., we come across certain indications which show that the VD were here beginning to be looked upon as a deity of a fixed character.

The character of the VD as displayed in the Nivid of the RV. Khilas needs to be considered here since the Nivid is a prose-portion traditionally attached to RV. The Khilas have been critically studied and their relation to the RV. hymns and their chronology have also been determined. The Nivids, the Praiṣas etc. forming part of the fifth Adhyāya of the khilas need to be distinguished from the other khilas. While the other khila hymns and verses formed component parts with fixed
positions in certain recensions of the RV, the Nivid, Praiṣas etc. were the prose formulas to be recited by the Hotṛ or the Maitrāvaruṇa priest in a Soma-sacrifice. These must have been recorded and preserved at the time when the ritualistic religion had assumed a stabilised form. This, however, need not be regarded as a very late development, since the Brhadāraṇyaka Upaniṣad quotes a portion of the VD - Nivid. Anyway, the character of the VD in the Nivid will have to be ascertained in the light of and in comparison with the position of the VD as mostly obtaining in the Yajurveda literature in which the sacrificial religion appears in a stabilised form.

Some of the attributes of the VD are of a general nature, hence they do not render any particular help in ascertaining their character. They are said to have occupied heaven, earth, mid-region and waters. Among their numbers mentioned in the Nivid the number thirty three is found in the RV-hymns. The other numbers are fictitious. The same may be said about their wives. The VD in the ascent and settlement are notional. Not satisfied with this numerical description, the poet imagines even larger number for them. The remaining part of the Nivid is devoted to the prayer of the VD, at a fixed occasion. Thus, even though there is not much in this Nivid which renders particular help in fixing the character of the VD, its ritual application indicates that the poet had before his eyes the VD in a fixed form. The other description of a formative stage merely indicates the style of the poet in adapting the traditional description.