

GODS IN RIGVEDA

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TRANSACTION

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GODS IN RIGVEDA

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In discussing the gods in Rigveda, the first question which crops up is, are there many gods or is there only One God. Though the Western Scholars point out different stages such as Polytheism, Monotheism intervened by Henotheism, the Indian tradition always believes that though many gods are worshipped in daily life, all of them are the different manifestations of the same God. Here, we may quote the following mantras to substantiate the above mentioned point:—

1. Indram mitram varunamagnimahiratho divyah sasuparno garutman. Ekam sadviprah bahudha vadanti agnim yamam matarishvanamahu.¹
2. Eka evagnir bahudha samiddhah ekah suryo visvamanuprabhutah ekaivoshah sarvamidam vibhatyekam vaidam vibabhuva sarvam.²
3. Suparnam viprah kavayo vacobhirekassantam bahudhah kalpayanti³.
4. Indra itsomapa eka indrah sutapa vishvayuh⁴.
5. Ya eko asti damsana maham ugro abhivrutaih⁵.
6. Visvasyaika ishishe sasyuktyah⁶.

In the first hymn it is said that there is only One Ultimate Reality and people call it as Indra, Agni, Mitra, Varuna. Matirishwa and so on which has also got the upanisadic support from the following Chandogya statement:— Sadeva somyedamagra asit ekamevadvitiyam. There was only One Reality in the beginning one without a *second*.⁷ This Sat Vastu encompasses the different deities such as Indra, Agni, Varuna, Mitra etc. Yaska in his Nirukta while summarising the nature of Gods says that, Eka atma Bahudha stuyate tccere is only One God and he is praised differently by different people and he further continues by saying that, Ekasya atmanah anye devah pratyangani bhayanti The different Gods are just the different manifestations of the same fitman. Sri Sayaaa in his rigbhashyabhumika says that the praise of all Gods lead to the same parameshvara. Tasmad sarvairapi parameshvara eva huyate. Katyayana opines that though there are principally three Gods Agni, Vayu and Surya they are just the different manifestations of Prajapati only. In Brihadaranyakopanishat also there is a reference to only One God which we can gather with the discussion between Yajnavalkya and Shakalya.

In this background, now let us analyse the diversity of Gods in the background of unity.

The Gods glorified in the Rig-Veda are classified under three heads as follows:—

- 1) Pritvishthanadevatah : or the Terrestrial Gods.
- 2) Antarikshasthana Devatah : or the Atmospheric Gods.
- 3) Dyusthana Devatah : or Celestial Gods.

1) Pritvishthana Devatah or the Terrestrial Gods.

Here, the important Gods are Agni, Prithvi, Soma and Brihaspati.

Agni: Agni is the most predominant God among the terrestrial Gods. Nearly two hundred hymns are devoted to Agni. He is praised even along with the other Gods. The entire world is

¹Rig-Veda Samhita ,Sripad Damodar Satvalekar, Paradi.p.128

² Ibid. p. 524

³ Ibid. p. 730

⁴ Ibid. p. 434

⁵ Ibid. p. 463

⁶ Ibid. p.459

⁷ Sri Shankaragranthavali. Vol.5.Sri Vani Vilas Press. Srirangam. p.285

concerned and covered with Agni. Agni lives in water, wood and people He is there everywhere in the form of Jatharagni as Bhagavad Gita puts it, Ahamvaishvanaro. Bhutva Pacamyannam Caturvidham. The Omniscient nature of Agni could be noted from the following hymn :—

Garbho yo apam, garbho vananam garbhasca sthatam garbhascaratam. Adrou cidasma antardurone visham na vishvo amrutah svadhii⁸.

Agni is there in the waters, in the form of apamnapat he is there in the forest trees in the form of davagni He is there in. in-animate beings. He is there in the form of men and animals in the Jatharagni form. His radiance has spread out in all the three worlds, Trini jana paribhushantiyasya samudra ekam divyeka apsu⁹. This Agni is endowed in three births. In the Ocean he is of the form of vadavanala, in dyuloka he is of the form of aditya and in antariksha he is in the form of vaidyutagni.

Even on the sacrificial altar it is Agni who radiates. He comes into being in the earth from , the rubbing of two Arani sticks. Aranyornihito jatavedah¹⁰. Agni is the leader in the sacrifice. Yajnyasya netah prathamasya payo jatavedo bruhatah supraneete¹¹. His radiance is of three fold nature. Arkah tridhatu¹² .. He has got three heads. Tri murdhanam¹³.

In some of the hymns we have Agni associated with Surya and it is said that in the morning he appears in the form of Sun. Murdha bhuvoh bhavati naktamagnistatah suryo jayate pratarudyan¹⁴. *This* Agni is the manifestation of strength .He is very strong and he is worshipped just as Indra.

Prasamrajo Asurasya prashastim pumsah krustinamanumadyasya.
Indrasysya pra tavasaskrutani vande darum vandamano vivikmi¹⁵.

In the underlying mantra Agni is praised as vaishvanara your fame is more than that of dyuloka, you are the king of the mankind.

Divascitte Brihato jatavedo vaishvanara praririce mahitvam.
Raja krustinamasi manushinam yudha devebhyo varivascakartha¹⁶.
He has outbeaten all the Gods in his greatness and all the Gods worship him out of fear.

Vishveda anamanyan bhiyanastvamajne tamasi tastivamsam¹⁷.

The entire assembly of gods worshipping Agni is beautifully portrayed even in the following mantra also.

Trini shata tri sahasranyagnim trimsacca deva navacasaparyan.
Ovkhan ghrutairastrunan barhirasma adidhottaram nayasadayanta¹⁸.

Agni made the two worlds stand apart and he measured the antariksha and made it stand still.

Vya antarikshamamimita sukratu vaishvanaro mahina nakamasprushat¹⁹. This Agni created the flying birds, the morning reptiles, the stagnant trees. Sa patatritvaram stha jagadyachvatramagnirakruno jatavedah²⁰.

⁸ A. Vedic Reader. A.A. Macdonell p.48

⁹Ibid.p.203

¹⁰ Ibid.p.194

¹¹ Ibid.p.202

¹² Ibid.p.703

¹³ Ibid.p.307

¹⁴ Ibid.p.41

¹⁵ Ibid.p.341

¹⁶ Ibid.p.194

¹⁷ Ibid.p.194

¹⁸ Ibid.p.340

¹⁹ Ibid.p.340

²⁰ Ibid.p.703

Agni is termed as the friend and relative of man. Though he is immortal he lived amidst the mortals. As he lives in every house ie, Grihas he is given the attribute as Gruhapati. This is referred to in the following mantra: Tvamagne gruhapatih tvam hota no adhvare²¹.

Agni is the guest of man and he is the guest in every household. Yajnyasya vo rathyam vishpatim visham hotaramaktoratithim vibhavasum²². Agni brings all the Gods to the sacrificial altar and he is the Chief Super-intendant of the sacrifices and he is called -rutvik, purohita and hota.

Agni purohitam yajnyadevamrutvijam²³.

Agni vanquishes the demons and protects the men and hence he has got the epithet of rakshohan. With his effulgence he kills the enemies of karmanushtana, and demons; Vipajasa pruthuna soshucano badhasva dvisho rakshaso amivah²⁴.

Agni is considered to be identified with number of Gods such as Indra, Vishnu, Varuna, Rudra, Aryama and so on in the following hymns:—

(i) Tvamagna indro vrushabhah satamasi tvam vishnururugayo namasyah.

Tvam Brahma Rayivid Brahmanaspate tvam vidhartah sacase purandhya.

(ii) Tvamagne raja varuno Dhruvavrata svamitro bhavasi dasma idyah.

Tvamyama satpatiryasya sambhujam tvamamsho vidathe deva bhajayuh.

(iii) Tvamagne tvasta vidathe suviryam tavagnavo mitramahah sajatyam.

Tvamashuhema rarishe svasvyam tvam nara shardho asi puruvasuh.

(iv) Tvamagne rudro asuro maho divastvain shardho marutam pruksha ishishe.

Tvam vatairarunairyasi shangayastvam pusha vidathah pasi nutmana.

(v) Tvamagne dravinoda arankrute tvam devah savita ratnadha asi.

Tvam Bhago Nrupate vasva ishishe tvam payurdame yastev dhat²⁵.

From these mantras, we can say that all the Gods are the manifestations of Agni. Agnih sarva devatah : Whatever is there in this world, everything belongs to Agni.

Asacca sacca parame vyoman dakshasya janmannaditerupaste.
Agnirhinah prathamaja rutasya purva aynni vrushabhasha dhenuh²⁶.

Agni protects his devotees with hundreds of forts.

Tebhirmo agne amitairmahobhish shatam purbhirayasibhirmipahi²⁷.

Just as from the ship one can cross an ocean in the same way he makes his devotees cross the ocean of their miseries. Vishvani no durgaha jatavedah sindhum na nava duritati parshi.

The devotee finally prays to Agni that they cannot know him fully and he alone knows him fully.

Moora amoor na vayam cikitvo mahitvamagne tvamangavitse.

The Vedic sages finally pray that let that Agni lead them on in the righteous path as he is the

²¹ Ibid.p.1

²² Ibid.p.1

²³ Ibid.p.1

²⁴ Ibid p.83

²⁵ Ibid p.149

²⁶ Ibid p.629

²⁷ Ibid p.395

highest scholar. May he take away the sins working against us and we pray to you again and again.

Agne naya, supatha raye asman vishvani deva vayunani vidvan.
Yuyodhyasma juhuranameno bhuyishtante namauktim vidhema²⁸.

Prithvi: There is only One hymn in Rig-Veda entity devoted to Prithvi. Prithvi along with the God Dyouhu : has been praised in six hymns. They are treated like devatadvandvas.

Prithvi is the basis for all the animate beings. Prithvi fetches food to the mankind. Yaska says Pruthu Darshanat and this amply describes the greatness of Prithvi. Prithvi excuses all our mistakes and protects us and hence it is called Sarvamsaha and Vasundhara. As the world can go on only with the help of dyavaprthivi it is known as pitara , matara, anitri and so on, Dyavapruthivare in eternal youth. They instigate and inspire the entire mankind. They help even in' the performance of sacrifice and hence it is said, pita mata ca bhuvanani rakshatah. These Gods are worshipped by the entire mankind and they are very obliging. From these two Gods men aspire for the. increase in the sacrifices, wealth, fame and valour.

Dhu no dyavapruthivi mimikshatam madhuscuta madudughe madhuvrate.
Vane yajnam dravinanca devata mahishravo vajamasme suviryam²⁹.

Yaska and others say that this Prithvi has got two forms. Even Sayana agrees with .this. Dvirupah pruthivi., Prithvi. can withstand the weight of the mountains and the clouds. She even bears the clashes taking place in the sky. Oh the great one, you. have the rivers which have always waters and you make people happy by wealth. .

Balitha parvatanam khidram bibharshi pruthivi.
Praya Bhumim pravatvati manhajinoshi mahini.³⁰

Oh, radiant Prithvi, one who moves. about differently all prayers will come to you. Just as people with Satvic qualities tame the bad horses in a similar way you also with your roar tame the clouds.

Stomasastva vicarini pratishatobhantyaaktubhih.
Praya vajam na heshantam perumasyasyarjuni³¹.

Oh, Dyavapruthivi, you have borne the trees; with your might : The clouds. which you bear give out rains from the sky.

Drulha cidya vanaspatin kshmaya dardharshyojasa.
Yatte abrasya vidyuto divo varshanti vrushtyah³².

Like this the Rig-Vedic seers have praised this Prithvi for its benevolent qualities.

Soma : Soma is a predominant sacrifice in the entire vedic lore and hence it is but natural that the God Soma also occupies an important role. In the Ninth Mandala One Hundred and fourteen hymns are devoted to Soma. The Soma creeper is also known as Amshu. The Soma tree is also called Andhas. In the Dyuloka it came into being.

Ucca te jatamandhaso divi³³.

It is believed that the shyen a bird brought it to earth.

Candrasya rupam Vividur manishinah syeno yadandho abharat paravatah.

²⁸ Ibid.p.282

²⁹ Ibid.p.388

³⁰ Ibid.p.332

³¹ Ibid.p.333

³² Ibid.p.580

³³ Ibid.p.589

Marjayanta suvrudham nadishvam ushantamamshum pariyantamrugmiyam³⁴.

The Somabhisava used to take place thrice a day. In the morning and afternoon Indra was invited.

Indra piba pratikamam sutasya pratah savastava hi purvapitih³⁵.

Madhyandinasya savanasya vrutraghnannedy piba somasya vajrivah³⁶.

For the evening Somabhisava, Rubhus were invited.

Te Noonamasmai rubhavo vasuni trutiye asminsavane dadhata³⁷.

As Soma is mixed with waters, it has been praised differently. Even the rivers follow his rules. He is considered to be the king of rain and rivers. Water is considered to be his sister. The Soma juice Shines like the Sun's rays.

Sa pavasva vicarshana aa maho rodasi pruna.

Usah suryo na rashmibhih³⁸.

Ok, Soma, May the juice flow from you. May it encompass the dayavaprithivi just the day shines with the rays of the sun. This Soma makes the mortals, immortal and to cures the diseases of men. He can even help the blind to see and lame to walk. Those who have taken the Soma juice become one with the Gods. Soma is also considered to be the lord of vegetation. Soma instigates like speech and hence he is called as vacaspati and he also makes the mind sharp.

Ayam me pita udiyarti vacamayam Manishamushatimajigah

Ayam shalurviramimita dhiro na yabhyo bhuvanam kaccancre³⁹.

Those who take Soma will say that they have taken Soma and have become immortal. They have entered into jyotis and they have had the realization of Gods.

Apama somamamruta abhuma aganmajyotiravidama devan⁴⁰.

Soma is the instigator of the mind he is addressed to as, further , leader, instigator and so on :—

Manha devanam padavih kavinam rushirvipranam mahisho murganam.

Shyeno grudhranam svaditirvananam somah pavitramatyeti rebhan⁴¹.

Soma is the king among the radiant gods. He is the greatest among the revolutionary poets. He is sage among the intellectuals. He is buffalo among all the animals. He is a Hawk among the birds and svadhti among the tormentors. This powerful Soma is coming out.

With his blessings men can raise up to the level of sages. He has got the intellect of a sage. Rushimanah ya rushikrut⁴². He can supervise all men with his thousand eyes. Soma has been inspired Indra to kill all other evil people. Asyedindro madeshva vishva vrutrani jighnate⁴³. As Soma has helped Indra to kill ahi and vrutra even soma could be called as vrutraghna.

Indro nayo mahakarmani cakrirhanta vrutranamasi soma poorbhit⁴⁴.

³⁴ Ibid.p.728

³⁵ Ibid.p.505

³⁶ Ibid.p.261

³⁷ Ibid.p.575

³⁸ Ibid.p.369

³⁹ Ibid.p.517

⁴⁰ Ibid.p.608

⁴¹ Ibid.p.609

⁴² Ibid.p.561

⁴³ Ibid.p.604

⁴⁴ Ibid.p.594

The Soma has hot weapons in both the hands. Shuro na dhatta ayudha gabhastyoh⁴⁵. For fighting battles along with Indra, Soma always accompanies him in the same chariot. Indrena soma saratham punanah⁴⁶.

Brihaspati :-These are eleven hymns in Rig-veda entirely devoted to Brihaspati. Along with Indra he has been praised in two hymns. The modern scholars opine that Brihaspati and Brahmanaspati are one and the same. Sayana draws a distinction between the two. According to Yaska, Brihaspati and Brahmanaspati are the water givers. The modern scholars equate Brihaspati along with Agni because he is also the first priest. Wilson and Max Mueller opine that Brihaspati is one of the forms of Agni. Weber says that Brihaspati is the representation of Indra's priest. Hillbrandt says that Brihaspati is one of the forms of moon.

Brihaspati is mantrabhimanadevata. He dispels darkness with an uproar with his seven rays.

Bruhaspatih prathamam jayamano maho jyotishah parame vyoman.
Saptasyastuvijato ravena vi saptarashmiradhanmt tamamsi⁴⁷.

He is the son of Dyavapruthivi. He has got the golden form. He has the golden axe and arrows as his arms. He gets whatever he aspires for with utmost ease. His bow string is Ruta. The arrow which he releases is definitely *going* to kill the enemy. His arrows are also known as Karmayonis.

Tatajyena khsiprena brahmanaspatiyatra vashti pratadashnoti dhanvana.

Praya sadhvishavo yabhirasyati nrucakshaso drushaye karmayonayah⁴⁸.

He is the Brahman in the sacrifices. Without him, the sacrifices cannot happen. Everything in the world happens, because of his instigation.

Like Agni, he is also in the three states. Yastastambha sahasa vijyo antan bruhaspatistrishadhasto ravena⁴⁹. Brihaspati spreads the clouds and hence he has the epithet adribhit. He also separated the mountains with his might. He dispelled the darkness and released the waters.

Yo adribhit prathamaja rutava bruhaspatirangiraso havishman⁵⁰. Like Indra, Brihaspati is also known for giving charities and hence the epithet Maghavan. He is the god among the gods. Taddevanam devatamaya⁵¹.

He is a Satyasankalpa. Only according to his determination he can do either favours or disfavours. Brahmanaspatirabhavat yathavasham satyo manyurmahi karma karishyatah⁵². Just as Sun spreads his rays everywhere in a similar way Brihaspati utters and spreads mantras.

Ta iva suryo jyotisha maho vishveshamijjanita brahmanamasi⁵³.

This Brihaspati who is omniscient, ever inspirer is also favourable towards the devotees. Hence, devotees prey to him this benevolent god by serving whom even a semblance of sin will disappear.

Vishvam tad bhadram yadavanti deva brahadvadema vidathe suvirah⁵⁴. The devotees are so engrossed in praising Brihaspati that they are immersed in it.

Suneetibhirnayasi trayase janam yastubhyam dashannatamamho ashnavat.

⁴⁵ Ibid.p.603

⁴⁶ Ibid.p.271

⁴⁷ Ibid.p.168

⁴⁸ Ibid.p.271

⁴⁹ Ibid.p.389

⁵⁰ Ibid.p.168

⁵¹ Ibid.p.169

⁵² Ibid.p.166

⁵³ Ibid.p.167

⁵⁴ Ibid.p.166

Brahmadvishastapano manyumirasi bruhaspate mahitatte mahitvanam⁵⁵.

The devotees again pray to him by saying that he is their protector and path shower. May us pray you for ever. You will have to agree to this.

Tvan no gopa pathikrud vicakshanah tava vrataya matibhirjaramahe⁵⁶.

Lastly, the devotees pray to Brihaspati for the successful completion of their sacrifices. Sacrificer also prays Brihaspati to protect him from various impediments such as thieves and others. Brihaspati is also requested for instigating the people's mind towards sacrifices.

Uta va yono marcayadanagaso arativa martah sanuko vrukah.

Bruhaspate apa tam vartaya pathah suganno asyai devaveetaye krudhi⁵⁷.

1) Antarikshasthana devatah or the Atmospheric Gods.

Here the important Gods are- : Indra, Parjanya, Rudra and Maruts.

Indra:— Indra is the greatest god of Rig-Veda. There are about two hundred and fifty hymns addressed to Indra which occupy nearly one fourth of the Rig-Veda. He is called viratama, anupamashakta, ararakshaka, asuradhvamsaka. One of his attributes is vrutran the one who has killed vrutrasura. He can take the form of his liking and is hiranyavarnah : golden complexion, hiranyabahuh golden shoulders, hiranyashmashru golden beard and hiranyapani golden armed one. The Chariot of Indira is also made of gold and it can outbeat even the wind in its speed. Yaste ratho manaso javiyan.⁵⁸ He has swift horses. His horses can take him to far oft distances in short interval of time just as hawk is carried away quickly by its wings. Atva madacyuta hari shyenam paksheva vakshatah⁵⁹. Though all the gods are fond of drinking Soma, Indra excels them. The attributes somapa and somapavan are appropriate for him As soon as he was born, he drank Soma. Jagnanah somamam sahase papatha⁶⁰. At one stretch he emptied thirty lakes of Soma. Ekadha pratidha pibat sakam saramsi trimshatam⁶¹. Being intoxicated with Soma, Indra performed many heroic deeds. He established the dyuloka in the sky. He filled the dyavapruthivi s with his Tejas. He made the earth fertile.

Avamshe dyamastabhayat bruhanta ma rodasi aprunadantariksham.

Sa dharayan pruthivim paprathacca somasya ta mada indrascakara⁶².

Even the killing of vrutra and vanquishing of the enemies was due to the influence of Soma only. As soon as Indra was born, he illumined the sky, he made the solar orb move and all the Gods were fear ridden with his birth. He is referred to as the son of dyavapruthivi. Agni and Pusan are said to be his brothers. Indrani is his wife and Maruts are his friends. In some places Indra is associated with Sun. Indra himself admits that he is Manu and Surya. I am the great sage kaksheevan, i am also the kutsa the son of Arjuni and I am also the revolutionary ushana. May you know me to be Omniscient.

Aham manurabhavam suryaschaham kakshivan rushirasmi viprah.

Aham kutsamarjuneyam vyanjeham kavirushana pashyata ma⁶³.

Once, he is called as the sage sun. Sa sooryah paryuru varasyendro⁶⁴.

⁵⁵ Ibid.p.166

⁵⁶ Ibid.p.167

⁵⁷ Ibid.p.728

⁵⁸ Ibid.p.501

⁵⁹ Ibid.p.425

⁶⁰ Ibid.p.540

⁶¹ Ibid.p.161

⁶² Ibid.p.256

⁶³ Ibid.p.705

⁶⁴ Ibid.p.543

Indra's might and valour are unlimited. He has surpassed the bhumi and antariksha. Even if the Earth becomes ten times more, still Indra can match earth. Oh, Indra even if the bhuloka grows hundred feet more, still it is not a match to you. Even the thousands of son gods cannot illumine you. Even dyavapruthivis are no match to you. You have excelled all of them.

Yadyava indra te shatam shatam bhuintasyuh.
Natva vajrin sahasram surya anunajatamasta rodasi⁶⁵.

Indra is the king for the entire World. Eko vishvasya bhuvanasya raja⁶⁶. When Indra killed vrutra he lighted up the sharat kala and ushah kala. He released the waters and also made the rivers flow.

Purvirusahasah sharadasca goorta vrutram jaghanvan asrujad vi sindhun.
Parishtita atrunad badbadhanah seera indrah sravitave pruthivyah⁶⁷.

Indra killed tvasta, sushna, vyamsa, pipru, namuchi, rudhikra, chumuri, dhuni, shambara, ashna, narbhara, dabheeka and a host of others. Indra is also the warrior god and hence every one pray to Indra before going to the battlefield. He kills the wicked demons and protects good men. Hatvi dasyoon praryam varnamavat⁶⁸. Indra is also known to be merciful along with strength and the sage like qualities. He is also considered to be the friend of the devotees. Yaheendra bhatah and he is also called the mother and the father.

Tvam hi nah pitavaso tvam mata shatakrate babhoovitha⁶⁹.

He is supposed to have greater mercy towards the family of kushikas and hence he is called koushika.

Atuna indra koushika mandasanah sutam piba⁷⁰.

The devotees of Indra could be free of the failures and death. Kastamindra tva vasu ma martyo dadharshati⁷¹. He blesses his devotees by giving the riches with both the hands. Ubha te purna vasuna gabhasteeh⁷². The Sages pray to Indra to protect them just as the cow satisfies the calf with its milk, vavrutsano dhenurnavatsam yavasasya pipyushim.

Parjanya :— In Rig-Veda only three hymns are dedicated to Parjanya. Without rain we cannot live and hence Parjanya is the only rescuer for us; in some places Parjanya is also talked as the cloud. Samanametadudaka mucyaityavacahabihi. Bhumim Parjanya jinvanti divam jinvantyagnayaha⁷³.

The waters everyday goes up and come down. The watery clouds will satisfy the earth and similarly ahavaniya and other agnis will satisfy the dyuloka. Kalidasa has expressed the same idea, Dudoha gam sa yagnaya sasyaya maghava divam. Only with the help of Parjanya the mankind can prosper in this world. In other words, one may say the praising of the god is Parjanyasukta. Parjanya is also the god of the clouds. He has got the epithet of vrushbha as *one* who gives rain. He is the one who brings about the young sprouts in the plant Kanikradad vrushabho jiradanu reto dadatyoshadhishu garbham⁷⁴. He is incharge of vegetation and even the enhancement of water is due to him. Parjanya is the lord of the entire world. Yo vardhanamoshadhnam yo vishvasya jagto deva ishe⁷⁵.

⁶⁵ Ibid.p.218

⁶⁶ Ibid.p.250

⁶⁷ Ibid.p.211

⁶⁸ Ibid.p.554

⁶⁹ Ibid.p.5

⁷⁰ Ibid.p.415

⁷¹ Ibid.p.420

⁷² Ibid.p.128

⁷³ Ibid.p.332

⁷⁴ Ibid.p.457

⁷⁵ Ibid.p.457

He can take the form of his desire. Sometimes he will be like the cow full of milk and sometimes he will be like a barren cow.

Stareerutvad bhavati suta utvad yathavasham tanvam cakra eshah⁷⁶.

All the animate and in-animate beings can live only with the help of Parjanya. Even the worlds like dyuloka are under his control. He flows in a threefold manner in the East, North and the Western directions. In these directions the rain is generally more.

Yasmih vishvani bhvanani tastustisro dyavastredha sasrurapah.
Trayah koshasa upasecanaso madhvascotantyabhito viraopsham⁷⁷.

His main duty is to bring rain. He sits in the watery chariot and goes round the clouds and brings in the downpour. At that time, all the places high as well as low will look alike.

Abhikranda Stanaya garbhamad udanvata paridiyarathena.

Drutirti su karsha vishitam nyancam sama bhavantudvato nipadah⁷⁸.

Parjanya comes shattering the trees, the entire world is afraid of his valor as he vanquishes the demons.

Vi vrukshan hanti uta hanti rakshaso vishvam bibhaya bhuvanam mahavadhat⁷⁹.

When he extirpates the wicked even the pure and pious people are afraid of him. Utanaga ishate vrushnyavato yat Parjanya stanayan hanti dushkrutah⁸⁰. Just as the charioteer whips the horses Parjanya whips his cloud messengers, when he sheds rain, the sound resembles that of the roaring of a lion at a distance.

Rathiva kashayaShvan abhiksficipannavifdrtan krmrate vafshyam aha.

Durat simhasya stanafu aerate yat pajahyah krumtthe varshya nabhah⁸¹.

When Parjanya sheds rain, even the storms move in favour of rain and lightning travels from place to place in groups. The vegetation starts. The earth becomes favourable to everyone.

Pravati vanti patayanti vidyuta udoshadhirjinvate pinvate svah.

Ira vishvasmai bhuvanasya jayate yat Parjanya pruthivim retasavati⁸².

He is the enhancer of satya. He is a self illuminator. The entire world acknowledges for the rule of Parjanya. He is called the father. Asurah pita nah⁸³.

Only with the grace of Parjanya the men and animals can get the food and the water and hence, the devotees prey to Parjanya to approach the clouds and to shed rain. May the rivers flow towards the East. May he dampen the dyuloka and bhuloka with waters. May the cattle get the pure water.

Mahantam koshamudaca nishinca syandanta kulya vishitah purastat.
Ghrutena dyavapruthivi vyundhi suprapanam bhavatyagnabhyah⁸⁴.

Sages also prey to Parjanya to stop from excess rain and help people. Avarshirvar-

⁷⁶ Ibid.p.457

⁷⁷ Ibid.p.332

⁷⁸ Ibid.p.332

⁷⁹ Ibid.p.332

⁸⁰ Ibid.p.332

⁸¹ Ibid.p.332

⁸² Ibid.p.332

⁸³ Ibid.p.332

⁸⁴ Ibid.p.332

shamrudushughrubhaya⁸⁵. Ultimately, the devotees offer the following prayer to Parjanya that may their prayers reach him. Let the rains come from time to time. Let the vegetation give the timely fruit with his grace.

Idam vacah parjanyaaya svaraje hrudo asvantaram tajjujoshat.

Mayobhuvo vrushtayah santvasmai supippala oshadhir devagopah⁸⁶.

Rudra: — We find only three hymns attributed to Rudra in the entire Rig-Veda. In one of the hymns Soma and Rudra have been jointly prayed. His name occurs seventy five times in the whole of Rig-Veda. He is the punisher as well as the person who makes his devotees come out of trouble. Hence, he has got the epithet of Shiva, This word occurs eighteen times in Rig-Veda and it is used as an auspicious one.

His physical form is described as having strong arms, he has a tuft like Pushan, he has a gold like lustrous body and is wearing golden ornaments. Sthirebhirango pururupa ugro babhru shukrebhah pipishe hiranyai⁸⁷. He is called the thousand eyed one. Sahasraksha nilakanta, and carmambara. He has thunderbolt in his hands. Sresto jatasya rudrasriyasi tavastavastavasam vajrabaho⁸⁸. There are many references to Rudra as wearing bows and arrows and his arrows traverse everywhere just as lightning.

Arhan bibharshi sayakani dhanvarhan nishkam yajatam visvarupam.
Arhannidam dayase vishvamabhvam navaojiyo Rudratvadasti⁸⁹.

Oh, Rudra you are having the bows and arrows as you are capable of using it effectively. You have a multicolored garland also, You protect the world by taking mercy and indeed there is no one who is more powerful than you.

Sthirebhirahgaih pururupa ugro babhruh shukrebhah pipishe hiranyaih.
Ishanadasya bhuvanasya bhurernava vu yoshad rudradasuryam⁹⁰.

Rudra is called as the father of Maruts. Rudra is famous for his wealth amidst the world.

Sreshto jatasya rudra sriyasi tavastavastavasam vajrabaho.
Parshinah paramamhasah svasti visva abhitorupaso yuyodhi⁹¹.

Oh, Rudra you are known for your wealth in this world. You are the wealthiest of the wealthy of, Vajrabahu. May you lead us to the end of our sins and may you vanquish the future sins.

Rudra is also associated with Agni. In Rigveda he is described as very fierce like a Hon and killer of the enemies.

Stuhishrutam gartasagara yuvanam mruganna bhimanupahartnumugram.
Mrulajaritre rudrastavano anyam te asmannivapantu senah⁹².

Oh, the devoted to the devotee, always travelling in the chariot, ever young, fierce like the lion, vanquisher of the enemies may the devotees pray to you. May you make us happy. May your armies fight against the enemies and be merciful towards us. There is no one who can match him in strength.

⁸⁵ Ibid.p.457

⁸⁶ Ibid.p.176

⁸⁷ Ibid.p.175

⁸⁸ Ibid.p.176

⁸⁹ Ibid.p.176

⁹⁰ Ibid.p.175

⁹¹ Ibid.p.176

⁹² Ibid373

He is called ishana as the owner of the world. He is the father of the nation. Bhuvanasya pitaram⁹³. He can entrust the work to men and gods with his commands. Sahi kshayena kshamyasya janmanah samrajyena divyasya cetati⁹⁴. He is a medhavi, intelligent and compassionate one. He is praised as midvah, for his generosity. As he is an auspicious one he is called shiva.

Stomam vo adya rudraya shikvase kshatadviraya namasa didistana.
Yebhish shivah svavam yevayavabhirdivah sishakti svayashasa nikamabhish⁹⁵.

He has got the unique strength of curing the diseases and hence he is called as the doctor of doctors. Bhishaktamam tva bhishaja shrunomi. The devotees pray to him to grant him the life span of hundred hemantas.

Tvadattebhi rudra shantamebhih shatam hima ashiya bsheshajebhih⁹⁶.

His hand is considered to be having the quality of removing the diseases and bestowing happiness on man. Haste bibhrat bsheshaja varyani⁹⁷. There are two distinctive characteristics of Rudra. The first one is the fierce weapon in his hand and the second one is his medicines. Tigameko bibharti hasta ayudham shuchirugro jalashabsheshajah⁹⁸. The devotee hopes that he may find happiness just as a traveller who is in the Sun goes to a shade. Ashiya vivaseyam rudrasya sunnam⁹⁹.

Finally, the devotees pray to Rudra not to harm them. May we not come under your anger. May we take part in sacrifices. May you protect us always with auspiciousness.

Manovadhi rudra ma parade mate bhooma prasitou hilitasya
Ano bhaja barhishi jivashamse yuyam pota svastibhih sadanah¹⁰⁰.

Maruts :— Maruts occupy the prominent place among Gods in Rigveda. There are thirty three hymns devoted to him. Maruts are associated with Agni, Pushan and Indra. He is the son of Rudra and Prishni. Rudra, Rudriyah, prushnimatarah, gomatarah, are of his epithets. In one place he is said to be born of the laughter of the lightning. Haskarad vidyutaspariyato jata avantunah¹⁰¹. They live in bhumi, akasha and dyusthana. Devotees say that we invite the chariot of the Maruts. In this chariot the wife of Rudra comes bearing the waters.

Ratham Nu marvtam vayam sravasyuma huvamahe.
Aa yasmin tastou suranani bibharti saca marutsu rodasi¹⁰².

With the birth the Maruts are radiant. They resemble the form of fire. There is a very close relationship between the lightning and Maruts. When Maruts give ghee, the lightning sees the earth and laughs. Avasmayantam vidyutah pruthiviyam yadighrutam *marutah* prushnuvanti¹⁰³.

Just as the calf follows the cow similarly when Maruts give rain they make the sound. Vashreva vidyunmimati vatsam na mata sishakti. Yadesam vrustirasarji¹⁰⁴.

Maruts has the lightning which resemble the fire in the hand. It is said that they have vajra and bows, and arrows in their hand. They are endowed with garlands and ornaments. Yo anjisu yo vashishu

⁹³ Ibid.373

⁹⁴ Ibid.p.425

⁹⁵ Ibid.p.709

⁹⁶ Ibid.175

⁹⁷ Ibid.p.84

⁹⁸ Ibid.p.84

⁹⁹ Ibid.p.496

¹⁰⁰ Ibid.p.425

¹⁰¹ Ibid.p.12

¹⁰² Ibid.p.319

¹⁰³ Ibid.p.132

¹⁰⁴ Ibid.p.25

svabhanavah srakshu rukmeshu khadishu. Sraya ratheshu dhanvasu¹⁰⁵.

Maruts has golden armours. They have decorated themselves with the golden ornaments just as the wedding bride. Vara ived raivataso hiranyairabhi svadhabhistanvah pipishre¹⁰⁶.

Maruts is very charming. He is illuminative just as the sky endowed with the stars and rains dropping down from the sky.

yavo na stubhiscitayanta khadino vya abhriya na dyutayanta vrustayah¹⁰⁷.

A devotee praised Maruts in the following way: — Oh, Maruts the arms are shining at your backs. The anklets at your feet the golden garlands at the chest region, the fire like lightening in the hands, the golden headwears and the sweet water in the chariots.

Amseshu vah rustayah yatsu khadayo vakshah surukma mahato rathe shubhah.

Agnirbhrajaso vidyuto gabhastyoh siprah sirshasu vitata hiranyayi¹⁰⁸.

Maruts has immense strength and their greatness is as spread out as sky. Mahina Dyorivoravah¹⁰⁹. They can manifest themselves in different forms. They are very soft and the same time very cruel, but still they play like a son with the Havis.

Nityam na sunum madhu bibhrata upa krilanti krila vidateshu ghrushvayah¹¹⁰.

Shedding rain is one of the important acts of Maruts. Hence, the epithet varshanirnijah. There is close relationship between the rain and the Maruts, Just as the warriors command the horses, similarly Maruts has rain under his control. Atyam na mihe vinayanti vajinamutsam duhanti stanayanta makshitam¹¹¹. He covers the Sun with the clouds and they cause darkness even during daytime. Diva cittamah krunvanti parjanyenodavahena¹¹².

The Maruts, the instigators of sacrifices are beautiful with shining weapons. They can even shake the unshakable things with their might. Viye bhrajante sumakhasa rushtibhiih pracyavayanto acyuta cidojasa¹¹³.

These Maruts are very adventurous. They break apart the mountains, they bring the water level high in the wells; they beat their weapons and at the same time they ate also great givers.

Urdhvam nunudre avatanta ojasa dadruhanam cit bibidurviparvatam.

Dhamanto vanam marutah sudanavo made somasya ranyani cakrire¹¹⁴.

Maruts can grant food, the instigation for the battles, riches and immense strength. Maruts are the most compassionate Gods. Naitavadanyo maruto yathema¹¹⁵.

The devotee prays to Maruts may not your arms fall on us. Due to mortality we have done some mistakes. Let not these mistakes enrage you. May your compassion be on us.

Rudhak savo maruto didyudastu yadva agah purushata karama.

Ta vatasyamapi kshama yajatra asmai vo astu sumatiscanishta¹¹⁶.

¹⁰⁵ Ibid.p.315

¹⁰⁶ Ibid.p.321

¹⁰⁷ Ibid.p.317

¹⁰⁸ Ibid.p.319

¹⁰⁹ Ibid.p.130

¹¹⁰ Ibid.p.45

¹¹¹ Ibid.p.25

¹¹² Ibid.p.59

¹¹³ Ibid.p.59

¹¹⁴ Ibid.p.431

¹¹⁵ Ibid.p.431

¹¹⁶ Ibid.p.316

The devotee again prays that only by praising Maruts one can achieve immense wealth. With your grace only one can become a monarch and vanquish the enemies.

Yushmoto vipro marutah Shatasvi yushmoto arva sahurih sahasri.

Yushmotah samraluta hanti vrutram pratadvo astu dhutayo deshnam¹¹⁷.

They are the really fortunate people on whom Maruts bestow their grace. Sudevah sumahasati suviro naro marutah sa martyah yam trayadhve syama te¹¹⁸.

Finally the devotees praise Maruts by saying that their form is as divine as that of the Sun. Even your greatness is praiseworthy, may we be made eligible for salvation. May your auspicious chariots follow us.

Abhushenyam vo Maruto mahitvanam didrukshenyam suryasyeva cakshanam.

Uto asman amrutatve dadhatana shubhamyathamano ratha avrutsata¹¹⁹.

3) **Dyusthana Devatah or the Celestial Gods**

Here, the important Gods are :— Varuna, Savitr, Vishnu and Pushan.

Varuna :— Varuna is an important God in Rigveda.. There are twelve hymns in praise of Varuna. Varuna is having thousand eyes. Varuna ugrah sahasracakshah¹²⁰. His chariot is like that of the Sun God. Ratho vam mitravaruna dirgapsah syumagabastih suro nadyout¹²¹. Sitting in his royal abode only he will be watching the deeds of the world. Nishasada dhruvaviato varuna pasyavah¹²². There are thousands of doorways for the abode of Varuna. Bruhantam manam varuna svadhavah sahasradvaram jagama gruhante¹²³. Varuna like some of the other Gods has been praised as Raja. He is the king of Gods and men. Like Indra, he is also an independent God. Hence, he has been called as samrat. Raja rashtranam pesho nadinam¹²⁴.

Varuna with his immense strength is looking after the ways of the world. He is also praised as he has created and sustained everything. He has spread out the sky at the tip of the trees; he has given strength to the horses, milk to the cows, vaidyutagni in the waters, Sun in dyuloka and soma in the mountains.

Vaneshu vya antariksham tatana vajamarvatsu paya usriyasu.

Hrutsam kratum vanino apsva agnim divi suryamadadhat somamadrovu¹²⁵.

Varuna stands in the sky and measure's the earth with a measuring rod.

Maneneva tastivam antarikstio viyo mame pruthivim suryena¹²⁶.

Only according to Varuna's commands dyavapruthivi are standing apart.- He is radiant.

He makes the dyavapruthivi shine. He has a great intellect and he is without the oldage.

Prasamraje bruhate manmanu priyamarca devaya varunaya saprathah.

Ayam na urvi mahinam mahivratah kratva vibhatyajaro na shocisha¹²⁷.

¹¹⁷ Ibid.p.431

¹¹⁸ Ibid.p.316

¹¹⁹ Ibid.p.417

¹²⁰ Ibid.p.93

¹²¹ Ibid.p.13

¹²² Ibid.p.417

¹²³ Ibid.p.450

¹²⁴ Ibid.p.417

¹²⁵ Ibid.p.333

¹²⁶ Ibid.p.333

¹²⁷ Ibid.p.387

Varuna is the god who imposes morals on others. He has immense compassion towards those who follow Dharma and Rita. He binds the sinners with his pasha. Varuna is omniscient. Even Vayu is instigated by Varuna. He has definite rules and regulations to impose on people and hence he is given the epithet dhrutavrata. His strength is so immense that no one can touch him. Even the birds which fly very high in the sky cannot reach him. Even the mighty rivers are no match to him. He is swifter than Vayu.

Nahite kshatram na saho na mrutyum vayascanami patayanta apuh.
Nema apo animisham chrantimaye vatasya praminantyaabhvara¹²⁸.

He embodies the three dyulokas and three bhulokas. Tisro dyavo nihita antarasmin tisro bhumiroparah¹²⁹. The Omniscience of Varuna can be noted from the following Mantra.

Vedayovinam padamantarikshena patatam Vedanavah samudriyah¹³⁰.

Varuna is also a compassionate God. Just as letting loose the calf he takes away the sins from us. Sruja vatsam na damnoh¹³¹.

He not only removes the sins of this birth, but also takes away the sins of the previous births. Varuna has got hundreds of medicines to cure the sins. Shatam te rajan bhishajah¹³².

Varuna is capable of increasing the longevity as well as cutting it short.

The devotees pray to Varuna not to trouble them for the sins they have Committed or the trouble they might have caused to Gods.

Yatkincadam varuna daivye janobhidroham manushyascaramasi.
Acitti yattava dharma yuyopima manastasmadenaso devaririshah¹³³.

Savitr:— In Rigveda there are eleven hymns addressed to Savitr. Sayana opines that before the Sun rises he is called as Savitr. Udayat purvabhavi savita, udayastamayavart suryah iti. Yaska opines that when Savitr appears he dispels darkness. Tasya kalo yada dyouh apahata tamaska kinarashmirbhavpti. Savitr is the great inspirer. Sarvasya prasavita opines Yaska in his Nirukta.

Savitr is the embodiment of gold. Golden eyes, golden hands, golden shoulders, golden tongue. Svarna netrah hiranya hastah : hiranyapanih, hiranyajihva. Even his chariot is of gold. Ratham hiranyam. Beautiful description of the arrival of the Savitr is depicted in the following hymn :—

AA Krishnena rajasa vartamano niveshayannamrutam martyanca.

Hiranyayena savita rathena devo yati bhuvanani pashyan¹³⁴.

Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden chariot Savitr comes seeing all Creatures.

Savitr enlightens all the eight directions, the three waste lands, the leagues the seven rivers. The golden eyed God Savitr has come, bestowing desirable gifts on the worshipper.

Astou vyakhyat kakubhah pruthivyas tridhanva yojana saptasindhum.

Hiraayakshah savita devaagat dadadratna dasuse varyani¹³⁵.

¹²⁸Ibid.p.12

¹²⁹Ibid.p.449

¹³⁰Ibid.p.13

¹³¹Ibid.p.449

¹³²Ibid.p.13

¹³³Ibid.p.450

¹³⁴Ibid.p.450

¹³⁵Ibid.p.22

In the following hymn Savitr is compared to a bird. The bird has swayed the atmospheric regions, the divine spirit, of deep inspiration of good guidance. Where is now the Sun? Who has understood it? To what heaven has his ray extended?

Visuparno Antarikshanyakhyad gabhiravepa asurah suaitah.
Kvedanim suryah kasehiketa katamam dyam Rashmirasya tatana¹³⁶.

The path in which Savitr traverses is clean and without any dust and impurities. Arenavah sukruta antarikshe¹³⁷.

Savitr removes the bad dreams. Driving away all the hardships the adorable Savitr craves in his golden chariot.

Aadevo yati savita paravato apa vishva durita badhamanah¹³⁸.

The other Gods such as Agni get their prominence only in company of Savitr. This Savitr measured the worlds.

Yasya prayanamvasya id yayurdeva devasya mahimanamojasa.
Yah parthivani vimame sa etaso rajamsi devab savita mahitvana¹³⁹.

This Savitr cannot be harmed by Indra, Varuna, Mitra, Aryaman, Rudra or the demons. The devotees pray to him for their well being by offering him Havis.

Na yasyendro varuno na mitro vratamaryama na minanti rudra.
Naratayastamidam svastiduve savitaram namobhah¹⁴⁰.

The famous Gayathri Mantra belongs to God Savitr.

Tatsavitur varenyam bhargo devasya dhimahi dhiyoyonah pracodayat¹⁴¹.

I worship that Savitr, may he sharpen and inspire my intellect.
Ultimately, the sages pray to Savitr for granting them their desire and long life.

Savita nah suvata sarvatatim savitano rasatam dirghamayuh¹⁴².

Vishnu :— In Rigveda six hymns have been dedicated to Vishnu. Vishnu has resemblance with Surya. Vishnu has his appearance with rays of the Surya. He is known for his Omniscience. Vyapanat vishnuh. Vishnu traverses in three paths. Only two paths are known to men. The third path is invisible. Trutiyamasya nakiradarshati vayascana patayantah patatrinah¹⁴³.

The paramapada of Vishnu is radiating, the suris see him everytime just as the eyes bestowed on the sky. Tadvishnoh paramam padam sada pashyanti surayah. Divivacaksu- ratatam¹⁴⁴. The devotee aspires to go to the vishnuloka which is eternal and where nectar flows always.

Yadasya priyamabhipato ashyanaro yatra devayavo madanti.

Urukramasya sahibandhurittha vishnoh pade parama madhva utsah¹⁴⁵.

Vishnu is also a heroic God. Just as the lion moves about in the mountain tops so, moves Vishnu.

¹³⁶Ibid.p.22

¹³⁷Ibid.p.23

¹³⁸ Ibid.p.22

¹³⁹ Ibid.p.331

¹⁴⁰ Ibid.p.180

¹⁴¹ Ibid.p.232

¹⁴² Ibid.p.657

¹⁴³ Ibid.p.118

¹⁴⁴ Ibid.p.11

¹⁴⁵ Ibid.p.145

The entire world owes its gratitude to the three steps of Vishnu.

Vishnornukam viryani pravocam yah parthivani vimame rajamsi.
Yo askabhayaduttaram sadastam vicakramanastre-dhorugayah¹⁴⁶.

When Indra, fought with vrutra, Vishnu helped him. Hanrujishin vishnuna sacanah¹⁴⁷.

He is also called the friend of Indra. Indrasya Yujya Sakha¹⁴⁸. No one is born or who is going to be born can have the fame of Vishnu.

Tvam te vishno jayamano na jato devamahimnah parimantamapa¹⁴⁹. Vishnu is also the very compassionate God. He is the greatest in protecting others. Vishnuh sukrute sukrutarah¹⁵⁰.

The instruction to devotees is that he is to be made happy by prayers. His different names have to be praised as purusharthaprada. the giver of the wants.

Tamu stotarah purvyam yathavida rudrasya garbham janusha pipartana.
Asya jananto nama cid vivaktana mahaste vishno sumatim bhajamahe¹⁵¹.

Pushan :— The God Pushan is invoked in eight hymns. In two hymns he is associated with Indra and Soma. Pushan means poshaka the protector. Pushan is one of the solar deities. Yaska says that when the surya appears with his rays he is called pushan.

Atha yat rashmiposham pushyati tat pusha bhavati.

Pushan has got a charming appearance and he vanquishes the wicked by placing his foot on them.

Pranascakram na rishyati nakoshovapadyate No asya vyayate pavih¹⁵².

He has got the disc in his hand. Even its sheath is without any destruction. He comes in a chariot. He has got a tuft like Rudra. He is the owner of immense wealth.

Dabhitamam kapardinamishanam radhase mahah¹⁵³

He always keeps his chariot ready for going, niyudrathah. He is very fond of porridge karambhaganji which is mixed with milk. The devotee who prays to him as karambhapriyah need not go in search of other Gods.

Yenamadideshati karambhaditi pushanam na tena deva adishe¹⁵⁴.

Pushan has got sarvadarshitva and at one particular point he can see all the beings. Yo vishvabhi vipashyati bhuvana sanca pashyati sanah pushavita bhavatu¹⁵⁵. He is also addressed as the lord of all the animate and the in-animate beings. He is also addressed as the husband of Usas. He is again referred to as the lord of surya. Even to get a proper wife one has to pray to pushan. Avitano ajashvah pusha yamaniyamani aa bhaksh- yat kanyasunah¹⁵⁶.

Of the charioteers he is considered to be the greatest. He is the inspirer and protector of the

¹⁴⁶ Ibid.p.117

¹⁴⁷ Ibid.p.351

¹⁴⁸ Ibid.p.11

¹⁴⁹ Ibid.p.13

¹⁵⁰ Ibid.p.118

¹⁵¹ Ibid.p.118

¹⁵² Ibid.p.378

¹⁵³ Ibid.p.378

¹⁵⁴ Ibid.p.378

¹⁵⁵ Ibid.p.232

¹⁵⁶ Ibid.p.588

good. He has helped Indra in killing vrutra. Hence, his help is wanted even by the mighty men. He is also called the path keeper and hence the attribute pathaspate. In this world he protects the people and in the other world also he shows the path of the pitruloka, to the dead people. Pushema ashanurveda sarvath so asmam abhayatamenaneshat¹⁵⁷. Pushan can ward off the calamities that may take place on the road. He can protect from thieves and mishaps and hence the devotees pray for it. The devotees pray to him that one part of the day belongs to him and similarly one half of the night. The shukla and krishnapakshas can come into force only according to his command. Oh, Pusan you are a great genius and a great protector. May your gifts come to us.

Shukrante anyad yajatante anyat vishurupe ahani dyoruvasi.
Vishva hi maya avasi svadhavo bhadrate pushanniha ratirastu¹⁵⁸.

Pushan is a great giver. He not only follows the cattle and protects them but also brings back the lost cattle. This is in keeping with his name Pushan. The devotees finally express their confidence that they are depending on Indra and Pashan just as the two branches of a tree.

Tam pushnah sumatim vayam vrukshasya pra vayamiva. indrasya carabhamaha¹⁵⁹.

Here, we have taken only a cursory glance at the Gods of Rig-Veda and it is by no means an exhaustive and a comprehensive study. If it kindles the enthusiasm of the readers to go through the original passages the present writer feels contented about it.

¹⁵⁷ Ibid.p.639

¹⁵⁸ Ibid.p.379

¹⁵⁹ Ibid.p.397