

Treatise on Soma Hymns of Rigveda

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There's no such thing as
dead languages, only
dormant minds.

Carlos Ruiz Zafón

Contents

Introduction	11
The problem of interpreting Rigveda.	12
Rules of interpretation	16
Paradigm	19
<i>Deva-s</i>	22
The treasures	28
How it all fits together	29
Symbols	31
Descriptions derived from stanzas	35
Two Soma-s	36
Soma substance	38
Components of the Soma drink	45
Soma substance movements	46
Soma as a beneficial substance	50
Soma substance general properties	52
Soma substance effects on the mind	57
Soma substance effects on speech	59
Soma substance role in rituals	61
Soma substance and the inner Soma	61
Soma substance and <i>deva-s</i>	62
Soma substance and <i>Indra</i>	63
Inner Soma	64
Extraction and purification of the inner Soma	66
Movements of the inner Soma	69
Places the inner Soma visits	73
What moves, strengthens the inner Soma	76
Sounds that the inner Soma makes	79
Inner Soma effects on the mind	80

The inner Soma and the speech	86
Inner Soma, <i>rta</i> , and <i>svar</i>	89
Inner Soma effects on physiology	90
Inner Soma “the bull”	92
Inner Soma as a giver of treasures	93
Extensiveness of inner Soma influence	94
The inner Soma, Heaven and Earth	95
The inner Soma and <i>deva-s</i>	97
The inner Soma and <i>Indra</i>	98
Inner Soma and extract of Soma herb	100
Soma worshippers	101
Vocabulary	105
Divinities	106
Soma purification	109
Instruments for extracting Soma	110
Ingredients, elements, and the mixture	111
Soma movements	113
Containers for Soma	115
Waters	116
What is desired or sought from Soma	118
What Soma defeats	121
Soma descriptions and epithets	123
The scene of Soma movements	129
Participants of Soma offering	131
Evoking, shaping and directing Soma	134
Various	135
Various verbal roots	142
Sundry	146
Index	147
Bibliography	158
Soma Hymns	161
9.1	162
9.2	166
9.3	170
9.4	174
9.5	178
9.6	184
9.7	186

9.8	190
9.9	194
9.10	198
9.11	202
9.12	206
9.13	210
9.14	214
9.15	218
9.16	222
9.17	226
9.18	228
9.19	230
9.20	234
9.21	236
9.22	238
9.23	240
9.24	242
9.25	244
9.26	246
9.27	248
9.28	250
9.29	252
9.30	254
9.31	256
9.32	260
9.33	262
9.34	266
9.35	268
9.36	270
9.37	272
9.38	274
9.39	278
9.40	280
9.41	282
9.42	284
9.43	286
9.44	288
9.45	290
9.46	292
9.47	294
9.48	298
9.49	300

9.50	302
9.51	304
9.52	306
9.53	308
9.54	310
9.55	312
9.56	314
9.57	316
9.58	318
9.59	320
9.60	322
9.61	324
9.62	332
9.63	340
9.64	348
9.65	356
9.66	364
9.67	372
9.68	380
9.69	384
9.70	388
9.71	392
9.72	398
9.73	402
9.74	406
9.75	410
9.76	414
9.77	416
9.78	418
9.79	420
9.80	424
9.81	426
9.82	428
9.83	430
9.84	434
9.85	436
9.86	442
9.87	460
9.88	464
9.89	468
9.90	472
9.91	474

9.92	478
9.93	482
9.94	484
9.95	486
9.96	488
9.97	498
9.98	518
9.99	522
9.100	526
9.101	530
9.102	536
9.103	540
9.104	542
9.105	544
9.106	546
9.107	550
9.108	558
9.109	564
9.110	568
9.111	572
9.112	574
9.113	576
9.114	580
1.23	582
1.91	588
1.93	594
2.40	598
4.28	600
6.72	602
6.74	604
7.104	606
8.48	614
8.79	620
10.25	624
List of incipits	631



Introduction

What is Rigveda? It is a collection of hymns meticulously preserved in every syllable and every accent by generations of learned Brahmins for at least three thousand years. Ancient Indian tradition holds Rigveda to be the “Book of Knowledge” that is a source of many subsequent spiritual ideas and philosophical schools. However, the meaning of the hymns was not preserved as well as their articulation. In words of Sri Aurobindo,

We have in the Rig Veda ... a body of sacrificial hymns couched in a very ancient language which presents a number of almost insoluble difficulties. It is full of ancient forms and words which do not appear in later speech and have often to be fixed in some doubtful sense by intelligent conjecture; a mass even of the words that it has in common with classical Sanskrit seem to bear or at least to admit another significance than in the later literary tongue; and a multitude of its vocables, especially the most common, those which are most vital to the sense, are capable of a surprising number of unconnected significances which may give, according to our preference in selection, quite different complexions to whole passages, whole hymns and even to the whole thought of the Veda.¹

Received interpretations do not reveal the light of knowledge attributed to Rigveda. Quoting Sri Aurobindo,

Both of them (*Sāyana* and modern European scholarship) present one characteristic in common, the extraordinary incoherence and poverty of sense which their results stamp upon the ancient hymns. The separate lines

¹The Secret of the Veda [Aur98, pp. 3–4]

can be given, whether naturally or by force of conjecture, a good sense or a sense that hangs together; the diction that results, if garish in style, if loaded with otiose and decorative epithets, if developing extraordinarily little of meaning in an amazing mass of gaudy figure and verbiage, can be made to run into intelligible sentences; but when we come to read the hymns as a whole we seem to be in the presence of men who, unlike the early writers of other races, were incapable of coherent and natural expression or of connected thought. Except in the briefer and simpler hymns, the language tends to be either obscure or artificial; the thoughts are either unconnected or have to be forced and beaten by the interpreter into a whole.²

Since Sri Aurobindo wrote the above quote, little changed as can be seen by the most recent full translation of Rigveda into English by S.W.Jamison and J.P.Brereton[JB14]. Thus, if one accepts traditional belief that Rigveda is the “Book of Knowledge”, one faces the problem of interpreting it.

The problem of interpreting Rigveda

At the level of words and phrases the problem of interpreting Rigveda hymns is threefold: to find the expressed sense¹ of each word, to guess the implied sense², and to conjecture the allusive or suggestive sense³. At a higher level of hymns and collections of hymns, the problem is to reconstruct the paradigm, the grand vision of what hymns refer to, that poets of Rigveda expressed or represented with utterances.

Despite thousands years of efforts, the problem is still unsolved, and in view of modern scholars Rigveda is a deliberately obscure collection of complex riddles which remain undeciphered, and are even inherently indecipherable⁴.

²The Secret of the Veda [Aur98, p. 6]

¹*abhidhā*

²*lakṣaṇā*

³*vyañjanā*

⁴“The earliest surviving poetic anthology in an Indo-European language, to which the name Rigveda was given at a remote time in prehistoric India, remains largely undeciphered. This is not because Sanskrit scholars, whose preserve it has always been, are unaware of its importance; it is because they, like their ancient predecessors, believe that the poems are deliberately

This treatise proposes a decipherment of a small but important part of the Rigveda — the Soma hymns, namely the hymns of 9th *maṇḍala* (or book) and hymns 1.23, 1.91, 1.93, 2.40, 4.28, 6.72, 6.74, 7.104, 8.48, 8.79, 10.25.

The decipherment is based on the assumption that the difficulties these hymns present could be overcome if it is accepted that

a single hymn might mix expressions that refer to external and physical aspects with those that refer to inner psychological and spiritual aspects;

depending on the context, key words might express either external or inner senses;

the external ritual of Soma sacrifice (yajñá) is symbolic of an inner ritual.

This assumption is not entirely new. The following was stated by Sri Aurobindo:

Their [that is, of Vedic hymns] formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature-Worship which was then the common religion, covertly the sacred words, the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race. The ritual system recognised by *Sāyana* may, in its externalities, stand; the naturalistic sense discovered by European scholarship may, in its general conceptions, be accepted; but behind them there is always the true and still hidden secret of the Veda, — the secret words, *nīṅyā vacāṃsi*, which were spoken for the purified in soul and the awakened in knowledge.[Aur98, p. 8]

According to my theory the outer sacrifice represented in these esoteric terms an inner sacrifice of self-giving and communion with the gods. These gods are powers, outwardly of physical, inwardly of psychical nature. Thus Agni outwardly is the physical principle of fire, but inwardly the god of the psychic godward flame,

obscure, and therefore inherently indecipherable.” [Tho09, p. 1]

force, will, Tapas; Surya outwardly the solar light, inwardly the god of the illuminating revelatory knowledge; Soma outwardly the moon and the Soma-wine or nectarous moon-plant, inwardly the god of the spiritual ecstasy, Ananda. The principal psychical conception of this inner Vedic cult was the idea of the Satyam, Ritam, Brihat, the Truth, the Law, the Vast. Earth, Air and Heaven symbolised the physical, vital and mental being, but this Truth was situated in the greater Heaven, base of a triple Infinity actually and explicitly mentioned in the Vedic Riks, and it meant therefore a state of spiritual and supramental illumination. [Aur, pp.466–467]

The same idea was reiterated and elaborated upon by Sri T.V.Kapali Sastry:

... the hymns, though on the surface, may refer to the plant for ceremonial worship, consistently drive at the psychological, occult and spiritual side of the truth. And some Riks cannot be properly construed at all if the Soma is taken to mean the drug. [Sas51, pp. 12–13]

and M.P.Pundit [M.P74, pp. 19–29].

According to the long tradition (as explicated by *Yaska*) Rigveda admits a threefold interpretation:

adhiyajña (performance of rituals),

adhidaivata (reference to devas),

adhyātma (reference to individual).

While *adhiyajña* approach seeks to interpret words and expressions of the hymns as related to details and moves of a fire offering, as directions that are a part of a fixed script, *adhyātma* approach strives to treat them as referring to various states of mind/body and ways to alter or preserve them, as injunctions⁵ to pursue disengagement or even liberation from what later will be called *saṃsāra*⁶.

It is assumed here that “*the real thread of the sense is to be found in an inner meaning*” [Aur98, p. 9] thus making the

⁵*vidhi-s*

⁶circuits of mundane existence

adhyātma aspect the key to understanding the *Soma* hymns. Outline of the *adhyātma* approach as used here was given in [Sem18a]. The main difference between Sri Aurobindo's interpretation of *Ṛgveda* and this one is the difference in meanings assigned to various symbols.

This interpretation of the *Soma* hymns is shaped by several key words that are given here both an external physical sense and an inner psychological and spiritual sense; here is the list of these words.

Sóma, Índu, pavitra

ádri, kṣip, jāmí, yóṣan, svásṛ

aṃśú, mádhū, go, dhenú

kalása, kósa, camú, dróṇa, vána, yóni, jaṭhára

ap, samudrá, síndhu, ūrmí, dhárā, nadí, árṇas

śrávas

hári, vṛṣan

dyu, pṛthiví, antárikṣa, dháman, nábhi, upásthā, vṛjána, sánu

nábhas, barhís

ásva, árvat, sápti, harít

The interpretation is also shaped by the following words that are assigned here only an inner sense:

Índra, Viṣṇu, devá, deví

ṛtá, svàr

dhí, dhītí, matí, várivās

rákṣas, rakṣás, vṛtrá

vāja, vájra, tántu

bhúvana.

Each of the listed above words was assigned in what follows definite, and in some cases novel, senses derived from a unifying and coherent schema, or paradigm, that will be made explicit later, in the section "Paradigm".

Rules of interpretation

In choosing interpretations of Soma hymns' verses⁷ the following goals were set as guides/criteria⁸:

to presume the integrity of the text (and thus to avoid changing words/syllables);

to adhere to the rules of Vedic Sanskrit grammar;

to preserve cohesion of a line⁹ by preferring to connect words of the line with each other to connecting them to words of other lines;

to attain cohesion between verses of a hymn;

to maintain uniformity in interpreting repeated through hymns phrases;

to minimize the number of senses assigned to a word and to make those senses as semantically close to each other as possible¹⁰;

to maintain semantic richness of the text — that is to translate different words/phrases with different words/phrases;

to use as few proper nouns as possible attempting to use appellative meanings as far as seems possible;

to use word senses that do not require an assumption of “poetic license” to make a line tenable;

to resolve elliptical expressions by finding similar non-elliptical expressions in Rigveda, preferably in other Soma hymns.

If a sense of a word cannot be determined from usage in Rigveda, it was first sought in texts of later philosophical systems¹¹. When a choice between several senses was to be made, the choice that made stanza most informative was preferred.

⁷rk-s

⁸as an extension of rules presented in [F6]

⁹pada

¹⁰ However, as noted by J.Gonda, “Though the ideal to translate all occurrences of a Sanskrit word with the same English expression is important to transmitting the meaning across language and culture barriers, it comes into collision with extensive wordplay that is present in the original. Intent to be consistent leads to overlooking intentional ambiguities of the original.”

¹¹ “In view of the marked tendencies to continuity which are so characteristic of the history of Indian culture it seems a legitimate method to examine post-Vedic texts in order to discover whether, or to what extent, the information gathered from these is in harmony with conclusions drawn from Vedic texts or may even shed some light on the latter.” [Gon73, p. 93]

It is fairly easy to assign meaning to separate stanzas, or even hymns; it is much more difficult to elicit meaning that is coherent with a large collection of hymns while maintaining the lack of extensive polysemy of the vocabulary — and that is what present interpretation is intended to do.

To conclude this section, it can be added that

Great care has been taken to avoid two dangers: on the one hand, that of overhasty combination and comparison with seeming parallels in extra-Indian mythology; and on the other, that of following too closely what may be called the ritualistic tendency, which ... attempts to explain obscure points in the text by not less imperfectly understood details of the later ceremonial.

[Per85, p.117]



Paradigm

To grasp the meaning of a Soma hymn, one has to assume that it makes references to a particular visualization, a picture that is held in mind — as a canvas for poetic lines — by a poet or by a reciter/singer of the hymn.¹² These visualizations are different for different hymns but are derived from the same paradigm that can only be guessed. The references are made with a rather cryptic and metaphorical expressions, and with ritual actions. A reconstruction of such visualization and vocabulary of referring to it expressions will be presented in what follows. The most important assumption here, following Sri Aurobindo¹³, is

*there are two aspects or planes in the imagery of Rigveda. One is the physical, referring to the external to the mind things like sun, fire, water, wind, etc. and the other that is the psychological, or inner, plane referring to things mental. Further, the imagery on the psychological plane is the predominant one, "... the psychological sense predominates and is more pervading, close-knit and coherent than the physical"*¹⁴. *Given that the manifestations in psychological plane are much more fluid, malleable, irregular, whimsical, fleeting than those in the physical plane, the images on the physical plane are used to scaffold, to mediate, to shape and to describe the images of the psychological plane.*

¹²Many stanzas of the *Rgveda* can be viewed as sketchy impressions (*chandas*-es) upon talented poets' minds by specific activities and performances of which poets, singers and reciters were on many occasions a part. A hymn, or *sūtra*, presents a facet of such activity, but was not intended to give a full description of it — just an individual impression that resonates with other present or future participants. The collection of the hymns that is *Rgveda* seems to attempt to create a mosaic of such individual impressions that could give a fuller description.

¹³"The hypothesis on which I shall conduct my own inquiry is that the Veda has a double aspect and that the two, though closely related, must be kept apart." [Aur98, p. 32]

¹⁴Sri Aurobindo [Aur98, p. 33]

As pointed out by Sri Aurobindo [Aur98, 210], there is a direct statement in Rigveda 4.3.16 that words and expressions of the hymns have a secret, hidden meaning:

*etāvīśvāvidūṣetúbhyaṃ vedhonīthānyagne niṇyā vácāṃsi |
nivácanā kaváye kávyānyásāṃsiṣaṃ matībhirvīpra uktháih.*

Other indications of the existence of a hidden meaning are given in 3.34.5cd in which *Indra* is said to transcend “clear” outward appearance of presented visions, and in 3.38.3a in which poets are said to be “putting even secret [things] into it”.

It is also assumed here that the images on the physical plane sometimes allude to that secret or hidden meaning that is on the psychological plane.

Almost all Soma hymns are related to a performance of particular ritual activities. So, some view on the nature of those activities shall be adopted in order to interpret the hymns. The Western indological tradition, having precursors in *Brāhmaṇa* and *Mīmāṃsā* texts, accepts, in words of Frits Staal, that “for Hindu and Jaina, and to some extent for a Buddhist, what he does is more important than what he thinks, believes, or says. ... Ritual activity is physical activity and is therefore primarily related to the body, unlike thinking or believing, which are mainly connected with the mind.” [Sta01, p. 6]. In contrast with this view, it is assumed here that

rituals, that Soma hymns were part of, had, apart from physical activities, a particular mental component, which was the most important part of those rituals and included visualizations, mental gestures, contemplations, focusing of attention, and, probably, meditation.

The purpose of these rituals was is to induce particular states of mind and body, to get the body to a different physiological state, to reconfigure, at least temporarily, patterns of thought and behavior. Although transitions into those states occurs spontaneously, and are treated by sacrificers as manifestations of some entities called *deva*-s, their ritual activities make the transitions more likely by preparing the mind and the body and putting them into a liminal state. This assumption implies that Soma rituals as practiced by poets of Rigveda were somewhat different from *Śrauta* rituals as de-

scribed, for example, in [Sta01],¹⁵ and necessitates reinterpreting the term *deva*.

Some misconceptions about Rigveda might arise from a presupposition that Hellenic or even Abrahamic conceptions of the Universe and of divine beings in particular are applicable to the visions of the poets of Rigveda. The validity of this presupposition is far from established. *Deva* is not an analogue of a god dwelling on the mount Olympus, although the word *deva* is often and quite misleadingly translated into English as “god”. *Deva*-s of Rigveda lack any hierarchy, completely separate domains, they lack the immutability, the static character of an “absolute being”. They are “born” all the time — and from each other¹⁶. They could borrow from each other characteristics and powers to a degree that one *deva* becomes another. A good example of this are stanzas 5.3.1-2ab:

1. O *Agni*, thou [are] *Varuṇa*
 when thou come into existence,
 thou become *Mitra* when kindled.
 In thee are all *deva*-s, O son of overwhelming strength,
 thou [are] *Indra* for a mortal worshiper.

2. Thou become *Aryaman* when,
 possessing inherent power,
 thou bring up the hidden nature of maidens.

another one is:

- 2.1.3b thou [, Agni,] are venerable wide-ranging *Viṣṇu*.

When a stanza states that *deva* “*A* is *deva B*” it does not mean the identity between *A* and *B* in the sense that they are interchangeable in every context, but only that in a particular context *A* functions in some important aspects as *B*. A *deva* is thought of as “an entity behind particular manifestations”. Since the same phenomenon could be caused or appear to be caused in a variety of ways, *deva*-s can exhibit each other’s characteristics. Increase in knowledge about various manifestations within and without and their causes propels evolution of the concept of *deva* and

¹⁵A formal indication of the difference is how few of Soma hymns’ stanzas (*ṛk*-s) are used in those rituals and that only one hymn is recited in full.

¹⁶for example 10.72.4cd: “Daksa was born of Aditi, and Aditi, in turn, from Daksa.”, Soma is a father of *deva*-s in 9.109.4b, etc.

of functions of a particular *deva*. Some non-specific characteristics of *deva*-s are spontaneity of manifestations, unpredictability and potentially overwhelming to humans powers.

The idea of reducing the multitude of mysteries or the variety of *deva*-s to a single entity does not have a strong presence in the Rigveda. In few hymns the idea that there is an underlying unity, the one and the only *deva* of which the 33 *deva*-s are just aspects, is present, and when it is present is just a thought to contemplate, not a foundational belief. May be, it was assumed that the idea of oneness is like a strong poison, which in minute quantities could be healing, but, overdosed, causes disintegration, decease, and desolation. Or, may be, the compiler and arranger of Rigveda sage Vyasa treated it as a book of works and thought the question to have not much bearing upon practices. As was noted by S.W.Jamison, “Given its enigmatic style, the Rig Veda has very little direct evidence for anything”. Whatever the case, it is instructive to keep in mind that in contrast with Upanishads and later philosophical texts Rigveda allots very little space to the idea of oneness.

Here is a list (probably incomplete) of particular states of mind and body that participants of activities and rituals mentioned in Rigveda experienced. In many cases a state of mind/body is denoted by the name of *deva* effecting it:

*Agní, Índra, Sóma, the Waters*¹⁷, *vájja, the Sun, the Dawn, the Night, Rudrá, Marút-s, Víṣṇu, Áśvín-s, Mitrá, Váruṇa, Aryamán, Pūṣán, Sárasvatī*. Some of these are detailed below, others are awaiting a systematic interpretation of relevant stanzas.

Deva-s

Agní

Agní is that which converts material into immaterial, ordinary food into life-force, wood into light and warmth, physical into mental (in which cases it is called *Bhṛgu*); detaches the mind from clinging to the world outside (in which case it is called *Manú*), engenders and maintains aspirations, dreams and maintains and reminds of original intentions and visions behind a long-winded quest despite induced by circumstances distractions, deprivations, confusions and errors (in which case it is called *Ángiras*).

¹⁷ *ápas*

Índra

Índra is that which is making one enter a specific altered state of mind/body/physiology accompanied or triggered by a high level of adrenaline in the blood and has as a component a frenzied fury, and such that “both sympathetic and parasympathetic systems are very active at the same time while some parts of the brain that keep track of the self being shut off — the unitary state” [Ska14, p.28]. For extensive treatment of *Índra*, see [Sem].

Sóma

Inner *Soma* is that which, rising upwards along the spine and using cakras as steps, vastly expands and illuminates the mental space, the space of sensory stimuli and thoughts one is aware of, sharpens perceptions and ideas while making their integration into visions easier (“it makes the mind a seer” 9.96.18a) and makes the connection between speech and perception, actions and states of the body, effective and extensive so that what was formulated and uttered as a speech becomes realized in visions, in actions, in changing state of the body with an astounding efficiency. Inner *Soma* can be triggered, provoked, strengthened by external *Soma* — an extract of a *Soma* herb.

The Waters — *ápas*

These are entities that constitute the psycho-physiological background of psychological processes and manifest themselves as expressions of various hormones and other long-lasting psychoactive substances in the body such as oxytocin, adrenaline, endorphins, melatonin, nor-adrenaline, testosterone, and serotonin¹⁸.

Rudrá

A *deva* and *asura*, an entity behind emergence and development of individuality in a person, of inner separation from the family, community, and tribe; *Rudrá*'s missile (*hetí*, *didyút*) which poets of Rigveda ask him to divert from them (2.33.14, 6.28.7, 6.74.4,

¹⁸It shall be noted that this list does not presuppose any knowledge of hormones as chemicals in the body by composers of Rigveda, but only that they observed effects on mind and body of those hormones' expressions or lack thereof.

7.46.3) is a cause of a psychosomatic illness (which illness is described in 6.74.3d as “a committed fault, crime bound in bodies”), and for which same *Rudrá* has remedies or medicine (*bheṣájā* 2.33, 6.74.3ab, 5.42.11b) which likely denotes unleashing of inner resources of one’s being.

Marút-s

Marut-s are aspirations, yearnings, daydreams, charged with desires/emotions ideas, captivating plans, fancy, life-changing intentions that make one go on a quest. In Rigveda *Marút-s* are related to military activities. Thus, they are depicted as those who have them — young men, who are either inspired by glory, heroic stature, and accomplishments of warriors, or see warriorhood as the path to what they aspire. An detailed treatment of hymns to *Marut-s* can be found in [Sem18b].

Viṣṇu

Viṣṇu is that which creates the persistence of imposed relevance in various domains of the mind/body and causes shifts of the persistence from one domain to another.¹⁹ The impact of persistence on domains is called “footprint”, change from one domain to another is called “stride” (*vikrámaṇa* 1.154.2c, 8.9.12d, 10.15.3b) of *Viṣṇu*. There are three major domains and thus three major strides and footprints.

The first “footprint” is in the domain where sensory stimulation paces events. Extreme relevance in this domain causes reactive behavior. In this domain it is something without that sets goals, objectives, attention focus, evaluation criteria, reference points, conjures visions, etc. while everything within is just an addendum. It is called “the Earth” in 1.22.16bc:

whence *Viṣṇu* strode out — from the Earth.

The second “footprint” is in the domain of mental activities not driven by needs of the body or sensory stimulation. This domain is called “the Heaven” in 1.155.3:

The son imprints the lower than the father [footprint]
and the higher one,
called the third, above the luminous sphere of the
Heaven.

¹⁹for extended treatment see [Sem17].

Extreme relevance in this domain causes person to be “not of this world”, to behave like an “absent-minded professor” who is mostly oblivious to the world without, yet fully concentrated on mental constructs like “invariants of groups of diffeomorphisms” (mathematics provides the purest way to dwell in this domain). In the second domain activities are predominantly self-directed and it is the without that is addendum to the world within. The sensory stimulation and needs of the body still become relevant — from time to time — but their relevance is situational, not persistent. In the same way, the relevance of abstract thoughts, imagined places, meta-constructs and contemplations when dwelling in the first domain is situational only — it has no persistence. Such persistence makes staying with relevant activities easy, but switching to non-relevant ones difficult or annoying.

These two domains are called “earthly” in 7.99.1cd:

We got to know both thy earthly regions²⁰,
O *deva Viṣṇu*, thou got to know the highest one.

The third domain the impact upon which is called “the ultimate, the highest footprint”, is

the domain of pure and total awareness, of being a dispassionate observer.

Here are descriptions to support this definition:

7.99.2c the vast space where there is no pain²¹, which is sublime²²

1.22.19ab,20a Whence he observed spheres of action²³,.. that is the ultimate footprint of *Viṣṇu*

1.22.20bc sages always see [it] as an eye spread over the Heaven

1.155.3d the higher one, called the third, above the luminous sphere of the Heaven

1.154.6cd therein the ultimate footprint of the wide-ranging bull shines down abundantly

The third “footprint” is called “refuge” (*śárman*) that *Viṣṇu*, sometimes together with *Índra*, grants to a human (6.49.13c, 4.55.4cd).

²⁰ *rájasī*

²¹ *nāka* = “where there is no pain” per Nirukta [Sar98]

²² *ṛṣva* which alternatively can be translated as “best to remove anxiety”

²³ *vrātāni*

Mitrá, Váruṇa, and Aryamán

Three *deva*-s — *Mitrá*, *Váruṇa*, and *Aryamán* — characterized as *Āditya*-s (that is, “to be untied, unbounded”) — represent impulses in one’s psyche and changes in one’s body (like expression of oxytocin) that are related to social interactions.

Mitrá is that which gives rise to active goodwill, amity towards other humans, being a *Mitrá* means being a patron, a benefactor. *Váruṇa* is that which gives rise to reciprocal obligations between men, to feeling of obligation, of duty towards other humans or a community. He is called a “joint ruler”²⁴ since he coordinates behavior of several individuals. *Váruṇa* balances ultimate individuality of a possessed by *Índra* warrior with benefits of cooperation and mutual obligations between kin, companions, and allies during battles and after them. *Aryamán* is that which gives rise to negotiations, to attempts to solve a conflict by means of a mutually beneficial agreement; *Aryamán* is he who urges to settle disputes, to negotiate.

Pūṣán

He is *deva* of cognitive and especially of spatial maps. It is that which incites the mind to employ fragmentary memories and indirect cues to guide one home when one is lost in a forest. For *Pūṣan* to guide, and this is his primary function, mind should be as if unfocused, having a wide field of awareness and receptive to subtle suggestions. In addition to such external guidance he can provide cognitive maps for directing inner waters, and give hints to a poet who endeavors to compose a new hymn. *Pūṣán* activities are manifested as an intuition, as something that is not consciously controlled but is inexplicably providing correct answers.

Ṛbhu-s

Three *Ṛbhu*-s are components of human ascent over the mundane: *Vibhvan* — a vision of what is to be attained, *Vāja* — rush of vigour, and *Ṛbhu* — skill combining the two into practical changes.

²⁴*samrāj*

The Sun, the Dawn, and the Night

Physical sun illuminates things for the eyes to see. The dawn is the beginning and the unfolding of this illumination as more and more details become visible.

In the inner sense, the Sun, its light is the radiance of the mind, and the Dawn is the pure awareness. To illustrate these inner senses, consider a process of recollecting something forgotten. There are some pointers (like “that which happened when I was crossing the bridge”), or marks, that define what is to be recollected. By bringing these pointers to mind, a localized area in “the space of memory” is as if primed for being “illuminated” by “the mind’s light” (or mind’s radiance) that is focused (through attention on the area) on that which is to be recollected. Then, sometimes almost instantly, sometimes in a matter of seconds or even minutes, the recollection happens and what has been recollected appears in a way similar to something that was in darkness becoming illuminated by the rays of the sun. This priming is the mind’s pure awareness. The mind’s radiance can manifest itself without a particular thing or event being illuminated; in that case it is perceived as an all pervading pure white light that, when there is no inner darkness (*tamas*), is perceived as brighter than the light of the physical sun. Ordinary consciousness is an ever changing interplay between the radiance and the darkness.

During an hour or so preceding the actual sunrise both “dawns” are present. In addition to continuously increasing illumination of the sky there is also a naturally occurring state of the mind/body starting when body temperature is the lowest, and the mind is influenced very little by signals from the body¹. In this state there is a progressing increase in alertness, wakefulness, and vigour (both physical and mental). This state, also referred to in hymns as “dawn”; it helps to figure out solutions and new ideas, and affords a favorable time for meditation and contemplation.

When verses state that “Soma makes dawns brighter” (9.71.7d, 9.75.3d, 9.83.3a, 9.86.19b, 9.86.21a, 6.72.2a) two things are meant. One is that the Soma makes the awareness stronger, and the other is that the perception becomes as if more intense so that even familiar objects are perceived as brighter, more colorful, louder, etc.

Both the inner Dawn and the inner Sun are *deva*-s named *Uṣás*

¹it is likely that this time around daybreak will be later called *brahma-muhūrta*

and *Sūrya* correspondingly.

“Night” is that that which blanks out, at least partially, sensory stimuli, and brings up to mind ideas, images, thoughts that are hidden by an abundance of sensory stimulation during daylight wakefulness. The state that the “Night” puts body and mind into is like that which is caused by natural expression of melatonin.

It shall be noted that “the sun” (*sūrya*) is also used as a symbol of the *maṇipūra* cakra in hymns to *Indra*.

The treasures

Many hymns express sacrifice participants’ desire for a treasure. Only occasionally words “treasure”, “riches” refer to material things like offsprings, gold, cows, horses. Most often, “treasures” meant in hymns are particular states of body/mind. Five major ones, eagerly sought, are:

the rush of vigour — *vā́ja* — lasting high level of energy in major muscles making them ready for a quick and strong action; it is what athletes call “the second breath” but without getting tired first; alternatively, a high level of mental energy;

“the treasure” — *rā́i*, *rayí* and sometimes *vásu* — much higher than usual level of adrenaline in the blood; it sometimes leads to seeing objects as if surrounded by brilliant glow at edges and boundaries, and therefore is characterized in some hymns as “abounding in gold”;

“equanimity” — *svàr* — unattached state of mind, airiness or fluidity of the mind; being in the midst of a hurricane of energies, emotions and perceptual stimuli, yet not being swept away by it;

“coherence, harmony” — *ṛtá* — the general “all is well-fitting together” state of affairs; the coherence between intentions and actions, perceptions and experiences; a bridge between the domain of language and those of perception and of will;

offsprings — *prajā́* — new inspired hymns, brilliant ideas, visions, an understanding, new formulations.

How it all fits together

The system-forming *deva*, the most complex and important phenomenon of the entire picture is *Índra*. *Índra* is what makes out of a good fighter an extraordinary warrior, *Índra* is what enables one to rebel against present misery and humiliation and “to take up arms against the sea of trouble”, *Índra* is what makes one daring enough to venture into an unknown territory, and was, therefore, sought after and valued by clans of which poets of Rigveda were members of — *Índra* did lead many clans to victories.

One essential part of *Índra*'s manifestation is an extremely high level of adrenaline in blood, another one is a series of transitions from stress through several crisis moments and into the unitary state. To manifest *Índra*, or even to become as-if-possessed by him, and to maintain his presence for the duration of a battle or a task at hand is a complicated matter for several reasons.

First reason is the resistance of the body on physiological level to entering and maintaining the state of *Índra*. Second is mental obstacles put up by one's personality — since the state of *Índra* leads to loss of one's habitual “self” and takes one out of habitual circuits of existence. Third is that the process of entering the state of *Índra* might fail and result in undesirable states of mind/body — the entire process is like walking on icy ledge of a mountain cliff. Fourth is the extreme exhaustion which follows the state of “being *Índra*”. Fifth is that being in the state of *Índra* makes one individualistic to the extreme, which poses problems to cooperation between the warrior and his companions during battle, and problems of re-integration into community after it.

The way to handle these problems, the way to control and to direct entering-maintaining-exiting the state of *Índra*, that way, as designed by seer of Rigveda, is to perform specifically tailored to the problems rituals. Although some of the rituals are ultimately personalized for each warrior, there are some common components to them.

First, any such ritual is centered on *deva*-s, thus clearly denoting areas that are or are not under the control of one's “self”; a ritual allows powerful energies that are beyond one's control to be at play in one's mind and body, and aims at expanding spheres-of-action² of those energies. Second, a ritual mediates inner — mental and psycho-physiological — entities with external objects,

²*vrata*-s

actions, occurrences that are somewhat analogous/homologous to them (for example, the fire lit during a fire offering, or a sacrifice³, and the entire process of kindling and maintaining it shall become almost mirror-like image of kindling and maintaining the inner fire; pressing juice from a herb called *Soma* shall reflect accumulation and concentration of inner manifestation called *Soma*, etc.). Third, a ritual is scripted; the script might vary a bit from person to person, but shall be learned, practiced and followed. Such script is called a formulation or a formula⁴ and those who perform the script are called formulators⁵. When a script becomes ineffective due to habituation or some other changes, a new one shall be designed. Fourth, verbal expressions⁶ specifically designed to have a particular articulation, sound and meaning are used extensively. Uttering syllables, repeating a phrase, reciting verses, rhythmical chanting, singing songs are used as components of a ritual. Fifth, particular modes of controlled breathing, big muscles exercises might be used to raise or lower particular energies. Sixth, a ritual seeks to establish and to maintain a harmony, a coherence, “fitting well together”⁷ of present energies, thoughts, intentions, actions, etc. Seventh, one or more visualizations⁸, or mental schemas, are employed during a ritual to present to the mind overall state to aim at and to relate various phenomena in a non-linear, not verbal manner.

There are several functional requirements on a ritual as well: a ritual shall address/remind of/shape/sharpen individual’s motivation; it shall mobilize the body, prepare physiology for coming stress and transformation; it shall instruct, direct, focus the mind to become aware and thus to be able to control its own state and physiological processes in order to succeed in the goals of the ritual.

Soma is what mobilizes and greatly enhances capacities of the mind and the body. He⁹ greatly facilitates fitting together all parts of a ritual by enabling the mind-as-observer to behold the entire landscape of mind-as-actor and body-as-vehicle during the hurricane called *Indra*, and yet to remain unaffected by it, as if being in its eye, to attain *sva*. *Soma* empowers *Indra* who is its “drinker” par-excellence and makes him act *coherently*. *Soma* makes all ver-

³ *yajñā*

⁴ *brāhman*

⁵ *brahmān-s*

⁶ *uktha-s, gir-s, stoma-s, ṛk-s*

⁷ *ṛta*

⁸ *dhā-s, dhīti-s*

⁹ *Soma* as a *deva* will be referred to in what follows as “he”

bal formulas and utterances to have strong influence on the mind and the body. That is why *Soma* plays such an important role in rituals mentioned in Rigveda, and has an entire book¹⁰ of hymns to him — *Soma* was a tool to gain, using words of Swami Rama, “voluntary control over involuntary states” of the body and of the mind.

Indra-related rituals have the goal of entering the state of *Indra*, or becoming possessed by him, in a controlled fashion in a series of steps; praises of *Indra*’s deeds of valor, *Marut*’s, *Rudra* and *Agni* deal with motivational aspects of a ritual; *Soma* and related to it visualizations and mental gestures enlighten the mind and mobilize energies of mind and body; *Viṣṇu* deals with transitions from one state to another and maintaining desired state of mind/body; *Mitrá*, *Váruṇa*, and *Aryamán* handle cooperative aspects of social interactions; *Pūṣan*, the Sun, the Dawn, and the Night unleash the radiance of the mind, the inner guide, the power of intuition without which no ritual is likely to succeed. It is this complex fabric of various phenomena that is the underlying grand vision, fragments of which poets expressed in *Indra* and *Soma* hymns of Rigveda.

Detailed treatment of *Indra* and hymns to him will be given in a forthcoming book [Sem]. Here only hymns to *Soma* are translated and commented upon.

Symbols

Here is an additional to given above list of symbolic meanings of some Sanskrit words that can be useful in understanding the imagery of Rigvedic hymns. In many cases these meanings are still provisional.

Heaven *dyú* or *dyaús* — in the external sense means the sky; in the inner sense, it means “the realm of everything mental”, “the pure mentality which is symbolised by Dyaus” [Aur98, p. 118]

Earth *prthiví* — in the external sense means “the earth, the ground, the land”; in the inner sense, it means “one’s physical body” or “material existence”;

knotty or rugged one *párvata* — the flesh and bones of the body with its knotty joints;

¹⁰*maṇḍala*

mountain *giri* — symbolically it stands for the skull;

the intermediate space *antárikṣa* in the external sense means “the air between the sky and the earth”; in the inner sense, it means “psycho-physiological realm; the realm of vital energies or airs; that which mediates between mental and bodily processes”.

“Dyaus and Prithivi represent the pure mental and the physical consciousness; between them is the Antariksha, the intermediate or connecting level of the vital or nervous consciousness. Dyaus and Prithivi are Rodasi, our two firmaments; but these have to be overpassed, for then we find admission to another heaven than that of the pure mind — to the wide, the Vast which is the basis, the foundation (budhna) of the infinite consciousness, Aditi.”[Aur98, p. 118]

Ródasī — dual, given in translations here as “*Rodas-es*”, that denotes the Earth and the Heaven in their inner senses;

rain *vr̥ṣṭí* — in the external sense means “continuous descent of something (like water drops, stones, etc.); sweating”; in the inner sense, it means “expression in the body of some substances that bring reduction of stress, disappearance of pain, relief of suffering”; it is likely that these substances are endorphins, and β -endorphin in particular.

lightning *vidyút* — in the external sense means “lightning or lightning bolt”; in the inner sense, it means “flash of insight; a vision that strikes the mind with a clear picture that shows how disconnected aspects of something fit together to form a whole”.

spear *ṛṣṭí* — in the inner sense, it means “an aspect that touches raw emotions”.

chariot *rátha* — in the inner sense it means that which contains and brings something to mind; in particular, it means a *cakra* (as understood in *tantra*-s, and of which there are seven major ones) connected with energy flows through the spine. In the context of *Indra* hymns, chariot can also mean a body possessed by *Indra*.

pole *dhur* — in the external sense often means “the pole of a chariot”; in the inner sense, it means “the spine”.

a sheath *kóśa* — in inner sense it means “the subtle body”;

waters *āpas* — in the external sense it means physical waters like those of rain, of rivers, of lakes. In the internal sense it means “inner waters” referring to the psycho-physiological background of psychological processes that has as a significant component various expressions of hormones and other long-lasting psychoactive substances in the body.

the spring, the fountain *útsa* — in the inner sense it means “the store of sexual vigour”;

the cask *kavandha* — in the inner sense it means “the store of endorphins”;

the well *udrin* — in the inner sense it means “the store of sugar-base energy”;

a river *síndhu* — in the external sense it means a river or a particular river called *Síndhu*; in the internal sense, in singular it means “the flow of *suṣumnā*”; in plural it means “flows of sensory stimuli plus flow of stimuli from internal organs plus flow of speech; it can also denote the streams of blood flowing through the body;

Rodasí — probably is a symbol of rising Kundalini that becomes a spiritual guide on early stages of one’s path to harmonize the Earth and the Heaven;

bull *vṛṣan* — it stands for something or someone mighty, overpowering, forceful, being in charge, in-control, bearing strong sway, impregnating;

horse *ásva* — it means something that brings, conveys, or carries in an expedient manner; in the inner sense it also sometimes means “a rhythm”, sometimes — a charge of energy which might be physical as well as mental;

dappled mares *pṛṣatīḥ* — emotion-charged night dreams; images in such dreams;

black antelopes *étāh* — fleeting visions, mostly in wakeful state, that might be so strong as to make one momentarily see things among perceived reality that are not there, like taking a bush moved by wind at dusk for a wild animal, or hearing a voice of a person one longs to see in a rustling of the wind;

bird *ví* — fantasy;

cow *gó* — symbolically it means a self-replenishing source of something nourishing, strengthening, invigorating the mind and/or body that is called “milk”. In the domain or language, “a cow” might mean a single word, particularly a thematic, contemplation-defining word, or an evocative verbal expression. An important for *Marut*’s realm non-verbal “cow” is *Prśni*; in the context of *Indra*-related rituals, cow is an evocative expression that is connected by the force of association with expressions of particular hormones.

ghee *ghṛtá* — various things that give a momentary boost to energy of some manifestation like real ghee put into a fire makes it instantaneously brighter and stronger;

abode *dhāman* — abode, of which elsewhere in *Rgveda* are mentioned seven; these seven correspond to the seven cakras and are places where *deva*-s are manifested. There might be other abodes besides these seven.

Prśni — means “the seductive power of transgression; an enticement to rebel, to transgress or violate social norms”. The “milk” that “the cow” *Prśni* gives is “the energy to dare”;

Descriptions

Sections below present descriptions of various aspects of *Soma*. These descriptions were put together by the following process. From all verses of the *Soma* hymns¹¹ sentences, phrases or groups of words were extracted (resulting in around 3500 entries) and classified into groups¹² and subgroups¹³ on the basis of content. An entity can be in several groups and subgroups. The resulting lists of entities were organized into descriptions taking care to introduce as few non-present in entities elements into a description as possible. The sequence and connections between parts of a description are mostly speculative. Also, care was taken to have as many entities as possible to become a part of at least one description.

These descriptions, being tightly connected to the text of the hymns, provide a net of constraints that any interpretation of *Soma* hymns shall fit.

¹¹9th *maṇḍala* + 1.23, 1.91, 1.93, 2.40, 4.28, 6.72, 6.74, 7.104, 8.48, 8.79, 10.25 hymns of the R̥gveda

¹²like “Soma substance”, “what is *Soma* for *Índra*”, “what is Soma for men”, etc.

¹³like “Soma and speech”, “Soma substance effects on the mind”

Two Soma-s

The crucial feature of the present interpretation is the assumption that the hymns refer to two *Soma*-s. One is physical and refers to a plant, the juice of the plant, or an extract made from the juice. It is called here “Soma substance”. The other is an inner manifestation, a *deva*, which is called here “the inner Soma”. The Soma substance might trigger, provoke, strengthen the inner Soma, but is not a necessary cause for manifestation of the inner Soma.

In order to untangle the imagery of Soma hymns, it is assumed that all references to Soma can be resolved as referring either to the physical Soma or to the inner Soma. Notes to each hymn specify for each reference to Soma which one it is. In some cases the assignment to one of the two Soma-s lacks support of the clues in the context, particularly when the context is the extract of Soma plant as it is being absorbed into the body. In such cases described effects might be assigned to the extract or to triggered by it inner Soma.

Most evidence in favour of treating Soma hymns as referring to two entities both of which are called “Soma” is indirect, like incoherence in imagery, necessity to stretch word senses and to explain away many expressions used by Soma hymns poets as exercises of “poetic license” [Gel03]. However, several lines from Rigveda are stating more or less explicitly that there are two separate *Soma*-s. Here they are in the order of decreasing explicitness¹:

10.85.3 One imagines having drunk Soma

when they crushed a plant;
the Soma that Brahmans have become acquainted with² —
nobody eats that.

9.68.5cd Two young exist. At first they were born apart —

one birth was in the cavern,
the other was held up [on a mountain top].

1.93.6ab Up to the Heaven *Mātariśvan* has carried one,
a hawk whirled another from the rock;

¹which is, of cause, subjective

²*vidur*

- 9.88.1cd Which one thou have prepared,
 [which one] thou have chosen —
Indu for an exhilaration, [or] Soma for an alliance.
- 8.48.10b O thou, having the pale yellow³ for a horse!
- 9.97.1b The *deva* brings the sap into contact with *deva*-s.
- 9.12.5 What Soma is in goblets, what is placed inside the filter,
 that one *Indu* embraced.
- 9.6.7 The *deva*, extracted, purifies himself for *deva Indra*
 with a stream [of sounds]
 when juice of this one overflows.
- 9.42.4 Milking the ancient juice,
 he is spread around in the filter;
 calling out, he procured [us] *deva*-s.
- 9.1.4ab With the aid of the herb bring by flowing
 an arousal of mighty *deva*-s
- 9.98.1ab Bring to us by flowing him who is the best
 at obtaining the rush of vigour —
 the treasure desired by many!
- 1.93.7 O Agni and Soma, delight in this desirable, clothed one
 [that is part] of the prepared to-be-burned offering

A few other lines imply the same, but they are not as direct as those given above, and are subject to quite diverging interpretations: 9.68.6ab, 9.40.6ab, 9.108.12cd, 9.98.8ab, 9.71.2b, 9.71.4, 9.97.33c, 1.91.2, 9.107.12cd, 9.84.5a, 9.93.3cd, 9.108.8b, 9.99.1cd.

³juice of *Soma* plant

Soma substance

What is the Soma substance (that is the most important ingredient of the drink eulogized by poets of Rigveda) and what are its origins remain unknown. An extract from an herb or a plant, from a mushroom[Was71], wild honey[Leh00], glass formed during impact of space rocks with the ground[God] were proposed as a source of the Soma substance.

It cannot be established with certainty from the text of Rigveda that the Soma substance was produced by a plant. Even if it is derived from a mushroom (as argued by R.G.Wasson in [Was71]), it is likely (on the evidence outside of Rigveda like *Suśrutasaṃhitā Cikitsāsthāna* 29) that the substance was obtained either as a residue on the surface of an herb or as something inside it whether natural to the plant or absorbed by it from environment. In what follows it is assumed that the Soma substance was extracted from an herb. This assumption, however, does not exert much influence on the interpretation of the hymns.

There seems to be many herbs/plants that yielded Soma substance and were thus referred to as Soma¹. In texts composed after Rigveda different varieties of such herbs/plants are mentioned; for example, *Suśrutasaṃhitā (Cikitsāsthāna, 29.5–8)* lists 24 varieties of Soma plants that have somewhat different characteristics and habitats². However, there is no evidence that these herbs/plants produced exactly the same substance that is mentioned in Rigveda.

Śatapatha Brāhmaṇa 4.5.10.2-6 mentions substitute plants for extracting Soma-like substance in order of closeness for to the original Soma for use in a Soma offering . Another verse in RV (10.89.5) says that the state brought about by the Soma substance is to be preferred to those caused by substitutes: “Soma — [vs.] all shrubs and trees: in this respect no similarities deceived *Indra*.”³ Verse 9.61.19 hints that different varieties of herbs used result in different type of effects: “Which intoxication, [caused by] thee, [is] to be preferred [to all others] — by means of that herb become distilled...”

Here is what Rigveda says about origins of the Soma substance.

¹9.66.30 “Of which [herb] thy ...juice [was] with that one make us happy to live.”

²*aṃśumant, muñjavant, candramā, rajataprabha, dūrvāsoma, kanvīyant, śvetākṣa, kanakaprabha, pratānavant, tālavṛnta, karavīra, aṃśavant, svayamprabha, mahāsoma, garudāhṛta, gāyatra, traiṣṭubha, pānkta, jāgata, śākvara, agniṣṭoma, raivata, tripadā, uḍupati*

³10.89.5cd *sómo víśvānyatasá vānāni nārvāgīndraṃ pratimānāni debhuḥ*

Soma yielding herbs/plants grow close to mountain peaks⁴. The epithet “residing in the mountains”⁵ might indicate that Soma substance is not present in sufficient quantity in/on herbs/plants growing at low altitudes. The mountains where it is present are remote⁶.

An herb/plant containing the Soma substance was brought to the first Soma drinkers by a hawk that dropped a stalk of the plant from the sky⁷.

An herb is “effusing”⁸ Soma substance for making an extract⁹.

Some type of Soma herb/plant has dense¹⁰, having sections¹¹ stalk¹². The stalks¹³ from which the juice is extracted are characterized as “slender”¹⁴.

Rigveda contains no further descriptions of Soma herbs/plants. Scholarly attempts to identify a Soma plant continue for more than two hundred years up to the present day, yet no persuasive solution to the problem is found. For a review of these efforts see [Hou03],[Koc01]. The hypothesis that best fits descriptions contained in Rigveda, later texts, and parallels in Avesta is *some species of Ephedra is a Soma plant*.

⁴9.68.5d ... “the other [birth] was held up [on a mountain top];”

9.46.1c “[they, who were] grown on a rock”;

9.5.2ab “an offspring of slender [stems], becoming full-bodied on the mountain peak;”

⁵*giriṣṭhā* 9.18.1a, 9.62.4b, 9.85.10b, 9.95.4b, 9.98.9c

⁶9.71.7a “He who was caused to appear far off ...”

⁷9.86.24cd “Having beautiful wings [hawk] brought thee from the Heaven;”

9.87.6c “... brought by hawk ...;”

9.3.8ab “This one came gliding from the Heaven across regions non-extracted.”

⁸*sunvāna* 9.101.13a “Forth [...] of effusing herb”

⁹*suta* 9.101.1ab “the herb [is] to ye [an ingredient] for [making] an intoxicating extract.”

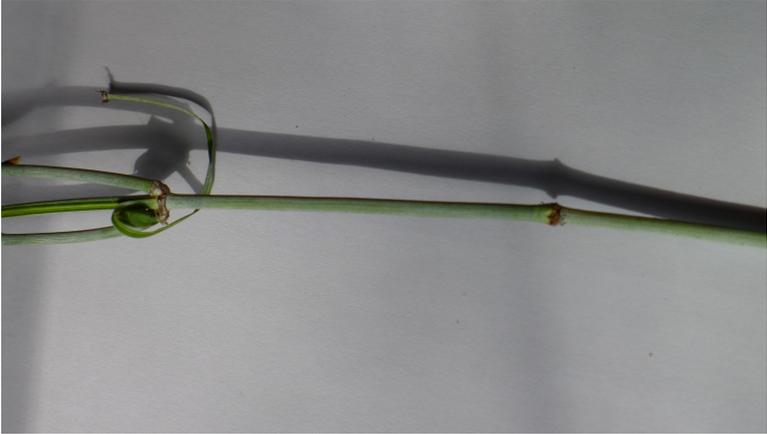
¹⁰*pibdana* 9.15.6a

¹¹*paraṣa* 9.15.6b

¹²*aṃśu* 9.62.4a “a stalk was pressed out into the waters”

¹³*śáryāṇi* 9.14.4b

¹⁴9.14.4b ...*śáryāṇi táṃvā*



Stalk of an Ephedra plant



Some stalks, although green-yellow outside when dry,
are reddish-brown on the inside

Drops¹⁵ of containing Soma substance juice are squeezed out of a stalk¹⁶ of an herb¹⁷. Sometimes, prior to extraction, the stalks were sprinkled with water to make the juice swell¹⁸. Not all drops squeezed out of a Soma herb/plant contain the Soma substance.¹⁹

The juice is pressed out²⁰ or squeezed out²¹ with hand-moved²² stones²³. After the stalks are pressed with stones the juice is effusing²⁴ and is rubbed off of them with fingers²⁵, or just “rubbed off between two hands”²⁶; a stalk is “being rubbed like a courser”²⁷. This process of squeezing out the juice is the first “cleansing”²⁸ of the Soma substance.

The drops are squeezed into the water.²⁹ The juice is spreading through the water³⁰ and mixing with it³¹. This is the second cleansing³². In some cases the drops were squeezed into a wooden channel leading to a wooden vessel³³ after reaching which the drops

¹⁵9.6.4 “One after another drops of Soma ran...”

¹⁶*amśu* 9.62.4a, etc.

¹⁷*andhas* 9.58.1b “a stream pressed out of the herb”, etc.;

9.1.4 “With the aid of the herb bring by flowing...” ;

9.62.5 “herb enhancing [Soma substance] is pressed out, rinsed [out] by men in waters...”

¹⁸*pyāyasva* 9.67.28ab “Together with all shoots swell up, O Soma,..”, also 1.91.17ab

pivvamāna 9.97.14a “...swelling with the juice...”

¹⁹9.85.1 “May the drops [that are] here have the [desired] substance!”

²⁰*suta* 9.2.3b, 9.6.6c, etc.

²¹*ádribhīr duhánti* 9.80.5ab

²²*hástacyutebhīr ádribhīḥ* 9.11.5a

²³*ádribhīḥ sutáh...* 9.71.3a , 9.75.4a

²⁴*suvāna* 9.107.8a “effusing by means of pressers’ efforts”;

9.109.16a “Effusing, he trickled forth, discharging in thousand streams...”

²⁵9.80.5b “[him] ... ten mercurial ones [squeeze out] into waters.”;

9.98.6ab “whom twice five sisters make immersed into water”;

9.72.2cd “If men, having skillful hands, rub off the desirable sweet drink with ten kindred ones...”

²⁶9.64.5b, 9.36.4b, 9.65.6b

²⁷9.6.5ab “Whom ten maidens rub as an impetuous courser”; 9.85.5c, etc.

²⁸9.20.6b “being cleansed between hands”;

9.62.5b “rinsed [out] by men in waters ...”;

9.70.4a “...becoming free from impurities with the help of ten diligent ones”

²⁹9.30.5ab “Into waters they impel thee ... with stones”;

9.62.4ab “A stalk was pressed out into waters for an exhilaration”.

³⁰9.65.6a “with water thee are scattered around”

³¹9.74.9 “...having mixed with water...”

³²9.68.9c “he is cleansed with water, with milk...”

9.65.26c “[pressed out Soma juices] shall make themselves free [from impurities by mixing in the waters [with honey].”

9.24.1 “Soma drops have darted forth, mixing into water to cleanse themselves.”

³³9.6.4ab “One after another drops of Soma ran [speeding] like waters going

fell into water.

The juice is a speckled³⁴ carrier³⁵ of the Soma substance, pale green-yellow³⁶ in color, translucent³⁷, non-watery³⁸. When cleansed it becomes spotless³⁹. Part of the juice that contains the Soma substance is not mixing completely⁴⁰ with water, but is probably present in the water as small droplets reflecting light: it is conspicuous, or clearly visible⁴¹, and is perceived by all⁴². Light reflects in the droplets quite well: “With the sun he shines.”⁴³; the drops are “striking the eye as if [they were] suns.”⁴⁴; they are “luminous in appearance.”⁴⁵; “intense enough to attract attention”⁴⁶; they are gleaming⁴⁷, shining⁴⁸, the most radiant⁴⁹.

The juice mixed with water is collected⁵⁰ in bowl(s)⁵¹ or wooden vessels⁵².

Next, the juice is poured⁵³ into a filter, or sieve, made of

-
- down a slope.”
 9.1.2 “[he goes] towards the womb hewn with metal; using wood he approaches the meeting place.”
 9.3.2 “runs past the declivities”
³⁴ *étaśa* 9.16.1c, 9.63.8a, 9.64.19a
³⁵ 9.64.19a “The speckled carrier ...”
³⁶ *hari* 9.5.4b, 9.7.6b, 9.30.5b, 9.37.2b, etc.
³⁷ *śukra* 9.19.5c, 9.21.6c, 9.63.25b, 9.64.4c, 9.65.26a, 9.97.20c
³⁸ *anapta* 9.16.3a
³⁹ *arepas* 9.70.8a
⁴⁰ 9.106.8a “Thy drops, arising in water...”
⁴¹ *vicakṣaṇa* 9.37.2a, 9.51.5a, 9.66.23c
⁴² *viśvadarśata* 9.65.13b, 9.66.22c
⁴³ 9.2.6c
⁴⁴ 9.101.12c
⁴⁵ *dyumant* 9.65.4c
⁴⁶ 9.86.6b
⁴⁷ *śuci* 9.24.7a, 9.70.8a
⁴⁸ *rocamāna* 9.111.2f
⁴⁹ *dyumattama* 9.65.19a
⁵⁰ 9.20.6bc “being cleansed between hands, he settles into bowls.”
 9.15.7ab “Agitated ones rub off into wooden vessels this one who is to be cleansed...”;
 9.46.3b “...extracted into a bowl...”
 9.63.2c “...thou rest in bowls.”
⁵¹ *camū* 9.20.6c, 9.63.2c “thou rest in bowls”
⁵² *droṇa* 9.15.7b or *van* 9.57.3c “he sits in wooden [vessels] like a hawk.”
⁵³ 9.51.1ab “Adhvaryu! Pour into the filter pressed out by stones Soma.”;
 9.70.8b “...pale green-yellow is thrown down onto the woolen surface.”
 9.92.1ab “Effusing pale green-yellow stalk is let loose into the filter...”
 9.24.5ab “when pressed out by stones, thou run all over the filter”

sheep's⁵⁴ or ewe's⁵⁵ wool. The sieve purifies⁵⁶ the juice — this is the third cleansing⁵⁷. It is not clear if sheep's wool just removes suspended particles or, in addition, lanolin on the fibers helps to emulsify the mixture.

After passing the sieve purified juice is collected⁵⁸ in wooden vessels⁵⁹ sometimes called “goblets”⁶⁰. These goblets were sometimes smeared with ghee⁶¹.

In these goblets the Soma juice, mixed with water and passed through the filter, was smeared with milk⁶². Verse 9.84.3ab “[He] who is with milk released into herbal [potions] is powerful, bringing near the riches...” might be interpreted as stating that the milk was used for extracting⁶³ the Soma substance from the juice. As an alternative to fresh milk, coagulated milk⁶⁴ was used.

At this stage honey might be added to the mixture⁶⁵. Sometimes honey was added to the mix of Soma juice and water before pouring it into the filter⁶⁶.

⁵⁴ *avi* 9.74.9ab “...having mixed with water, thy essence permeates the sieve of sheep's wool...”

9.107.8bc “...over the surface of sheep's wool he moves...”

⁵⁵ 9.86.47a. “Thy streams [flow] forth through interstices of ewe's [wool];”

⁵⁶ 9.64.5c “they become pure in the woolen sieve.”

⁵⁷ 9.110.10a “Purifying self in woolen sieve Soma...”

⁵⁸ 9.68.9b “Soma [juice], becoming pure, settles into goblets”

⁵⁹ *drona* 9.30.4 “... rushed forth beyond [the filter] to alight into wooden vessels ...”

⁶⁰ *kalaśa* 9.68.9b

⁶¹ 9.96.13c “Settle down into smeared with ghee wooden vessels...”

⁶² 9.72.1b “... in the goblet Soma was smeared with milk.”

9.75.5 “with men's [help] wrap thyself up with mixture”

9.62.5c “they season milk with [herb's] juices.”

⁶³ 9.14.3-4 “When he is dressed with milk, freeing himself, he disperses, abandoning slender shafts.”

⁶⁴ *dadhi* 9.22.3ab “These soma [drops], purified, piling up pulsations, mixed with coagulated milk...”

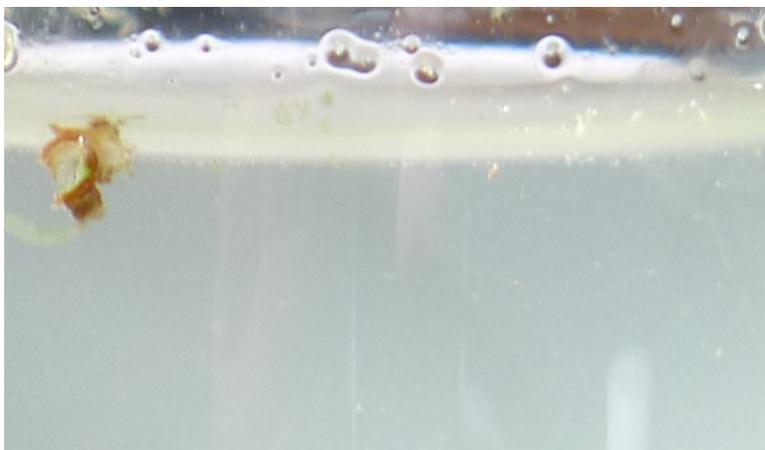
9.11.6b “mix [Soma juice] with coagulated milk...”

9.63.15b “... Soma drops mixed with coagulated milk...”, etc.

⁶⁵ 9.11.2ab “*Atharvan*-s dilute with honey thy juice.”

⁶⁶ 9.86.48b “race around in the sieve of sheep's wool, [thou —] a desirable sweet drink”

9.97.11ab “And, mixing with the sweet stream so as to pass through hair [filter]...”



Translucent drops of Ephedra stalk are collecting closer to the surface of the water into which they were squeezed.

Milk and honey are “embellishing” Soma substance to make it palatable⁶⁷ or tempered⁶⁸. Barley or preparation from it can be added to the mixture⁶⁹ but since it is only mentioned in RV, details are unclear.

Resulting potion contains the Soma substance and is suitable for drinking. The Soma substance is said to be “strong, of an excellent nature, of an intricate composition”⁷⁰.

⁶⁷9.62.6b “they embellish [him to make] an ambrosia”

⁶⁸9.72.1ab “...as a tempered [courser] he is yoked: in the goblet Soma is smeared with milk;”

9.111.2f “...consisting of three components, tempered [streams]...”

⁶⁹9.68.4c “...prepared with barley stalk...”; 1.187.9b, 2.22.1a, 3.42.7b, 8.92.4c

⁷⁰9.79.5ab “... thy essence [that is] strong, of an excellent nature, of an intricate composition.”

Components of the Soma drink

The drink consisted of three components¹.

The most important component was the juice of a Soma plant diluted with water. Another component was milk², or coagulated milk³.

Pressed out, the Soma juice has sharp taste, it is pungent⁴ and mouth-drying⁵. Milk makes it milder⁶, savory⁷. “Soma juices are enhanced by milk like kings are by competencies.”⁸

Soma drink is often characterized as “sweet”, as being “honey”⁹ which seems to be due to honey added to the mixture¹⁰.

Barley¹¹ or a preparation from it can be added to the mixture, but it should have been rare since it is mentioned only once.¹²

These primary ingredients (the juice of a Soma plant, milk, honey) highlight aspects of or “bring to fore the essence” of the Soma substance¹³.

¹*trīdhātu* 9.1.8c “This ... sweet drink is consisting of three components.”

9.70.8d “the nectar is made by diligent ones of three components.”

9.86.46b “made of three component”

²*gāvas* 9.62.5c “they season milk with [herb’s] juices”

9.85.5a “Thou ... are smeared with milk in a goblet;”

dhenāvas 9.72.1b “...in the goblet Soma was smeared with milk;”

³*dadhān* 9.11.6b “mix [Soma juice] with coagulated milk”;

dādhyāśir 9.63.15b “Soma drops mixed with coagulated milk”

9.22.3b “mixed with coagulated milk”

9.101.12b “mixed with coagulated milk Soma drops”, etc.

⁴*tīvrā* 9.17.8b

9.65.15ab “Whose exhilarating, pungent sap they milk with stones,..”

also 1.23.1a.

⁵*śuṣmān* 9.14.3a “the mouth-drying sap of this one”

9.18.7a “He, in goblets mouth-drying,..”

⁶*aruṣā* 9.61.21a “Become well mixed, tempered with as-if-well-sheltering milk”

⁷*rasāyā* 9.97.14a

⁸9.10.3ab

⁹*mādhu* 9.1.8c, 9.2.3a, etc.

¹⁰9.11.2ab “*Atharvan*-s dilute with honey thy juice...”

9.11.5c “hasten the honey into the nectar”

9.17.8a “Trickle along a stream of honey”

9.74.3a “A great feast is a correctly-prepared honey containing Soma”, etc.

¹¹*yáva*

¹²9.68.4c

¹³9.79.5ab “...the primary ingredients bring to fore thy essence [that is] strong, of an excellent nature, of an intricate composition.”

Soma substance movements

When squeezed out of (swelled) stalks, the drops dart forward¹, hasten on², rush³ “like a herd let loose from a stable”⁴.

The drops are collected in a bowl(s)⁵. Sometimes the drops are guided into the bowl(s) with a wooden plank⁶ with a groove. The drops pour⁷, trickle⁸, glide⁹ or plunge¹⁰ into water. They come to rest in the bowl(s)¹¹.

From the bowl(s) the juice mixed with water is poured onto a sieve made of sheep’s wool — sometimes directly, sometimes with a groove on a wooden plank¹². Having reached the filter¹³ made of sheep’s wool, the mixture flows all over it¹⁴, and scatters around in it¹⁵. It permeates the woolen mesh¹⁶, flows through interstices in the wool¹⁷ finding passages and creating them¹⁸.

The mixture of juice with water flows¹⁹ through the filter quickly²⁰ and freely²¹. Droplets of Soma juice, however, might

¹ *dadhanvire* 9.10.2b

² *aheṣata* 9.22.1c

³ *takti* 9.16.1c

⁴ 9.16.1c

⁵ “the meeting place”

9.1.2c “...using wood he approaches the meeting place.”, also 9.65.6c

9.33.2 “Into wooden vessels they, tenacious, translucent ... have trickled.”

⁶ 9.1.2 “...using wood he approaches the meeting place.”

⁷ *asṛgram* 9.13.6b

⁸ *akṣār* 9.98.2c

⁹ *arṣati* 9.67.15c

¹⁰ *vī gāhate* 9.3.6b

¹¹ *camū* 9.63.2c “...thou rest in bowls.”

¹² 9.97.16d “By the gentle slope come in haste onto the woolen surface!”

9.98.2c “*Indu*, impelled along a wooden [path]...”

¹³ *pavitra*

¹⁴ 9.101.2ab “who ... rushes in a purifying stream all over [the filter]”

9.82.1c “he moves all over the woolen hairsieve”

9.86.48b “...race around in the sieve of sheep’s wool”

¹⁵ 9.99.5ab “... scattering inside woolen sieve...”

¹⁶ 9.86.34ab “thou permeate ... the woolen mesh”

¹⁷ 9.62.8ab “flow through interstices in the wool”

¹⁸ 9.106.5c “having a myriad of movements...”

9.106.6c “Go along thousand pathways...”

9.97.16a “Favouring for our sake, O *Indu*, good, easy to traverse paths...”

¹⁹ 9.61.17c “it flows through the woolen sieve”

²⁰ 9.87.7ab “This one, effusing in abundance into the filter Soma, dashes, quick like a released downpour”

9.52.1c “being effused, flow quickly through the filter”

²¹ *vrthā* 9.30.1b “flow freely through the filter”

go through the filter slower²², penetrating²³ the woolen sieve without stopping²⁴, accumulating into drops and falling like rain²⁵ with a roaring²⁶ or murmuring²⁷ sound that calls out²⁸. When preparation of Soma occurred during the night, the filtering with woolen sieve was timed to breaking of the dawn²⁹.

After oozing out of the filter Soma flows towards, takes seat in in “the womb”³⁰. The word “womb” in this context likely denotes goblet(s)³¹ in which filtered Soma juice will be mixed with milk. The idea that “womb = wooden goblet(s)” is supported by 9.86.6cd “When the pale green-yellow is made free from impurities in the filter, settling, he settles back into the womb, into goblets.” Descriptions “Thou sit like a hawk in wooden goblets.”³², “He dashes into goblets; he plunges ... towards wooden vessels, calling out.”³³ of Soma flowing into goblets after passing the filter point at the same identity. The goblets are at least in some cases smeared with ghee³⁴. A reason for it might be indicated in 9.101.12d “[They are] volatile, in ghee — stable.”³⁵. In the goblets Soma is mixed with milk, or coagulated milk and honey.

The mixture, or an extract containing the Soma substance, is drunk. Being absorbed into the body, Soma flows towards *Indra*’s

²²9.63.15c “They oozed beyond the filter.”

9.60.3ab “he ... oozed past the threads [of the sieve]...”

9.98.3b “*Indu* is oozing exhilaration in the woolen [filter].”

²³*gāhate* 9.67.20bc “...penetrates beyond the filter ... past the woolen sieve.”

²⁴*aramamāṇa* 9.72.3a “having no repose, he goes beyond [the filter] towards the milk.”

²⁵9.110.10bc “he...oozed — discharging in thousand streams”

²⁶9.86.7d “the bull goes beyond the filter, roaring.”

9.85.9c “The king goes past the filter, roaring.”

²⁷*rebhā* 9.86.31a “Murmuring, he goes beyond the woolen hairsieve;”

²⁸*kānikradat* 9.67.14 “He dashes into goblets; he plunges ... towards wooden vessels, calling out.”

9.37.2bc “ calling out, he flows towards the womb.”

9.95.1a “Set free, pale green-yellow calls out.”

²⁹9.98.11ab “They, the ancient Soma drops, at breaking of the dawn oozed into the filter...”

³⁰9.82.1cd “he moves all over the woolen hairsieve to settle like a hawk into the rich in ghee womb.”

9.38.6bc “flows ... towards the cherished womb”

9.61.21c “...taking seat hawk-like in the womb!”

9.62.4c “...settled hawk-like into the womb”

³¹*kalaśa*

³²9.86.35b

³³9.67.14

³⁴9.96.13c “Settle down into smeared with ghee wooden vessels.”

³⁵*jūgatnāvo dhruvā ghrté*

“belly”³⁶, to the place “where *Indra* comes out”³⁷, or, simply, it trickles towards *Indra*³⁸, or goes to *Indra*³⁹. Then drops of Soma enter “the belly”⁴⁰ or “bellies”⁴¹ and sit there⁴². Then, in a fire (likely, the “inner fire” of digestion), *Indra* accepts Soma in his “belly”⁴³, pours⁴⁴ and fills it with Soma⁴⁵. In the “belly” *Indra* encompasses⁴⁶ it⁴⁷. Learned men milk Soma in “*Indra*’s belly”⁴⁸. The word “belly” here is used in the sense “a condition of interacting with material substance”. “Bellies” might mean “set of conditions of interacting with material substance each using a particular sense like taste, smell, vision, hearing”⁴⁹.

Flowing to *Indra*’s “belly”, has, it seems, several stages or processes that reflect degrees and places of absorption of Soma substance into the body.

It starts with Soma drink being poured into the inner “sacrificial fire”⁵⁰ — “the fire” of digestion. Next, the Soma substance, enclosed in “waters”⁵¹, gets into “the sea”⁵², and proceeds only after that⁵³. The “sea” here likely means a human heart, “the rivers” — the blood in blood vessels coming to/from the heart and “waters” means blood. Soma moves like “waves of waters”⁵⁴, that is it spreads in waves that are felt like pulses of blood. “Crossing

³⁶9.81.1ab “waves of becoming pure Soma advance towards *Indra*’s belly”

³⁷9.86.16a “*Indu* moved forth to the place where *Indra* comes out”, also 9.101.16cd

³⁸9.17.2

³⁹9.106.1

⁴⁰9.66.15c “Enter *Indra*’s belly!”

⁴¹9.76.3ab “O Soma, becoming pure with a wave, violent, enter into *Indra*’s bellies.”

⁴²9.86.22bc Pouring forth, O *Indu*, into goblet through the filter, sitting in *Indra*’s belly, calling out

⁴³3.22.1ab “This is the Agni in which *Indra*, being eager, has accepted extracted Soma in [his] belly.”

⁴⁴3.47.1c “pour out into the belly a wave of honey”

⁴⁵10.104.2b “...of pressed out by men, fill [with it] the belly!”

⁴⁶*vyac*

⁴⁷8.92.23 “O bull, thou encompass mightily [that] drink of Soma, O wakeful, which, o *Indra*, [is] in thy belly.”

⁴⁸9.72.2ab “Many learned men speak at the same time whence they milk Soma [that is] in *Indra*’s belly.”

⁴⁹this guess is speculative, without any direct support in the text of Rigveda 503.22.1ab

⁵¹9.86.40b “enclosed in waters, the mighty plunges into [the sea]”

⁵²9.86.8a “The king plunges into the sea, into the rivers:”

⁵³9.64.19c “[going] forward when deposited into the sea”

⁵⁴9.33.1ab “Soma drops, piling up pulsations, move like waves of waters...”

the sea”⁵⁵ and “crossing the waters”⁵⁶ Soma substance moves into “middle region”⁵⁷. It means that Soma substance transmutes into another form that can be present in vital airs.

It flows “through the middle region, ever-shining”⁵⁸ with streams of vital airs⁵⁹, and “clothed in melodies”⁶⁰. It rises up “towards the base of the Heaven”⁶¹, it dashes along “the grooves”⁶², and towards the seven heights⁶³. At this stage, or a bit earlier, it is “effecting connection and disconnection [of the stations]”⁶⁴, and “making every [station] to conduct upwards [the energy in the spine]”⁶⁵.

It wanders into the brain, into “two bowls”⁶⁶ (which might mean “two halves of the brain”), and into the place “where cows are hidden”⁶⁷ (which might mean “the place inside the skull where poetic speech is activated”), and it goes towards the spine⁶⁸. It becomes present in every “abode”⁶⁹.

Finally, it reaches spheres of action of the inner Soma⁷⁰.

⁵⁵9.58.*c

⁵⁶9.63.5a

⁵⁷*antarikṣa* 9.27.6 “This one, mouth-drying, rushed into the middle region — the bull, pale green-yellow one, purifying self *Indu* [rushed] towards *Indra*.”

⁵⁸9.5.2c

⁵⁹9.70.4b “[he goes] forth together with middle mothers...”

⁶⁰9.82.4c “move forth [clothed] in melodies to enliven [me] well;”

⁶¹9.36.6ab “thou rise up ... [towards] the base of the Heaven...”

⁶²*saras* 9.54.2b “this one dashes along the grooves” (=impressions left by meters??)

⁶³9.54.2c “towards the seven heights, to the Heaven”

⁶⁴9.84.2c

⁶⁵9.63.5b

⁶⁶9.97.2c “Wander, being purified, into the two bowls!”

⁶⁷9.77.4d “he flows, wandering, towards the place where cows are kept hidden.”

⁶⁸9.97.14b “thou go to rich in honey stalk”

⁶⁹10.25.2ab “Thine touching in the heart [drops] abide, O Soma, in every abode.”

⁷⁰9.69.1d “Soma pours out reaching to spheres of action of this one.”

Soma as a beneficial substance

Soma substance is beneficial¹, “laden with spoils”², “a good fortune”³. It is giving abundantly⁴ bestowing thousand gifts⁵, granting the treasure⁶. It is strong enough to confer [the treasure]⁷ and mighty [enough] to procure many benefits⁸.

Soma maintains⁹ or fosters¹⁰ both types of benefits — celestial and earthly¹¹ — everything desirable¹².

Having thousand side-effects¹³ and hundred gifts¹⁴ it finds¹⁵ or effects¹⁶ beneficial¹⁷ for worshipers things.

The treasure¹⁸ Soma bestows, grants, or distills¹⁹ leads to “a thousand different things”²⁰, and has “a hundred peculiarities”²¹.

Soma furthers domestic wealth²², bestows heroes²³, excellent sons²⁴, cows²⁵, horses²⁶, the rush of vigour²⁷, chariots, and gold²⁸.

It gives the mental power²⁹ to the young “who moves towards

¹ *vásu* 9.98.5b

² *sānasí* 9.85.5c, 9.106.3b

³ *bhága* 9.101.7a

⁴ 9.66.17 “the most generous among munificent”

⁵ *sahasrasā* 9.54.1c

⁶ *maṃhayádrayi* 9.52.5c, 9.67.1c

⁷ *dharnasí* 9.23.5a, 9.37.2b, 9.38.6b, 9.99.5b

⁸ *mahāḥ puruṇi sātáye vásūni* 9.88.2b

⁹ *dhāraya*

¹⁰ *puṣyasi*

¹¹ 9.63.30, 9.100.2cd, 9.100.3cd

¹² *viśvāni váryā* 9.3.4a, 9.18.4a, 9.21.4a, 9.42.5a, 9.63.30c

¹³ *sahásroti* 9.62.14a

¹⁴ *śatāmagha* 9.62.14a

¹⁵ *vasuvíd* 9.96.10a, 9.104.4a

¹⁶ 9.62.11c

¹⁷ *vasu*

¹⁸ *rayí*

¹⁹ *pavasva* 9.63.1

²⁰ *sahasrín* 9.62.12a, 9.63.1a, 9.98.4c

²¹ *śatātman* 9.98.4d

²² *gayasádhana* 9.104.2b

²³ 9.42.6a

²⁴ 1.91.20bcd “Soma gives a diligent son, fit to have a seat in assembly, fit to teach, fit for a council, listening to father, [to him] who is honoring this one.”

²⁵ 9.42.6a, 9.78.4a, 1.91.20a

²⁶ 9.62.12b, 9.42.6b, 1.91.20a

²⁷ *vájavat* 9.42.6b

²⁸ 9.78.4a

²⁹ *dákṣa*

*rta*³⁰. It produces [a sense of] well-being³¹ [characteristic] of a dawn³², and bestows it on the old³³.



³⁰1.91.7bc

³¹*bhāga*

³²9.10.5b

³³1.91.7a

Soma substance general properties

The most frequent characteristic of the juice of a Soma plant is “becoming pure”¹ or “self-purifying”² although it is helped by agitated³ men or pressers⁴ to become free from impurities⁵ by means of a filter or sieve made of sheep’s wool⁶.

In general, it has potential to touch all places of existence (facets of life)⁷, and “makes everything carried easily during the day”⁸.

A frequently mentioned characteristic is “strengthening, stimulating, increasing mental and bodily vigour.” It is said that Soma substance has “hundred energies”⁹; it is “stimulating”¹⁰, “vivifying”¹¹, “agitating”¹², and “piling up pulsations”¹³. It effects or imparts “mental and bodily vigour”¹⁴ and “always strengthens”¹⁵. More specifically, it distills “potency”¹⁶, it brings “manly glory”¹⁷, and creates “ample manly vigour”¹⁸ for the body and effects “ultimate lucid fervor”¹⁹ for the mind, fervor that is overpowering but much desired²⁰ for it finds *svàr*²¹.

The most asked for effect is “the rush of vigour”²². Soma substance

¹ *pāvamāna* 9.3.2c, 9.7.5a, etc.

² *punāná* 9.28.6b, 9.104.1b, 9.111.1a, etc.

³ *āyú*

⁴ *soṭṭ* 9.30.2a

⁵ *mṛj*-derived words; 9.62.13b, 9.30.2b

⁶ 9.108.5b

⁷ *bhúvanāni* 9.83.3b “the ox ... nourishes [all] places of existence.”

9.86.46b “he flows over [all] places of existence.”

⁸ 9.86.41b

⁹ *śatāvāja* 9.110.10c, 9.96.9c

¹⁰ *hinvāná* 9.64.29a

¹¹ *súra* 9.66.18a

¹² *īráyant* 9.97.14b

¹³ *vipaścít* 9.22.3a, 9.33.1a, 9.101.12a

¹⁴ *váyas* 9.21.2c, , 9.65.26a, 9.68.10b, 9.69.8d, 9.81.3c, 9.96.12a, 9.110.11c,

8.48.15a, 10.25.8c

¹⁵ *sadávṛdha* 9.44.5b

¹⁶ *suvīrya* 9.65.5a

¹⁷ *vīrávad yáśas* 9.106.13c

¹⁸ *vīryaṃ mahát* 9.113.1d

¹⁹ *dyumántaṃ śúsmauttamám* 9.63.29c

²⁰ *śúsmaṃ nṛśáhyam vīrávantaṃ puruspṛham* 9.30.3ab

²¹ *svarvídám* 9.106.4cd

²² *vāja* 9.3.3, 9.42.3, 9.87.6, etc.

trickles²³, grants²⁴, bestows²⁵, attracts²⁶, evokes²⁷, procures²⁸ a “mighty, auspicious, rich in cows rush of vigour”²⁹. It is a master of the rushes of vigour³⁰ for worshipers.

It agitates worshipers by “calling out”³¹ them with an “irresistible sound”³².

The Soma substance seems to be increasing levels of hormones. Stating this effect depends upon interpreting word “sea”³³ as “the space of the heart cakra”, and “waters”³⁴ as “expression of hormones”. The same words are also used³⁵ to refer to the physical heart (“sea”) and to the blood (“waters” and “rivers”) flowing into/from it; “waters” also refers to the water into which the juice of Soma plant is squeezed or pressed. Soma substance procures, releases the waters³⁶, and strengthens “the sea”³⁷ stirring it up with vital airs³⁸. A secondary effect of increased hormone levels is a better preparedness for a contest³⁹. Verse 2 of *sūkta* 9.53 hints that the extract of Soma plant could have been given to horses to ensure their victory in a chariot race.

The most frequently mentioned general effect of consuming Soma substance is “exhilaration, intoxication, delight.” Soma plant has an exhilarating sap⁴⁰, Soma juices are “oozing exhilaration”⁴¹; they

²³ *akṣaran* 9.33.2c

²⁴ *vājasāni* 9.110.11c

²⁵ *vājasāti* 9.42.3b, 9.97.19d, 9.110.1a

²⁶ *vājayú* 9.83.3b

²⁷ *acikradat* 9.67.4c

²⁸ *sisāsasi* 9.23.6c

²⁹ 9.77.3b, 9.86.34d, 10.25.11ab

³⁰ *vājānāṃ pātiḥ* 9.31.2c

³¹ *krandan* 9.38.6c

³² *adhriḡu* 9.98.5d

³³ *samudrá*

³⁴ *āpas*

³⁵ see previous section

³⁶ *apsā* 9.71.8c “procuring waters”

rītyāp 9.106.9c “releasing waters”

rinānmapāḥ 9.109.22b “releasing waters”

³⁷ 9.61.15c “strengthen worthy of a hymn sea!”

³⁸ 9.84.4c “by means of vital airs *Indu* stirs up the sea”

³⁹ 9.110.2ab “in the great realm of contests we revel in thee...”

⁴⁰ *mádyo rásó* 9.38.5a

⁴¹ *madacyut* 9.32.1a

are extracted and purified for the sake of exhilaration⁴² that is so strong it is capable to intoxicate to a highest degree⁴³, though effects of Soma substance are not stifling⁴⁴. It is delightful⁴⁵; it gives a sense of sweetness⁴⁶. It is “soothing for the heart”⁴⁷.

It is a powerful substance and is often compared to a bull⁴⁸, or called “bull”⁴⁹. It is characterized as “most fierce of all violent [substances]”⁵⁰; “A vehement⁵¹ form — the character of this one — he makes for himself...”⁵². It can be so violent as to cause a worshiper to “recoil” from accepting the drink.⁵³ Its vigour is overpowering⁵⁴, yet the substance is controlled⁵⁵ and guided⁵⁶ by worshipers; drops of it are “possessing of good insight⁵⁷, proceed in stages”⁵⁸. The drops, being absorbed into the body, are not

⁴²9.51.4b “extracted for a simmering exhilaration...”

madiró mādāya 9.97.15a “brewing exhilaration for the sake of exhilaration...”

⁴³*madīntama* 9.108.5b “most intoxicating”

mādyam mādām 9.107.14ab “Lively Soma [drops] become pure for the sake of capable to intoxicate exhilaration.”

⁴⁴*aduchunā* 9.61.17b “Essence of him who is becoming pure ... is intoxicating, [but] not stifling;”

⁴⁵*prāyasvant* 9.46.3b “rich in delights”;

prāyasvānprāyase hitāḥ 9.66.23b “delightful, impelled to delight”;

nṛmādano 9.67.2a “delighting men”;

mandī dhāvati 9.58.1bc “Possessing of delight, he runs.”

⁴⁶*mādhvo agriyó* 9.7.2a “the precursor of sweetness”;

mādhumant 9.80.5a, 9.96.13a, 9.110.11a “rich in honey”

⁴⁷8.48.4ab “Be soothing to our heart when sipped even a little ... [be] kind like a father to son!”

8.79.7 “...favorable to us ... be soothing, O Soma, to our heart!”

⁴⁸9.96.7d “resembling a bull among cows”

⁴⁹9.62.11a “That one [is] a bull, bearing strong sway...”

9.27.3 “the head of the Heaven, the bull...”

9.34.3 “the bull controlled by bulls — Soma”

9.86.31 “in wooden [cups], the bull, the pale green-yellow one, calls out.”

⁵⁰*ugrābhyaścīdājyāñ* 9.66.17a

ugrāñāminda ójiṣṭhaḥ 9.66.16b

⁵¹*tveṣa*

⁵²9.71.8a

⁵³8.79.8 “Do not make us recoil, O Soma, do not terrify [us], O king, do not strike our heart with violent agitation!”

⁵⁴9.66.16a “Mighty thou are, overpowering...”

9.53.2a “In this manner [thou are] overpowering — by vigour;”

⁵⁵*yatá* 9.64.29a “controlled by inciters...”

9.86.22d “controlled by men...”

⁵⁶*nīyate* 9.27.3a “This one is guided by men”

⁵⁷*svādhī*

⁵⁸*akramur* 9.31.1ab

entirely controllable — they play around “freely like wide winds, like rains from a storm clouds, like flickering flames of fire.”⁵⁹, dally “like a child”⁶⁰, “like a wave in a water”⁶¹. Their effects and places of influence in the body and in the mind can be configured by mental gestures⁶² and stability of attention⁶³ coupled with a correct conception⁶⁴.

Soma substance is non-harming⁶⁵ to those who drink it, is “worthy of trust”⁶⁶, benevolent⁶⁷, and considered an ally⁶⁸. It is faultless⁶⁹ and free from malice⁷⁰.

It has protective and curing effect on the body⁷¹, affecting joints so as to prevent lameness or falling down due to looseness in them⁷²; it promotes the will to live⁷³.

Curiously, an extract of Soma plant is never mentioned as “prepared in advance” or “saved for future use”. Its substance, therefore should have been quite volatile and loosing its potency quite

⁵⁹9.22.2

⁶⁰9.110.10b

⁶¹9.108.5c

⁶²*matībhis* 9.86.24d “[thee who is] configured by all [these] mental gestures.”

9.75.4a “with mental gestures made fit to delight”

⁶³*sú cetúnā* 9.81.3c “for that wealth do exert thyself by means of [our] stability of attention!”

⁶⁴*manīsā* 9.99.5cd “They, possessing the [correct] conception, instruct him as if [instructing] a messenger on the presentiment [of the message].”

⁶⁵8.48.10ab “I can become in accord with having tender inside who when imbibed would not harm me...”

⁶⁶*ādābhya* 9.3.2c, 9.28.6a, 9.85.6d

⁶⁷*sumatī* 9.88.7c

⁶⁸*mitrā* 9.101.10c “friendly”

⁶⁹*arepās* 9.101.10c

āti srīdho 9.66.22a “beyond an error”

anindyā 9.82.4d “blameless”

⁷⁰*adrúh* 9.100.1a

rājeva svratāḥ 9.57.3b “virtuous like a king”

⁷¹8.48.9ab “Thou indeed are the guardian of our body, O Soma, thou have settled into each limb...”

⁷²8.48.5ab “These esteemed imbibed [drops] have fastened me in joints like leather straps a chariot;”

8.48.5cd “may they guard me from falling down because of [my] leg, and may they, drops of Soma, cure me from lameness.”

10.25.11e “he should have carried the blind and lame over [the barriers causing blindness and lameness]”

⁷³1.91.6a “And thou are our will to live — we do not die.”

10.25.4c “do maintain, O Soma, our resourcefulness to live”

fast. The volatility (*jigatnu* — “volatile”) of Soma substance in an extract is indicated by expressions “[Soma drops are] volatile, in ghee — stable” of 9.101.12d and “become well-mixed, tempered with as-if-well-sheltering milk” of 9.61.21a.

Soma substance effects on the mind

Soma substance is often compared to a well-armed¹ warrior² who wields a striking weapon³. What does it fight?

First of all, it fights “defensiveness” or “[inner] defense(s)”⁴ “guarding impulses”⁵ shattering⁶ them, or, at least, curtailing⁷ them. What is meant here is mental defenses.

Then, it also “shatters obstacles”⁸, repels errors⁹, suppresses holding back impulses¹⁰, and removes failings¹¹. It does so by “unharnessing” committed evil that is bound in a body¹², and by helping to see the truth¹³.

It drives away noxious moods¹⁴, anxiety¹⁵, removes any all-consuming fear¹⁶, and protects from being spiteful¹⁷.

It protects from curses¹⁸, removes curses¹⁹, and destroys slander²⁰, protects from enviousness and deception of others²¹, gives shelter from hostilities²², keeps away “the enmity of evil”²³, — it

¹ *svāyudhā* 9.4.7a, 9.31.6a, 9.65.5b, 9.96.16a, 9.110.12c

² *yūdhvan* 9.66.16c

³ *vadhasnu* 9.52.3c

⁴ *rākṣas* 9.97.10c, 7.104.13c, 9.110.12b

⁵ *rakṣās* 9.63.29a, 9.71.1b, 9.104.6b

⁶ *rakṣohā* 9.1.2a, 9.37.3c, 9.67.20c “shattering defenses”

jahā rākṣāmsi 9.63.28c “shatter defenses”

⁷ 9.110.12b “curtailing hard-to-penetrate defenses”

⁸ *dūrīta* 9.62.2a, 9.82.2c

⁹ *sridh* 9.63.28b, 9.27.1c

¹⁰ *ārāti* 9.97.10c

¹¹ *śrīdhas* 8.79.9d, 10.25.7c

¹² 6.74.3cd “Unharness, release from us what is bound in our bodies — done [by us] evil.”

¹³ 7.104.12 “For an observant man it is easy to distinguish real from fictitious; [when] two utterances contend [with each other], of those two that is true which is the straightest; that one Soma favours, it strikes down the fictitious.”

¹⁴ *durmatīr* 9.70.5c

¹⁵ *āmhās* 9.104.6d, 1.91.15ab, 10.25.8e

¹⁶ *atrīn* 9.104.6b

¹⁷ *druh* 10.25.8e

¹⁸ *abhiśastipā* 9.23.5c, 9.96.10c

¹⁹ *aśastihā* 9.62.11b

²⁰ *aghaśamsahā* 9.24.7c

²¹ 8.48.3cd “What enviousness can inflict upon us now, what mortal man’s deception, O immortal!”

²² *dveśas* 8.79.3 “Thou, O Soma, are establishing a wide shelter from hostilities self-made [or] made by others.”

²³ *aghāsyaciddvēśas* 8.79.4

protect from anyone intending to injure²⁴.

Another target for the Soma substance are *Vṛtrá*-s. Soma is repressing²⁵ them, and vanquishing²⁶ them “one by one”. *Vṛtrá*-s are depressing factors that are represented in Rigveda as “demons of darkness and drought”.

Soma is “the master of the mind”²⁷, “a charioteer of mental power”²⁸. It “enhances mental power”²⁹, promotes resourcefulness³⁰ and an auspicious state of mind³¹. Soma facilitates contemplations³², causes mental gestures³³ to appear³⁴ and makes them robust³⁵.

Soma unleashes visions³⁶, patterns or sketches³⁷ that harness the mind³⁸. It is “gifted with insight”³⁹, its designs⁴⁰ are full of insights⁴¹, it is “possessing the [correct] conception”⁴².

Soma brings inner light⁴³; having power to illuminate⁴⁴, it “reveals both *Rodas*-es”⁴⁵, “augments the brilliance of the Heaven”⁴⁶, and “causes the sun to rise in the Heaven”⁴⁷.

²⁴1.91.8ab “protect us in every way... from [anyone] intending to injure!”

²⁵*ghmánt* 9.17.1b

²⁶*sakṣaṇi* 9.110.1b

²⁷*mānasas pátiḥ* 9.11.8c “Concentrated in the mind [thou are] the ruler of the mind.”, 9.28.1b

²⁸*dákṣasya rathyam* 9.16.2a

²⁹*dakṣasādhana* 9.101.15a, 9.104.3a

³⁰*krátu* 9.100.5a, 10.25.1b

³¹*bhadrá* 10.25.1a

³²*dhíra* 8.48.4c

³³*matís*

³⁴9.21.7c, 9.95.1d

³⁵*vardhayat* 10.25.10e

³⁶*dhīti* 9.97.34ab, 10.25.4a

³⁷*dhī*

³⁸9.100.3a

³⁹*kavi* 9.62.14b, 9.82.2a, 9.100.5a

⁴⁰*kratu*

⁴¹*kavīkratu* 9.62.13c

⁴²*manīṣin* 9.107.14c

⁴³9.40.4ab “bring hither ... all illuminating powers”

9.61.16 “engendered vast belonging to all men light”

8.48.3ab “we have obtained the light”

9.97.38 “he, purifying self, is like someone who holds [things] under the sunlight;”

⁴⁴*dyumnávat* 9.66.30a

⁴⁵*ródasī ví śá āvaḥ* 9.97.38b

⁴⁶9.31.2ab

⁴⁷9.86.22d

Soma is the best guide on the path⁴⁸ knowing a way to understanding⁴⁹. It is “familiar with localities”⁵⁰ and with its guidance “fathers ... partook of the treasure among the *deva*-s”⁵¹.

For an intelligent⁵² worshiper Soma is “finding everything”⁵³. In particular, it finds *svàr*⁵⁴ and mental space⁵⁵. It also creates mental space(s)⁵⁶ and furthers *ṛta*⁵⁷. Soma calls out⁵⁸ to “cows”⁵⁹ and attracts⁶⁰ them.

Soma affects motivational aspects of psyche: it effects “lucid fervor”⁶¹ in worshipers, controls enthusiasm⁶² and makes visions⁶³ dispassionate⁶⁴.

Soma could have effects that are considered negative. For example, 7.104.9cd says that Soma can give someone to snake⁶⁵, or put someone onto the lap of disjunction⁶⁶.

Soma substance effects on speech

Soma substance sets in motion three speeches⁶⁷ which are, most likely, recitation of verses, melodic chanting⁶⁸, and inner speech. It makes invocations of *Indra* auspicious⁶⁹. It maintains or acquires an auditory impression⁷⁰ — something like appearing in the

⁴⁸ *gātuvittama* 9.44.6b, 9.101.10b, 9.104.5d, 9.106.6a, 9.107.7a

⁴⁹ *kratuvíd* 9.44.6b

⁵⁰ *kṣetravittara* 10.25.8c

⁵¹ 1.91.1cd

⁵² *dhīra*

⁵³ *viśvavid* 9.27.3c, 9.28.1b

⁵⁴ *svarvíd* 9.21.1c, 9.101.10d, 9.106.1d, 9.106.9d, 9.107.14d, 9.109.8b, 8.48.15b

⁵⁵ *varivovíd* 9.21.2b, 9.62.9c, 9.96.12b, 9.110.11c

⁵⁶ 9.62.3a, 9.84.1c, 9.97.10d, 9.97.16b

⁵⁷ *ṛtāván* 9.96.13a, 9.110.11a

⁵⁸ *acikradat* 9.2.6a, 9.27.4a, 9.82.1b

⁵⁹ *gās* — in this context “cows” are, most likely, “evocative expressions”

⁶⁰ *gavyu*’ 9.27.4a, 9.97.15d

⁶¹ *dyumántam śúsmam* 9.67.3c, 9.106.4c

⁶² *vedhasyá* 9.82.2a

⁶³ *dhītáyas*

⁶⁴ *níkāma* 10.25.5b

⁶⁵ *ahi*

⁶⁶ *nīrti*

⁶⁷ 9.97.34a

⁶⁸ 9.96.22b “Effecting melodic chanting” — *sāman*

⁶⁹ 9.96.1c “Making invocations of *Indra* auspicious for participants [of the sacrifice]...”

⁷⁰ *śrávas* 9.51.5c, 9.63.1c, 9.83.5d, 9.86.40d, 9.110.5a

mind sounds having no external source, and brings “a beautiful hymn”⁷¹. It takes over “the divine voice agreeable to *Indra*”⁷². It strengthens⁷³ the chants and makes them last longer⁷⁴.

⁷¹ *suṣṭutí* 9.62.3b, 9.66.22b, 9.85.7c

⁷² 9.92.1c

⁷³ 9.61.23c

⁷⁴ 9.40.5c

Soma substance role in rituals

Using Soma substance during various rites¹ is an ancient custom². It is a focus of a fire offering³ or takes a significant part in it⁴, it is “the king of the [sacrificial] enclosure”⁵.

Soma substance is favorable to every sacred formula and every oblation⁶. It is itself “the ultimate oblation”⁷ and “the offering among offerings”⁸. It also keeps participants of a lengthy ritual awake⁹.

Soma substance and the inner Soma

Soma substance brings the inner Soma¹⁰. More specifically, it is “impregnating”¹¹ thoughts, or visions,¹² with a germ, or an embryo,¹³ of the inner Soma, and thus “conceives substance agreeable to *Indra*”¹⁴.

Soma substance helps the inner Soma to combine with perceptual dimensions¹⁵. It creates a “racetrack” (= preferable pathway) for him¹⁶ and stimulates¹⁷ the inner Soma towards “steps of the Heaven”.

¹ *karmāni*

² 9.96.11ab “It is with thee, O Soma, that our ancient fathers ... performed the rites.”

³ 9.86.7a

⁴ 9.68.8a

⁵ 9.97.10d

⁶ 9.77.3d

⁷ 9.107.1b

⁸ 9.7.2c

⁹ *jāgrvi* 9.44.3a, 9.97.37a, 9.106.4a, 9.107.6a

¹⁰ 9.40.6ab, 9.100.2ab “bring hither the twice-swollen treasure”

9.101.9ab “Who is the most fierce, him, praiseworthy, bring here!”

9.98.1ab “Bring to us by flowing him who is the best at obtaining the rush of vigour”

¹¹ *vṛṣan* 9.29.1, 9.6.1, 9.82.1

¹² *dhātáyas* 9.19.4 “*Dhāt*-s resounded over the semen of him who is like a bull, [they,] mothers of a darling son.”

¹³ 9.77.4c “who into the place of rest of the active one deposited the germ”

9.19.5ab “Has he, who is becoming pure, given an embryo to those who are being impregnated..?”

¹⁴ 9.23.5b

¹⁵ 9.71.4

¹⁶ 9.21.7b

¹⁷ 9.12.8ab

Soma substance and *deva-s*

Soma substance is “suitable for arousal of *deva-s*”¹, it is arousing *deva-s*² — they “drink” it³. It is attracting *deva-s*⁴, it seeks to assume a form agreeable to *deva-s*⁵; it spreads “a great shelter” for them⁶ and makes them stronger⁷. It honors *deva-s* with libations⁸ and discharges for them the ultimate oblation⁹. Soma substance is a great feast for them¹⁰, for them it is the sweetest¹¹ and exhilarating¹².

Soma substance is extracted¹³ for *Indra*, *Vāyu*, *Viṣṇu*¹⁴, for *Varuṇa*¹⁵ and *Mitra*¹⁶ — being auspicious to them¹⁷, for *Marut-s*¹⁸, for *Pūṣan*¹⁹; it is gaining “waters” for *Indra*, *Varuṇa*, *Vāyu*, *Marut-s*²⁰. Soma juices flow²¹ for *Vāyu* for whom it is honey-full²², for *Viṣṇu*²³ whose impulse it energizes²⁴. *Tvaṣṭṛ*²⁵ and the three *devi-s*²⁶ are also invited to Soma substance offerings.

It might even happen that the “double-dealing one” — likely *Vṛtra* — can delight in it, so there is an exhortation²⁷ that it would not happen.

¹ *devāvīti* 9.46.1a, 9.13.3c, 9.67.17a, 9.6.6b

² *devavī* 9.28.6c, 9.74.5b

³ 9.97.20d

⁴ *devayū* 9.6.1b

⁵ 9.29.1c

⁶ 9.86.15a

⁷ 9.51.4a

⁸ 9.92.1d

⁹ 9.67.28c

¹⁰ *devápsarā* 9.104.5b

¹¹ *mádhumattama* 9.106.6b

¹² 9.107.9d, *devamādana* 9.84.1a, *amatsata* 9.14.3b

¹³ 9.33.3, 9.100.5cd

¹⁴ 9.63.3a

¹⁵ 9.61.12b

¹⁶ 9.100.5c

¹⁷ *śámṭama* 9.104.3d

¹⁸ 9.61.12b, 9.51.3bc

¹⁹ 9.67.11,12

²⁰ 9.65.20ab, 9.84.1b

²¹ 9.67.18b, 9.96.16d, 9.33.3

²² 9.63.3c

²³ 9.65.20c

²⁴ 9.97.9a

²⁵ 9.5.9ab, 1.22.9c 2.36.3cd

²⁶ 9.5.8 “Three *devi-s* of intricate form, *Bhāratī* of him who is becoming pure,

Sarasvatī and mighty *Īḍā* — shall come to this our offering.”

²⁷ 9.85.1c

Soma substance and *Indra*

Of all *deva*-s, *Indra* is the most important for worshipers “drinker”¹ of Soma which is extracted², purified³, and spread around⁴ for *Indra*. The extract of a Soma plant goes to “*Indra*’s belly”⁵ and enters⁶ *Indra* to to gladden him. This “belly” is likely the place where *Indra* and *Vāyu* meet⁷.

Soma substance is “in-tune” with *Indra* any day⁸, it provides a substratum⁹ agreeable to him. For *Indra* Soma substance is palatable¹⁰ sweetest¹¹ desirable¹² favorite¹³ wine¹⁴ that he drinks the most¹⁵. It is gladdening¹⁶ and exhilarating¹⁷ to him. It strengthens¹⁸ *Indra*, produces weapons for him¹⁹ and leads²⁰ him to *Vṛtra* to slay it.

During intoxications with this wine *Indra* can take hold of “him who is to be grasped”²¹ — the inner Soma — the essence agreeable to *Indra* that is placed into the “goblet”²².

¹9.100.5c, 9.62.8a

²9.85.1a

³9.100.5b, 9.110.11b, 9.62.14c

⁴9.98.10b, 9.97.14d

⁵*jathāra* 9.81.1b

⁶9.85.7d

⁷9.13.1

⁸9.101.6d

⁹9.70.5a

¹⁰*svādú* 9.110.11b

¹¹*mádhumattama* 9.30.5a, 9.67.16c

¹²*kāmya* 9.100.1b

¹³*priyá* 9.100.1b

¹⁴*máda* 9.99.3b

¹⁵*indrapátama* 9.99.3b

¹⁶*mandáyant* 9.67.16a

¹⁷*matsará* 9.34.4b, 9.97.11d, 9.96.13d

matsarintama 9.63.2b

9.66.29c

¹⁸9.46.3c, 9.63.5a

¹⁹9.96.12d

²⁰9.61.22ab

²¹9.106.3ab

²²*kalása* 9.62.19a, 9.63.3b, 9.23.5b

The inner Soma

The inner Soma, unlike an extract of Soma plant, is incorporeal, it is like a guiding spirit¹, non-material², ethereal, or celestial³.

Here what Soma hymns tell about the origin of the inner Soma. The inner Soma is “begotten from an herb”⁴, he is an offspring of “him who possesses the rush of vigour”⁵, that is, of an extract of a Soma plant. The inner Soma was “deposited” into a Soma plant by *Gandharva*-s⁶. The extract is “impregnating”⁷ thoughts, visions,⁸ with a germ, or an embryo,⁹ of the inner Soma.

The inner Soma is an offspring of poets’ speech¹⁰. He is born of *rta*¹¹, his mother is *Sindhu*¹², potent waters¹³, or *dhītī*-s (visualizations, thoughts, visions), and he counts among sons of *Áditi*¹⁴. It is also likely that he can be brought on by the dawn¹⁵.

His birth is in “the cavern”¹⁶, he is a newborn of the Heaven¹⁷, whom “the hawk, driven across the region, shall churn from the Heaven”¹⁸. He can also be born during battles or contests¹⁹. When

¹ *ásura* 9.74.7 “guiding spirit Soma, having emitted [it], [thus] experienced the material [world]”

9.99.1c

² 8.48.12ab “What *Indu* ... is drunk in our hearts”

³ *etámu...dívo dukuh* 9.108.11ab “They have milked this one from the Heaven”

divyá 9.97.23a, 9.97.33a “celestial”

9.86.36c “a celestial Gandharva of waters”

⁴ *andhas* 9.18.2b ...*prá jātám ándhasaḥ*, also 9.55.2b

⁵ 9.62.2bc

⁶ 9.113.3a “Gandharvas took hold of him, him, the essence, they deposited into [a] Soma [plant].”

⁷ *vṛṣan* 9.29.1, 9.6.1, 9.82.1

⁸ *dhītáyas* 9.19.4 “*Dhītī*-s resounded over the semen of him who is like a bull, [they,] mothers of a darling son.”

⁹ *gárbha* 9.77.4c “who into the place of rest of the active one deposited the germ”

9.19.5ab “Has he, who is becoming pure, given an embryo to those who are being impregnated...?”

¹⁰ 9.67.13a; 9.62.15ab ... *Índu* is engendered with a chant...

¹¹ *ṛtájāta* 9.108.8c

¹² *síndhumātr* 9.61.7b

¹³ *śísur mahínāṃ* 9.102.1a

¹⁴ 9.61.7c

¹⁵ interpreting “daughter of the sun” as “the dawn” 9.113.3b “A daughter of the sun brought him”

¹⁶ *gúhā hitám* 9.68.5d

¹⁷ *divāḥ śísuṃ* 9.33.5c

¹⁸ 9.77.2ab

¹⁹ *bhareṣujá* 1.91.21c

he is born, words mix him with sounds of speech²⁰ and mental gestures²¹ caress him²². He can be strengthened by a storm-cloud²³.



²⁰9.1.9ab *abh̄mám ághnyā utá śrīṇánti dhenávaḥ síśum*

“not-to-be-killed cows mix the newborn [with milk]”

²¹*matáyaḥ*

²²9.85.11c “mental gestures caress the newborn”

²³*parján̄ya* 9.113.3a

Extraction and purification of the inner Soma

The inner Soma is extracted¹ by means of “an ancient birthing”² that seems to be analogous to churning butter from milk. The birth of the inner Soma happens “during a fire offerings to the two *Rodas-es*”³. May be because of his birth place Soma is said to milk both *Rodas-es*⁴.

In this process the inner Soma is like a drop⁵ that grows, or swells⁶. It is extracted in a filter⁷ with a stream⁸ of sounds of hymns, songs and poetry that are as if stirring the primordial sea from which the inner Soma⁹ coagulates. It seems that not any poetry or songs are suitable but only those that are a true articulation of *ṛtá*¹⁰. In the process of extraction of the inner Soma, devotion¹¹, heat of spiritual practices¹², and erection¹³ can play a role¹⁴. The filter (likely, it is the middle channel *susumnā* that proprioceptively is in the spine) is also called “the seat of *ṛtá*”¹⁵.

Upon being extracted the inner Soma sets himself free¹⁶ or is being set free or let loose¹⁷ in the filter. It is both becoming pure¹⁸ by itself and is cleansed by worshipers¹⁹. It becomes

¹ *sutá*

² *pratnéna jánmanā* 9.3.9a

³ 9.98.9 “During fire offerings to you two, O you of the human realm, he, *Indu*, was born, O two *Rodas-es*!”

⁴ 9.18.5 “milks these two mighty *Rodas-es*”

⁵ *indu*

⁶ *pipye* 9.107.12b

⁷ *sutá indo pavitra á* 9.99.8a

⁸ *dhārā* 9.100.6b “extracted in the filter with a stream [of sounds]”;

9.84.3c “extracted with a [steady] stream [of sounds]”;

9.80.4c “extracted by singers”

⁹ *samudrīya* 9.107.16b

¹⁰ 9.113.2c “by true articulation of *ṛtá* ... extracted”

¹¹ *śraddhā*

¹² *tāpas* 9.113.2d “extracted ... by devotion, by the heat [of spiritual practices]”

¹³ 9.99.1b “for [Soma] they tense the bow of manhood”

¹⁴ It shall be noted that there were, it seems, several versions of Soma extraction rituals, and that adherents of one version were at odds with those of another: RV 7.21.5d “May not those for whom phallus is *deva* come into the state of coherence that is [like] ours!”

¹⁵ 9.12.1b “Soma drops ... extracted in the seat of *ṛtá*”

¹⁶ *srjānó* 9.76.1c

¹⁷ *āsarji* 9.97.46d, 9.36.1a

¹⁸ *pāvamāna*

¹⁹ 9.46.6ab “this one who is becoming pure and who is to be cleansed”;

pure at certain points of time²⁰ of which the most frequently alluded to (using adjective *usríya*) is the dawn²¹. He tends to appear before daybreak²². During the night before²³ the inner Soma is shaped²⁴, adorned²⁵, configured²⁶ with chants. These shaping, configuring, or adornments are designed to define affinities²⁷ of the inner Soma²⁸.

More than one filter²⁹ is mentioned³⁰. When a number is given, it is three³¹; but, being purified, the inner Soma moves along only one of them³² that is “stretched”³³.

A way to direct effusing inner Soma into the filter seems to be “to rub it off”³⁴ with (lengthened) vowels in a flow (of speech)³⁵. An important factor in Soma permeating the filter and purifying itself in it is a wave (*ūrmí*) of *Sindhu* (surge of energy flowing through the middle channel *suṣumnā*)³⁶.

In the filter Soma is being spread around³⁷ and flows all over

-
- 9.86.12ad “he, who is becoming pure, ... is being purified by pressers.”
²⁰*pāvamāna ṛtúbhiḥ* 9.66.3c “becoming pure at defined points of time”
²¹9.68.1d “appearing at dawn” 9.70.6a “he, appearing at dawn as the two mothers”
 9.74.3c “The bull, appearing at dawn”
 9.83.3a “Coming before [sunrise], he, manifold, makes the dawns bright;”
 9.67.9a “Morning lights impel him who vivifies...”
²²9.86.19b “Soma is a furtherer of daylight, of celestial dawn”
 9.86.42a “a precursor of daylight”
 9.93.5d “may he ... come promptly at daybreak!”
²³*ádha kṣapá páriṣkṛto* 9.99.2a “Then, configured through out the night...”
²⁴9.43.1c “him we shape with chants”
²⁵9.43.2ab “All our chants, asking for a favour, adorn first of all him”
²⁶*pari.sk.rta* 9.43.3b “configured with chants”
²⁷*yójanā*
²⁸9.102.3c “A skillful [worshiper] allots the affinities of this one.”
²⁹*pavitra*
³⁰9.87.5c “Becoming pure [drops] poured through filters”
 9.97.24a “He who becomes pure by means of filters”
³¹9.97.55a “Thou approach all three stretched out filters.”
 9.73.8ab “A guardian of *ṛtá*, he, skillful, placed — as if to deceive — in the interior of the body three filters”
³²9.97.55b “Being purified, thou dash along one [of them].”
³³*pavitraṃ te vitataṃ* 9.83.1 “The filter is stretched out for thee”
³⁴9.66.9ab “They, the unwed ones, thoroughly rub thee off into the woolen [filter] in the water flowing over that which resounds.”
³⁵9.103.2ab “Being smeared with milk, he flows all over the woolen threads”
³⁶9.106.10ab “Soma, purifying self with a wave, permeates the woolen sieve.”
 9.86.13b “This one ... glided into the woolen [filter] together with the wave.”
 9.86.25a “who by means of the wave is purifying self all over the woolen sieve;”
³⁷*pavitre pári śicyate* 9.42.4b, 9.17.4b

the woolen threads (that is, nerves)³⁸, envelops himself into them³⁹, and becomes free from impurities using the threads⁴⁰. It is chants that spread him around⁴¹.

The most frequent descriptions of the inner Soma are “becoming pure”⁴², “purifying self”⁴³, or “becoming free from impurities”⁴⁴. The inner Soma purifies itself with a verbal (sacred) formula⁴⁵, with a mental gesture⁴⁶, with a *dhī*⁴⁷, with primordial⁴⁸ energy⁴⁹, with a stream of sounds⁵⁰, by means of cakras⁵¹, or with an herb (that is, an extract of Soma plant)⁵².

During purification process inner Soma is rubbed off⁵³, smeared⁵⁴, configured⁵⁵ “with milk”⁵⁶ and is clothing⁵⁷, anointing self⁵⁸ with it. It is purifying self using a steady stream⁵⁹ of sounds of a poet’s creation⁶⁰. Ten mercurial ones⁶¹, or ten mares⁶², rub him, make him free from impurities⁶³. In the context of an extract of Soma plant “ten mercurial ones” means “fingers”, while in a context of

³⁸9.103.2ab

³⁹9.98.2ab

⁴⁰9.107.22ab, 9.107.2ab

⁴¹9.63.10 “From this moment [our] chants shall spread throughout the woolen sieve...[Soma]”

⁴²*pāvamāna* 9.3.3b, 9.3.5b, 9.3.7c, 9.4.1b, 9.9.9a, etc.

⁴³*punānāḥ* 9.6.9a, 9.8.2, 9.8.6, 9.64.27a, 9.99.6a, etc.

⁴⁴*marmṛjānā* 9.57.3a, 9.64.17a

⁴⁵*brāhman* 9.113.5d “[Thou are] purifying self with a sacred formula”

⁴⁶*matī* 9.20.3b “thou purify thyself with a mental gesture”, 9.96.15a

⁴⁷9.86.13d “Soma becomes pure with an aid of a *dhī* ...”

⁴⁸*pratnā*

⁴⁹*vāyas* 9.97.47a “purifying self with the primordial energy”

⁵⁰*dhārā* 9.6.7ab “The *deva*, extracted, purifies himself ... with a stream [of sounds]”;

9.3.10c “Extracted, he becomes purified with a stream [of sounds].”

⁵¹9.93.1a “Emitting simultaneously sisters (petal of cakra) caused [Soma] to becomes free from impurities”

⁵²*āndhas* 9.55.3b “Become pure ... by means of the herb”

⁵³*mṛjyāte* 9.43.1ab “rubbed off with milk”

⁵⁴*ajyate* 9.32.3c “like a courser he is smeared with milk”

9.45.3ab “We smear thee ... with milk”

⁵⁵*pāriṣkṛta* 9.61.13b “[who is] configured with milk”

⁵⁶*gōbhīs*

⁵⁷*vāsāna* 9.42.1c “clothing himself in waters and milk”

⁵⁸*añjanā* 9.50.5b “at night anointing self with milk”

⁵⁹*dhārā* 9.1.1b, 9.25.6b, 9.29.6b, 9.35.1a, etc.

⁶⁰9.12.8c, 9.44.2c “gifted with insight by poet’s stream [of sounds]”

⁶¹*dāśa kṣīpaḥ*

⁶²*harīto dāśa*

⁶³*mṛjanti* 9.8.4a “Ten mercurial ones rub thee”

9.46.6ab “Ten mercurial ones make free from impurities this one”

9.38.3ab “This one ten mares make free from impurities”

inner Soma it means “vowel sounds *a ā i ī u ū ṛ e o aṃ*”⁶⁴.

Inner Soma is also clothing⁶⁵, or covering⁶⁶ himself with waters⁶⁷. It becomes pure in the sea (the heart cakra)⁶⁸.

The inner Soma grows⁶⁹, swells like a lake⁷⁰, exuding eagerly⁷¹, becomes abundant⁷², and mighty⁷³.

Movements of the inner Soma

Being extracted, inner Soma moves through filter(s)¹. Only one of these filters is emphasized while other are treated as deceptive distractions². It is referred inhere as “the filter”. In Soma hymns it is described as “woolen filter”³, “a woolen sieve” or “woolen threads”⁴.

Inner Soma penetrates⁵, permeates⁶ the filter and flows quickly through it⁷. It discharges in thousand streams⁸ and flows beyond

⁶⁴9.93.1a “Emitting simultaneously sisters caused [Soma] to becomes free from impurities”

⁶⁵*vāsāna* 9.107.4b “clothing thyself in waters thou flow”

⁶⁶*vr̥ṇānā* 9.94.1c “covering himself with waters, he becomes pure”

⁶⁷*āpās*

⁶⁸9.107.21ab “Becoming free from impurities in the sea”

9.109.13 “*Indu*, pleasant for an exhilaration, shall become pure in the lap of waters”

⁶⁹*vāvṛdhānā* 9.42.3a

⁷⁰9.64.8c

⁷¹*suṣvāṇā* 9.6.8c

⁷²*mīdhvāṃs* 9.85.4d, 9.97.39b “emitting abundantly Soma”

⁷³*mahānt* 9.59.4b “Being born, thou became mighty”

¹9.87.5c “Becoming pure [drops] poured through filters”

9.44.3b “Extracted, Soma goes through the filter”

9.39.3a “Pressed out, he moves through the filter”

9.16.7bc “the stream of extracted [Soma] effortlessly flows through the filter”

²9.73.8ab “A guardian of *ṛtā*, he, skillful, placed — as if to deceive — in the interior of the body three filters;”

³*avyāyaṃ pavitram* 9.49.4ab, 9.66.28b, 9.69.9c

⁴*avyo vāraḥ* or *avyāyo vāraḥ* 9.12.4b, 9.20.1b, 9.67.4b, 9.103.2a, 9.106.10b

⁵*vī* ... *arṣasi* 9.67.5a “thou penetrate the woolen [filter]”

⁶*vī dhāvati* 9.103.6d, 9.106.10b

⁷9.2.1ab “passing through the filter with haste”

9.3.9c “he flows quickly through the filter”

9.56.1b “quick in the filter”

⁸*sahásradhāraḥ* 9.86.7c, 9.52.2c, 9.86.33c, 9.107.17c, 9.108.8a, 9.108.11b, 9.109.19c

the filter⁹ to move around “a wide expanse”¹⁰.

It moves towards and along a thread¹¹, a path¹², a pathway or paths of *ṛtá*¹³, a track¹⁴, a channel¹⁵, or a speed-channel¹⁶ that is within¹⁷. This thread, path, etc. seems to be enclosed¹⁸ in the filter — in that of the three filters along which inner Soma dashes¹⁹.

Inner Soma pours from, moves through, and spreads over “regions”²⁰ — the Earth²¹, the Heaven²², and the middle region²³.

⁹9.67.4b “flows beyond the woolen threads”

9.67.7ab “Becoming pure drops of Soma, [moving] quickly beyond the filter”

9.66.28ab “effusing, trickled forth beyond the woolen filter”

9.96.6d “Soma goes beyond the filter”

9.107.25ab “Becoming pure [drops] poured forth in a stream beyond the filter.”

9.97.31b “When purified, thou go beyond woolen [threads]”

9.107.17c “he flows beyond woolen [sieve]”

¹⁰*urú jráyas* 9.68.2c “Beyond the filter he goes around a wide expanse”

¹¹*tántu* 9.22.6ab “Along the thread, stretching in the highest degree, they reached the heights”

¹²*pathín* 9.7.1a “Drops of Soma discharge along the path;”

9.15.3ab “is guided along enhancing [it] path within”

¹³*pathyàmr̥tásya* 9.95.2a

9.86.33b “he moves along the paths of *ṛtá*”

¹⁴*padá* 9.23.2ab “The ancient, lively ones have advanced along a fresh track”

9.71.5cd “he slides by a hidden from a cow track that thoughts of this one produced”

¹⁵*sáras* 9.97.52b “dart forward into *Māñścatvá* channel”

¹⁶*drāpí* lit. “causing to haste”;

9.86.14a “he is enclosed in touching-the-Heaven speed-channel”

9.100.9c “thou discharged towards the speed-channel”

¹⁷*antāḥ śubhrávatā pathā* 9.15.3b

¹⁸9.73.9a “The thread of *ṛta* is stretched in the filter”

¹⁹9.97.55ab “Thou approach all three stretched out filters. Being purified, thou dash along one [of them].”

²⁰9.63.27 “[Drops.] becoming pure, poured out from the Heaven, from the middle region, from the Earth onto the summit.”

9.65.16bc “becoming pure [he is] above the human [region] to rush through the middle region”

9.86.14b “traveling through the middle region”

9.22.5ab “These [drops], spreading to bases of the two *Rodas*-es”

9.68.3c “striving after and going up to the two vast, unbounded regions”

9.68.4a “spreads towards two mothers”

9.18.6ab “flows all over both *Rodas*-es the same time”

9.63.8 “he ... has yoked the speckled one above the human [region] to speed through the middle region.”

9.37.3ab “He ... percolates, becoming pure, towards the luminous spheres of the Heaven.”

²¹*pr̥thiví*

²²*dyú*

²³*antárikṣa*

The Earth and the Heaven together are called “two mothers”²⁴ and *ródasā*. Although inner Soma pours from every region, the general direction of movement when it penetrates the filter is from the Earth through the middle region towards “luminous spheres of the Heaven”²⁵.

Inner Soma tends to move upwards which is indicated through an adjective²⁶ through preposition *ud* to a verb, for example *hā*²⁷, through specifying targets of movement as being above²⁸, or through describing it as moving towards the Heaven²⁹.

He does not move directionally only, but is “playing around, dallying”³⁰, moving to and fro between two bowls³¹, and is “moving as he wishes”³².

He pours forth³³, rushes³⁴, he is moving rapidly³⁵, speeding³⁶, hastening³⁷, he darts forward³⁸, or dashes along³⁹. He is quick and agile⁴⁰, swifter than thought⁴¹.

He flows⁴², streams forth⁴³, or trickles⁴⁴; he soars like a hawk⁴⁵

²⁴9.68.4 “He, energizing waters, spreads towards two mothers”

²⁵*rocanā divāh* 9.37.3a

²⁶*ūrdhvā* 9.98.3c “who tends upwards”

²⁷*ūd...jīhate* 9.5.5 “he springs ... upwards”

²⁸*pravāt* 9.74.7c “he follows *dhī* towards the height”;

9.22.6 “Along the thread, stretching in the highest degree, they reached the heights. This [station] is to be higher still.”

sānu 9.86.8c “he, who is becoming pure, ascended the woolen summit”

²⁹9.3.7ab “this one dashes towards the Heaven across regions”

9.37.3ab “He, possessing the rush of vigour percolates, becoming pure, towards the luminous spheres of the Heaven.”

³⁰*krīdant* 9.96.21c, 9.80.3d, 9.86.44d, 9.106.11b

³¹*ā vacyasva* 9.108.10a “Extracted, move to and fro between two bowls”

³²*iṣṭāyāman* 9.88.3a

³³√*srj* 9.66.10b “Gushes of thee ... pour forth”

9.87.5c “Becoming pure [drops] poured through filters”

9.97.31a “Thy sweet streams poured forth.”

9.106.14b “Steady streams of honey poured forth”

³⁴√*dru* 9.87.1a “rush forth”

³⁵*patāyant* 9.86.43c

³⁶*rāmhamāna* 9.110.3c

³⁷*hiyānā* 9.86.3a “Hastening like a courser towards a prize”

³⁸√*dhanv* 9.93.2b, 9.97.52b

³⁹*anu* √*dhāv* 9.97.55b

⁴⁰*rathirā* 9.97.46c, *āsú* 9.39.1a, 9.62.18b

⁴¹*mānaso jāvīyān* 9.97.28b

⁴²*arṣati* 9.34.1b

⁴³*samiṣyadant* 9.110.4c

⁴⁴√*kṣar* 9.66.28a, 9.107.9a

⁴⁵*pátvan* 9.96.23c

or glides like a snake⁴⁶; he proceeds in stages⁴⁷.

⁴⁶ *sarpati* 9.86.44c

⁴⁷ $\sqrt{\textit{kram}}$ 9.41.1b

Places the inner Soma visits

A place where the inner Soma stops or rests is called an abode, or a station¹, a rest², or the junction³, the seat⁴ or the receptacle⁵. A prop that supports Soma flow is called *dhárman*⁶.

The number of these abodes is at least four⁷, and, most likely, greater than six⁸. Inner Soma enters all of them⁹ in a regular fashion (he is *rtvíya* 9.72.4b). Abodes are characterized as “conducting upwards”¹⁰.

It can be conjectured that, at first, inner Soma accumulates in the “firm seat”¹¹ (which is here interpreted as the *mūladhāra* cakra) from which he moves upwards passing two rests crossways¹² (understood here as *svādhiṣṭhāna* and *maṇipūra* cakras); then he reaches the fourth abode¹³ also called “the junction” (*nābhi* 9.10.8a) (which is here is understood as the heart cakra). Then, he, having prepared top three points (abodes)¹⁴, moves up to the throat cakra (*viśuddha*), called in Soma hymns *Tritá* (that is, “the third”, counting from the top towards the junction — the heart cakra), where he will be cleansed by it¹⁵. The inner Soma moves towards the re-

¹ *dháman* 9.96.18c “[who,] mighty, is desiring to obtain the third abode”
9.96.19cd “Accompanying the wave of the waters, the mighty declares the sea [as] the fourth abode.”

9.28.2c “entering all abodes”

² *śrití* 9.14.6a

³ *nābhi* 9.10.8a “In [this] junction he seized our center”

⁴ *sádas* 9.40.2c “Extracted, he alights onto a firm seat.”

sádana 9.71.6ab “the *deva* flies towards prepared with the *dhī* golden seat to settle down;”

sádana 9.12.3a “Oozing exhilaration he resides in [that] seat;”

⁵ *vidharman* 9.109.6b “become pure in the true receptacle!”

9.64.9bc “In the receptacle thou called out”

9.86.29b “thy are these five domains in the receptacle”

⁶ 9.97.12c “*Índu* at proper time enters into the props;”

9.110.4ab “Thou brought [the sun] into existence, O immortal, inside mortals, in the prop of *rtá*”

⁷ 9.96.19d “the mighty one declares the sea [as] the fourth abode.”

⁸ 1.23.15a “For me he is restraining lengthwise the six [that are] coming in contact with the drops”

⁹ 9.28.2c “entering all abodes”

¹⁰ *árya* 9.63.14a

¹¹ 9.71.6ab

¹² 9.14.6ab

¹³ 9.96.19

¹⁴ *mūrdhán* 9.73.1c “the guiding spirit prepared three top points [for him] to take hold of”

¹⁵ 9.34.4 “So that he will be cleansed by *Trita...*”

ceptacle¹⁶ (that is here interpreted as the *sahasrāra* cakra) which is called “true”¹⁷, “vast, mysterious”¹⁸, “the abode of the nectar”¹⁹, and connotes everything beneficial²⁰.

The “junction”, the fourth abode (which is understood here as the heart cakra), is also referred to as “the sea”²¹. Inner Soma pours towards “the sea”²², flows into it²³, and comes to it effortlessly²⁴. Sometimes it is stated that inner Soma enters physical belly that is called “the goblet”²⁵.

Inner Soma flows all over the subtle body²⁶, and into all place of existences (or facets of life)²⁷. He settles between “the two bowls”²⁸, or simply between “bowls”²⁹ when referring to several participants. Worshipers wish that he settles into the “womb of *ṛtā*”³⁰, which is interpreted here as the *ājñā* cakra.

¹⁶*vīdharman*

¹⁷*satyā* 9.109.6c

¹⁸9.88.8b “vast, mysterious is thy abode, O Soma!”

¹⁹9.94.2a, 9.97.32b

²⁰9.109.4b “[flow] towards everything [beneficial], towards [thy] abode.”

²¹*samudrā* 9.96.19cd “Accompanying wave of the waters, the mighty declares the sea [as] the fourth abode.”

²²9.64.16bc

²³9.107.16c

²⁴9.64.17b

²⁵*kalāśa* 9.62.19a

9.93.2d “he goes into the goblet together with appearing at dawn [waters].”

²⁶*kóśa* 9.86.3b “Finding *svār*, [flow] towards celestial subtle body whose mother is a cloud.”

9.76.5ab “thou flow all over the subtle body into the lap of the waters;”

9.66.11ab “[The streams] have flown through the woolen sieve towards overflowing with sweetness subtle body”

9.12.6c “animating overflowing with sweetness subtle body”

9.36.2c “[flow] beyond [the filter], towards overflowing with sweetness subtle body”

9.107.12d “[flowing] towards the overflowing with sweetness subtle body”

9.107.26a “Clothing himself with waters he flows all over the subtle body”

²⁷*bhúvana* 9.86.37a “Capable of it, thou traverse these places of existence”

9.86.39b “cast into [all] places of existence”

²⁸*camū* 9.96.21c “Playing around, being purified, enter between the two bowls!”

9.72.5d “Like a bird onto a piece of wood the enchanting one settled between the two bowls.”

9.96.20d “he entered between the two bowls”

9.103.4cd “let he enter between the two bowls”

²⁹9.99.8d “thou settle into bowls.”

9.62.16bc “Soma speeds as if to a battle to ably settle between bowls”

9.99.6b “he ... settles between bowls”

9.97.37b “purifying self, settled between bowls”

³⁰*yónāv ṛtāsya* 9.13.9c “sit in the womb of *ṛtā*”

9.32.4c, 9.64.11c “taking seat in the womb of *ṛtā*”

Inner Soma flows towards *Indra*³¹, and towards all *devas*³². There seems to be a particular place or places where Soma meets³³ *Indra* and *devas*, where *devas* appear³⁴. and *Indra* comes out³⁵. This place is sometimes called “*Indra*’s cavity”³⁶, or “*Indra*’s heart”³⁷.

9.64.22c “being most sweet, settle into the womb of *ṛta*!”

9.2.2c “settle into this womb”

³¹9.40.2b “he would go towards *Indra*”

³²*viśvāndevāṅ ā pavasvā* 9.80.4d “flow pure towards all *deva*-s”

³³*sadhásthā* 9.16.4c “he settled in the meeting place”

9.107.5b “he settled in the ancient meeting place”

³⁴9.78.1d “Cleansed, [*Soma*] goes to the place where *deva*-s appear”

9.107.22c “smeared with milk, thou ... flow to the place where *deva*-s appear”

³⁵*niṣkṛtá* 9.15.1c “he goes to the place where *Indra* comes out”

9.64.15b “journey to a place where *Indra* comes out”

³⁶*kukṣí* 9.80.3a “Into *Indra*’s cavity he ... flows pure”

9.109.18a “Go forth, O *Soma*, into *Indra*’s cavity”

³⁷*hārdi* 9.108.16a “Enter the receptacle of *Soma* — *Indra*’s heart”

What moves, strengthens the inner Soma

The inner Soma uses “a chariot”¹. The term “chariot” (*rátha*) in Rigveda means not only a real chariot but a vehicle of something or for something. In the context of Soma hymns it means “the juice of Soma plant mixed with water, milk, and honey”². The drops of Soma extract are called “pale green-yellow horses” of this chariot³.

Most mentioned impellers of the inner Soma are *dh̄s*-s, contemplations or visualizations (*dh̄tí*), mental gestures (*matí*), and sounds of human voice, subtle energies identified with *Vāyu* are also mentioned⁴.

The inner Soma is induced by *dh̄ś*⁵, and moves pressed forwards⁶, or impelled by means of a *dh̄ś*⁷, even when it is a barely perceptible one⁸. A *dh̄ś* is directed unto Soma to get a mighty rush of vigour (*vájā*), and an auditory impression (*śrávas*)⁹. He is also cleansed by *dh̄ś*-s¹⁰. It is mentioned that a *dh̄ś* can be faulty (*dūdh̄ś*) in which case it will “assail” Soma’s spheres of action¹¹.

Particular visualizations (*dh̄tí*), or contemplations, are used to impel¹², to array¹³, or “to harness” the inner Soma to an extract of Soma plant¹⁴. The number of such visualizations is given as

¹9.3.5a “This *deva* desires a chariot”

9.96.2c “He, *Indra*’s companion, stands on a chariot.”

²9.38.1ab “This one, a bull, a chariot, flows through a sieve of sheep’s wool”
9.62.17 “they attach him to the chariot that has three bases and three seats”

³9.78.2d “a thousand pale green-yellow horses settled into bowls”

⁴9.63.22c “mount *Vāyu* as is thy habit”

9.103.6c “He ..., reposing in *vyāna*”

9.86.1d “drops assemble all over the subtle body”

⁵*dh̄śjū* 9.86.1a

⁶*dh̄iyá jūtáḥ* 9.64.16c “pressed forward with a *dh̄ś*”

⁷*dh̄iyá hitáḥ* 9.44.2a, 9.25.2a “impelled with a *dh̄ś*”

9.99.2cd “when *dh̄s* of *Vivasvat* impel the enchanting one to move”

⁸*dh̄iyá...ánvyā* 9.15.1a “the inspiring one moves by means of a barely perceptible *dh̄ś*”

⁹9.110.7ab “Upon thee, O Soma, they ... directed a *dh̄ś* for a mighty rush of vigour, for an auditory impression.”

¹⁰9.63.20ab “him ... who is to be cleansed with *dh̄s*-s”

¹¹9.53.3ab “not to assail spheres of action of this one with a faulty *dh̄ś*”

¹²9.68.7b “O Soma, [thee,] impelled by seers by means of sacred utterances [and] *dh̄tí*-s”

9.8.4b “seven *dh̄tí*-s urge [thee] on”

9.9.4a “impelled by the seven *dh̄tí*-s”

9.107.24cd “Inspired ones impel thee ... with mental gestures, O visible [to mind’s eye], with *dh̄tí*-s”

¹³9.40.1 They, [sacrificers,] array the inspired one with [their] *dh̄tí*-s

¹⁴9.62.17 “With the seven contemplations of the sages they harness him to

seven¹⁵ or ten¹⁶.

Mental gestures (*matí*) also affect how the inner Soma moves¹⁷. He is configured¹⁸, caressed¹⁹, purified with²⁰, and assisted²¹ by them.

In general, the inner Soma moves together with things mental. He is “empowered by the Heaven” (*dyukṣá* 9.52.1a). He is stirred by “preceding manic thought”²², he flows forth using “an imprint of mental concentration”²³ of the worshiper. He is falling and rising along with the mind²⁴. Invocations of devas direct him²⁵, and he is moved by powers of resolve²⁶; flooding rivers (sensory streams and the stream of speech) bring him²⁷.

Among external things that impel him, the dawn is mentioned²⁸, and, probably, the respiration²⁹.

The inner Soma is strongly influenced by speech sounds. He is stirred by a poem³⁰, or by sounds of a chant³¹, goaded by a

the chariot that has three bases and three seats — [for him] to advance.”

¹⁵9.8.4b, 9.9.4a, 9.15.8b

¹⁶9.93.1b “ten *dhīti*-s of him who has [correct] schemas...”

¹⁷9.7.6c “By means of a mental gesture the crackling one becomes eager to win.”

9.97.37a “stirred by *rta* of mental gestures”

9.68.7b “O Soma, impelled by seers by means of mental gestures [and] *dhīti*”

9.71.3bc “together with a mental gesture he vibrates, together with a chant he delights, approaches, and accomplishes;”

¹⁸*pāriṣkṛta* 9.105.2cd “Arousing *deva*-s wine is configured by mental gestures.”

¹⁹9.85.11c “mental gestures caress the newborn”

²⁰9.96.15a “purifying self with mental gestures”

²¹9.95.4c “Mental gestures assist him who resounds”

²²*eṣá prasnéna mánmanā devó devébhyaspári* 9.42.2ab

²³*céetas* 9.16.4ab “Through the filter Soma flows forth using an imprint of mental concentration of him who purifies himself.”

²⁴9.77.2cd “rising and falling along with the mind that is frightened of bow-drawing shooter”

²⁵9.68.7cd “directed by men with invocations of *deva*-s”

²⁶*medhá* 9.65.16a “The sovereign is moved by powers of resolve”

²⁷9.2.4ab “Along with the waters, flooding rivers bring thee”

²⁸9.113.3 “A daughter of the sun brought him, mighty, strengthened by a storm-cloud”

9.67.9a “Morning lights impel him who vivifies”

9.97.50c “[flow] unto scintillating [forms of the dawn]”

²⁹9.1.8ab “Him, indeed, the unmarried ones impel [when] they blow the bellows.”

³⁰8.79.1d “Soma [is] a sage stirred by a poem.”

³¹9.67.9c “they resounded [him] with sounds of a chant”

singer³², he flows around by means of poetry³³.

Speech sounds that affect the inner Soma are of high pitch³⁴, and are mostly vowels³⁵ which are called in this context “ten sisters”³⁶, or “siblings”³⁷, or maidens of *Tritá*³⁸. Even speech that is not spoken³⁹ affects the inner Soma⁴⁰.

The inner Soma is increased, made stronger and pure by recited verses (*ukthá*)⁴¹, and chants (*gír*)⁴². He is also strengthened by *rtá*⁴³, by coherences⁴⁴.

The inner Soma flows towards (meaning that it gives vigour to reciting) poems⁴⁵, towards “auditory impressions”⁴⁶, towards extract of Soma plant⁴⁷, and everything that “diffuses light”⁴⁸.

³²9.67.19 “Goaded by a singer, extolled [by a song], O Soma, thou go towards the filter imparting the potency to him who sings a hymn.”

³³9.7.4ab “When the poet, clothing himself in manhood, flows around by means of poetry...”

³⁴9.103.1bc “maintain raised voice [pitch] as a support [for him]”

³⁵sounds *a ā i ī u ū e o ṛ ṝ*

³⁶9.91.1cd “Above the woolen summit ten sisters propel the carrier, towards the seats.”

³⁷9.26.5ab “Him siblings impel with stones above the summit, [him,] enchanting [the mind]”

³⁸9.38.2ab “This one, the enchanting one, maidens of *Trita* impel with stones”

³⁹*gaurī*

⁴⁰9.12.3c “Soma gets attached to the third stage of the speech”

⁴¹9.17.4c “he becomes stronger together with recited verses”

9.24.6ab “Become pure by means of recited verses”

⁴²9.26.6b “him, strengthened with a chant”

9.61.14a “him indeed our chants shall strengthen”

9.67.9c “they resounded [him] with sounds of a chant”

1.91.11ab “O Soma, we, skillful in speech, cause thee to grow by means of chants”

⁴³9.102.6a “embryo strengthened by *rtá*”

⁴⁴*rtáir* 9.70.1d “when by means of coherences he grew stronger”

⁴⁵9.62.25c “[flow] towards all poems...”

⁴⁶9.100.8ab “Thou move towards great auditory impression by means of capturing attention rays”

9.87.5b “[flow] ... towards auditory impressions”

⁴⁷9.62.28bc “thy uncommitted streams move forth towards the translucent substratum”

⁴⁸9.62.19b “flowing towards everything that diffuses light”

Sounds that the inner Soma makes

Most often used term to describe sounds the inner Soma effects is the verb \sqrt{krand} ¹. Its meaning according to Monier Williams dictionary is “to roar as wind or water”, “to neigh (as a horse)”, “to creak (as a wheel)”, “to make a noise”. In the context of inner Soma it is assumed here that the inner Soma produces something similar to an auditory hallucination, or some noise in ears that is as indistinct as roaring wind or water, and that this noise is strong enough to attract attention as a neighing of a horse does. Thus, it is translated most of the time as “to call out”, but also as “to roar, to neigh”. The auditory impression that inner Soma effects is sometimes directly compared to the sound of water waves² or to the roaring of the wind³. This indistinct sound is sometimes described as “murmuring” (or “crackling”) (\sqrt{ribh})⁴. The sound is looked for by worshippers⁵.

¹9.3.7c, 9.5.1c, 9.13.8b, 9.25.2b, 9.30.2c, 9.33.4c, 9.42.4c, 9.63.20c, 9.64.9c, 9.68.2a, 9.74.1a, 9.76.5b, 9.86.9a, 9.86.20b, 9.86.33b, 9.96.20d, 9.96.21b, 9.97.13a, 9.97.18c, 9.97.28a, 9.97.32a, 9.106.10d, 9.107.22b

²9.50.1ab “Thy impulses come up as the sound of a river wave”

9.96.14c “together with rivers roaring in the goblet”

³9.70.6b “like the sound of *Marut*-s, he moves resounding”

⁴9.96.6d “Soma goes beyond the filter, murmuring.”

9.96.17d “goes through the filter, murmuring”

9.97.7d “he approaches the steps murmuring.

9.97.47d “[he] ... moves like an invoker of *deva*-s in assemblies — murmuring”

9.97.57b “murmuring in [his] track like greedily desiring [him] poets”

9.106.14cd “Murmuring, thou approach the filter in every [station].”

⁵9.14.6 “He moves crossways passing two rests with a barely perceptible sound, [then] he gives rise to a sound which is to look for.”

Inner Soma effects on the mind

First, the inner Soma is illuminating — in three senses. One sense is “to show something to the mind”, “making the mind a seer”¹. He has the power to illuminate².

Another sense is “sharpening, brightening, adding color saturation to sensory stimuli and imagined or recollected ideas”³. And the third sense is “causing a dream like visions, hallucination-like inner images of light”⁴.

Second, the inner Soma is enhancing mental power⁵ and resourcefulness⁶, stimulating the power over senses⁷, and gives speed

-
- ¹ *dyumnávattama* 9.2.2b “most illuminating”
9.5.1b “he [who is] becoming pure shines forth”
rājati dyumán 9.5.3b “shines forth, having the power to illuminate”
1.91.3c “Thou are shining, like beloved *Mitra*”
ṛṣīmanas 9.96.18a “Who makes the mind a seer”
ṛṣikṛt 9.96.18a “[who] enlightens” (or maker of seers)
ṛṣiṣāna 9.86.4d “bestowing seers”
tvám jyótiṣā ví támo vavartha 1.91.22d “thou, using the light, have revealed the darkness”
9.97.32b “thou, resplendent, illumine the abode of the nectar”
9.94.2a “[he is] uncovering the abode of the nectar”
9.32.4a “Illuminating both [*Rodas-es*]”
9.85.12c “thou illuminated the two mothers — the two *Rodas-es*”
rocāyanrúcaḥ 9.49.5c “making luminous the pleasures”
² *dyumánt* 9.64.1a, 9.80.2b
dyumnín 9.109.7a
³ 9.28.5a “this one made the Sun bright”
9.97.41d “*Indu* caused the light to appear in the Sun”
9.97.31d “Emerging, thou caused the sun to swell with rays” *vicákṣāno virocāyan* 9.39.3c “manifesting self by making [impressions in the mind appear] brighter”
6.72.2ab “O *Indra* and Soma, you caused the dawn to grow brighter”
⁴ 9.110.3ab “thou brought into existence the sun when skilfully spreading the juice”
9.110.4ab “Thou brought [a sun] into existence, O immortal, inside mortals in the prop of *ṛta*”
9.42.1ab “Causing luminous spheres of the Heaven to emerge, when midst waters — causing a sun to emerge”
9.107.26c “causing the light to appear”
9.108.12b “An immortal who is burning [mental] obscurations with the light”
9.107.7d “thou shall cause a sun to rise in the Heaven”
⁵ *dakṣasādhana* 9.25.1a, 9.27.2c
dákṣāya sādhano 9.105.3a
dákṣāya sādhanam 9.62.29b
⁶ *krātu* “9.109.10a Become pure, O Soma, for the sake of [our] mental power and resourcefulness!”
⁷ *hinvāná indriyám* 9.48.5a

to insight⁸. The mental power he confers “brings balance”⁹, helps to have a firm (mental) ground while hormones overflow¹⁰, and to lessen the sense of vulnerability¹¹. His essence is the mental power¹².

Third, he creates or grants mental space¹³, or finds it¹⁴. This mental space is also called, it seems, “the pasture [of *Aditi*]”¹⁵.

Then, he also effects a *dhī*¹⁶, procures effective mental gesture¹⁷, the absence of fear¹⁸; he excels at repressing *Vṛtrá*-s¹⁹, and improves concentration²⁰. He turns the mind to what is true²¹, he is “speaking” a truth that confers devotion²². He destroys “deceitful [state of mind]”²³, and disentangles the right path from a crooked one²⁴. He is enchanting the mind²⁵, and yield the nectar of bliss to someone who is concentrated on a *dhī*²⁶; he is a revelry full of wonder²⁷. He makes thoughts elevated, not tied to material existence²⁸.

⁸ *dhījāvana* 9.88.3d “like *Pūṣan* thou give speed to insight”

⁹ *mayobhūva* 9.65.28a

¹⁰ 9.88.5b “he creates effortlessly footholds midst flowing waters”

¹¹ 8.79.2ab “He covers what is bare, he plasters over everything that is overpowering;”

¹² 9.61.18ab “thy essence — the mental power”

¹³ *vāriṣas* 9.64.14a “Purifying self, create mental space”

varivodhātama 9.1.3a “excelling at imparting mental space”

ulokakṛtnū 9.2.8b “good at creating wide space”

8.48.1b “of him who is better at finding mental space”

9.96.3d “purifying self, create for us mental space wider than wide!”

¹⁴ *varivodī* 9.37.5b

9.68.9d “*Indu*, purifying self, shall find the desired [by us] mental space”

¹⁵ 9.78.5d “make for us wide the pasture [of *Aditi*]”

¹⁶ 9.15.2 “effects a *dhī* for the mighty horde of *deva*-s”

9.63.21a “who impregnates with *dhī*-s”

9.19.2bc “O Soma, and Indra, lords of cows, being capable of it, may you make [our] *dhī*-s fleshed out!”

¹⁷ *āyajyāvaḥ sumatīm* 9.97.26c “[Soma drops] seek to procure [for us] effective mental gesture”

¹⁸ *ābhaya* 9.78.5d

¹⁹ *vṛtrahāntama* 9.1.3b

²⁰ 9.86.42b “with imprints of mental concentration [he] causes [us] to attend day after day...”

²¹ *satyāmanman* 9.97.48d “[thou,] who [is] like *deva Savitr*, turn the mind to what is true”

²² *satyām...śradhdhadhām* 9.113.4bc

²³ *vṛjinā* 9.97.43a “destroyer of deceitful [state of mind]”

²⁴ 9.97.18 “[disentangle] the right path from a crooked one”

²⁵ *hāri* 9.3.9c, 9.25.1c, 9.26.5b, 9.33.4c, 9.38.2b, 9.39.6b, 9.42.1c, 9.50.3b, etc.

²⁶ 9.12.7b “who yields nectar in the depths of *dhī*-s”

²⁷ 9.24.6bc “a revelry gleaming, purifying, wondrous”

²⁸ *arunā* 9.11.4b, 9.40.2a, 9.45.3a, 9.78.4d “who gives a chance to move up-

The inner Soma also fights many undesirable states and influences, or enemies of a worshiper²⁹. He dispels and wards off all mental obscurations³⁰. He dispels fears³¹, drives away fright³² and weaknesses³³, removes all-consuming fears³⁴, slays depressing anxieties³⁵, shatters [inner] defenses³⁶, drives away imposed constraints³⁷ and contempt³⁸. He removes curses³⁹, destroys malevolence⁴⁰, disperses “lower vital airs”⁴¹, and repels everything hostile to the worshiper⁴².

He is well-armed⁴³, having sharp weapons⁴⁴. In his fights he is

-
- wards”
- ²⁹9.55.4b “kills an enemy”
9.96.23a “repelling enemies”
- ³⁰*tāmāṃsi* ... *viśvāni* 9.100.8cd
kṛṣṇā tāmāṃsi jānghanat 9.66.24c
6.72.1d “You warded off [mental] obscurations”
2.40.2b “let these two hide unsatisfactory [mental] obscurations!”
- ³¹*bhayá* 9.67.21bc “What fear finds me here ... that one, O becoming pure, dispell!”
- ³²*ámivā* 9.97.43c, 6.74.2b, 8.48.11a
- ³³*ánirā* 8.48.11a
- ³⁴*atrín* 9.105.6b, 7.104.1d, 7.104.5c
- ³⁵*vṛtráni* 9.1.10b, 9.25.3c, 9.28.3c, 9.37.5a, 9.88.4b, 9.89.7b, 9.109.14b
9.61.20a “striking an unfriendly *Vṛtra*”
9.109.14 “He brings up the lovely sign of *Indra* together with whom he slays all *Vṛtra*-s.”
9.88.4cd “thou are indeed a slayer of those whose nature is snake(=anxiety), O Soma, and of every impulse to suffer want”
9.105.6d “[thou,] restraining all around, driving away seeking duality [anxiety]”
- ³⁶*ráksāṃsi* 9.56.1c “shattering defenses”
9.48.2c “capable of shattering a hundred of strongholds”
9.34.1c “vigorously shattered firm [barriers]”
9.61.13b “[who is] breaking through”
- ³⁷*níd* 9.29.5c, 9.61.30c, 9.70.10d, 6.72.1d, 9.79.5c
- ³⁸*mfdhas* 9.61.25a, 9.61.26b, 9.63.24a, 9.82.5a, 9.97.43b
- ³⁹*aśasti* 9.87.2b, *abhiśasti* 1.93.5cd
- ⁴⁰9.61.19c “destroying malevolence”
- ⁴¹*ávarāṇi...vāyūn* 9.97.17d
- ⁴²9.63.26c
- ⁴³*svāyudhá* 9.15.8c, 9.87.2a, 9.108.15b
9.96.19b “the drop is bringing [us] weapons”
- ⁴⁴9.90.3c “having sharp weapons, in clashes — a quick bow”
9.90.1c “sharpening all weapons”

conquering all⁴⁵, and removes all obstacles⁴⁶. He is heroic⁴⁷, who is fearsome like a lion⁴⁸, who can be in a fighting spirit⁴⁹. These properties might refer to a state, similar to *ganṅr*, that the inner Soma evokes in his worshipers during a battle⁵⁰.

It seems that the inner Soma tends to disengage the mind from being preoccupied with sensory stimulation — he is “disengaging by means of the filter”⁵¹ (which in all other cases stated simply as “disengaging”⁵²), and at the same stimulating the power of senses⁵³. It means that the inner Soma facilitates *Bhairavī mudrā* as described⁵⁴ in the commentary to verse 18 of *Kṣemarāja’s Pratyabhijñāhṛdayam*. The inner Soma seems to stimulate vividness of sensory perceptions and of speech.⁵⁵ The influence of the inner Soma on the mind seems to depend on whether one follows the path of *ṛtā*⁵⁶. While making external sensations sharper and more vivid and yet disengaging the mind from them, the inner Soma seems to bring to fore proprioceptive stimuli⁵⁷ thus making one aware and able to control autonomous functions of the body and centers (*cakras*) and channels of the subtle body.

⁴⁵9.40.1ab “overcomes all foes”

vanvānnāvātāḥ 9.89.7a, 9.96.8a “conquering yet not conquered”

jināti nā jiyate 9.55.4a “he subdues but is not allowing himself to be subdued”

9.55.4d “conquering thousand [enemies]”

sāhāvāñjētā 9.90.3ab “powerful conqueror”

9.90.3d “undefeated, defeating enemies in battles”

⁴⁶9.27.1 “removing obstacles”

9.59.3 “thou, becoming pure, overcame all difficulties”

9.61.27 “Not even a hundred pitfalls shall curtail thee”

⁴⁷*vīravāṃs* 9.35.3a “With thee, with the hero, O heroic one”

vīrā 9.110.7c “hero”

⁴⁸*bhīmā* 9.97.28b “fearsome like a lion”

9.70.7a “fearsome”

⁴⁹*makhasyate* 9.101.5c “he is in a fighting spirit”

9.61.27c “Not even a hundred pitfalls shall curtail thee ... when thou are in a fighting spirit”

⁵⁰9.65.11 “such thee ... possessing the rush of vigour, I bring into battles”

⁵¹*pavītreṇa vicarṣaṇi* 9.67.22b

⁵²*vicarṣaṇi* 9.40.1b, 9.41.5a, 9.44.3c, 9.48.5c, 9.60.1b

⁵³9.48.5a

⁵⁴*antarlakṣyo bahirdṛṣṭiḥ nimeṣonmeṣavarjitāḥ*

⁵⁵9.86.12a “a precursor of rivers”

9.86.21b “this one became a creator of wide space for the rivers”

9.86.33a “The king of rivers”

9.93.3b “*Indu*, being of good intent, associates himself with the streams.”

⁵⁶9.77.5b “for him who goes off [from the path *ṛtā*] — [he is like] the mighty unimpaired *Varuṇa*”

⁵⁷for example, 6.47.3cd

The inner Soma brings inner light (that is, the light seen with closed eyes) that is comparable in intensity to the sunlight⁵⁸, and becomes a beam of light⁵⁹. He tends to keep one awake⁶⁰.

Effects of the inner Soma on the cognitive processes were perceived by worshipers as happening to them as if they became overcome, overtaken⁶¹ by some intelligent entities they called “*deva-s*” and the effects were considered as belonging to those entities. The inner Soma is a *deva*⁶² and the mental powers of *deva-s*⁶³. Thus, the inner Soma is not only evoking poetry but is a poet⁶⁴, or gifted with insight one⁶⁵ himself; he is an inspired sage⁶⁶, an inspired one⁶⁷, and he “harbors ancient prophetic inspiration”⁶⁸. He is skillful⁶⁹, resourceful⁷⁰, endowed with mental power⁷¹, endowed with wisdom⁷², possessing correct conception⁷³.

Many of the mentioned above effects are also caused by an extract of Soma plant, so, in some cases it is not clear to which of

⁵⁸9.66.24b “[he engendered] the resplendent light”

9.39.3b “having obtained the luminance with vigour”

9.86.32a “Having wrapped himself up with the rays of the Sun”

9.75.1c “[when he grows to become] as bright as the sun”

ḥyotírathaḥ 9.86.45d “whose chariot is the light”

9.71.9b “he acquired energies of the sun”

9.64.30c “a sun to behold”

⁵⁹9.29.2c “the emerging light to be praised”

9.68.6d “eager moving around beam of light to be praised in verses”

⁶⁰*jāgrvi* 9.71.1b, 9.97.2d, 9.107.12c

⁶¹*ṛṣiśāh* 9.76.4b “overtaking seers”

9.72.5c “thou permeated our designs [and] controlled our thoughts during proceeding on its path [sacrifice]”

⁶²9.3.5a, 9.42.2b, 9.97.1b

⁶³9.76.1b “the mental powers of *deva-s* [that is to be experienced] by men as revelry”

⁶⁴*kaví* 9.12.4c “Soma, who is a skillful poet”

9.62.30a “He who is becoming pure [is] a poet who links within with without”

9.92.2b “a poet who placed a sign into the womb of this one”

9.96.17c “Soma — a poet by virtue of songs [and] poems [he evokes]”

9.107.18ab “the poet — Soma — is at ease among *deva-s*”

⁶⁵*kaví* 9.18.2a, 9.20.1a, 9.50.4b, 9.63.20a, 9.64.24b, 9.78.2b, 9.107.7c, 9.109.13c

⁶⁶*ṛṣir víprah* 9.107.7b

⁶⁷*víprah* 9.40.1c, 9.65.29b, 9.107.6c

⁶⁸9.6.8c

⁶⁹*suhástya* 9.107.21a

sukrátu 9.48.3b

⁷⁰*krátu* 9.107.3b

⁷¹*sudákṣa* 9.105.4b, 9.108.10a

⁷²*purumédhas* 9.97.52d

⁷³*manīśin* 9.65.29b, 9.97.56a

the two Somas a stated effect is attributed.

The inner Soma and the speech

The inner Soma causes to appear speech¹, chants², makes the speech flow³, sets it off⁴; he is a precursor speech⁵, he stirs the sounds of speech⁶, “agitates cow’s milk”⁷, pours out speech⁸; stimulating speech through mental gestures⁹ and through stimulation of hormones expression in the brain¹⁰, he sends out thousand-fold speech that excites¹¹ and facilitates searching¹² and reaches all vital centers¹³

He sharpens the purifying ability of a sound¹⁴, and invigorates the speech¹⁵, makes it animated¹⁶. He changes some characteristics of speech production¹⁷ so that sounds become less tied up with each other, becoming more a sequence of sounds and less an utterance. He also makes sounds and even mental gestures to “to resound”¹⁸. This resounding was, probably, like hearing an echo.

He makes resembling speech sound¹⁹. He imparts “auditory impression”²⁰. Over that auditory impression he carries vital powers

¹9.78.1a, 9.86.33d

²9.25.5a

³*vācamvīkhayá* 9.35.5a

⁴9.95.5a “Setting off speech — as a prompter [would]”

⁵9.62.25a, 9.86.12b, 9.106.10c

⁶*agrīyó vāca īráyan* 9.62.26b

⁷9.91.3b

⁸*vācam īsyati* 9.12.6a, 9.30.1c, 9.64.9a

⁹9.97.32d “stimulating speech with mental gestures [devised] by poets”

9.72.1c “he stirs up speech, he sets [it] in motion by means of a mental gesture;”

¹⁰9.68.8cd “who by means of a wave from the Heaven gives rise to speech”

9.12.3bc “piling up pulsations when in the wave of *Sindhu* Soma gets attached to the third stage of the speech”

¹¹9.64.25 “thou... send out piling up pulsations speech [that is] thousandfold”

¹²*iṣīra* 9.84.4ab

¹³9.94.3ab “the poet carries poems towards all places of being”.

¹⁴*vānāsya codayā pavīm* 9.50.1c “sharpen the purifying ability of sounds”

¹⁵9.90.6c “impart vigour to a properly recited utterance” 9.107.21b “thou invigorate the speech”

¹⁶9.95.2ab “discharging towards a pathway of *rta*, he animates speech like a rower — a boat”

¹⁷9.68.2 “causing those that ascend to become loose”

¹⁸9.34.6c “He, roaring, caused the milch-cows to resound”

9.107.26cd “making cheerful words to resound”

9.32.3b “he caused everyone’s mental gesture to resound”

¹⁹*kṛṇoti vagvanúm* 9.3.5c “he makes a sound resembling speech”

īyarti vagnúm 9.30.2c “he gives rise to a speech-sound enjoyed by *Indra*”

²⁰*śravas* 9.98.8c “who put into institutors of sacrifice great auditory impression”

9.62.22abc “Those Soma [drops] have poured forth being extolled to [im-

of a sacrificers from potential to actuality²¹.

He is said to be impregnating the worshipers with seeds of poetic creations²².

The inner Soma is called gifted with insight, a poet²³, the master²⁴, and an instrument²⁵ of speech. He “metes out” stanzas²⁶ — causes verses of a human poet to be born²⁷ — and to him are attributed a thousand of verses²⁸, he is rich in utterances²⁹. He is a tongue of *rtá*³⁰, speaking truth³¹, revealing secrets of *deva*-s³², giving worshipers *dhī*-s³³. He brings to poetry exulting embellishments, promotes novelty³⁴, and influences the cadence of the poetry³⁵.

The speech, especially poetic speech uttered in a particular fashion influences the inner Soma. He is an offspring of it³⁶, he

-
- part] mighty auditory impression”
 9.108.4d “[thou.] with whom they obtained auditory impression”
 9.66.7c “having conceived unfading auditory impression”
 9.1.4c “to [give us] the rush of vigour and auditory impression”
 9.20.3c “find for us auditory impression” 9.44.6c “Gain [for us] the rush of vigour and mighty auditory impression”
²¹9.80.2c “transferring over mighty auditory impression the vital power of liberal [sacrificers]”
²²9.99.6cd “As if placing semen into an animal the master puts *dhī*-s into words [in our heads].”
 9.74.3cd “the bull ... who metes out stanzas”
vīṣan 9.61.28a, 9.64.1a, 9.107.22b, etc. “impregnating”
 9.86.3cd “Impregnating in the filter, on the woolen summit”
 9.64.2cd “impregnating is the exhilaration; truly, O Bull, thou are impregnating.”
²³9.62.30a “He who is becoming pure [is] a poet who links within with without”
 9.64.30b “gifted with insight”
²⁴9.101.5c “the master of speech”
 9.35.5c “Soma, the master of men’s words”
vacovíd 9.91.3c “skillful in speech”
²⁵*vaktī* 9.75.2c “instrument of speech”
²⁶9.74.3d “who metes out stanzas”
²⁷9.47.3c “when he causes a verse of this one to be born”
²⁸*sahásramīkvā* 9.91.3c “whose are thousand verses”
²⁹*vacanāvānt* 9.68.1c “rich in utterances”
³⁰9.75.2a
³¹9.113.4b
³²9.95.2c
³³9.99.6d
³⁴9.62.24b “bring by flowing all exulting embellishments [for our songs]”
 9.9.8ab “Now, make the paths for a new, the newest, poem straight.”
 9.91.5b “make straight pathways for a fresh hymn”
³⁵9.96.18d “Soma governs pausing in accordance with the *Virāj* [meter]”
³⁶9.67.13a “An offspring of poets’ speech”
 9.97.9b “Cows as if mete out him who is playing around at will.”

is resounded/intoned by sounds of a chant³⁷ and “churned” with preceding manic thought³⁸. He is configured with chants³⁹, chants spread him throughout the sieve⁴⁰. He longs for a chant⁴¹, delights in properly recited verses⁴².

³⁷9.67.9c “they resounded [him] with sounds of a chant”

³⁸*pratnéna mánmanā* 9.42.2ab “This one, a *deva*, [churned] for *deva*-s with preceding manic thought”

9.68.2a “He, roaring, cried out to ancient [words]”

³⁹*gīrbhīh páriṣkṛtaḥ* 9.43.3b

⁴⁰9.63.10bc “chants shall spread throughout the woolen sieve ... [Soma]”

⁴¹9.64.14b “longing for a chant”

⁴²1.93.1c “Delight in properly recited [verses]”

Inner Soma, ṛtá, and svàr

The inner Soma is inciting¹, engendering², urging³, or bringing⁴ vast ṛtá. Being himself an embryo of ṛtá⁵, he settles into the womb of ṛtá⁶.

Having the power to illuminate ṛtá⁷ he promotes visions of ṛtá⁸, furthering⁹, and enlarging it¹⁰. He “speaks” ṛtá¹¹ which means that the speech he incites is strengthening ṛtá. He is a guardian of ṛtá¹² and a protector¹³ of svàr.

The inner Soma strives for¹⁴, finds¹⁵, and beholds svàr¹⁶. He has svàr as an eye¹⁷, which can be understood as that the visions that inner Soma gives are not selected, shaped, or distorted by emotions. A similar statement is made in 9.70.6cd, “Recognizing the primary ṛta that is defined by ease of arising he, skillful, has chosen [it] for sufficiency.”

To sum it up, the inner *Soma* makes the bridge, the connection between speech and perception, action and states of the body effective and extensive. What is formulated and uttered as speech becomes realized in visions, in actions, in changing state of the body with astounding efficiency due to mediation of the inner *Soma*.

¹9.107.15d “[he,] inciting the vast ṛta”

²9.66.24ab “engendered the vast ṛta”

³9.62.10c “he attends to the great alliance, urging [it]”

⁴9.107.15c “with the support of *Mitra* and *Varuṇa* he shall bring by flowing the vast ṛta”

⁵9.68.5 “[he is] an embryo of ṛta placed beyond the twins”

⁶9.107.4c

⁷ṛtadyumna 9.113.4a

⁸9.76.4b “caused those [among them] who behold svàr to resound a vision of ṛta”

9.102.1b “promoting a vision of ṛta”

⁹ṛtāvan 9.97.48c “furthering ṛta”

¹⁰9.108.8d “enlarged the vast ṛta”

¹¹9.113.4a “Speaking ṛta”

¹²gopāmr̥tāsya 9.48.4c

¹³9.19.2ab “ye two are protectors of svar [you,] O Soma, and Indra”

¹⁴9.76.2b “striving for svar”

¹⁵9.59.4a “thou shall find svar”

¹⁶9.65.11b “who beholds svar”

¹⁷svārcakṣas 9.97.46c

Inner Soma effects on physiology

General physiological effects of the inner Soma are animation¹, trembling in the body², an increase in blood pulse being felt in various parts of the body³ and invigoration⁴. Much desired by participants of Soma pressing effect is “the rush of vigour” (*vāja*)⁵. The expression of 9.63.19a “evoking, as [it happens] in a battle, the rush of vigour” indicates that the evoked “rush of vigour” was not just an invigoration but more like a somafera state (that is a state of enhanced strength, speed, pain tolerance, and endurance of body and mind, similar to a berserker⁶ yet promoting clear thinking and full awareness). The inner Soma is the best at obtaining it⁷.

If in the context of the inner Soma “waters” are treated as expressions of hormones, the inner Soma causes such expressions⁸.

¹9.17.5c “Thou shall animate [us] as if casting a sunlight”

9.85.2a “Rouse us during a contest, O becoming pure one”

sūra 9.63.8a, 9.91.3d “he who vivifies”

9.69.6b “[they] simultaneously agitate those who are drowsy”

vipaścīt 9.86.36b “piling up pulsations”

9.64.16a “Stimulating drops of Soma”

²9.83.1b “Having power over [the body] thou move around the limbs of the body in every way”

viśvamejaya 9.62.26c, 9.32.5b “causing all to tremble”

9.65.12a “having become through this trembling noticeable”

³*vipaścīt* 9.12.3b, 9.86.36b, 9.86.44a “piling up pulsations”

⁴9.19.7ab “surpass enemy’s lack of daring, lack of fervor, lack of mental and bodily energy”

vayodhā 9.90.2a “who is giving the mental and bodily vigour”

9.80.2c “transferring over mighty auditory impression the vital power of liberal [sacrificers]”

8.48.1a “of mental and bodily vigour”

ūrjaṃ vāsānaḥ 9.80.3b “clothing himself in vigour”

médhira 9.68.4b “he, possessing of mental vigour”

⁵9.44.4a “evoking the rush of vigour”

9.96.14b “evoking the rush of vigour to arouse *deva*-s”

9.61.20b “giving access to the rush of vigour”

9.86.12c “a precursor of the rush of vigour he bestows a great prize”

9.63.14c “They oozed rich in cows rush of vigour.”

9.107.23a “Become pure to bestow the rush of vigour”

vājin 9.63.17b, 9.65.11c, 9.65.9a, 9.62.18c “who possesses the rush of vigour”

9.96.15b “possessing, like a courser, the rush of vigour”

⁶see [Ska14]

⁷*vājasātama* 9.98.1a, 9.100.6a “who is the best at obtaining the rush of vigour”

⁸1.91.22b “thou caused to appear waters”

9.63.7c “stimulating favorable to humans waters”

9.68.4a “energizing waters”

9.97.41ab “Soma has created that power which is the germ of waters”

He causes “rain from the Heaven”⁹ which can be interpreted as “causing expression of beta-endorphins from the pituitary gland”. This “rain” is “sweet” and thus the inner Soma is said to be rich in “honey”¹⁰. This rain has a healing effect on the body¹¹, and makes it ready for physical struggles¹².

The inner Soma “crosses waters”¹³ which means he is not captured, carried away by expressions of hormones despite mixing himself with them¹⁴. He guides them¹⁵ and makes men readily aware of them¹⁶.

He also causes a feeling of swelling in the spine (“the track” of the inner Soma, “the thread”)¹⁷. It causes transition from conscious muscle control to an autonomous control¹⁸.

In general the inner Soma is described as “purifying”¹⁹ or “having means to purify”²⁰.

Similar to an extract of a Soma plant, the inner Soma is an intoxicating²¹, exhilarating²², overflowing with sweetness²³. It

-
- 9.9.4b “He urged forward free from malice rivers”
 9.62.26ab “stirring up ... waters flowing into the sea”
⁹9.96.14a “[Bringing] rain from the Heaven”
 9.108.10c “Distill the rain from the Heaven, a current of waters”
 9.74.3 “the master of rain”
¹⁰ *apsú svádistho mádhumān* 9.97.48c “in waters [thou are] most sweet, rich in honey”
 9.107.5a “Milking desirable honey from the celestial udder”
 9.65.8a “whose form [is] overflowing with sweets” 9.78.4cd “a sweetest wine to drink”
¹¹8.79.2cd “from now on blind shall see, lame should now be without [his lameness]”
¹²1.91.21a “Over thee, invincible in combats, saving in battles”
¹³ *aptúr* 9.61.13a, 9.63.21a
¹⁴9.71.3d “he extracts himself into the waters”
 9.78.1b “dwelling in waters”
 9.68.6c “who thrives midst flowing waters”
¹⁵9.74.3d “the guide of waters”
¹⁶9.86.36c “a celestial Gandharva of waters”
¹⁷9.68.4b “through [his own] inherent power makes the track swell.”
 9.22.7c “thou caused to resound [this] stretched thread”
¹⁸9.71.1c “The enchanting one renders the vapor a cushion”
¹⁹ *pāvaká* 9.97.7c
²⁰ *pavitravant* 9.101.4c
²¹ *máda* 9.48.2b “intoxicating”
madántama 9.50.4a, 9.85.3a, 9.99.6a “most intoxicating one”
²² *madacyút* 9.53.4a, 9.108.11a “oozing exhilaration”
madirá 9.86.2a “brewing exhilaration”
matsará 9.72.7d “exhilarating”
²³ *mádhumattama* 9.51.2c, 9.101.4a, 9.108.15c “the most sweetest”
madhuścút 9.50.3c “who is overflowing with sweetness”

is called “ambrosia of the Heaven”²⁴, “much empowered by the Heaven wine”²⁵.

Inner Soma “the bull”

The inner Soma is often compared to a bull¹, an ox², or a buffalo³. He resembles a bull by the desire to exhibit [his] power⁴, by being in charge⁵, by bearing strong sway⁶, by the intensity⁷ and tenacity⁸; he does not budge (*ánapacyuta* 9.4.8a).

He is vigorous⁹, full of energy¹⁰, and can be overpowering¹¹.

²⁴ *diváh pīyúśamuttamám* 9.51.2a “the ultimate ambrosia of the Heaven”
9.109.6a “a resplendent ambrosia”

9.109.3b “a resplendent celestial ambrosia”

²⁵9.108.1c

¹ *vṛṣabhá* 9.72.7c, 9.86.38b, 9.108.8a, 9.108.11b “resembling a bull”

vṛṣan 9.37.5a, 9.64.1b, 9.71.7b, 9.91.3a, 9.108.12a “a bull”

² *ukṣán* 9.71.9a “He roared like an ox roaming round the herds”

³ *mahiśó mṛgāṇām* 9.96.6b “a buffalo among hoofed beasts”

9.87.7c “sharpening pointed horns like a buffalo”

⁴9.70.7a

⁵ *śāna* 9.61.6c “being in charge everywhere”

⁶ *vṛṣavṛata* 9.64.1b “a bull bearing strong sway”

⁷9.101.5d “through [his] intensity [he is] in charge of everything”

⁸ *babhrú* 9.11.4a, 9.31.5b, 9.63.6b, 9.107.20b

⁹ *sanádāvāja* 9.62.23c always vigorous

¹⁰ *távasvant* 9.97.46b

¹¹ *túrvi* 9.42.3a “who can become overpowering”

Inner Soma as a giver of treasures

The inner Soma is generous¹, he bestows gifts², he is winning thousand things³.

Being himself a prize, he is “laiden with spoils”⁴, he is a lasting treasure⁵. He is abounding in gold⁶, rich in cows, horses⁷, and carries everything beneficial⁸. His benefits are spreading⁹.

How the inner Soma brings all these treasures is not clear. One guess is that he helps worshipers to find them¹⁰.

¹*mámhiṣṭha* 9.102.6c “during proceeding on its way [sacrifice] generous”

²*ratnadhā* 9.67.13c “among *deva*-s thou are who bestows gifts”

³*sahasrajít* 9.80.4d, 9.84.4a “winning thousand [things]”

rayiṣāṭ 9.68.8d “riches-winning”

viśvā dhānāni jigyúṣaḥ 9.65.9b “winning all prizes”

sánitā dhānāni 9.90.3b “obtaining prizes”

viśvā dádhāna 9.65.10 “having obtained everything”

dhanaspft 9.62.18a “who carries away the prize”

⁴*sāmasí* 9.106.2a

⁵*dhruvó rayīṇám* 9.102.4c “the lasting one among treasures”

rayīm ...purusp.r’ham 9.98.1b “the treasure desired by many”

sahasrīṇaṃ rayīm śatātmānaṃ 9.98.4cd “leading to a thousand different things, having a hundred peculiarities treasure”

⁶*útsa...hiraṇyáyaḥ* 9.107.4d “a fountain abounding in gold”

hiraṇyavat 9.41.4b, 9.61.3b, 9.63.18a “rich in gold”

⁷9.41.4bc “rich in cows, in horses, in the rush of vigour”

gómat 9.61.3b “rich in cows”

áśvāvat 9.63.18b “rich in horses”

9.105.4a “Rich in cows, in horses”

⁸9.108.11c

⁹9.72.7c “resembling a bull *Indra*’s thunderbolt which benefits are spreading”

¹⁰*viśvavid* 9.97.56a, 9.64.7a, 9.86.39c, 9.86.29a “[thou are] finding everything, O gifted with insight”

áśvavid 9.61.3a “finding horses”

govít...vasuvíddhiraṇyavid 9.86.39a “finding, cows finding beneficial [things], finding gold”

9.108.2b “finding *svar* [drops]”

Extensiveness of the inner Soma influence

The inner Soma has extensive and important sphere(s) of action/influence¹. He enters every form [of mental activity]², has thousandfold seed³, has thousand eyes⁴, and is thousandfold in his effects⁵. His benefits are manifest⁶, “who is substratum of numerous [phenomena]”⁷, and extends towards⁸, protects⁹ and rules¹⁰ all facets of life (*bhúvanāni*).

The inner Soma rules over regions¹¹, domains¹², and supports abodes¹³. His own abode is vast and mysterious¹⁴.

¹ *mahāmahivrata* 9.48.2b “having extensive and important sphere of action”

māhivrata 9.97.7c, 9.100.9a “having an extensive sphere of action”

9.88.8a “*Varuṇa*’s spheres of action are those of the king — thy;”

puruvratá 9.3.10a “This one emerged having many spheres of influence”

² 9.25.4a “entering every form”

³ *sahásraretas* 9.96.8b

⁴ 9.60.1c “the thousand-eyed”

⁵ *sahásrabharṇas* 9.60.2b

⁶ *prabhúvasu* 9.29.3b, 9.35.6c

⁷ *bhúridhāyas* 9.26.3c

⁸ 9.80.3c “turned inward, he extended himself towards all facets of life”

⁹ 9.86.5d “protector of all facets of life”

¹⁰ 9.97.56b “the ruler of every facet of life”

¹¹ 9.113.2a “ruler of regions”

¹² 9.89.6b “all domains [are] in the hand of this one”

¹³ 9.86.28d “thou ... are the primary supporter of the abodes”

¹⁴ 9.88.8b “vast, mysterious is thy abode”

The inner Soma, Heaven and Earth

The inner Soma is a pillar¹ of the Heaven, a well-stretched support² and a protector³ of the Heaven; he is the support between two protectors⁴ (the Heaven and the Earth). He is perceptible in the navel of the Heaven⁵, he is in the navel of the Earth⁶, he goes upwards and touches the Heaven⁷, and carries the rush of vigour to the Heaven⁸, and brings rain⁹ and manly powers¹⁰ from the Heaven. He relates to the Heaven in “the udder”¹¹ that is, likely, the throat cakra.

He abides above all “places of being”¹². Two particular abodes (likely, the two upper cakras) are places from where he exerts most influence¹³, but his are both the Heaven and the Earth¹⁴. He is also a support¹⁵ of the Earth.

Soma and *Indra* propped the Heaven with a pillar and spread the mother Earth apart¹⁶.

The inner Soma is called twice-swollen¹⁷ for he swells for the first time when it is born as a result of an absorption into body of the extract of Soma plant, and for the second time — when it trickles into the meeting place with *Indra* in the Heaven.

Being stretched between the Heaven and the Earth the inner Soma extends beyond them¹⁸.

The above imagery can be understood by assuming that on the physical level “the Heaven” means “the skull” and on a subtle

¹ *skambhá* 9.74.2a, 9.86.46a

viṣṭambhá 9.2.5b, 9.86.35d, 9.87.2d, 9.89.6a, 9.108.16d

² *dharúṇa* 9.74.2a, 9.86.8d, 9.2.5b

dhartí 9.76.1a, 9.109.6a

³ 9.86.33a “protector of the Heaven”

⁴ 9.65.11a

⁵ 9.12.4a “Perceptible in the navel of the Heaven”

⁶ 9.86.8d

⁷ 9.11.4b

⁸ 9.26.2c

⁹ 9.96.14a “[Bringing] rain from the Heaven”

¹⁰ 9.48.1ab “carrying manly powers from the mighty Heaven into confluences”

¹¹ 9.107.20ab

¹² 9.54.3ab

¹³ 9.66.2 “Thou rule over everything with those two abodes ... that remain inward.”

¹⁴ 9.86.9b “whose ... the Heaven and the Earth [are]”

¹⁵ *dharuṇa* 9.87.2d, 9.89.6a

¹⁶ 6.72.2cd

¹⁷ *dvibárhās* 9.4.7b, 9.40.6b

¹⁸ 9.86.29c, 9.100.9ab

level — upper cakras, while “the Earth” means “the pelvis” and the two lower cakras correspondingly. That the inner Soma can extend above “the Heaven” by three widths of one’s fist is stated in *Vijñānabhairava Tantra* verse 29¹⁹. The navel of the Heaven likely the spot called *brahmarandhra* (a suture or aperture in the crown of the head). The navel of the Earth is likely either an area of sacral promontory, or the *mūladhāra* cakra. The udder is likely the *viśuddha* (the throat cakra).

Soma is called a progenitor of both *Rodas-es*²⁰ and makes them stand firm²¹.

¹⁹ *udgacchantīṃ tadītrūpāṃpraticakramṃ kramātkramam |
ūrdhvaṃ muṣṭitrayaṃ yāvattāvadante mahodayaḥ || 29||*

²⁰ 9.90.1a “progenitor of Heaven and Earth”

²¹ 9.97.25d “make the two *Rodas-es* stand firm”

The inner Soma and *deva*-s

The inner Soma is a father of *deva*-s¹. He is a progenitor of *Indra* and of *Viṣṇu*, of the Heaven and of the Earth, of the fire and of the sun². All *deva*-s are in his abode³.

He is arousing *deva*-s⁴, summoning⁵, envoking⁶, attracting⁷ them. They are listening to Soma most readily⁸.

He is palatable⁹ to the *deva*-s (in particular — to *Indra*, *Viṣṇu* to *Mitra*, to *Varuṇa*, to *Vāyu*, to *Bṛhaspati*¹⁰, to *Pūṣan*, and to *Bhaga*¹¹), and is desired¹² by them. He satiates *deva*-s with his own essence¹³, in his ambrosia *deva*-s partake Soma plant' substance¹⁴. He is the best feast for *deva*-s¹⁵, the most sweet drink¹⁶ for them.

The Earth and the Heaven, and the spacious middle region, *deva Aryaman*, *devi Aditi*, the distributor extolled by men — *Bhaga*, and all *deva*-s enjoy¹⁷ the inner Soma. He intoxicates, exhilarates¹⁸ *deva*-s¹⁹, *Varuṇa*, *Mitra*, *Indra*²⁰, *Viṣṇu*, the troop of *Marut*-s, and also *Vāyu*, the Earth and the Heaven²¹.

The inner Soma influences *deva*-s to become free-from-malice

¹9.109.4b “a father of *deva*-s”

²9.96.5bcd

³9.92.4ab “All thrice eleven *deva*-s ... are in thy mysterious [abode];”

⁴*devavī* 9.2.1a, 9.97.26a “Arousing for us *deva*-s”

devavītama 9.64.12b “the wine that is the best at arousing *deva*-s”

9.63.16c “[being] the sweetest wine that is the best at arousing *deva*-s”

devāvīti 9.89.7a “become pure to arouse *deva*-s”

9.1.4b “With the aid of the herb bring by flowing an arousal of mighty *deva*-s”

9.96.14b “evoking the rush of vigour during arousal of *deva*-s”

⁵9.80.1b “with *ṛta* he summons *deva*-s from throughout the Heaven”

⁶9.5.7b “two divine envokers of *deva*-s”

⁷*devayú* 9.106.14a “Thus become pure, [thou,] attracting *deva*-s”

⁸9.62.21c “*deva*-s — the one they listen to most readily”

⁹*svādú* 9.85.6

¹⁰9.85.6

¹¹9.109.1b

¹²*devāvāta* 9.96.6a

¹³9.97.12b

¹⁴9.51.3ab

¹⁵*psáras* 9.105.5ab “He of all our pale green-yellows... is the best feast for *deva*-s”

¹⁶9.100.6d, 9.105.3cd “for *deva*-s most sweet”

9.97.27ab “for a great feast, become pure ... a drink of *deva*-s”

¹⁷9.81.5d

¹⁸√*mad* 9.90.5

¹⁹9.80.5c, 9.84.3d, 9.107.3a, 9.107.23d, 9.94.5b

²⁰9.84.3d

²¹9.97.42

companions²², and makes them “clamor for the immortality”²³. They, in their turn, “milk” the inner Soma for other[?] *deva*-s²⁴; *Marut*-s “milk” him to strengthen *ṛtá*²⁵.

The inner Soma and *Indra*

Of all *deva*-s, *Indra* is the primary enjoyer²⁶ of Soma. The main objective of the inner Soma “extraction”²⁷ and purification²⁸ is for *Indra*²⁹ to drink³⁰ and to become thus exhilarated³¹. The inner Soma is “the cherished object of *Indra*’s ardent desire”³², a honey³³, the sweetest³⁴ gladdening³⁵ delighting³⁶, palatable³⁷ peerless³⁸ drink or substratum agreeable³⁹ to *Indra* — the ultimate ambrosia⁴⁰.

The inner Soma attracts⁴¹ *Indra*, calls him out⁴², seeks compatibility or “like-mindedness” with him⁴³, and frequents such “like-mindedness”⁴⁴. The “drops” of inner Soma flow⁴⁵ towards *Indra*,

²²9.102.5ab “In the sphere of action of this one, all-*deva*-s are companions, are free from malice.”

9.18.3ab “All *deva*-s as companions obtained a draught of thee;”

²³9.108.3 “It is certainly thou ... [who] shall cause divine creatures to clamor for the immortality”

²⁴9.62.20c

²⁵9.34.5

²⁶9.105.3b

²⁷9.107.17b, 9.100.6bc

²⁸9.89.7b, 9.107.17a, 9.106.2b, 9.80.2d

²⁹9.109.20b, 9.107.17a, 9.89.7b, 9.97.46a, 9.64.22ab, 9.62.15b

³⁰9.96.3b, 9.88.1b

³¹9.26.6c, 9.30.6c, 9.46.6c, 9.63.10b, 9.53.4c, 9.65.10b, 9.66.7b, 9.96.21d, 9.97.11d

³²9.8.1ab, 9.62.29c, 9.60.4a

³³*mádhū* 9.39.5c

mádhūmant 9.87.4a, 9.86.2d

³⁴*mádhūmattama* 9.30.6a, 9.108.1a

³⁵*mádvān* 9.86.35c

³⁶*mandín* 9.101.4b

³⁷*svādú* 9.85.6b, 9.56.4b, 9.97.44c, 9.74.9d

³⁸*pūrvyá* 9.67.8b

³⁹*indriyá* 9.43.3, 9.86.3d

⁴⁰9.51.2a

⁴¹9.2.9 “attracting *Indra* as a stormcloud full of rain”

9.54.4c

⁴²9.76.5b

⁴³*sakhýá* 9.86.9c

⁴⁴*indrasya sakhýám juṣāṇó* 9.97.11c

⁴⁵9.97.49d, 9.63.6c

reach⁴⁶ him, enter his heart⁴⁷. The inner Soma infuses strength⁴⁸ into *Indra*, puts vigour into him⁴⁹, increases his virility⁵⁰, makes him potent like a bull⁵¹. He arouses⁵² *Indra*, causing *Indra*'s fervor to rise by means of swarms of sensory stimuli⁵³. He incites⁵⁴ *Indra* to battle, stands on the same "chariot"⁵⁵ as *Indra*, helps *Indra* to make ready his thunderbolt⁵⁶. The inner Soma is fit for a battle⁵⁷, and together with *Indra* he slays all *Vṛtra*-s⁵⁸.

The inner Soma also gives rise to a speech-sound enjoyed by *Indra*⁵⁹, and is called "the breath"⁶⁰ of *Indra*.

⁴⁶9.67.7c, 9.24.2c

⁴⁷9.86.19d, 9.60.3c

⁴⁸9.97.10b

⁴⁹9.97.41c

⁵⁰9.8.1c

⁵¹9.108.2ab

⁵²9.97.25b

⁵³9.76.2c

⁵⁴9.65.12c

⁵⁵9.87.9b, 9.103.5b

⁵⁶9.106.3cd

⁵⁷*raṇya* 9.96.9b

⁵⁸9.109.14, 9.1.10ab

⁵⁹9.30.2c

⁶⁰9.85.3b

Inner Soma and extract of Soma herb

An extract of a Soma herb becomes a substance with desirable for worshipers qualities through mediation of the inner Soma⁶¹, even more generally, various Soma herbs are “empowered” by the inner Soma⁶². When an extract of a Soma plant is being absorbed into the body it helps to combine the inner Soma with perceptual dimensions⁶³.

He takes possession of the extract⁶⁴. The inner Soma brings the extract into contact with *deva-s*⁶⁵.

The inner Soma is compared to a charioteer⁶⁶, while an extract of Soma plant is compared to a horse⁶⁷. An extract is also characterized as a “gleaming relative” of the inner Soma⁶⁸, or as a “gleaming form”⁶⁹. The inner Soma protects spheres of action of an extract of a Soma plant⁷⁰.

⁶¹9.108.12cd “with his marvelous power renders consisting of three components [nectar] into a shining garment.”

9.98.8ab “With this one’s help to you the drink [becomes] an enhancing mental power [substance]”

⁶²1.91.22a “Thou [empower] all these herbs, O Soma”

⁶³9.71.4

⁶⁴9.90.1d “having taken possession of the gem that is between hands”

⁶⁵9.97.1b “the *deva* brings the sap [of Soma plant] into contact with *deva-s*”

⁶⁶9.66.26a

⁶⁷8.48.10b “having pale green-yellow for a horse”

⁶⁸*śúcibandhu* 9.97.7c

⁶⁹*śúcim te várṇam* 9.105.4cd “I carried over thy gleaming form into the milk.”

⁷⁰9.70.4c “protecting spheres of action of the pleasant nectar”

Soma worshipers

In this section, no distinction is made between an extract of Soma plant and the inner Soma.

Soma worshipers are described as preoccupied with him. Soma is their every-day (and even nightly¹) quest² and in him are their desires³. They are enthusiastic⁴, inspired or inwardly excited⁵, agitated⁶; they are skillful⁷, prudent⁸, possessing of good insight⁹, diligent¹⁰, foresighted¹¹, thoughtful¹².

Worshipers approach Soma with the right action¹³ — a fire offering (*yajñá*)¹⁴, and with an effective mental gesture¹⁵ — striving earnestly¹⁶, zealous¹⁷, eager¹⁸, having strong resolve (or mental vigour)¹⁹. Those who are not discerning (*ávicetas*) become ruined²⁰. Those whose body is not prepared with the heat of spiritual practices, do not reach one of the goals of drinking Soma — *svàr*²¹.

¹9.107.20a

²9.1.5b

³9.1.5c

⁴*vedhás* 9.64.23ab “Enthusiastic, inspired, skillful with speech [poets] prepare such thou”; 9.26.6a, 9.29.2a, 9.64.23b, 9.86.4d

⁵*vípra* 9.64.23c, 9.86.24b, 9.86.39d, 9.107.24c

9.63.21bc “inspired by a stream of *rta*”,
9.3.6a, 9.8.4c, 9.17.7b, 9.26.1c, etc.

⁶*āyú* 9.10.6c, 9.15.7b, 9.16.8b, 9.62.20b, 9.64.23c, etc.

⁷*suhástī* 9.46.4a

sukrátu 9.102.3c

⁸*ṛbhvas* 9.86.5a

⁹*svādhī* 9.65.4c, 9.86.24a

¹⁰*sukárman* 9.99.7a

¹¹*práccetas* 9.64.21b

¹²*manána* 9.70.3d

¹³*sukṛtyá* 9.48.1c

¹⁴9.101.3 “For him, difficult to energize Soma, men set in motion by means of a comprehensive *dhī* a fire offering [that is accompanied] by [Soma-pressing] stones.”

9.64.21b “those who are foresighted — desire to make a fire offering”

9.66.14b “we are desirous to make a fire offering, helped by thee!”

9.5.11ab “O all-*deva*-s! Come to his, who is becoming pure, *svāhā*-consecration”

¹⁵*sumatī* 9.74.1d “Him ... we approach with effective mental gesture”

¹⁶*uśíj* 9.86.30c

¹⁷*tápu* 9.83.2a lit. “burning hot”

¹⁸*vená* 9.64.21a “Those who are eager welcomed [Soma with shouts of joy]”
9.85.10b “eager ones milk residing in the mountains ox”

¹⁹*medhá* 9.26.3a “him ... they have cast by the strength of [their] resolve”

²⁰9.64.21c

²¹9.83.1cd “Whose body was not subjected to the heat [of spiritual practices]

Worshipers are skilfully employing mental gestures/sacred utterances²², *dhī-s*²³, and *dhītí-s*²⁴, reciting poetry²⁵, singing²⁶, chanting²⁷, articulations of *ṛta*²⁸, and performing acts of reverence²⁹. A couple of lines seem to hint at sexual activities during Soma rituals³⁰.

Some specifics of singing and recitation are mentioned. The worshipers sing for Soma³¹ and in a particular fashion³². The speech is metrical³³ — *gāyatrī*³⁴ and *triṣṭubh*³⁵ meters are mentioned. Some of the verses are sung to a particular melody³⁶. Participants of Soma fire offering “intone”³⁷ Soma. Many participants join in singing³⁸ or uttering some utterances³⁹. Sometimes one group sings and another recites praises to *deva-s*⁴⁰; reciters of verses can switch to singing⁴¹. Soma is resounded with sounds of

he does not reach that, those [whose body is] cooked, conveying [Soma up along the filter], they fully reach that.”

²²*matī* 9.97.35b, 9.44.2a 9.63.21c, 9.64.10b, 9.68.7b, etc.

²³9.106.11a, 9.101.3b, 9.63.20b, 9.17.7b, 9.26.1c

²⁴9.8.4b, 9.40.1c, 9.99.4c, 9.107.24d

²⁵9.99.4ab “Him... they welcome with an ancient stanza”

9.91.2a “While celestial beings are aroused by poems...”

8.79.1c “a sage stirred by a poem”

²⁶9.65.7b, 9.104.1b, etc.

²⁷9.67.9c, 9.86.39d, 9.108.7ab, 9.114.2ab

²⁸9.113.2cd “Extracted by true articulation of *ṛta*, by devotion, by the heat [of spiritual practices]”

²⁹*nāmobhiḥ* 9.96.2b

³⁰9.99.1b “for [Soma] they tense the bow of manhood”

9.54.1b “the shameless milked the translucent juice”

³¹9.104.1b, 9.105.1ab

³²9.65.7ab “Ye shall sing — like *Vyaśva* [did] — to Soma”

³³*chandasyām vācam* 9.113.6b

gāthayā purāṇyā 9.99.4a

³⁴*prá gāyatrēṇa gāyata* 9.60.1a “With a *gayatri* song you shall extol him”

³⁵9.97.35d “Illuminating hymns in *Triṣṭubh* find together their way into Soma”

³⁶9.111.2d “As if from far away is this *sāman*”

³⁷*sám asvaran* 9.45.5a “The participants [of the sacrifice] intone [Soma];”

9.110.8c “they intoned together for the sake of *Indra* emerging [Indu]”

9.63.21bc “[men], inspired by a stream of *ṛta*, intone Soma with a sacred utterance”

³⁸9.85.3c

³⁹9.97.8d

9.72.2a “Many learned men speak at the same time”

⁴⁰9.97.4a

⁴¹9.86.46d

a chant⁴², “clothed”⁴³ with them, and released⁴⁴ by means of a chant. Sacred utterances are sounded in a smooth sequence⁴⁵.

Soma worshipers welcome Soma with praises⁴⁶, shouts of exultation⁴⁷ and joy⁴⁸, joyful exclamations and thoughts⁴⁹. They *choose* compatibility or “like-mindedness”⁵⁰ with Soma.

Among Soma worshipers are seers⁵¹, poets⁵², singers⁵³, participants⁵⁴ of the fire offering, institutors⁵⁵ of the fire offering, and pressers⁵⁶ of Soma — but no mention of any social hierarchy among the worshipers is ever made.

⁴²9.67.9c

⁴³9.35.5ab

⁴⁴9.71.6c

⁴⁵*sám asvaran* 9.106.11d

⁴⁶9.86.41a

⁴⁷9.64.28b

⁴⁸9.45.5c

⁴⁹9.86.17c

⁵⁰*sakhivámá vṛṇīmahe* 9.61.4c, 9.65.9c

9.97.43d

⁵¹*ṛṣi* 9.86.4c, 9.76.4b

⁵²*kaví* 9.72.6b, 9.73.7b, 9.84.5d, 9.97.29b

⁵³*kārú* 9.10.6b, 9.17.6b, 9.29.2b, 9.92.5b, 9.112.3a

grāvan 9.67.19a, 9.80.4c, 9.82.3d, 9.113.6c

gṛṇát 9.69.10c, 9.89.6c

stotṛ 9.20.4c, 9.67.19c, 9.106.13b

⁵⁴*sákhi* “like-minded” 9.45.5a, 9.66.1c, etc.

⁵⁵*sūri* 9.98.8c, 9.98.12b, 9.99.3d

⁵⁶*sotr* 9.16.1a, 9.30.2a, 9.62.18a, 9.86.12d, etc.



Vocabulary

The vocabulary lists the most frequent⁵⁷ in 9th *Maṇḍala* words along with their definitions resulting in 542 entries. All words (other than pronouns, particles and prepositions) that occur five or more times and a few less frequent ones are included. Words are arranged into semantic, Soma-hymns-usage related groups. Alphabetical index is given on page 147. A number after word's senses is the number of its occurrences in the 9th *Maṇḍala* not including occurrences as a part of a compound word unless noted otherwise.

Sanskrit words tend to be polysemous. Only senses actually used in the present interpretation are given. The mark "MW" means the senses following it are given in Monier-Williams' "Sanskrit-English Dictionary", "JG" — in papers by Jan Gonda. "AU" — in works of Sri Aurobindo, "JB" — in [JB14]. The senses marked with "DS" are, with rare exceptions, adopted from other Rigveda translations and scholastic research in word meaning. Italic text at the end of entries gives some justification/explanation for the senses used, but the ultimate justification is always *fitting well in all contexts under consideration*.

Abbreviations used: "adj." means "adjective", "adv." — "adverb", "indecl." — "indeclinable", "comp." — "composite word", √ sign means "verbal root". Sanskrit words are presented using IAST transliteration scheme.

⁵⁷various forms of a word are counted as an occurrence of that word, not separately

Divinities

- Sóma* noun m., a proper noun, left untranslated;
 MW: “a particular herb”, “an extract from the herb”;
 “a deva”;
 DS: “a subtle but powerful manifestation energized by
 an extract from a particular herb”;
 DS: when in plural — “drops of Soma juice”, 376.
- Índu* noun m., a proper noun, left untranslated;
 MW: “a drop of purest Soma”, DS: “the most refined
 and concentrated form of Soma”; when in plural “drops
 of purest Soma”, 245.
A definition is given in 9.97.40d:
bṛhátśómo vāvṛdhe suvānā índuḥ
“mighty Soma became concentrated, an effusing Indu”.
- devá* noun m., left untranslated, plural is written as “*deva-s*”;
 DS: “an entity behind particular manifestations”, 216.
 Some non-specific characteristics of *deva-s* are spon-
 taneity of manifestations, unpredictability and poten-
 tially overwhelming to humans powers.
- devī́* noun f., left untranslated; MW: “a female deva”; DS:
 “energy”; “power abstracted from substrates and forms”,
 6.
- divyá* adj., MW: “celestial, heavenly”; “divine, related to
deva-s”, 23.
- dávyā* adj., MW: “divine”, 9.
- ásura* noun., DS: “guiding spirit”, 3.
- Índra* proper noun m., MW: a name of a *deva*, 226.
- indriyá* noun n., MW: “the power over the senses”;
 adj., “agreeable to *Indra*”, 10.
- Vāyú* proper noun m., MW: a name of a *deva*;
 noun, “a vital air”, 31.
- Váruṇa* proper noun m., MW: a name of a *deva*, 26.

- Mitrá* proper noun m., a name of a *deva*;
noun, DS: “a patron, a benefactor”;
adj., “friendly”, 23.
Senses “a patron, a benefactor” were adopted following Jan Gonda article [Gon73] where he argues that *mitrá* means “active goodwill, amity”.
“*Mitra is the God of Felicity who by his luminous power of love and companionship brings about harmony among all impulses and activities and experiences, inner and outer.*”[Sas52, p. 45]
- Rudrá* — proper noun m., MW: a name of a *deva*, 0. A *deva* and *asura*, an entity behind emergence and development of individuality in a person, of inner separation from the family, community, and tribe; *Rudrá*’s missile (*hetí, dídyút*) which poets of *R̥gveda* ask him to divert from them (2.33.14, 6.28.7, 6.74.4, 7.46.3) is a cause of a psychosomatic illness (which illness is described in 6.74.3d “committed fault, crime bound in bodies”), and for which same *Rudra* has remedies or medicine (*bheṣāja* 2.33, 6.74.3ab, 5.42.11b) which likely denotes unleashing of inner resources of one’s being.
- Pr̥śni* proper noun f., MW: a *devī* who is the mother of *Marut*-s, 0. “The seductive power of transgression; an enticement to rebel, to transgress or violate social norms”. The “milk” that “the cow” *Pr̥śni* gives is “the energy to dare”.
- Marút* proper noun m., only in plural, MW: a name of several *deva*-s, 12. The word “*Marut*-s” could signify either “aspirations, yearnings, dreams, etc.” or young men moved by them to join a military adventure.
“*The Maruts are the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations.*”[Aur98, p. 255]
- Vīṣṇu* proper noun m., MW: a name of a *deva*, 8.
- Agní* proper noun m., MW: a name of a *deva*, 6.
He is the *deva* of the fire in all of its forms (sunlight, lightning, burning materials, digestive “fire”, etc.).

- Jātávedas* noun m., DS: “he, who is born of knowledge”, an epithet of *Agni*, 1.
There is in Rigveda only one other compound with jāta as the first member jātavidyá (10.71.11c); it has accent on the second member, and is glossed in MW as “knowledge of what exists”.
- Bhága* proper noun m., MW: a name of a *deva*, 6.
- Pūṣán* proper noun m., MW: a name of a *deva*, 6.
 DS: He is the *deva* of cognitive, and especially of spatial, maps.
- Áditi* proper noun f., MW: a name of a *devī*,
 DS: “Great Unrestraint”; “unconstrained *śakti*”, 8.
- Aryamán* proper noun m., MW: a name of a *deva*, 4.
- Aśvín* proper noun m., when in dual, MW: a name of twin *deva*-s, 3.
- Savitṛ* proper noun m., MW: a name of a *deva*, “the sun before his rising” (*Sāyana*’s comment to RV.5.81), 5.
- Bṛhaspāti* proper noun m., MW: a name of a *deva*, 4.
-
- Tritá* proper noun m.; DS: “the third from above *cakra* — *viśuddha*”, 8.
- Gandharvá* proper noun m., MW: a name of a celestial(?) creature, 4.
- Vivásvat* proper noun m., MW: a name of a *deva* (?), 6.

Soma purification

- √*pū* verbal root; (intrans.) MW: “to become pure”; (trans.) MW: “to purify”, DS: “to distill”, 264.
- pávamāna* present middle participle of verbal root *pū*, “becoming pure”, 171. In other books of RV occurs only once in 8.101.14.
- punāná* present middle participle of verbal root *pū*, “purifying self, self-purifying, distilling”, 96, occurs only 8 more times in other books of RV.

A reflexive meaning for both *pávamāna* and *punāná* is adopted here following Geldner, S.S.Bhawe arguments against it notwithstanding⁵⁸; it is possible to understand both words in the context of Soma-hymns without assigning to them a passive meaning expressed by *pū*-derived participles *pūta* and *pūyamāna*.

- √*su* verbal root, MW: “to press out, to extract”, DS: “to effuse”, 41 (other than in *suta* and *soma*).
- sutá* passive past participle of √*su*, MW: “pressed out, extracted”; noun, “an extract”, 93.
- √*mṛj* verbal root, DS: “to make free from impurities”, MW: “to wash, to rub off”, 72.
- √*hi* verbal root, MW: “to impel, to hasten on, to urge, to stimulate”, 55.
- √*duh* verbal root, MW: “to milk, to milk out, to draw, to draw out, to extract”; “to yield, to give off, to squeeze out”, 31.
- √*añj* verbal root, MW: “to smear, to anoint”; DS: “to adorn, to enhance”, 19.
- √*śubh* verbal root, MW: “to prepare, to adorn”, DS: “to array”, 12.
- √*śrī* verbal root, MW: “to mix, to mingle”, DS: “to dress”, 19.

⁵⁸Notes A to 9.1 [Bha57]

- √ *vas* verbal root, MW: “to clothe, to wrap, to put on, to dress, to wear”; “to dwell”;
DS: “to envelop, to enclose”; “to shape”; “to desire”
30. The abstract meaning of this root is “to configure the context of expression”.
- √ *vye* verbal root, MW: “to wrap, to dress, to envelop”;
DS: “to hide”; “to take refuge”, 11.

Instruments for extracting Soma

- pavitra* noun n., MW: “a filter with which Soma is purified”, 92.
- vāra* noun m., MW: “a sieve, a hairsieve” (usually of sheep’s wool); when in plural n. DS: “threads [of woolen filter]”, 56; once occurs with the sense MW: “treasure”.
- āvya* adj., “woolen”, 26.
- avyāya* adj., MW: “of sheep’s wool, woolen”, 23; once occurs (in 9.16.6a) with the sense “unchanged” derived from root √ *i*.
- āvi* noun m., MW: “sheep’s wool, woolen strainer”, 23.
-
- ādri* noun m., MW: “a rock”; when in plural “stones used for pressing Soma herb”;
DS: “teeth”; “floating ribs”, 34.
- kṣip* noun f., only in plural, DS: “mercurial ones”, 11.
Often ten of them are mentioned. Although the word is traditionally translated as “finger” the meaning hardly fits some of the occurrences in Soma hymns, for example, 9.86.27, 9.85.7 and 9.79.4. In the context of Soma juice preparation or lighting a fire *kṣip* is understood as “a finger”, in the context of the inner Soma or transformation of Soma extract inside the body, it is either “a vowel, one of *a ā i ī u ū ṛ e o aṃ*”, or “a petal of *maṇipūra cakra*”.
- jāmi* noun f., MW: “a sibling”, “a sister”; m. DS: “a kinsman”, 11. When used metaphorically and in plural,

it refers to “the ten fingers”, “the seven cakras”, “the petals of a cakra”.

gábhasti noun m., used only in dual locative, MW: “a hand”, 11.

Ingredients, elements, and the mixture

ándhas noun n., MW: “an herb”, 18.

ósadhī noun f., MW: “medicinal herb”;
adj. DS: “herbal”, 4.

aṃśú noun m., MW: “a filament”, DS: “a stalk”; MW: “a beam of light”, 16. “A stalk” in the context of inner Soma means *susumnā*.

ap noun f., MW: “water”, 90.

In the external sense it means physical waters like those of rain, of rivers, of lakes.

In the internal sense it means “inner waters” referring to the psycho-physiological background of psychological processes that has as a significant component various expressions of hormones and other long-lasting psychoactive substances. Uses in plural emphasize variety of “inner waters”.

mádhu noun n., MW: “honey, nectar, sweet drink, mead”;
adj. “sweet”, 57.

mádhumat adj., MW: “rich in honey, sweet”, 17.

mádhumattama adj., MW: “the most sweet, the sweetest”, 16.

go noun f., MW: “cow, milk”, 130. Used metaphorically, it means “word”, “evocative expression”.

Although Nighantu 1.5 lists gāvaḥ and usrāḥ as raśmi terms, and, Nirukta 2.6 reiterates it sarve 'pi raśmayo gāva ucyante, here go is taken to stand for “a word”, or “evocative expression” which is (metaphorically) a ray that illuminates

meaning or dispels ignorance, uncertainty, etc.. An evocative expression might consist of words or just syllables (like in mantras); whether some utterance is evocative of some sentiments, images, and most importantly, of expressions of hormones, neurotransmitters (“inner waters”) depends on the context and the person. For a warrior who was on a campaign for a long time, simple word “home” is evocative, for some one who suffered injustice a word “revenge” might be strongly evocative of resolve to act and of mobilizing body resources for a fight. One of the preoccupation of poets of RV is to find, compose verbal formulas (*bráhmaṇ*) consisting of evocative expressions and aimed at attaining a particular mindset and bodily dispositions in those who repeat or listen to such formulations.

dhenú noun f., MW: “a fostering cow, a milch cow”; “milk”, 18. Used metaphorically it is interchangeable with *go* and means “evocative expression”.

páyas noun n., MW: “juice”, “milk”, 31.

dádhi noun n., MW: “coagulated milk”, 5.

āśír noun f., MW: “mixture”, 4.
Yaska (Nir.6.8) derives it from root śṛ “to mix” or śrā “to cook” with prefix ā-

dádhyāśír adj., MW: “mixed with coagulated milk”, 3.

nirṇáj noun f., MW: “a shining garment”, 11.

dháyas noun n., DS: “substratum, component”, 3.

ghṛtá noun n., MW: “ghee”;
adj., DS: “ghee-like”, 15. In the inner sense it is a symbol of transmutability — physical ghee easily goes from solid state (when cold) to liquid (when heated) to flames (when burns) without any residue; it is also a symbol of clear understanding that focuses and feeds the inner fire.

“The ghr̥ta of the sacrifice is the yield of the shining Cow; it is the clarity or brightness of the solar light in the human mentality.”[Aur98, p. 243]

<i>rása</i>	noun m., MW: “sap, essence”; “elixir”, 31.
<i>iṣ</i>	noun f., MW: “a libation, a refreshing draught”, 49.
<i>pīṭí</i>	noun f., MW: “a draught, drinking”, DS: “a drink”, 19.
<i>pīyúṣa</i>	noun m., MW: “ambrosia”, 5.

Soma movements

$\sqrt{rṣ}$	verbal root, MW: “to flow, to glide”; “to bring near by flowing”, 116.
\sqrt{srj}	verbal root, MW: “to pour forth”; “to release, to let go of, to let loose”, DS: “to flow off”, “to effuse”, “to squeeze out”, “to become loose”; “to unleash”, 60.
<i>srjāná</i>	present middle participle of \sqrt{srj} , DS: “setting self free, pouring forth, discharging”, 6.
<i>sárga</i>	noun m., MW: “gush, downpour”; “a herd”; adj., DS: “gushing”, 7.
$\sqrt{dhāv}$	verbal root, MW: “to run, to dash, to race”; DS: “to hasten”, 34; <i>vi-</i> <i>dhāv</i> MW: “to disperse”; DS: “to permeate”, 12.
\sqrt{dhanv}	verbal root, DS: “to dart, to spring forward, to move quickly and suddenly, to come in haste”, 22.
<hr/>	
<i>arí</i>	adj., DS: “tending or rising upwards” — most often a descriptor of inner <i>Soma</i> , 3.
<i>aryá</i>	adj., DS: “to be conducted upwards” — a descriptor of inner <i>Soma</i> , 0. “... the term <i>arya</i> , which describes with an untranslatable compactness those who rise to the noble aspiration and who do the great labour as an offering in order to arrive at the good and the bliss.”[Aur98, p. 311]
<i>árya</i>	adj., DS: “conducting upwards” — often describes abodes of inner <i>Soma</i> that are purified to conduct inner <i>Soma</i> upwards; can also be a characteristic of a worshiper who conducts the inner <i>Soma</i> upwards, 2.

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- √ *dru* verbal root, MW: “to run”, DS: “to rush”, 2.
- √ *sru* verbal root, in all but one case occurs in *páři srava*, DS: “to pour out”, 34; MW: “to flow”, 1.
- √ *kṣar* verbal root, MW: “to trickle”, DS: “to ooze”, MW: “to flow”; “to distill”, 33.
- √ *syand* verbal root, MW: “to stream forth, to rush, to ooze, to discharge”, 15.
- √ *sic* verbal root, DS: “to spread, to scatter”, MW: “to emit, to pour out”, 16.
- √ *sṛ* verbal root, MW: “to flow, to glide”; “to race, to speed”, 14.
- āśú* adj., MW: “quick”, DS: “moving quickly, rushing, speeding, agile”, 20.
- jīgatnú* adj., MW: “fleet”, DS: “volatile”, 2.
- √ *aś* verbal root, DS: “to move quickly”; MW: “to pervade”; “to reach, to obtain”; “to consume, to eat”, 13.
- √ *kram* verbal root, MW: “to advance”, DS: “to proceed in stages, to move a step”; MW: “to strive after”; DS: “to overcome”, 15.
- √ *gāh* verbal root, MW: with *vi-* “to plunge into”, with *pra-* “to dive into”, with *atī-* “to penetrate beyond”, 10.
- √ *krīḍ* verbal root, MW: “to dally, to play, to play around”, 12.
- √ *tuś* verbal root, DS: “to amass”; “to overrun”; with *ni-* “to garner”, 6.
- √ *hā* verbal root, MW: “to abandon, to detach from, to leave”, 9.
- dvibárhas* adj., DS: “twice-swollen [treasure]”, 3.
Yaska (Nir.6.17) says it means “one who is great in two, i.e. atmospheric and celestial regions”. Here it is interpreted as “swollen in both the Earth and the Heaven” that are taken in their symbolical meaning.

Containers for Soma

- kalása* noun m., DS: “a goblet”, 40. In all fifty occurrences of this word in RV but two it is a container for Soma. When used in the external sense, it means a wooden cup that can be used for drinking. When used in the internal sense (in the Soma hymns it is occurrences in 9.62.19, 9.84.4, 9.85.7, 9.86.19, 9.93.2, 9.96.9, 9.96.14, 9.96.23, 9.96.24, 9.96.22, 9.97.33), it denotes the stomach or the belly.
- kóśa* noun m., MW: “a subtle body”; once “a cloud”, 18. Elsewhere in RV, when used in a non-metaphorical sense, this word means “cask”.
- camú* noun f., MW: “bowl, receptacle”, 27. It occurs 2 times in singular, 12 times in dual, 3 times in a compound *camūśad*, and 10 times in plural. When used in dual, “the two bowls” means “the two halves of the brain”.
- dróṇa* noun n., MW: “a wooden vessel”; DS: “a vertebra”, 10.
- vána* noun n., MW: “wooden [cup]”; “thicket”; DS: “spine, spinal cord”, “desire” 23.
- yóni* noun m., MW: “a womb”, 38. When used in the internal sense it means, most likely, *kanda* — a bulb-like internal shape felt below navel.
- jaṭhára* noun n., MW: “a belly [related to *Indra*]”, DS: “a condition of interacting with material substance”, 9. There are many *Indra*’s “bellies” (9.76.3b “enter into *Indra*’s bellies.”; 9.86.23b “entering into *Indra*’s bellies”). These “bellies” can be understood as sense organs (eyes, ears, nose, tongue, skin) and imagination (as an “organ” of brain).
- sádana* noun n., MW: “a seat”, 7.
- hárđi* noun n., MW: “the heart [of *Indra*]”, 6.
- niṣkṛtá* noun n., DS: “a place where someone appears, comes out, or manifests”, 13.

- sadhásthā* noun n., MW: “a meeting place”, DS: “a confluence”, 8.
- súkrta* adj., MW: “wellmade”, DS: “correctly prepared”, 2.

Waters

- ap* noun f., MW: “water”, 90.
 In the external sense it means physical waters like those of rain, of rivers, of lakes.
 In the internal sense it means “inner waters” referring to the psycho-physiological background of psychological processes that has as a significant component various expressions of hormones and other long-lasting psychoactive substances. Uses in plural emphasize variety of “inner waters”.
- samudrá* noun m., MW: “sea”, 32.
 When used in the external sense it most likely signifies a high-salt-content lake into which several rivers flow making it swell and spread when the rivers are flooding — like lakes in Seistan (an idea of Harry Falk [Fal97, p.83]).
 When used in the internal sense, it means, when in singular, the heart cakra or the space of the heart — an area felt, when projected onto cognition, to be between breasts behind the sternum, and in this sense it is characterized also as “the lap of waters” (*āpāmupásthaḥ* 9.109.13b); when in plural (9.33.6a “the four seas of the treasure”), it refers to the four upper cakras. It might be also used as a metaphor of something that attracts “streams” or “waters”.
- síndhu* noun m.f., MW: “river, stream”, 35.
 When used in the internal sense, in singular it means “the flow of *susumnā*” and is left untranslated; in plural it means “flows of sensory stimuli plus flow of stimuli from internal organs plus flow of speech (7.36.6 calls *Sárasvatī* “the seventh river”).
 When used in the external sense, in singular it means a river or the river named *Síndhu*; in plural it means either the streams of blood or, when referring to “the seven rivers”, physical streams, rivers.

Overall it occurs 210 time in RV. 110 in plural, 5 times in compounds, the rest in singular. In formula *tánno mitró váruṇo māmahantāmáditih síndhuḥ pṛthiví utá dyaúḥ* (9.97.58, 1.94.16, 1.95.11, 1.96.9, 1.98.3, 1.100.19, 1.101.11, 1.102.11, etc.) *Síndhu* is paired with *Áditi*.

- ūrmí* noun m., MW: “a wave”, 35 (only 6 time in plural; in 8 occurrences with *síndhu* it is always in singular)
The are three types of “waves”. First, “the wave from the Heaven”(see 9.68.8cd) that is like rain (see 9.39.4). Second, a “wave” that Soma causes to arise in what on gross level is the spinal cord and on subtle level is the middle channel (*susumnā*) (see 9.96.8cd, 9.74.5a, 9.88.5d). Third, the waves of water mixed with milk and honey rich with extract of a Soma plant (see 9.81.1ab, 9.86.8ab, 9.86.40a).
- dhārá* noun f., MW: “a stream”, DS: “a stream that maintains”, 84.
- dhāra* noun m., only in comp. MW: “a stream”, 25.
- nadí* noun f., in plural only, MW: “flowing waters”, 9.
When the subject is an extract of Soma plant (e.g. 9.107.13cd), *nadí* is “waters that wash out Soma substance from crushed stalks of the plant.” When the subject is the inner Soma (9.9.4, 6.72.3, 9.53.4, 9.86.8, 9.63.17, 9.92.4, 9.68.6, 9.76.1, 9.88.5), *nadí* is something that continually — on the scale of from several minutes to days — brings to mind ideas, thoughts, images, feelings, behaviors that are of a similar character and are not overly defined by the environment. For example, fear, ideas of danger, images of disaster, of failure, etc. that pre-occupy one’s mind are brought by one *nadí*, feeling of closeness to other people, of being open to social interactions, thinking about relationships with close people, engaging in protective behavior or being uncharacteristically generous are brought by another *nadí*. Usages of this word in Soma hymns imply that the mind is compared to an observer who seats on river’s bank and attends to objects carried by the waters. Sometimes the river has a flood, and it makes the observer afloat in the waters. Psycholog-

ically this “being afloat” can be experienced as losing familiar thinking patterns, frameworks, reference points, etc. while being carried away by a flow of stimuli whether within or without; one experiences “being afloat”, for example, when being in love, or being very afraid, when having overwhelming pain, or in vivid dreaming, in situations evoking fight-or-flight reaction like falling off a cliff (see [Hul83] for descriptions), in surges of anger, aggression and hostility, or while experiencing ecstasy. When the mind is carried away by the flood and continues “to float with the river”, the condition is called *saṃsāra*. Each of the seven (see 9.92.4d) “rivers” capable of creating these “being afloat” states is a *nadī* in flood (*arṇas*). It is possible to correlate each of the seven mentioned *nadī*-s with expressions of various hormones and neurotransmitters, namely, oxytocin, adrenaline, endorphins, melatonin, nor-adrenaline, testosterone, and serotonin, but these states of psyche are not reducible to mere expressions of hormones.

árṇas noun n., MW: “flood”, DS: “flooding waters”, 4.

yahví adj. f., MW: “restless”, 3.

What is desired or sought from Soma

√*mad* verbal root, MW: “to exhilarate, to intoxicate”, 51.

máda noun m., MW: “wine, intoxicating drink”; “rapture, intoxication, excitement”, DS: “exhilaration”;
adj., “intoxicating, exhilarating”, 90.

anumā́dya noun m., DS: “revelry”, 4;

madántama adj., MW: “most intoxicating”, 15.

vája noun m., DS: “the rush of vigour, energy”;
MW: “a reward”; “a steed”; “a battle, a conflict”, 84.

suvírya noun n., DS: “potency”, MW: “manly vigour”;
adj., DS: “potent”, 20.

- váyas* noun n., MW: “an energy, mental and/or bodily energy, vigour”, 15.
- śúṣma* noun n., MW: “impulse”; “vigour”, DS: “fervor”, 13.
- úrj* noun, MW: “vigour, strength”;
adj., DS: “invigorating”, 6.
- √ *jinv* verbal root, MW: “animate, urge on”, 3.
-
- ṛtá* noun n., left untranslated; DS: “coherence, harmony”;
“a bridge between the domain of language and those of perception and of will”, 70.
L.Silburn renders it as “exact alignment”. P.Thieme —
“formation either of an embryo or a poem” [Thi52].
“...it is quite commonly translated cosmic order or cosmic harmony. This interpretation works rather well with its apparent etymology to the Proto-Indo-European root *h₂er, meaning fit together” [SM92][p.67].
- ṛtāvan* adj., DS: “furthering *ṛta*”, 3.
- svàr* noun, left untranslated; “ease of choice, unattached state of mind, equanimity, ease of arising, airiness or fluidity of the mind”, 37.
- svàrṇara* adj., DS: “defined by ease of arising”, 1.
-
- dákṣa* noun m., MW: “mental power”;
adj., “fit, clever”, DS: “effectual”, 21.
“...mental power or especially the power of judgment, discernment.” [Aur98, p.73]
- medhá* noun f., DS: “the strength of resolve”,
MW: “mental vigour”, 5.
- várivas* noun n., DS: “mental space”, 13.
- iṣirá* adj., DS: “facilitating searching, attuned to searching”, 3.
- prásasti* noun f., DS: “sufficiency, competency”, 4.

- śrávas* noun n., DS: “an auditory impression”; MW: “fame”, 31.
“In the system of esoteric sense it means an inner audience or one of divine character, or an inspired hearing in the wake of divine grace or strength of knowledge following a strenuous discipline.”[Sas52, p. 78]
-
- vī́tí* noun f., DS: “arousal”, MW: “enjoyment”; “a full draught”; adj., DS: “satisfying”, 29.
- psáras* noun n., MW: “feast”; “delight”, 5.
- rádhas* noun n., MW: “an accomplishment of one’s wishes”, “satisfaction”, 9.
-
- śám* noun f., “well-being, ease, happiness”; “blessing”, 12.
- svastí* noun f. n., MW: “well-being”; when pl. DS: “blessing”, 7.
- bhága* noun m., MW: “a good fortune”; DS: “well-being”, 7.
- sáúbhaga* noun n., DS: “a blessing”, “something auspicious”; “a fortune”, 5.
- bhadrá* adj., MW: “auspicious”, 2.
-
- rayí* noun m., MW: “a treasure”; DS: “a gift”, 53.
- rái* noun m., MW: “riches”, DS: “a treasure, a reward”, 10.
- vásu* noun n., MW: “riches, wealth, a gem”, DS: “a beneficial thing, ”; adj., “beneficial”, 47.
- várya* adj., MW: “valuable”, DS: “desirable”, 7.
- puruspřh* adj., MW: “much desired”, DS: “desired by many”, 10.
- váta* adj., MW: “desired”, 3.
- rátna* noun n., MW: “gift”, 7.
- gáya* noun m., DS: “spoils”; MW: “household”, 5.

- dhána* noun n., MW: “a prize”; “a race, a contest,” , 16.
- dráviṇa* noun n., MW: “substance” , 4.
-
- ūtí* noun f., MW: “help”, DS: “a benefit, a side-effect” , 13.
- ávas* noun n., MW: “favour”, DS: “help” , 9.
- √*rakṣ* verbal root, MW: “to protect, to guard” , 7.
- gātú* noun m., MW: “a way, an egress”,
DS: “an unimpeded way, a path” , 13. This word denotes concrete, detailed course, while the next, *pathin*, denotes a general way with just major waypoints defined, having multiple *gātu*-s.
- páthin* noun m., MW: “path, pathway” , 7.
- yásás* noun n., MW: “glory, fame”;
adj., “esteemed”; “excellent;” , 10.
- √*nirṇáj* , MW: “to cleanse” , 3.

What Soma defeats

- Vṛtrá* proper noun n., left untranslated, DS: “depressing anxiety”; “mental obscuration” , 17. It shall be noted that this word is used in neuter.
- áṃhas* noun n., MW: “anxiety” , 2.
The word is glossed by J.Gonda as “the feeling of physical and psychological oppression experienced by those who find themselves in a limited space” [Gon75a], and is described as opposite of broadness, a narrowness, a distress, an affliction, uneasiness, anxiousness, feeling oppressed.” Yaska (Nir.4.25) derives it from the root han.
- atrín* noun m., DS: “an all-consuming fear” , 3.
- nírṛti* noun f., DS: “disjunction, mental fragmentation” , 0.
- ámāvā* noun f., MW: “fright, distress” , 5.
Yaska (Nir.6.12) glosses it with abhyamana that is given senses “paining , oppression” in MW.

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- rākṣas* noun n., DS: “a mental defense, defensiveness”, 15.
- rakṣás* noun m., DS: “a guarding impulse”, 11.
- támas* noun n., DS: “mental obscuration”, 4.
- bādhá* noun m., DS: “impulse to suppress”;
adj., “driving away, suppressing”, 2.
- árāvan* adj., DS: “holding back, not bestowing”, 4.
- dásyu* noun m., DS: “impulse to suffer want”, 3.
Yaska (Nir.7.23) states that root das means “to lay waste”.
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- mádhās* noun n., MW: “contempt”, 7.
- nid* noun f., DS: “imposed constraint”, 5.
“The root nid bears, I think, in the Veda the sense of ‘bondage’, ‘confinement’, ‘limitation’, which can be assigned to it with entire certainty by philological deduction. It is the base of nidāta, ‘bound’, and nidāna, ‘tether’. But the root also means ‘to blame’. After the peculiar method of the esoteric diction one or other sense predominates in different passages without entirely excluding the other.[Aur98, p. 258]
- dvīṣ* noun f., DS: “conflict, enmity”;
adj., MW: “hostile”, 5.
- dvéṣas* noun n., MW: “aversion”, 2.
- sridh* noun f., DS: “error, fault”, 4.
- durítá* noun n., MW: “difficulty”, DS: “obstacle, obstruction”, 6.
- párihvṛti* noun f., DS: “diversion”, 1.

Soma descriptions and epithets

- vājín* noun m., DS: “he who possesses the rush of vigour”;
MW: “a courser, a stallion”;
adj., “impetuous, spirited”, 43.
- vājayú* adj., DS: “evoking the rush of vigour”, 4.
- vájāsāti* noun f., once in locative, otherwise in dative,
DS: “bestowing of the rush of vigour”, 8.
*“it expresses the idea of winning or securing the special
power meant by the term vāja-”*[Gon69, p.53]
-
- kaví* noun m., MW: “a poet”;
adj., “gifted with insight”, 50.
- ṛkvan* noun m., DS: “inciter of verses”, 1.
- √*ribh* verbal root, 1, MW: “to murmur, to crackle”, 7.
- √*śamṣ* verbal root, 1, MW: “to recite; to repeat”, 1.
-
- amṛta* noun n., MW: “an immortal”; “a nectar”; “immortal-
ity”;
adj., “immortal, imperishable”, DS: “ceaseless”, 21.
- ámartya* adj., MW: “immortal”, 9.
-
- hári* adj., MW: “pale green-yellow”; DS: “enchanting, charm-
ing”, 80.
- vicakṣaṇá* adj., MW: “conspicuous”, “noticeable”, DS: “clearly visible”,
18.
- étaśa* adj., DS: “flickering”, 4.
- rúśat* adj., MW: “shining”, 2.
Yaska (Nir.6.13) derives it from the root ruc “to shine”.
- śúci* adj., MW: “gleaming, shining”, 13.
- śukrá* adj., DS: “translucent”; MW: “resplendent”, 22.

- śubhrá* adj., DS: “enhancing, unsullied”, 8.
- giriṣṭhá* adj., DS: “residing in the mountains”, 5.
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- márjya* adj., MW: “to be cleansed”, DS: “adorned”, 5.
- pūtá* adj., MW: “purified, cleaned”, 5.
- yatá* adj., MW: “controlled”, 12.
- pářiṣkrta* adj., DS: “configured, complemented”,
MW: “embellished”, 7.
- yajñíya* adj., DS: “to-be-sacrificed”, 2.
- tridhātu* adj., DS: “made of three components, consisting of
three components”, 5.
- triprṣṭhá* adj., DS: “having three bases”, 4.
-
- cāru* adj., MW: “agreeable, lovely”, DS: “pleasant”, 19.
- aruśá* adj., DS: “tempered, mild”, 9.
- svādú* adj., MW: “palatable, tasting sweet”, 7.
- mandrá* adj., MW: “pleasant, agreeable”, 7.
- śuṣmín* adj., DS: “mouth-drying, zesty”, MW: “fiery”, 8.
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- júṣṭa* adj., MW: “frequented”, 6.
- haryatá* adj., DS: “delighted-in, who is delighted in”, 14.
- priyá* adj., MW: “wanted, favorite, cherished, dear, beloved”,
43.
- kámya* adj., MW: “desirable”, 5.
- asmayú* adj., DS: “attracting us”, 4.
-
- hinváná* present middle participle of \sqrt{hi} , DS: “stimulating”, 19.

√ *av* verbal root, MW: “to promote”; “to animate”,
DS: “to enable”, “to help”; 5.

dakṣasādhana adj., DS: “enhancing mental power” , 5.

vipaścít adj., DS: “piling up pulsations”, 9. When not referring to Soma, it might mean “astute”, “charged with excitement”.

svādhī adj., DS: “possessing of good insight” , 2.

jágrvi adj., DS: “keeping awake”, 8.
Nir.9.8

carṣaṇí adj., in comp. only, DS: “drawing to oneself”, 3.

vícarṣaṇi adj., DS: “disengaging”, 11.

dharnasí adj., DS: “strong enough to confer”, 7.

īśāna adj., DS: “being in charge of”, 2.

īśānā adj., DS: “capable of”, 3.

kṛtvya adj., MW: “efficacious, able”, 5.

sukrátu adj., MW: “skillful” , 9.

sukṛt adj., DS: “whose action are good”, 1.

ádabdha adj., MW: “unimpaired”, 5.

ugrá adj., MW: “ferocious, violent”, 7.

dyukṣá adj., DS: “empowered by the Heaven”, 3.

babhrú adj., DS: “tenacious” , 8.

√ *bādh* verbal root, MW: “to drive away, to check, to repel” , 5.

apaghnánt adj., MW: “brushing off, repelling, warding off” , 6.

vighnánt adj., MW: “shattering”, 5.

- ukṣán* noun m., MW: “ox”, 5.
- vṛṣan* noun m., MW: “a bull”; “that which impregnates”;
adj., “impregnating”, 81.
- vṛṣaṇa* adj., DS: “impregnating”, 7.
- vṛṣṇya* noun n., MW: “virility”, adj: “manly”, 3.
- vṛṣabhá* adj., DS: “resembling a bull”, 12.
- janitṛ* noun m., MW: “progenitor”, 10.
- agriyá* noun m., DS: “precursor”; adj., “coming before”;
MW: “principal, foremost”, 7.
- ṛmṇá* noun n., MW: “manhood”, DS: “manly powers”, 6.
-
- śúra* noun m., DS: “an agent of change”, 14.
- sahasrajít* adj., MW: “conquering thousand, winning thousand”,
4.
- sahasrasá* adj., MW: “gaining a thousand”, DS: “bestowing a
thousand [gifts]”, 5.
- makhá* noun m., DS: “warrior”; “fighting spirit”; “an act of defiance”,
6 (counting derived words).
- vṛtrahá* noun m., MW: “slayer of *Vṛtrá*”, 5.
- svāyudhá* adj., MW: “well-armed”, 9.
-
- páti* noun m., MW: “a protector, a master, an overseer, the
lord, the sovereign, the husband, the owner, the ruler”,
46.
- pā* adj., only in comp., MW: “protecting”, 5.
- pāná* adj., DS: “protecting”, 1.
- √*pr* verbal root, MW: “to bring over, to protect, to deliver,
to rescue, to preserve”, 5.

rájan noun m., MW: “a ruler, a king, a chief”; “the shining one”, 36.

dhartṛ noun m., MW: “he who supports, he who bears”; DS: “a support”; “an intermediate region”, 6.

viṣṭambhá noun m., DS: “a pillar”, 5.

sahásrabharṇas adj., DS: “maintaining thousand”; MW: “thousandfold”, 4.

pájas noun n., MW: “firmness”; DS: “foothold”, 6.

√ *dyut* verbal root, MW: “to shine, to illuminate”, 6.

dyumát adj., DS: “enlightening, lucid, luminous, illuminating”, 11.

dyumná noun n., DS: “power to illuminate”, 9.

√ *cakṣ* verbal root, MW: “to look, to notice”, 5.

gātvítama adj., DS: “being the best guide on a path”, 5.

nṛcákṣas noun m., MW: “he who guides men”; adj., “guiding men”, 15.

“...the strong divine vision, *nṛcákṣasaḥ*, the Truth-vision...” [Aur98, p. 358]

ádābhya adj., DS: “worthy of trust”, 9.

saṃyát adj., DS: “bringing coherence”; “meeting each other”, 5.

svarvíd adj., DS: “finding *svar*”, 11.

varivovíd adj., DS: “finding mental space”, 6.

ṛṣvá adj., DS: “helping in dire straights”, 1.
RV 4.20.9 *ṛṣva* = *vicayīṣṭho amhas*

- vasuvíd* adj., DS: “finding beneficial [things]”, 4.
- viśvavíd* adj., DS: “finding everything”, 7.
- sarvadhá* adj., DS: “conferring wholeness” (following S.W.Jamison and J.P.Brereton), 7.
- √ *rā* verbal root, MW: “to grant”, 5.
-
- devayú* adj., DS: “attracting *deva*-s”, “seeking *deva*-s”, 10.
- devāvī* adj., DS: “arousing *deva*-s”, 8.
- devavī* adj., DS: “arousing *deva*-s”, 2.
- devavítama* adj., DS: “the best at arousing *deva*-s”, 6.
- devávīti* noun f., DS: “arousal of *deva*-s”, 18.
-
- mádyā* adj., MW: “exhilarating”, 6.
- matsará* adj., MW: “exhilarating”, 25.
Yaska (Nir.2.5) derives it from the root mand.
- matsaríntama* adj., MW: “most exhilarating”, 4.
- madirá* adj., DS: “brewing exhilaration”, 5.
- madacyút* adj., DS: “oozing exhilaration”, 5.
- madhuścút* adj., DS: “overflowing with sweetness”, 4.
- ścut* adj., only in comp., MW: “overflowing, oozing with”, 12.
- ruc* noun f., MW: “delight, pleasure”; DS: “radiance”, 8.
-
- aruṇá* adj., DS: “giving a chance to move upwards”, 4.
- aptúr* adj., TE: “crossing waters”, 4.
- śatádhāra* adj., MW: “having hundred streams”, 4.
- sahásradhāra* adj., MW: “discharging thousand streams”, 20.

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- ukthyà* adj., DS: “worthy of praise”, “to be praised”, “worthy of a hymn”, 8.
- pūrvyá* adj., DS: “peerless, principal, unequaled”, 10.
- ádbhuta* adj., DS: “wondrous”, 4.

The scene of Soma movements

- dyu* noun m., MW: “the Heaven”; “the day”, 114.
- prthiví* noun f., MW: “the Earth”, 22.
- dyávāprthiví* noun f., dual, MW: “the Heaven and the Earth”, 4.
- ródas* noun n., (only in dual), MW: “the Earth and the Heaven”???, 18.
- antárikṣa* noun n., MW: “the middle region”, 6.
- rocaná* noun n., MW: “luminous sphere”, DS: “luminosity”, 5.
- náka* noun m., MW: “vault (of the Heaven)”, 5.
- vyòman* noun n., DS: “space of impartiality”, 2.
Uṇādi Sūtra IV.144 derives it from vi-av.
Mayrhofer suggested derivation from vi-yu “to separate”.
- rájas* noun n., DS: “a region”, 15.
- guhā* noun f., MW: “a cavern”, 4. In the Soma hymns it is a hidden place where the inner Soma is manifested.
- dháman* noun n., MW: “abode”, 24.
- dhárman* noun n., MW: “custom, habit, practice”, “support”, “prop”, 13.
- dharmán* noun m., MW: “supporter”, 1.
- vidharman* noun m., MW: “a receptacle”, 7.
- nábhi* noun f., MW: “navel, center, junction”, 9.
-

- bhúvana* noun n., JG: “a place of existence”, DS: “an aspect/facet of life”, 24.
The first meaning is borrowed from [Gon75b]; second meaning, closely connected to the first, means “a facet” like material, sexual, social, spiritual, etc.
- prṣṭhá* noun n., DS: “base, backing” , 14.
- upásthā* noun m., MW: “lap”, 7.
- dharúṇa* noun m., DS: “support, prop”, MW: “foundation”, 9.
- vrjána* noun n., MW: “a sacrificial enclosure”, 5.
- padá* noun n., MW: “step, trace”, DS: “track;”, 16.
- sáras* noun n., DS: “groove (left by a stream)”, 3.
- pánthin* noun m., MW: “path, pathway”, 7.
- pravát* noun f.n., MW: “height, slope”, 5.
- ketú* noun m., DS: “focus”; adj., “intense enough to attract attention”, 5.
-
- tvac* noun f., MW: “cowhide, skin”, DS: “tongue’s surface”, “veil”, 11.
- dru* noun m., MW: “wood”, 4.
- tántu* noun m., MW: “thread”, 6.
- nábhas* noun n., MW: “mist, vapor”, 6.
- vip* noun f., DS: “trembling, tremble”, 4.
- barhís* noun n., MW: “sacrificial grass; what was plucked out”, 11.
- sánu* noun m.n., MW: “a summit; a surface”, 20; when it refers to the extract of Soma plant (9.70.8b, 9.79.4b, 9.96.13b, 9.97.3a, 9.97.16d, 9.97.19b), in all cases but one (9.79.4b) it occurs in expressions (*sáno ávye* and *ávye...sánavi*) which mean “the woolen surface [of the filter]”; in all other cases (9.26.5ab, 9.31.5c, 9.37.4a, 9.63.27c; 9.50.2c, 9.86.3c, 9.86.8c, 9.91.1cd, 9.92.4cd, 9.97.12d,

9.97.40c, 9.79.4b) it is translated as “woolen summit”, and refers to the top of the lungs, and most likely, to the thyroid gland, also called the summit of *Trita* (9.37.4a).

agra noun n., “front, fore, tip, front of” , 12

viṣṭáp noun f., DS: “highest point, the extreme, the ultimate, the apex”, 5.

Participants of Soma offerings

ṛṣi noun m., MW: “a sage, a seer”, 18.

vīpra noun m., MW: “a poet”; adj., “inspired, stirred”, DS: “inwardly excited”, 34.
“... those whose minds are pure, clear and open, *vipra*,” [Aur98, p. 284]

kaví noun m., MW: “a poet”, 11.

kārú noun m., JG: “a singer [of eulogies]”, 5.
[Gon75c]

grāvan noun m., DS: “a singer”; MW: “a pressing stone”, 4.
For the sense “singer” see [Tho01].

manīṣín noun m., DS: “he who possesses the [correct] conception, a learned man”, 16.
Jan Gonda gives the following definition “being who is mentally well equipped for accomplishing difficult tasks”, “ingenious” [Gon59][p.150].

dhīra adj., “having mental schemas for an effective contemplation”, “intelligent”, 9.
Jan Gonda: “The adjective dhīrāsaḥ characterizes the sages as having received the vision and inspiration needed for a successful performance of the rites.” [Gon59].

ṛkvan noun m., DS: “reciter of verses”, 4.

stotṛ noun m., DS: “singer of a hymn”, 12.

hótṛ noun m., MW: “an invoker of *deva*-s”, 9.

sotṛ noun m., MW: “a presser of Soma”, 8.

avasyú adj., DS: “seeking a favour”, 4.

- svarvíd* adj., DS: “seeking *svar*”, 2.
-
- áyu* noun n., MW: “duration of life”; adj., DS: “agitated, lively”, 21.
- vedhás* noun n.(?), DS: “enthusiasm”, adj., “enthusiastic, deeply involved”, 12.
- mánas* noun n., MW: “the mind; a thought”, 12.
- vená* noun m., MW: “longing”; adj., “eager”, 5.
- svādhī* adj., DS: “possessing of good insight”, 2.
- práčetas* adj., DS: “vigilant”, “wary”, “foresighted”, JB: “forethoughtful”, 1.
- ápracetas* adj., DS: “lacking vigilance”, “not foresighted”, 2.
-
- sákhī* noun m., “like-minded one”, MW: “a companion”; DS: pl. “participants [of a sacrifice]”, 24.
Yaska’s Nirukta, explains the word sakhi as samana-khyana.
- sakhyá* adj., DS: “being in-tune with”, 14.
- sūrí* noun m., MW: “institutor of sacrifice”, 4.
- nṛ* noun m., MW: “a man”, DS: “a human”, 60.
- jána* noun m., MW: “a creature, a man, people, a race, a living being, a person”, DS: “human kind, human”, 25.
- márta* adj., MW: “mortal”, 5.
- pañí* noun m., MW: “niggard”, 2. Used symbolically, it refers to those who are not practicing sacrifices. Used in the inner sense, it means impulses of possessiveness that create obstacles for or prevent inner sacrifices.
“...we may perhaps regard the *Pañis* as the powers that preside over those ordinary unilluminated sense-activities of life whose immediate root is in the dark subconscious physical being and not in the divine mind.”[Aur98, p. 233]

“The Vedic idea was that the subconscious darkness and the ordinary life of ignorance held concealed in it all that belongs to the divine life and that these secret riches must be recovered first by destroying the impenitent powers of ignorance and then by possessing the lower life subjected to the higher.” [Aur98, p. 238]

havís noun n., MW: “an oblation, a burnt offering”, 10.

√ *dās* verbal root, DS: “to worship”, 7.

√ *yaj* verbal root, DS: “to make a fire offering”,
MW: “to honor”, 10.

námas noun n., DS: “reverence”, MW: “adoration”, 5.

kāma noun m., MW: “desire, affection, love”, 6.

vidátha noun n., DS: “knowledge-sharing session”, 3.
This sense is obtained by making sense ‘distribution’ (Kuiper [Kui74]) more specific ‘distribution of knowledge’. It was probably similar to assemblies to which members of different clans came to share intelligence on hunting opportunities and military developments, to share/show skills of various sorts, and to devise plans for joint endeavors.

samaryá noun n., DS: “contest”, 4.

√ *gṝ* verbal root, MW: “to extol, to invoke”, 10.

√ *gai* verbal root, MW: “to sing”, DS: “to extol”, 8.

√ *sv̄r* verbal root, DS: “to intone, to sound in a smooth sequence, to join in singing”, 12.

arká noun m., AU: “a hymn of illumination”, 4.
“Arka means a stanza...” Nir.5.4

dádthāna present middle participle of √ *dhā*, DS: “having conceived, having obtained, having upheld himself, having taken possession of; beholding;”, 12.

- √ *grah* verbal root, MW: “to capture, to seize, to catch”,
DS: “to get hold of”, 10.
- √ *vr* verbal root, MW: “to choose”,
DS: “to have recourse to”, 10.
- √ *rih* verbal root, MW: “to caress”, 7.
- carṣaṇī́* noun f., “tribe”, 1.

Evoking, shaping and directing Soma

- vāc* noun f., MW: “speech, a sound of speech, an utterance,
a voice, a sound, language”, 36.
- gir* noun f., MW: “a song”, DS: “a chant”, 24.
- vācas* noun n., MW: “voice, utterance, speech”, 5.
- vāñī* noun f., DS: “melody, (musical) note”, 4.
- kāvya* noun n., MW: “a poem, a prophetic inspiration”,
DS: “poetry, verses”, 15.
- bráhmaṇ* noun n., JB: “a sacred formula, formulation”, 6.
- brahmán* noun m., MW: “a learned priest”, JB: “formulator” 3.
-
- dhī́* noun f., left untranslated, MW: “thought”, DS: “vision,
visualization; imagery; mental schema”, 42. It is a “vi-
sion” that is not mediated by sense organs or caused
by sensory stimuli. It is more like “intuition of hidden
from senses structures”.
See chapter “Dhī́ in the Rgveda” in [Gon84, pp.68-169].
- dhī́tí* noun f., left untranslated, MW: “a thought, a reflection
on”, DS: “a contemplation, a vision”, 16.
- matí* noun f., DS: “a mental gesture; a contemplation”,
MW: “a sacred utterance, a thought, ”, 39.
- manīṣá* noun f., MW: “a thought, an idea”, 6.
- sumatí* noun f., MW: “benevolence”, DS: “effective mental ges-
ture”; adj., “benevolent”, 4.

- yajñá* noun m., MW: “an offering”, DS: “a fire offering”, 19.
- adhvará* adj., JG: “proceeding on its path”, 12.
See [Gon75d].
- adhván* noun m., DS: “leading to the goal pathway”, 1.
“The word adhvān-, to begin with, clearly indicates, in the older Vedic texts, a way or road which leads to a goal, a comparatively safe and passable (also for horses : RV 6.46.13; 10.22.4) way, a road which makes good going, a journey. ... the sacrificial ceremony adhvāra as a vehicle, proceeding on its path” [Gon75d].
- adhvaryú* adj., DS: “seeking ways to proceed”, 5.
After J.Gonda — see above entry for adhvān
- vratá* noun n., MW: “observance, spiritual practice; sphere of action, realm, manner of life”,
DS: “(self-imposed) constraint”; “sway”, 19.
- krátu* noun m., DS: “skill”, JG: “resourcefulness”,
MW: “design, understanding”;
adj., DS: “skillful, resourceful”, 23.
“power or strength (the Greek kratos) effective of action” [Aur98, p.63]
- ójas* noun n., MW: “vigour, energy, power”, 15.
- śávas* noun n., MW: “the power to change, an impulse to change”, 3.
- māyá* noun f., DS: “the power to create a framework for some activity; the power of configuring cognition, actions, perception, etc.; the power of suggestion”, 3.
These senses were obtained taking into account Jan Gonda’s criticism of meanings “illusion, unreality, deception, fraud, trick, sorcery, witchcraft, magic, phantom, apparition” as being its core meaning in Rígvēda and deriving it from the root √ mā [Gon59].

Various

- vísva* adj. MW: “every, all”, 132.
- vísvátas* indecl. MW: “everywhere”; DS: “in every way”; “in every station”, 14.

- sárva* noun n., MW: “everything, all”; adj., “whole, entire”, 10.
-
- éka* adj.,numeral, MW: “single, one”, 5.
- dví* numeral, MW: “two”, 6.
- ubhá* adj., MW: “both”, 11.
- trí* numeral, MW: “three”, 9.
- catúr* numeral, MW: “four”, 3.
- páñca* numeral, MW: “five”, 7.
- saptá* numeral, MW: “seven”, 23.
- dása* numeral, MW: “ten”, 23.
- śatá* numeral, MW: “hundred”, 5.
- śahásra* numeral, MW: “thousand”, 5.
-
- máh* adj., MW: “great, mighty”, DS: “vast, abundant”, 33.
- máhi* adj., MW: “great”, DS: “mighty, extensive”, 16.
- mahí* adj., MW: “mighty”, DS: “potent, flooding (river)”, 14.
- mahá* adj., MW: “mighty, great, abundant”, 6.
- mahát* adj., MW: “great”, DS: “mighty”, 6.
- máhas* noun n., MW: “might”, “power”, 2.
JG: “mahas may imply a subjective feeling of superiority and cheerfulness” “Soma ... became rich in mahas (cf. AV.4,25,6) by songs of praise”.
- mahás* indecl. DS: “swiftly”, “mightily” 4.
- āvīdh* adj., DS: “strengthened”, 5.
- maghāvan* adj., MW: “munificent, bountiful”, DS: “generous”, 10.
- mahiṣá* noun m., MW: “a buffalo”, DS: “a mighty one”; adj., MW: “powerful”, DS: “mighty”; “empowered”, 15.

- bṛhát* adj., MW: “vast, mighty, great, high, abundant, strong”; “bright”; “loud”, indecl. “far”, DS: “aloft” 28.
- bṛhatī́* adj., MW: “abundant, strong”, 7.
- pūrvī́* adj. f., MW: “many, abundant”, 5.
- purú* adj., MW: “many”; adv. “often”, 4.
- púramdhi* adj., MW: “bearing fullness”, 4.
- ákṣita* adj., DS: “inexhaustible, infinite”, 7.
- dhruvá* adj., MW: “lasting, firm”, DS: “stable”, 5.
- urú* adj., MW: “wide, spacious, broad”, 9.
- uttamá* adj., MW: “ultimate, highest”, DS: “greatest”, 11.
- vásyas* adj., MW: “better”, 10 (used in hymn 9.4 only).
-
- várṇa* noun m., MW: “character, appearance, form”, 6.
“...*varṇa*, has always denoted quality, temperament, etc. in the language of the Mystics.”[*Aur98*, p. 357]
- náman* noun n., MW: “nature, sign, name”, 12.
- rūpá* noun n., MW: “form, shape”, 11.
- āviśánt* adj., DS: “entering, assuming (a form), taking possession”, 6.
- tanú* noun f., MW: “manifestation, body”; DS: “extension”, 7.
- darśatá* adj., MW: “striking the eye, conspicuous”, DS: “perceived, appearing to the eye”, 8.
- citrá* adj., MW: “distinguished, brightcoloured, various, manifold”, DS: “capturing attention”, 7.
- satyá* adj., “genuine, real, true”; noun, n. “the truth”, 14.
It is a yet not-fully manifested or hidden dynamic that will resolve a liminal state.
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<i>vájra</i>	noun m., MW: “a thunderbolt, <i>Indra</i> ’s thunderbolt”, 6.
<i>áyudha</i>	noun n., MW: “weapon”, 8.
<i>jyótiś</i>	noun n., MW: “light, the stars” , 15.
<i>agní</i>	noun m., MW: “fire”, 5.
<i>váhni</i>	noun m., MW: “he who conveys, a bearer, a carrier; a fire”, 11.
<i>váta</i>	noun m., MW: “wind”, 3.
<i>vr̥ṣṭí</i>	noun f., MW: “rain”, 19.
<i>páṛthiva</i>	adj., MW: “earthly, terrestrial”, 10.
<i>súrya</i>	noun m., MW: “the sun”, 43.
<i>súra</i>	noun m., DS: “that which vivifies, the morning sun, sunlight”, 12.
<i>raśmí</i>	noun m., MW: “a ray”, 11.
<i>uṣás</i>	noun f., MW: “dawn”, 6.
<i>usríya</i>	adj., DS: “appearing at dawn”; MW: “reddish”, 7.
<i>áhan</i>	noun, MW: “daylight, day”, 6.
<i>divédive</i>	adv., DS: “every day, any day”, 5.
<i>arká</i>	noun m., MW: “a ray”, 1 (9.97.31d)
<hr/>	
<i>rátha</i>	noun m., MW: “a chariot, a goer”, 29.
<i>ásva</i>	noun m., MW: “a horse, a steed” , 26. The inner Soma finds, bestows, wins, grants a “horse” which is a symbol for a surge of energy that carries across obstacles or for a rhythm of a poem. The inner Soma has the extract of Soma plant for “a horse”.
<i>átya</i>	noun m., MW: “a courser, a steed”, 24.
<i>árvat</i>	noun m., MW: “a horse, a courser”, 5.
<i>sápti</i>	noun m., MW: “a courser, a steed”, 8.

- harít* noun f., MW: “bay mare”, adj. “bay” 5.
- vājayú* adj., MW: “eager for a race” , 3.
- bhára* noun m., MW: “prize; battle”, 7.
- ājí* noun m., DS: “race, contest, battle”, 5.
- yūthá* noun n., MW: “a herd”, 5.
- śyená* noun m., MW: “a hawk”, 16.
- śakuná* noun m., MW: “an eagle”; adj., “auspicious”;
DS: “empowered”; “having beautiful wings”, 6.
-
- pitṛ* noun m., MW: “a father, a parent”, 16.
- gárbha* noun m., MW: “an embryo, a germ”, 8.
- rétas* noun n., MW: “semen, seed; rain, stream”, 8.
- mātṛ* noun f., MW: “a mother”, “a cow”; “a measurer”, 26.
Used metaphorically, it signifies something that creates conditions for something else to manifest, to emerge, or something that nurtures and strengthens something else. One phenomenon or one entity could thus have many “mothers”.
- yóṣan* noun f., MW: “maiden”, 6.
- svásṛ* noun f., MW: “a sister”, 10.
- vatsá* noun m., MW: “a calf; a son”, 10.
- śísu* noun m., DS: “a newborn”, MW: “a child”, 14.
- toká* noun n., MW: “offsprings, children”, 5.
- prajā* noun f., MW: “offsprings, children”, 6.
- jārā* noun m., MW: “a lover”, DS: “a wooer”, 5.
-
- sātí* noun f., MW: “gaining , obtaining, procuring, winning, bestowing”, 15.

- vīrá* noun m., MW: “a hero, courage”, 8.
- vīrávat* adj., MW: “manly, hero-like”, 5.
- sáhas* noun n., JG: “overwhelming strength”,
adj., MW: “powerful” 4.
See “The meaning of skt. mahas and its relatives” in [Gon75c, pp. 450–485].
- áyuś* noun n., MW: “vital power”, DS: “life-force” (Benveniste), 5.
- ātmán* noun m., MW: “breath, soul”; “peculiarity”, 5.
-
- gávya* adj., MW: “coming from cows, related to cows”, 5.
- gómat* adj., DS: “rich in cows, having cows”, 16.
- árāti* adj., DS: “holding back, not bestowing”, 5.
-
- antár* adv., MW: “between, in the middle of, within”,
DS: “inside” ; adj., “middle”, 26.
- áthā* indecl. MW: “then, certainly”, DS: “thus, or” , 15.
- śva* noun m., adj., MW: “self; own”, 12.
- parás* indecl., MW: “beyond”, 2.
- parāvát* adj., MW: “faraway, afar, distant”, 5.
- tiráś* indecl., MW: “through, across, beyond”,
DS: “past, despite”, 18.
- pratná* adj., MW: “ancient”, DS: “primordial”, 14.
- prathamá* adj., MW: “primary, initial, earliest, first, original”, 10.
- púrva* adj., MW: “initial”; “ancient”; “eastern”, 8.
- purás* noun, only in comp. MW: “east”; DS: “front”, 6.
-
- kárman* noun n., MW: “action, rite”, DS: “deed”, 5

- vṛthā* adv., MW: “at will”, DS: “freely, effortlessly”, 10.
- svadhā* noun f., MW: “inherent power”, DS: “spontaneity”;
(instr.) MW: “at own pleasure, spontaneously”,
DS: “of own accord”, 7.
- apás* adj., DS: “nimble”, 2.
- apasýú* adj., DS: “restless”, 3.
- bhúrṇi* adj., MW: “restless”, DS: “incessant, simmering”, 5.
-
- vid* adj., only in comp., MW: “knowing”; “finding”, 45.
- cit* adj., only in comp., MW: “piling”, DS: “concentrated”,
11.
- bha* adj., only in comp., DS: “resembling”, 13.
- kṛt* adj., only in comp., MW: “creating, effecting, making”,
10.
- añc* adj., only in comp., MW: “turned to, going or directed
towards”, 8.
- dhi* adj., only in comp., DS: “bearing”, 8
- yū* adj., only in comp., DS: “attracting”; “seeking”, 8.
- yu* adj., only in comp., MW: “bestowing”; “attracting”;
DS: “seeking”, “repelling”, 68.
- san* (or *sā*) adj., only in comp., MW: “bestowing, gaining,
procuring”, 20.
- sad* adj., only in comp., MW: “sitting”, DS: “settled”, 5.
- stha* adj., only in comp., MW: “staying”, only in *sadhastha*,
8.
- sthā* adj., only in comp., MW: “standing”, DS: “residing”,
6.
- han* (or *hā*) adj., only in comp., DS: “slaying”, 20.
- jīt* adj., only in comp., MW: “winning, conquering”,
DS: “victorious”, 16.

<i>mna</i>	noun, only in comp. DS: <i>nṛmṇa</i> , “power”, 6.
<i>vī</i>	adj., only in comp., MW: “arousing”, “setting in motion”; “leading”, 13.

Various verbal roots

√ <i>kr</i>	verbal root, MW: “to make, to create, to effect”, 72.
√ <i>as</i>	verbal root, MW: “to be”, 60.
√ <i>bhū</i>	verbal root, MW: “to become, to be”, 34.
—	
√ <i>i</i>	verbal root, MW: “to go, to approach”, 70.
√ <i>yā</i>	verbal root, MW: “to move, to journey, to go, to advance”, 48.
√ <i>gam</i>	verbal root, MW: “to come, to approach, to go, to move, to lead to”, with <i>adhi-</i> “to overtake”, 34.
√ <i>ṛ</i>	verbal root, MW: “to rise, to reach, to excite”, 14.
√ <i>ruh</i>	verbal root, MW: “to ascend, to rise, to mount, to reach up to”, 12.
√ <i>īr</i>	verbal root, MW: “to arise, to rise, to move”, “to come forth, to surge”, 15.
√ <i>viś</i>	verbal root, MW: “to enter”, 32.
√ <i>nu</i>	verbal root, DS: “to find one’s way”, 5.
—	
√ <i>sad</i>	verbal root, MW: “to sit, to sit down”, DS: “to settle”, 69.
√ <i>sthā</i>	verbal root, MW: “to stand, to remain, to stay”, 28.
√ <i>ās</i>	verbal root, MW: “to dwell, to remain, to abide”, DS: “to assemble around or near”, 7.
√ <i>kṣi</i>	verbal root, MW: “to reside, to dwell”, 2.
—	

- √ *tṛ* verbal root, MW: “to carry across, to pass over, to cross, to surpass, to overcome; to prolong, to preserve, to extend (life)”, 17.
- √ *nī* verbal root, MW: “to guide, to lead”, 7.
-
- √ *bhṛ* verbal root, MW: “to convey, to bear, to bring, to carry, to nourish”, DS: “to extend, to raise”, 50.
- √ *dā* verbal root, MW: “to give, to offer, to impart, to bestow”; with *ā-* “to receive, to take, to accumulate”, 14.
- √ *bhāj* verbal root, MW: “to partake, to endow, to share”, DS: “to bestow”, 8.
- √ *dhā* verbal root, MW: “to put, to place, to set, to fix”, 79.
- √ *dhṛ* verbal root, MW: “to maintain, to keep, to practise”, 8.
-
- √ *jan* verbal root, MW: “to come into existence, to be born, to beget, to produce”; DS: “to spring up, to emerge, to appear, to originate”; “to engender, to give existence”, 44.
“by the birth of the gods is meant always in the Veda their manifestation” [Aur98, p.77]
- √ *vr̥dh* verbal root, MW: “to strengthen, to augment, to increase, to grow, to make stronger, to become stronger, to elevate”, DS: “to expand, to concentrate”, 28.
- √ *pinv* verbal root, MW: “to swell, to distend”; DS: “to effuse, to increase”, 11.
- √ *tan* verbal root, MW: “to spread, to stretch, to extend”; DS: “to tense”, 11.
- √ *yam* verbal root, MW: “to stretch, to spread, to extend”; “to offer”; “to wield (as a weapon)”, 9.
-
- √ *krand* verbal root, MW: “to neigh”, DS: “to call out, to bel-
low, to cause to resound”, 53.

- √ *nū* verbal root, DS: “to hail, to welcome, to welcome with shouts of joy”, 20.
- √ *vāś* verbal root, MW: “to resound, to cry”, DS: “to call”, 13.
- √ *ru* verbal root, MW: “to roar”, 9.
-
- √ *han* verbal root, MW: “to strike”; “to slay, to kill”; “to ward off, to dispel, to repress”; DS: “to repel, to throw down, to fend off, to drive away”; “to subdue”; “to shatter”, 46.
- √ *ji* verbal root, MW: “to win, to gain, to conquer”, 12.
-
- √ *āś* verbal root, MW: “to obtain, to reach”; “to attain”, 10.
- √ *vaś* verbal root, MW: “to wish, to command, to will”, 12.
- √ *yu* verbal root, MW: “to draw (towards one’s self)”, “to yoke”; DS: “to repel”, 3.
- √ *san* verbal root, MW: “to acquire, to gain, to bestow, to procure, to obtain”, 39.
- √ *van* verbal root, MW: “to procure, to conquer, to aim at”, 15.
- √ *iś* verbal root, MW: “to seek, endeavor to obtain”, 4.
-
- √ *vid* verbal root, MW: “to find, to strive after, to look for”; “to know”, 30.
- √ *cit* verbal root, MW: “to perceive, to be attentive, to notice”, 7.
- √ *drś* verbal root, MW: “to behold”, 9.
- √ *paś* verbal root, MW: “to behold, to observe, to look, to perceive”, 8.
- √ *tuj* verbal root, DS: “to focus, to bring to fore”, 5.

- √ *mā* verbal root, MW: “to mete out, to apportion, to measure”; “to traverse”; DS: “to allot, to form a pattern”, 10.
- √ *vad* verbal root, MW: “to speak, to utter”, 7.
-
- √ *ruc* verbal root, MW: “to shine, to illuminate, to be bright, to make luminous, to please”, 24.
- √ *rāj* verbal root, MW: “to shine”, DS: “to shine forth”; MW: “to rule”, DS: “to direct”, 11.
- √ *kṣi* verbal root, MW: “to have power, to govern”, 1.
- √ *vṛ* verbal root, MW: “to cover, to conceal”, 10.
-
- √ *juṣ* verbal root, MW: “to be favorable to, to enjoy, to be pleased; to frequent”, 6.
- √ *sac* verbal root, MW: “to accompany, to associate with, to take part in, to follow, to assist”, DS: “to come together”, 11.
- √ *yuj* verbal root, MW: “to yoke, to attach”; “to become suitable for”, 11.
- √ *nas* verbal root, MW: “to join, to approach”, 5.
- √ *vṛṣ* verbal root, MW: “to rain”, DS: “to impregnate, to become aroused, to become potent”, 6.
- √ *vī* verbal root, MW: “to excite”, 1.
- √ *cud* verbal root, MW: “to incite, to rouse, to animate, to sharpen, to hasten”, 8.
- √ *iṣ* verbal root, MW: “to cast, pour out, send out”, 9.
- √ *mih* verbal root, DS: “to emit abundantly, to pour”, 7.
John Brough states it is IE root with the general sense “to pour down water, to sprinkle with liquid”. [Bro73, p. 25]
- √ *pā* verbal root, MW: “to drink”, 33.

Sundry

- oṇí* noun m., only in dual loc., MW: “protector”, DS: “an arm”, 3.
- drapsá* noun m., MW: “a drop, a spark”, 8.
- pána* noun n., only in comp., MW: “a drink”, 4.
- vára* noun m., DS: “choice”; used in acc. as “by choice, better than”, 5.
- yáman* noun n., MW: “invocation”; DS: “movement; racing track”, 7.
- pur* noun f., MW: “stronghold, city”, 6.
- viś* noun f., MW: “tribe”; “homestead”, 8.
- mūrdhán* noun m.n., MW: “head, skull; chief, top, commencement”, 6.
-
- pūtá* adj., MW: “purified”, 6.
- adrúh* adj., MW: “free from malice”, 6.
- mandrá* adj., MW: “pleasantly sounding, pleasant, agreeable, charming”; noun m., “low sound”; DS: “delight”, 7.
- vítata* adj., MW: “spread”, DS: “stretched”, 6.
- asaścát* adj., DS: “uncommitted”, 6.
- niyútvant* adj., DS: “having an internal source”, 2.
- vayúna* noun n., DS: “stimulus – inducement – incentive – enticement – impulsion – motive – target (of actions)”, 0.

Index

- ákṣita*, 137
Agní, 107
agní, 138
agra, 131
agriyá, 126
añc, 141
añj ✓, 109
átya, 138
atrín, 121
áthā, 140
ádabdha, 125
ádābhya, 127
Áditi, 108
ádbhuta, 129
ádri, 110
adrúh, 146
adhván, 135
adhvará, 135
adhvaryú, 135
anumádyā, 118
antár, 140
antárikṣa, 129
ándhas, 111
ap, 111, 116
apaghnánt, 125
apás, 141
apasýú, 141
aptúr, 128
ápracetas, 132
ámartya, 123
ámāvā, 121
amṛta, 123
aṃśú, 111
árāti, 140
árāvan, 122
arí, 113
aruṇá, 128
aruṣá, 124
arká, 138
arká, 133
árṇas, 118
aryá, 113
Aryamán, 108
árvat, 138
av ✓, 125
ávas, 121
avasyú, 131
ávi, 110
ávya, 110
avyáya, 110
as ✓, 114
ásva, 138
Aśvín, 108
as ✓, 142
asaścát, 146
ásura, 106
asmayú, 124
áhan, 138
áṃhas, 121
ājí, 139
ātmán, 140
áyu, 132
áyudha, 138
áyus, 140
ārya, 113
āviśánt, 137
āvṛdh, 136
ās ✓, 144
āsít, 112
āsú, 114
ās ✓, 142
i ✓, 142

Índu, 106
Índra, 106
indriyá, 106
iṣ ✓, 144, 145
iṣ, 113
iṣirá, 119
īr ✓, 142
īśāná, 125
īśāna, 125
ukthyà, 129
ukṣán , 126
ugrá, 125
uttamá, 137
upásthá, 130
ubhá, 136
urú, 137
uśás, 138
usríya, 138
ūtí, 121
ūrj, 119
ūrmí, 117
r ✓, 142
ṛkvan, 123, 131
rtá, 119
rtāvan, 119
rṣ ✓, 113
ṛṣi, 131
rṣvá, 127
éka, 136
étaśa, 123
ójas, 135
oṇí, 146
óśadhī, 111
kárman, 140
kaláśa, 115
kaví, 123, 131
kāma, 133
kāmya, 124
kāru, 131
kāvya, 134
kr ✓, 142
kṛt, 141
kṛtvya, 125
ketú, 130
kóśa, 115

krátu, 135
kṛand ✓, 143
kram ✓, 114
krīd ✓, 114
kṣar ✓, 114
kṣi ✓, 145
kṣi ✓, 142
kṣip, 110
Gandharvá, 108
gábhasti, 111
gam ✓, 142
gáya, 120
gárbha, 139
gávya, 140
gātú, 121
gātuvittama, 127
gāh ✓, 114
gīr, 134
giriṣthá, 124
guhá, 129
gṛ ✓, 133
gai ✓, 133
go, 111
gómat, 140
grah ✓, 134
grávan, 131
ghṛtá, 112
vṛtrahá, 126
caḁṣ ✓, 127
catúr, 136
camú, 115
carṣaṇí, 125
carṣaṇí, 134
cāru, 124
cit ✓, 144
cit, 141
citrá, 137
cud ✓, 145
jaṭhára, 115
jan ✓, 143
jána, 132
janitṛ, 126
jágrvi, 125
jātávedas, 108
jāmí, 110
jārá, 139

- jī* ✓, 144
jīgatnū, 114
jīṭ, 141
jīnv ✓, 119
juṣ ✓, 145
jūṣṭa, 124
jyótiś, 138
tan ✓, 143
tanú, 137
tántu, 130
támas, 122
tírás, 140
tuj ✓, 144
tuś ✓, 114
tī ✓, 143
toká, 139
tri, 136
Tritá, 108
tridhātu, 124
tripṛṣṭhá, 124
tvac, 130
dákṣa, 119
dakṣasádhana, 125
dádhāna, 133
dádhi, 112
dádhyāśir, 112
darśatá, 137
dása, 136
dásyu, 122
dā ✓, 143
dās ✓, 133
divédive, 138
divyá, 106
duritá, 122
duh ✓, 109
ḍṛś ✓, 144
devá, 106
devayú, 128
devavī, 128
devavītama, 128
devāvīti, 128
devāvī, 128
devī, 106
dávya, 106
dyāvāprthivī, 129
dyu, 129
dyukṣá, 125
dyut ✓, 127
dyumát, 127
dyumná, 127
drapsá, 146
dráviṇa, 121
dru ✓, 114
dru, 130
dróna, 115
dvi, 136
dvibárhas, 114
dviṣ, 122
dvéśas, 122
dhána, 121
dhanv ✓, 113
dharúṇa, 130
dharṇasí, 125
dhartī, 127
dharmán, 129
dhárman, 129
dhā ✓, 143
dhāman, 129
dháyas, 112
dhára, 117
dhárā, 117
dhāv ✓, 113
dhi, 141
dhī, 134
dhīti, 134
dhīra, 131
dhṛ ✓, 143
dhenú, 112
dhruvá, 137
nadī, 117
nábhas, 130
námas, 133
nas ✓, 145
náka, 129
nābhi, 129
náman, 137
nid, 122
niyútvant, 146
nírṛti, 121
nirṇáj ✓, 121
nirṇáj, 112
niṣkṛtá, 115

nī ✓, 143
nu ✓, 142
nū ✓, 144
nṛ, 132
nṛcákṣas, 127
nṛmṇá, 126
páñca, 136
pañí, 132
páti, 126
páthin, 121
padá, 130
pánthin, 130
páyas, 112
parás, 140
parāvát, 140
párisṣṭa, 124
párihvṛti, 122
pávamāna, 109
pavíttra, 110
paś ✓, 144
pā ✓, 145
pā, 126
pájas, 127
pāná, 126
pána, 146
párhiva, 138
pítṛ, 139
pinv ✓, 143
pítí, 113
pīyūṣa, 113
punāná, 109
pur, 146
purás, 140
púraṃdhi, 137
purú, 137
puruspṛh, 120
pū ✓, 109
pūtá, 124, 146
pūrva, 140
pūrví, 137
pūrvyá, 129
Pūṣán, 108
pṛ ✓, 126
pṛthiví, 129
Pṛśni, 107
pṛṣṭhá, 130

práçetas, 132
prajā, 139
pratná, 140
prathamá, 140
pravát, 130
prásasti, 119
priyá, 124
psáras, 120
babhrú, 125
barhís, 130
bādh ✓, 125
bādhá, 122
bṛhát, 137
bṛhatí, 137
Bṛhaspáti, 108
brahmán, 134
bráhmaṇ, 134
bha, 141
Bhága, 108
bhága, 120
bhaj ✓, 143
bhadrá, 120
bhára, 139
bhúvana, 130
bhū ✓, 142
bhúrṇi, 141
bhṛ ✓, 143
makhá, 126
maghávān, 136
matí, 134
matsará, 128
matsarántama, 128
mad ✓, 118
máda, 118
madacyút, 128
madántama, 118
madirá, 128
mádya, 128
mádhu, 111
mádhumat, 111
mádhumattama, 111
madhuścút, 128
mánas, 132
manīṣá, 134
manīṣín, 131
mandrá, 124, 146

- Marút*, 107
márjya, 124
márta, 132
máh, 136
mahá, 136
mahát, 136
mahás, 136
máhas, 136
máhi, 136
mahisá, 136
mahí, 136
mā ✓, 145
mātṛ, 139
māyá, 135
Mitrá, 107
mih ✓, 145
mürdhán, 146
mṛj ✓, 109
mṛdhas, 122
medhá, 119
mna, 142
yaj ✓, 133
yajñá, 135
yajñíya, 124
yam ✓, 143
yatá, 124
yásas, 121
yahví, 118
yā ✓, 142
yáman, 146
yu ✓, 144
yu, 141
yuj ✓, 145
yū, 141
yūthá, 139
yóni, 115
yósan, 139
rakṣ ✓, 121
rákṣas, 122
rakṣás, 122
rájas, 129
rátna, 120
rátha, 138
rayí, 120
raśmí, 138
rása, 113
rā ✓, 128
rāj ✓, 145
rájan, 127
rādhas, 120
ribh ✓, 123
rih ✓, 134
ru ✓, 144
ruc ✓, 145
ruc, 128
Rudrá, 107
rüpá, 137
rúsat, 123
ruh ✓, 142
rétas, 139
rai, 120
rocaná, 129
ródas, 129
vácas, 134
vájra, 138
vatsá, 139
vad ✓, 145
van ✓, 144
vána, 115
váyas, 119
vayúna, 146
vára, 146
váriwas, 119
varivovid, 127
Váruṇa, 106
várṇa, 137
vaś ✓, 144
vas ✓, 110
vásu, 120
vasuvíd, 128
vásyas, 137
váhni, 138
vāc, 134
vájra, 118
vājayú, 123, 139
vājasāti, 123
vājín, 123
vāñī, 134
váta, 120, 138
Vāyú, 106
vāra, 110
várya, 120

vās ✓, 144
vighnánt, 125
vicakṣaṇá, 123
vīcarṣaṇi, 125
vītata, 146
vid ✓, 144
vid, 141
vidátha, 133
vidharman, 129
vip, 130
vipaścít, 125
vīpra, 131
Vivásvat, 108
viś ✓, 142, 146
viśva, 135
viśvátas, 135
viśvavíd, 128
viṣṭáp, 131
viṣṭambhá, 127
Vīṣṇu, 107
vī ✓, 145
vī, 142
vīti, 120
vīrá, 140
vīrávat, 140
vṛ ✓, 145
vṛ ✓, 134
vṛjána, 130
Vṛtrá, 121
vṛthā, 141
vṛdh ✓, 143
vṛṣ ✓, 145
vṛṣan, 126
vṛṣana, 126
vṛṣabhá, 126
vṛṣṭí, 138
vṛṣṇya, 126
vedhás, 132
vená, 132
vye ✓, 110
vyòman, 129
vratá, 135
śakuná, 139
śatá, 136
śatádadhāra, 128
śam, 120

śaṃs ✓, 123
śávas, 135
śíśu, 139
śukrá, 123
śúci, 123
śubh ✓, 109
śubhrá, 124
śúśma, 119
śuśmín, 124
śúra, 126
ścut, 128
śyená, 139
śrávas, 120
śrī ✓, 109
sákhi, 132
sakhyá, 132
sac ✓, 145
satyá, 137
sad ✓, 142
sad, 141
sádana, 115
sadhástha, 116
san ✓, 144
san, 141
saptá, 136
sápti, 138
samaryá, 133
samudrá, 116
samyát, 127
sáras, 130
sárga, 113
sárva, 136
sarvadhá, 128
Savitṛ, 108
sáhas, 140
sahásra, 136
sahasrajít, 126
sahásradhāra, 128
sahásrabharṇas, 127
sahasrasá, 126
sāti, 139
svādhí, 125
sānu, 130
śic ✓, 114
síndhu, 116
su ✓, 109

- sukṛt*, 125
súkrta, 116
sukrátu, 125
sutá, 109
sumatí, 134
suvírya, 118
súra, 138
sūrí, 132
súrya, 138
sṛ ✓, 114
sṛj ✓, 113
sṛjāná, 113
sotṛ, 131
Sóma, 106
saúbhaga, 120
stotṛ, 131
stha, 141
sthā ✓, 142
sthā, 141
syand ✓, 114
sṛidh, 122
sru ✓, 114
sva, 140
svadhá, 141
svàr, 119
svàrṇara, 119
svarvíd, 127, 132
svásṛ, 139
svastí, 120
svādú, 124
svādhí, 132
svāyudhá, 126
svṛ ✓, 133
han ✓, 144
han, 141
hári, 123
harít, 139
haryatá, 124
havís, 133
hā ✓, 114
hārdi, 115
hi ✓, 109
hinváná, 124
hótṛ, 131

Bibliography

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Soma Hymns

“For while a literal English rendering of the hymns of the ancient Illuminates would be a falsification of their sense and spirit, a version which aimed at bringing all the real thought to the surface would be an interpretation rather than a translation.”¹

“The clumsiest literal translation is a thousand times more useful than the prettiest paraphrase.”²

Following are translations and some comments of all *Soma* hymns. The unit of translation is *ṛk* (=stanza); no attempt was made to translate word-for-word or even line-for-line.

Sanskrit text employs directly or through verbal forms references to mentioned or implied nouns in a precise manner differentiating between single, dual, and plural forms; so, to avoid confusion, archaic forms of English pronouns “thou”, “thy”, “thee” are used for references to a single person instead of “you”, “your”, using the latter only for dual and plural cases. English pronoun “ye” is sometimes used for plural of 2nd person case. Words in [] have no direct correspondence to the Sanskrit original but are introduced on the basis of syntax and/or context. Metres and authors of each hymn are given following *Anukramanī*-s as presented in [JB14].

Hymns in *Gāyatrī* metre seem to be a part of being-performed ritual and are designed to invigorate, hasten, energize parts of the ritual, to mobilize attention/efforts of its participants; hymns in other metres seem to be more instructional, educational, explanatory, or celebratory — but this is just a speculation.

¹[Aur98, p. 363]

²Problems of translation (1955). V.Nabokov

RigVeda 9.1

Madhucchandās of the family of Viśvāmitra | Gāyatrī | to Soma

svādiṣṭhayā mādiṣṭhayā pávasva soma dhārayā |
índrāya pātave sutāḥ || 1||

rakṣohā viśvácarṣaṇir abhí yónim áyohatam |
drúṇā sadhástham ásadat || 2||

varivodhátamo bhava máṃhiṣṭho vṛtrahántamaḥ |
párṣi rádho maghónām || 3||

abhyaṛṣa mahánām devánām vītímándhasā |
abhí vájam utá śrávaḥ || 4||

tvám áchā carāmasi tát id ártham divédive |
índo tvé na āśásaḥ || 5||

punāti te parisrútam sómam sūryasya duhitā |
vāreṇa śásvatā tánā || 6||

tám im áṇvīḥ samaryá á grbhṇánti yósaṇo dáśa |
svásārah párye diví || 7||

tám im hinvanty agrúvo dhámanti bākuraṃ dítim |
tridhātu vāraṇám mádhvā || 8||

abhīmám ághnyā utá śrīṇánti dhenávaḥ sísum |
sómam índrāya pātave || 9||

asyéd índro mádeṣv á viśvā vṛtrāṇi jighnate |
síuro maghá ca maṃhate || 10||

1. With sweetest, most intoxicating [steady] stream [of sounds]
become pure, O Soma,
extracted for *Indra* to drink.
 2. Shattering defenses, drawing to himself all [*deva*-s],
[he goes] towards the womb hewn with metal;
using wood he approaches the meeting place.
 3. Excelling at imparting mental space,
at being generous, at repressing *Vṛtra*-s,
bring over the accomplishment of munificent [*deva*-s'] desires!
-
4. With the aid of the herb bring by flowing
an arousal of mighty *deva*-s,
[to give us] the rush of vigour and an auditory impression.
 5. Towards thee we gravitate.
This is indeed [our] every-day quest, O *Indu!*
In thee, [are] our desires¹.
-
6. For thee² sun's daughter³ distills
flowing around Soma with the sieve
time and time again, without an interruption.
 7. It is him whom they, subtle young maidens,
ten sisters capture at the contest
in the upper heaven.
 8. Him, indeed, the unmarried ones impel
[when] they blow the bellows.
This contained sweet drink⁴
consists of three components.
 9. For this one⁵ not-to-be-killed cows⁶ mix
the newborn [with milk⁷],
Soma for *Indra* to drink.
 10. Here, in raptures of this [drink],
Indra destroys all *Vṛtra*-s,
and he, an agent of change, expresses his generosity with gifts.
-

¹or, hopes

²*Indra*

³the dawn

⁴an extract of Soma plant

⁵*Indra*

⁶words

⁷sounds of speech

This hymn can be split on the basis of content into three parts:
1–3, 4–5, 6–10.

Verses 2, 8c refer to the extract of Soma plant, verses 1, 3–7, 8ab, 9, 10 — to the inner Soma.

In verse 2 the compound *viśvácarṣaṇi* is translated as “drawing to himself all [*deva*-s].”

The “unmarried ones” of the verse 8 can mean “floating ribs” and “bellows” — “lungs”; that is, making lungs to exhale and inhale by means of diaphragm impels the inner Soma.

The three components (verse 8) of the sweet drink are the sap of a Soma the herb, milk and honey. The sap is extracted by crushing stalks of the herb, and sometimes rubbing them with fingers after that, then washing off the paste or small drops into the water. The expression “the womb hewn with metal” of verse 2 puts emphasis on a wooden vessel where the Soma drink is “born” out of the three components while there is another “womb” where the inner Soma is born but it is not “hewn with metal” for it is inside the human body.

In verse 9 “not-to-be-killed cows” can be interpreted as “words”, whereas “milk” — as “flowing sounds of speech” that strengthen inner Soma like cow’s milk strengthen a newborn calf.

RigVeda 9.2

Medhātithi of the family of *Kaṇva* | *Gāyatrī* | to Soma

pávasva devavír áti pavítṛam soma ráṁhyā |
índram indo vṛṣā viśa || 1||

á vacyasva máhi psáro vṛṣendo dyumnávattamaḥ |
á yónim dharmasíḥ sadaḥ || 2||

ádhuksata priyám mádhu dhārā sutásya vedhásah |
apó vasiṣṭa sukrátuḥ || 3||

mahántam tvā mahír ánv ápo arṣanti síndhavaḥ |
yád góbhīr vāsaiṣyaṣe || 4||

samudró apsú māmṛje viṣṭambhó dharúṇo diváḥ |
sómaḥ pavítre asmayúḥ || 5||

ácikradad vṛṣā hárir mahán mitró ná darśatáḥ |
sám sūryeṇa rocate || 6||

gíras ta inda ójasā marmṛjyánte apasyúvaḥ |
yábhīr mádāya súmbhase || 7||

tám tvā mádāya ghṛṣvaya ulokakṛtnúm īmahe |
táva práśastayo mahítḥ || 8||

asmábhyam indav indrayúr mádhvaḥ pavaśva dhārayā |
parjánayo vṛṣṭimám̐ iva || 9||

goṣá indo nṛṣá asy aśvasá vājasá utá |
ātmá yajñásya pūrvyáḥ || 10||

1. Passing through the filter with haste,
become pure, O Soma, arousing *deva*-s!
[Being a] bull, O *Indu*, go into *Indra*!
2. Sneak here! [Thou are a] great delight, a bull,
O *Indu*, most illuminating.
Thou shall settle into this womb, [thou,]
who has the strength to confer [the treasure].

3. Enthusiastic [men] drew out the cherished sweet drink
with a stream of pressed out [juice]:
the skillful one should have wrapped himself into the waters.
4. Along with mighty waters,
rivers bring by flowing thee¹, the great, —
when thou clothe thyself with milk.
5. The sea cleanses itself in the waters.
The pillar, the support of the Heaven,
Soma in the filter attracts us.
6. The pale green-yellow bull has called out,
perceived as a great patron.
With the sun he shines.

7. They², restless, vigorously polish chants,
for thee, O *Indu*.
With those [chants] thou ready thyself to exhilarate.
8. Such thee, good at creating wide space,
we approach for a thrill-inducing rapture;
thy flooding streams have the sufficiency.
9. For us, O *Indu*, become pure
with a stream of honey
attracting *Indra* as a storm-cloud full of rain [does].
10. O *Indu*, thou bestow cows, thou bestow male offsprings,
horses and the very rush of vigour.
Thou are the peerless soul of the fire offering.

¹the inner Soma

²worshippers

This hymn can be split on the basis of content into three parts:
1-2, 3-6, 7-10.

Verses 3, 6 refer to the extract of Soma plant, verses 1-2, 4-5,
7-10 — to the inner Soma.

In verse 8 adjective *ghṛṣvi* is rendered as “thrill-inducing” instead of
simply “strong” as S.S.Bhawe did or “joyous” as T.Ya.Elizarenkova.

In verse 9 the word “honey” (*mádhv*) can be interpreted as referring
to the sweet melody of this hymn.

RigVeda 9.3

Śunaḥśepa, son of Ajīgarta | Gāyatrī | to Soma

eṣá devó ámarthyah parṇavír iva dīyati |
abhí dróṇāny āsádam || 1||

eṣá devó vipá kṛto'ti hvárāṃsi dhāvati |
pávamāno údābhyaḥ || 2||

eṣá devó vipanyúbhiḥ pávamāna ṛtāyúbhiḥ |
hárir vājāya mṛjyate || 3||

eṣá vísvāni vāryā súro yánniva sátvabhiḥ |
pávamānaḥ siṣāsati || 4||

eṣá devó ratharyati pávamāno daśasyati |
āvīṣ kṛṇoti vagvanúm || 5||

eṣá víprair abhíṣṭuto 'pó devó ví gāhate |
dádhad rátnāni dāsúṣe || 6||

eṣá dívam ví dhāvati tiró rájāṃsi dhárayā |
pávamānaḥ kánikradat || 7||

eṣá dívam vy ásarat tiró rájāṃsy áspṛtaḥ |
pávamānaḥ svadhvaráḥ || 8||

eṣá pratnéna jánmanā devó devébhyaḥ sutáḥ |
hárīḥ pavítre arṣati || 9||

eṣá u syá puruvrató jajñānó janáyann íṣaḥ |
dhárayā pavate sutáḥ || 10||

1. This immortal *deva*,
as if carried by wings,
soars to alight into wooden vessels¹.
 2. This *deva*, made ready with a rod,
dashes past the declivities,
becoming pure, not-to-be-distrusted.
-
3. This *deva* is becoming pure
together with admirers who seek *ṛta*.
The pale green-yellow one is being cleansed to obtain
the rush of vigour.
 4. This one, becoming pure,
intends to gain [for us] everything desirable
like an agent of change who goes [into action] with warriors.
 5. This *deva* desires a chariot;
becoming pure he does [us] a favour.
Clearly, he makes a sound resembling speech.
-
6. This *deva* extolled by inwardly excited ones,
plunges into the waters.
bestowing gifts onto him who is worshipping.
 7. With a stream [of sounds] this one² dashes
towards the Heaven across regions
becoming pure, calling out.
 8. This one³ came gliding from the Heaven
across regions non-extracted.
Becoming pure, [it is] proceeding well on its way.
-
9. This *deva* is extracted for *deva*-s
by means of an ancient birthing⁴;
he, enchanting, flows quickly through the filter.
 10. This one⁵ emerged having many spheres of influence,
bringing into existence refreshing libations.
Extracted, he becomes purified with a stream [of sounds].
-

¹vertebrae of worshiper's spine

²inner Soma

³Soma herb

⁴this birthing is like churning butter from milk

⁵inner Soma

This hymn can be split on the basis of content into four parts:
1-2, 3-5, 6-8, 9-10.

Verses 2, 3c, 4, 6, 8 refer to the extract of Soma plant, verses
1, 3ab, 5, 7, 9, 10 — to the inner Soma.

The verb *ratharyati* in verse 5 is interpreted following *Yaska*
(Nir.6.28) as “desires a chariot”.

Verse 8 refers, it appears, to a legend according to which Soma
plant was brought to first Soma drinkers by a hawk who dropped
stalks of the plant on the ground from the sky.

RigVeda 9.4

Hiraṇyastūpa of the family *Aṅgiras* | *Gāyatrī* | to Soma

sānā ca soma jēṣi ca pāvamāna māhi śrávaḥ |
áthā no vásyasas kṛdhi || 1||

sānā jyótiḥ sánā svàrvíśvā ca soma saúbhagā |
áthā no vásyasas kṛdhi || 2||

sānā dáḁsamutá krátumápa soma mṛdho jahi |
áthā no vásyasas kṛdhi || 3||

pávītāraḥ punītána sómamíndrāya pātave |
áthā no vásyasas kṛdhi || 4||

tvám sūrye na á bhaja táva krátvā távotíbhīḥ |
áthā no vásyasas kṛdhi || 5||

táva krátvā távotíbhīr jyók paśyema sūryam |
áthā no vásyasas kṛdhi || 6||

abhyarṣa svāyudha sóma dvibárhasaṃ rayīm |
áthā no vásyasas kṛdhi || 7||

abhyarṣánapacyuto rayīm samátsu sāsahīḥ |
áthā no vásyasas kṛdhi || 8||

tvám yajñáiravīṛdhan pāvamāna vídharmani |
áthā no vásyasas kṛdhi || 9||

rayīm naścitrámasvínamíndo vísváyum á bhara |
áthā no vásyasas kṛdhi || 10||

1. “Bestow , O Soma” and thou, who is becoming pure,
win [for us] a mighty auditory impression.
Thus make us better!
2. Gain [for us] the light, gain [for us] *svar*
and everything auspicious, O Soma!
Thus make us better!

3. Bestow mental power and resourcefulness,
ward off frailties.
Thus make us better!
4. Purifiers, purify Soma
for *Indra* to drink!
Thus make us better!
5. Through thy resourcefulness and with thy side-effects
make us partake thee in the sun¹.
Thus make us better!
6. Through thy resourcefulness and with thy side-effects
we shall behold the sun for a long time.
Thus make us better!

7. O well-armed Soma,
bring by flowing twice-swollen treasure².
Thus make us better!
8. Thou, never budging, victorious in battles,
bring by flowing the treasure.
Thus make us better!
9. They had strengthened thee with fire offerings,
O becoming pure in the receptacle!
Thus make us better!

10. O *Indu*, in different ways convey to us
the treasure of horses, that is an all-pervading life-force.
Thus make us better!

¹*maṇipūra* cakra

²the inner Soma

This hymn can be split on the basis of content into four parts:
1-2, 3-6, 7-9, 10.

Verses 3, 5-10 refer to the extract of Soma plant, verses 1-2, 4
— to the inner Soma.

RigVeda 9.5

Asita of the family *Kaśyapa* | 1-7 *Gāyatrī*, 8-11 *Anuṣṭubh* | to
Apriyas

sámiddho viśvátas pátiḥ pávamāno ví rājati |
prīṇán vṛṣā kánikradat || 1||

tánūnápāt pávamānaḥ śṛṅge síśāno arṣati |
antárikṣeṇa rárajat || 2||

īḍényaḥ pávamāno rayírvi rājati dyumán |
mádhor dhārābhirójasā || 3||

barhíḥ prācīnamójasā pávamāna strīnán háriḥ |
devéṣu devá ūyate || 4||

úd átair jihate bṛhád dvāro devír hiraṇyáyīḥ |
pávamānena súṣṭutāḥ || 5||

suśilpé bṛhatí mahí pávamāno vṛṣaṇyati |
náktośásā ná darśaté || 6||

ubhá devá nṛcákṣasā hótārā dáivyā huve |
pávamāna índrovṛṣā || 7||

bhárati pávamānasya sárasvatídā mahí |
imáṃ no yajñám á gaman tistró devíḥ supésasaḥ || 8||

tváṣṭāramagrajám gopám puroyāvānam á huve |
índuríndro vṛṣā háriḥ pávamānaḥ prajāpatiḥ || 9||

1. The protector¹ is ignited in every way;
he² [who is] becoming pure shines forth;
gratifying [is] calling out bull.
 2. An offspring³ of slender [stems],
becoming full-bodied on the mountain peak, flows
through the middle region, ever-shining.
-
3. He, who is to be implored, who is becoming pure,
the treasure, shines forth, having the power to illuminate
with streams of honey, with vigour.
 4. First, becoming pure pale green-yellow,
is strewing vigorously the sacrificial grass.
The *deva* is being moved [to be] among *deva*-s.
 5. By means of spread out [in the body drops of Soma extract]
he⁴ springs far upwards,
towards celestial golden gates
that, together with him⁵ who is becoming pure,
are highly praised.
 6. Two⁶ strong, mighty, having diversified appearances,
appearing to the eye as the night and the dawn,
he who is becoming pure impregnates.
-
7. I summon both *deva*-s who guide men —
two divine evokers of *deva*-s.
He who is becoming pure [and] *Indra* the bull [are these].
 8. Three *devī*-s of intricate form,—
Bhārati of him who is becoming pure,
Sarasvatī and mighty *Īḍā* —
shall come to this our fire offering.
 9. I invite *Tvaṣṭr* who appears among precursors —
a herdsman who is riding in front;
Indu, *Indra* the bull [will follow];
pale green-yellow who is becoming pure [is]
the sovereign who grants offsprings.

¹ *Agni* — the fire

² inner Soma

³ juice of Soma herb

⁴ inner Soma

⁵ the inner Soma

⁶ psycho-physiological states

*vānaspátim pavamāna mádhvā sámangdhi dhārayā |
sahásravalsam háritam bhrájamānam hiraṇyáyam || 10||*

*vísve devāḥ svāhākr̥tim pávamānasyá gata |
vāyúr bṛhaspatiḥ sūryo'gnírindraḥ sajóśasaḥ || 11||*

10. O becoming pure,
 smear with stream of honey *Vanaspati*⁷
 who is of thousand shoots, verdant,
 irradiating, abounding in gold.
11. O all-*deva*-s! Come to his, who is becoming pure,
svāhā-consecration.
 [May] *Vāyu*, *Brhaspati*, *Sūrya*,
Agni, *Indra* [come] as companions.

This hymn can be split on the basis of content into four parts:1-2, 3-6, 7-11.

Verses 2, 4, 6, 9, 10 refer to the extract of Soma plant, verses 1, 3, 5, 7, 11 — to the inner Soma.

The hymn belongs to a group of hymns called “*Āpr̄*.” They are structured to have in each verse a particular word — the first has *samidha*, the second — *tanūnapāt*, etc. For an extensive discussion of their structure and interpretation see [vdB85].

In verse 1 the phrase “in every way is ignited” as related to *Agni* can be interpreted as that a fire has been lighted in sacrificial enclosure, a digestive fire has been kindled in the body and the celestial fire has become ignited — that is, the dawn began.

The fixed word of the verse 2 *tanūnapāt* is interpreted as “an offspring of slender [stems].” In verse 4 “sacrificial grass”⁸ means two things: actual grass that is strewn in a place for a fire offering and “inner grass” — that is the nerves of one’s body. This grass is strewn, spread around (that is, nerves are sensitized or primed) to invite *deva*-s for an offering.

In verse 5, the word *āta* is treated as *ātata*, following H.G.Grassman and S.S.Bhawe (Notes B, 5a to 9.5), translated as “spread out,” and is interpreted as “spread out in the body drops of Soma extract”. “Celestial golden gates” are interpreted as petals of *sahasrāra* cakra.

⁷the principal desire

⁸*barhis*

The verse 6 is here interpreted as a statement that Soma increases intensity of and provides new content for two psycho-physiological states. One is called “dawn” is a naturally occurring state before sunrise. In this state the body temperature is the lowest, and the mind is influenced very little by signals from the body. “Dawn” is crafty at figuring out solutions and new ideas. “Night” is a state where there are very few visual stimuli and when the body tends to fall into a relaxed, sleepy state. “Night” is crafty at bringing up aspects that are hidden by an abundance of sensory stimulation during daylight wakefulness.

In verse 7 and elsewhere in Soma hymns the compound *nṛcakṣas* is translated, following the analysis of Bhawe, but contrary to Geldner and Elizarenkova (“he whose gaze is that of a hero”), as “he who guides men”, though Bhawe translates it as “men-seeing” or similar; S.W.Jamison and J.P.Brereton have it as “whose gaze is on men.”

The three *devī*-s mentioned in the verse 8 are interpreted here as specific to Soma physiological energy burst (*Bhāratī*), energy unlocked by speech (*Sarasvatī*), and the dominance of mental processes over physiological ones by means of the left-nostril-related channel (*Īḍā*).

RigVeda 9.6

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

mandráyā soma dhārayā vṛṣā pavasva devayúh |
ávyo váreṣvasmayúh || 1||

abhí tyám mádyam mádamíndavíndra íti kṣara |
abhí vājino árvatah || 2||

abhí tyám pūrvyám mádam suvāno arṣa pavitra á |
abhí vājamutá śrávah || 3||

ánu drapsása índava ápo ná pravátāsan |
punāná índram āsata || 4||

yámátyamiva vājīnam mṛjānti yóṣaṇo dása |
váne krīḍantamátyavim || 5||

tám góbhīr vṛṣaṇam rásam mádāya devávītaye |
sutám bhārāya sám sṛja || 6||

devó devāya dhārayéndrāya pavate sutáh |
páyo yádasya pīpáyat || 7||

ātmā yajñāsya ráṁhyā susvāṇáh pavate sutáh |
pratnám ní pāti kávyam || 8||

evá punāná indrayúr mádam madiṣṭha vītāye |
gúhā cid dadhiṣe gírah || 9||

1. Become pure by means of a pleasantly sounding stream,
O Soma, impregnating, attracting *deva*-s.
By means of sheep's wool [become pure, thou,] attracting us.
 2. [To mix] that exhilarating wine,
O *Indu*, saying thus "*Indra*," trickle
towards those coursers¹ who possess the rush of vigour.
 3. [To mix] that unequaled wine,
thou, being extracted, flow into the filter
[to bring] the rush of vigour [and] an auditory impression.
-
4. One after another drops of Soma ran
[speeding]² like waters gliding down a slope.
Purifying themselves they reached *Indra*.
 5. Whom ten maidens³ rub as an impetuous courser,
[who then is] dallying in a wooden [cup],
[who then goes] beyond [the strainer of] sheep's wool,
 6. him, impregnating sap [that is then mixed] with milk
[to bestow] an exhilaration, to arouse *deva*-s,
[him, now] extracted, pour forth as the prize!
-
7. The *deva*, extracted, purifies himself for *deva Indra*
with a stream [of sounds]
when juice of this one overflows.
 8. He, the very breath of a [fire] offering,
exuding eagerly, purifies himself;
extracted, he harbors ancient prophetic inspiration.
 9. He, purifying himself, attracting *Indra*,
O the most exhilarating one,
has covertly procured for himself
the wine to arouse [*deva*-s] — chants.
-

This hymn can be split on the basis of content into three triplets:
1–3, 4–6, 7–9.

Verses 1–6 refer to the extract of Soma plant,
verses 7–9 — to the inner Soma.

¹ *Agni, Vāyu, Sūrya*

² see 9.24.2b

³ fingers

RigVeda 9.7

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

ásṛgram índavaḥ pathā dhármann ṛtásya suśríyaḥ |
vidānā asya yójanam || 1||

prá dhārā mádhvo agriyó mahír apó ví gāhate |
havír haviṣṣu vándyaḥ || 2||

prá yujó vācó agriyó vṛṣáva cakradad váne |
sádmābhí satyó adhvaráh || 3||

pári yát kávyā kavír nṛmṇā vásāno árṣati |
svār vājí siṣāsati || 4||

pávamāno abhí spṛdho víšo rájeva sīdati |
yád im ṛṇvánti vedhásah || 5||

ávyo váre pári priyó hárir váneṣu sīdati |
rebhó vanuṣyate matí || 6||

sá vāyúm índram asvínā sākám mádena gacchati |
rāṇā yó asya dhármabhiḥ || 7||

á mitráváruṇā bhágam mádhvaḥ pavanta ūrmáyaḥ |
vidānā asya śákmabhiḥ || 8||

asmábhyaṃ rodasī rayím mádhvo vājasya sātáye |
śrávo vásūni sám jítam || 9||

1. Drops of Soma discharge along the path;
[they are] diffusing much light in the prop of *ṛta*,
finding affinity of this one¹.
 2. The precursor of honey [flows] forth
with a [steady] stream [of sounds];
he plunges into potent waters;
the offering among offerings, he is to be extolled the most.
 3. Forth, from the exciter [of speech], the precursor of speech —
the bull has called out in the wooden [cup] —
[flows] towards the abode,
[he,] genuine, proceeding on his path.
 4. When the poet², clothing himself in manhood,
flows around by means of poetry,
[he,] the spirited steed, intends to gain *svàr*.
-
5. He³ who is becoming pure [dominates] over rivals;
he sits like a tribal king
when they, enthusiastic [worshippers], move him upwards.
 6. The dear one [is poured⁴] out into the sieve of sheep's wool,
[then he,] pale green-yellow, settles into wooden [cups].
By means of a mental gesture
the murmuring one becomes eager to win.
 7. He approaches *Vāyu*, *Indra*, *Aśvin*-s
with the wine, with the delight
that is of his nature.
 8. Waves of the sweet drink flow pure
towards *Mitra*, *Varuṇa*, *Bhaga*,
finding [the way] with the powers of this one⁵.
 9. For us, O two *Rodas*-es, procure
the treasure of the sweet drink, of the rush of vigour,
win [for us] an auditory impression and riches.

¹Soma plant extract

²*Indu*

³Soma plant extract

⁴*sicyate* — on the strength of 9.63.19

⁵inner Soma

This hymn can be split on the basis of content into two parts:
1–4, 5–9.

Verses 3b, 5, 6ab, 7–9 refer to the extract of Soma plant, verses
1, 2, 3ac, 4, 6c — to the inner Soma.

In verse 7 the word *raṇā* is taken to be masc.sing.instr. and specifying *mada* — the same way it is treated by T.Ya.Elizarenkova.

In verse 9 “Heaven” and “Earth” refer to physical sky and earth that help Soma herb to grow to become infused with Soma substance.

RigVeda 9.8

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

eté sómā abhī priyám índrasya kāmam akṣaran |
várdhanto asya vīryam || 1||

punānáśas camūśádo gáchanto vāyúm asvínā |
té no dhāntu svírīyam || 2||

índrasya soma rádhase punānó hárdi codaya |
ṛtásya yónim āsádám || 3||

mṛjánti tvā dáśa kṣípo hinvánti saptá dhítáyah |
ánu víprā amādiṣuh || 4||

devébhyas tvā mādāya kám sṛjānám áti meṣyah |
sám góbbhir vāsayāmasi || 5||

punānáḥ kaláśeṣv á vástrāṇy aruśó háriḥ |
pári gávyāny avyata || 6||

maghóna á pavasva no jahí vísvā ápa dvíśah |
índo sákhāyam á víśa || 7||

vṛṣṭīm diváh pári srava dyumnám pṛthivyá ádhi |
sáho nah soma pṛtsú dhāḥ || 8||

nṛcákṣasam tvā vayám índrapītaṃ svarvīdam |
bhakṣimáhi prajám íṣam || 9||

1. These Soma [drops] distill the cherished object
of *Indra's* ardent desire,
[they are] increasing his virility.
 2. Purifying self, settled into bowls,
they approach *Vāyu* and *Aśvin-s*;
may they give us manly vigour!
 3. Purifying thyself, O Soma,
for the accomplishment of *Indra's* desire,
incite the heart to dwell in the womb of *ṛta*.
-
4. Ten mercurial ones¹ rub thee,
seven *dhīti-s* urge [thee] on.
Inspired ones rejoiced over [thee].
 5. For *deva-s*, for [their] exhilaration
we make thee clothed in milk,
thee, the joy that sheds beyond the fleece.
 6. Purifying himself, he, in the goblets,
pale green-yellow, mild,
wrapped himself with raiments coming from cows.
-
7. By flowing pure bring us bountiful [gifts]!
Repel from us all conflicts!
O *Indu*, be absorbed into [thy] companion².
 8. Pour out the rain from the Heaven,
a power to illuminate from the Earth upwards.
Thou set up for us, O Soma, overwhelming strength in battles.
 9. [May we partake] of thee, who guides men,
[who is] imbibed by *Indra*, [thee who] finds *svàr*,
may we partake of children and of the refreshing drink!

¹vowels *a ā ī ī u ū ṛ e o aṃ*

²*Indra*

This hymn can be split on the basis of content into three parts:
1-3, 4-6, 7-9.

Verse 6 refers to the extract of Soma plant, verses 1-5, 7-9 —
to the inner Soma.

The Heaven and Earth in verse 8 are not physical earth and sky
but rather inner to human body areas. The Heaven is either the
top of the skull or the pituitary gland, the rain from it is an ef-
fusion of beta-endorphins or some other mixture of hormones that
makes one feel blissful and relaxed. The Earth is the lower part of
the spine, “the inspiration” from it is a surge of energy that goes
through the middle channel.

RigVeda 9.9

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

pāri priyā divāḥ kavír váyāṃsi napyor hitáh |
suvānó yāti kavíkratuḥ || 1||

prāpra kṣáyāya pányase jánāya júṣṭo adrúhe |
vītyarṣa cániṣṭhayā || 2||

sá sūnúr mātárā śúcir jātó jāté arocayat |
mahān mahí ṛtāvṛdhā || 3||

sá saptá dhītíbhīr hitó nadyo ajinvad adrúhaḥ |
yá ékam ákṣi vāvṛdhúḥ || 4||

tá abhí sántam ástṛtam mahé yúvānam á dadhuḥ |
índum índra táva vraté || 5||

abhí váhnirámartyaḥ saptá paśyati vāvahiḥ |
krívīr devír atarpayat || 6||

ávā kálpeṣu naḥ pumas támāṃsi soma yódhyā |
tāni punāna jañghanaḥ || 7||

nú návyase návīyase sūktāya sādhayā patháh |
pratnavád rocayā rúcaḥ || 8||

pávamāna máhi śrávo gám ásvaṃ rāsi vīrávat |
sánā medhāṃ sánā svāḥ || 9||

1. The poet¹, whose designs are full of insight,
placed between two grand-daughters, becoming extracted,
assumes successively forms of energies favoured by the Heaven.
2. Onward, to the abode² worthy of admiration!
Frequented for the sake of free-from-malice creature,
flow together with the most satisfying arousal.

3. He, a son born gleaming,
them, two mothers, born too, caused to shine,
he, great — them great, strengthened by *ṛta*.
4. He, impelled by the seven *dhīti*-s,
has urged on free-from-malice flowing waters
that had strengthened the only one³ who is able to penetrate.
5. They⁴, in order to delight in
the present concentrated [extract of Soma plant],
deposited [this] young — *Indu* —
into thy, O *Indra*, sphere of action.

6. He⁵ who conveys, who is immortal,
observes the seven [rivers] — he, who funnels.
Set up, he made *devī*-s⁶ satisfied.

7. In our practices, O man,
mental obscurations that are to be overcome —
them, O purifying one, fend off, O Soma!
8. Now, make the paths
for a new, the newest, poem straight.
As before, make luminous the pleasures.
9. May thou, who is becoming pure, grant [me], like a hero would,
a mighty auditory impression, a cow, a horse!
Bestow the strength of resolve, gain [for me] *svār*.

¹inner Soma

²the womb of *ṛta*

³*Indra*

⁴the rivers

⁵*Agni*

⁶See 9.5.8

This hymn can be split on the basis of content into four parts: 1-2, 3-5, 6, 7-9.

Verse 5a refers to the extract of Soma plant, verses 1-4, 5b, 7-9 — to the inner Soma.

“Two grand-daughters” in verse 1 might be understood as “two clavicles”; then the verse will be stating that when the inner Soma is in *Viśuddha* cakra, it assumes successively forms of subtle energies favoured by the mind, by mental processes.

The verse 2 states that the inner Soma is impelled by an arousal effected through drinking an extract of Soma plant.

Verses 3-9 present a sequence of events accompanying the spreading of the inner Soma.

First, the inner Soma is born, then shaped by specific contemplations, then he is strengthened and urged forward by “the rivers” to the sphere of influence of *Indra*; then *Agni* (the inner one) conveys him to *deva*-s; then the inner Soma becomes potent to fend off mental obscurations in the minds of poets, after that he is able to inspire new poems and make bodily pleasures that the Soma juice effects to be luminous — full of awareness, knowledge and understanding. Then he makes worshiper’s resolve strong and gains *svàr* and bestows onto a poet an auditory impression for his verses, “a cow, a horse”, which might be symbols for poetic line to express it and a rhythm to sing it to.

RigVeda 9.10

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

prá svānáso ráthā ivārvanto ná śravasyávaḥ |
sómāso rāyé akramuḥ || 1||

hinvánāso ráthā iva dadhanviré gábhastyoḥ |
bhárasaḥ kārīṇām iva || 2||

rájāno ná práśastibhiḥ sómāso góbbhir añjate |
yajñó ná saptá dhātṛbhiḥ || 3||

pári svwānása índavo mādāya barháṇā girā |
sutá arṣanti dhárayā || 4||

āpānáso vivásvato jánanta uśáso bhágam |
súrā áṇvam ví tanvate || 5||

ápa dvārā matīnām pratná ṛṇvanti kārávaḥ |
vṛṣṇo hárasa āyávaḥ || 6||

samīcīnása āsate hótāraḥ saptájāmayāḥ |
padám ékasya píprataḥ || 7||

nābhā nābhiṃ na á dade cákṣuś cit sūrye sácā |
kavér ápatyam á duhe || 8||

abhí priyá divás padám adhvaryúbhir gúhā hitám |
súraḥ paśyati cákṣasā || 9||

1. Soma juices, rattling like chariots,
proceed in stages for the sake of the treasure
like coursers seeking fame.
 2. Impelled like chariots,
they darted into two hands
bearing [that treasure] as [a reward] of doers.
 3. Soma juices are enhanced by milk
like kings are by competencies
like a fire offering is by the seven mediators.
-
4. Being extracted with a rising chant for an exhilaration,
the drops, [when] extracted, flow quickly,
in a stream.
 5. Having pervaded [the station] of *Vivasvat*,
producing [a sense of] well-being at dawn,
they who vivify¹ stretch fine interstices [of the filter].
 6. Customary singers [of eulogies],
agitated to grasp the bull,
reach the doors of mental gestures.
 7. The seven siblings — evokers of *deva*-s —
remain in concord
[thus] preserving the track of the one.
 8. In [this] junction he seized our center,
like an eye is seized in the presence of the sun;
he yielded a poet's offspring.
 9. He who vivifies observes with [this] eye
prepared in secret by “them who seek ways to proceed” step
towards [forms of energy²] favoured by the Heaven.

¹drops of inner Soma

²*váyāṃsi* — see 9.9.1

This hymn can be split on the basis of content into two parts:
1–3, 4–9.

Verses 1–3 refer to the extract of Soma plant, verses 4–9 — to the inner Soma.

In the verse 8 the “junction” is the heart cakra; “poet’s offspring” is a hymn.

“The step prepared in secret” of verse 9 is likely a move from the throat cakra to roof of the palate — the spot aimed at in *khecarī mudrā* practice³.

³Hatha Yoga Pradipiika, III.32,37

RigVeda 9.11

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

úpāsmāi gāyatā naraḥ pávamānāyéndave |
abhí devāñi íyakṣate || 1||

abhí te mádhunā páyó'tharvāṇo aśiśrayuḥ |
devāṃ devāya devayú || 2||

sá naḥ pávasva śám gáve śám jánāya śám árvate |
śám rājann óṣadhībhyah || 3||

babhráve nú svátavase'ruṇāya divispṛśe |
sómāya gāthám arcata || 4||

hástacyutebhir ádribhiḥ sutám sómam punītana |
mádhāv á dhāvatā mádhu || 5||

námaséd úpa sīdata dadhnéd abhí śrīṇītana |
índum índre dadhātana || 6||

amitrahá vícarṣaṇiḥ pávasva soma śám gáve |
devébhyo anukāmakṛt || 7||

índrāya soma pátave mádāya pári śicyase |
manaścín mánasas pátih || 8||

pávamāna suvīryam rayiṃ soma rirīhi naḥ |
índav índreṇa no yujá || 9||

1. Sing ye to this one, O men,
to him who is becoming pure, to *Indu* —
he desires to make an offering to *deva-s*.
 2. *Atharvan-s* dilute with honey thy juice
heavenly to the deva¹,
attracting *deva-s*.
 3. He [says] to us, “Become pure!
Well-being to [this] cow, well-being to [this] man,
well-being to [this] courser!”
[We say to him,] “O King, well-being to herbs!”
 4. Sing ye a song to Soma,
to him who is indeed tenacious, self-strong,
who gives chance to move upwards, who touches the Heaven.
-
5. Cleanse the Soma [juice], pressed out
by the hand-moved stones,
hasten the honey into the nectar².
 6. Ye approach with reverence,
mix [Soma juice] with coagulated milk,
place *Indu* into *Indra*!
-
7. Slaying those who are not supporting or protecting³,
[thou —] disengaging, become pure, O Soma, bless [this] cow
acting in accordance to [our] wish for the sake of *deva-s*.
 8. For *Indra* to drink, O Soma,
for [our] exhilaration thou are spread around.
Concentrated in the mind, [thou are] the ruler of the mind.
 9. Soma, thou who is becoming pure,
grant to us together with *Indra*, our companion,
the potency, the treasure, O *Indu*!

¹*Indra*

²extract of Soma plant mixed with water

³fears, anxiety, worries

This hymn can be split on the basis of content into three parts: 1–4, 5–6, 7–9.

Verses 5–9 refer to the extract of Soma plant, verses 1–4 — to the inner Soma.

The adjective *babhru* here, in verse 4, and elsewhere in Soma-hymns is considered as derived from the root *bhr̥* and having meaning “tenacious” instead of generally accepted “brown, deep brown, tawny.” The meaning “tenacious, untiring” fits well in all occurrences of *babhru* in Rigveda.

In verse 5 the word *madhu* is understood as Hillebrandt did, as honey, though S.S.Bhawe argues in Notes A to 9.11 that it is just another term for the Soma juice.

RigVeda 9.12

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

sómā asṛgram índavaḥ sutá ṛtásya sádane |
índrāya mádhumattamāḥ || 1||

abhí víprā anūṣata gávo vatsámḥ ná mātáraḥ |
índraṃ sómasya pītāye || 2||

madacyút kṣeti sádane sándhor ūrmá vipascít |
sómo gaurí ádhi śritáḥ || 3||

divó nábhā vicakṣaṇó'vyo vāre mahīyate |
sómo yáḥ sukrátuḥ kavíḥ || 4||

yáḥ sómaḥ kaláśeṣvāñ antáḥ pavíttra áhitaḥ |
tám índuḥ pári ṣasvaje || 5||

prá vácam índur iṣyati samudrásyádhi viṣṭápi |
jínvan kóśaṃ madhuścútam || 6||

nítystotro vánaspátir dhīnám antáḥ sabardúghaḥ |
hinvānó mánuṣā yugá || 7||

abhí priyá divás padá sómo hinvānó arṣati |
víprasya dhārayā kavíḥ || 8||

á pavamāna dhāraya rayiṃ sahásravarcaṣam |
asmé indo svābhúvam || 9||

1. Soma drops, for *Indra* most sweet,
have effused,
extracted in the seat of *ṛta*.
 2. Inspired ones welcome *Indra*
for a draught of Soma
as cows [encourage] a calf.
-
3. Oozing exhilaration, he resides in [that] seat;
piling up pulsations when in the wave of *Sindhu*
Soma gets attached to the third stage of the speech.
 4. Perceptible¹ in the navel of the Heaven
he becomes stronger in woolen sieve,
[he,] Soma, who is a skillful poet.
 5. What Soma² is in goblets,
what is placed inside the filter,
that one *Indu*³ embraced.
 6. *Indu* pours out speech
above the apex of the sea⁴
animating overflowing with sweetness subtle body.
-
7. Always lauded *Vanaspati*⁵
who yields nectar in the depths of *dhī*-s
[is] stimulating generations of men.
 8. Soma⁶ flows stimulating [*Indu*⁷]
towards favorite steps of the Heaven,
gifted with insight by poet's stream [of sounds].
 9. O becoming pure, cause
the treasure of thousand-fold vital power
to keep itself in us, O *Indu*, near at hand.
 10. [Soma, purifying himself, is discharging in thousand streams
through woolen sieve towards the place
of meeting with *Vāyu* and *Indra*].

¹to the mind's eye

²extract of Soma plant

³the inner Soma

⁴heart cakra

⁵the principal desire

⁶the extract of Soma plant

⁷the inner Soma

This hymn can be split on the basis of content into three parts:
1-2, 3-6, 7-9.

It seems that the first verse of the next hymn, 9.13.1, shall be the last verse of this one, so it is added in [] as verse 10.

Verses 5ab, 8a, 9 refer to the extract of Soma plant, verses 1-4, 5c, 6, 7, 8bc — to the inner Soma.

In verse 3, instead of “Soma is attached to the middle speech” one can read “Soma is spread over milk”. The interpretation of *gaurī* as “the middle speech” is made in accordance with *Sāyaṇa* gloss *mādhyamikā vāk* in his commentary to this *ṛk*. “The middle speech” means a stage of speech when an articulation schema for an utterance is formed but the utterance itself is not yet produced.

RigVeda 9.13

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

sómah punānó arṣati sahásradhāro átyaviḥ |
vāyór índrasya niṣkṛtām || 1||

pávamānam avasyavo vípram abhí prá gāyata |
susvāṇām devávitaye || 2||

pávante vājasātaye sómāḥ sahásrapājasaḥ |
grṇānā devávitaye || 3||

utá no vājasātaye pávasva bṛhatír íṣaḥ |
dyumád indo suvīryam || 4||

té naḥ sahasríṇam rayiṃ pávantām á suvīryam |
suvānā devāsa índavaḥ || 5||

átyā hīyānā ná hetṛbhir ásṛgram vājasātaye |
ví vāram ávyam āśávaḥ || 6||

vāśrá arṣantíndavo'bhí vatsám ná dhenávaḥ |
dadhanviré gábhastyoḥ || 7||

júṣṭa índrāya matsaráḥ pávamāna kánikradat |
víśvā ápa dviṣo jahi || 8||

apaghñáto árāvṇaḥ pávamānāḥ swardṛśaḥ |
yónāv ṛtásya sīdata || 9||

1. Soma, purifying himself, discharging in thousand streams,
being beyond the woolen [sieve], [goes] towards the place
where *Vāyu* and *Indra* come out.

2. Start singing [hymns] ye, who seek a favour,
to him who is becoming pure, who is stirred,
who exudes to arouse *deva-s*.
3. Becoming pure to bestow the rush of vigour,
Soma drops, creating thousand footholds,
[are] extolled to arouse *deva-s*.

4. To bestow upon us the rush of vigour,
distill abundant libations,
O *Indu*, [and] lucid manly vigour.
5. May these effusing divine drops
strengthen for us
the thousand-fold potent treasure.

6. Rushing like coursers spurred by riders,
they emit through the woolen sieve
to bestow the rush of vigour.
7. [As if] lowing, the drops flow forth —
as cows towards the calf
[they] darted into two hands.

8. Frequented [with a mental gesture¹],
exhilarating to *Indra*, O becoming pure, [thou are] calling out.
Repel all conflicts!
9. Repelling those² that hold back [the flow],
becoming pure [drops are] *svār*-seeing.
Ye sit in the womb of *ṛta*!

¹*mati* — on the strength of 9.44.2

²*bādha-s*, impulses to suppress

This hymn can be split on the basis of content into five parts:
1, 2-3, 4-5, 6-7, 8-9.

It seems that the first verse does not belong to this hymn and shall be placed as the last verse of the previous hymn 9.12.

Verses 1, 4-7 refer to the extract of Soma plant, verses 2, 3, 8, 9 — to the inner Soma.

In verse 9, here and elsewhere in Soma hymns, the word *árāvṇaḥ* which is masc.acc.pl. of *arāvan*, is translated as either “those that hold back” and interpreted as referring to impulses to suppress (*bādha*-s) that restrain, divert and obstruct free flow of inner Soma and reduce the mental space, or as “non-bestowing [gifts]”, in which case it refers to men.

RigVeda 9.14

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

pári prásiṣyadat kavīḥ síndhor ūrmāv ádhi śritāḥ |
kārām bíbhrat puruspṛham || 1||

girá yádī sábandhavaḥ páñca vrátā apasyávaḥ |
pariṣkrṇvánti dharṇasīm || 2||

ād asya śuṣmīṇo ráse víśve devá amatsata |
yádī góbbhir vasāyáte || 3||

niriṇānó ví dhāvati jáhac cháryāṇi tánvā |
átrā sám jighnate yujá || 4||

naptībbhir yó vivásvataḥ śubhró ná māmṛjé yívā |
gáḥ kṛṇvānó ná nirṇíjam || 5||

áti śrití tiraścátā gavyá jīgātyāṇvyā |
vagnúm iyarti yám vidé || 6||

abhí kṣípah sám agmata marjáyantīr iśás pátim |
prṣthá grbhṇata vājínaḥ || 7||

pári divyáni mármṛśad víśvāni soma párthivā |
vásūni yāhyasmayúḥ || 8||

1. He, who is gifted with insight, rushes,
attached to the wave of *Sindhu*,
and bears much desired battle song.
 2. When along with a chant
five seeking activity, rich with associations swarms¹
complement [him who] has the strength to confer [the treasure],
 3. then, through the mouth-drying sap of this one,
all-*deva*-s have become exhilarated.
When he is dressed with milk,
 4. freeing himself, he disperses,
abandoning slender shafts.
Then he meets [his] companion²
 5. who [together] with daughters³ of *Vivasvat*,
as a beautiful youth, adorns himself,
as if making milk a shining garment.
 6. He moves cross-ways passing two rests
with a barely perceptible sound,
[then] he gives rise to a sound which is to look for.
-
7. Mercurial ones came together,
making the master of libations free from impurities
seizing the bases of him who possesses the rush of vigour.
 8. So as to encompass everything celestial and earthly
[that is] beneficent, O Soma,
journey [to a place where *Indra*,] attracting us[, comes out]⁴.

¹energies of sensations

²the inner Soma

³dawns

⁴on the strength of 9.64.15b

This hymn can be split on the basis of content into two parts:
1–6, 7–8.

Verses 3, 4 refer to the extract of Soma plant, verses 1, 2, 5–8
— to the inner Soma.

In verse 1 the word *kāraṃ* is translated as “influence” following
T.Ya.Elizarenkova; S.S.Bhawe translates it as “poetic creation.”

The expression “He moves crossways passing two rests” of verse
6 can be understood as “the inner Soma goes to the fourth, the
heart cakra, passing the second and the third through the two
curved channels — *Idā* and *Pīṅgala*.”

RigVeda 9.15

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

eṣá dhiyā yātyāṅvyā śúro ráthebhirāśúbhiḥ |
gáchann índrasya niṣkṛtám || 1||

eṣá purú dhiyāyate bṛhaté devátātaye |
yátrāmṛtāsa ástate || 2||

eṣá hitó ví nīyate'ntáḥ śubhrávatā pathá |
yádī tuñjánti bhúrṇayaḥ || 3||

eṣá śṛṅgāṇi dódhuvacchísīte yūthyo vṛṣā |
nṛmṇá dádhāna ójasā || 4||

eṣá rukmībhir̄ ūyate vājī śubhrébhir̄ aṃśúbhiḥ |
pátīḥ síndhūnāṃ bhávan || 5||

eṣá vásūni pibdaná páruṣā yayivāṃ áti |
áva śádeṣu gachati || 6||

etám mṛjanti márjyam úpa dróṇeṣv āyávaḥ |
pracakrāṇám mahír̄ íṣaḥ || 7||

etám u tyám dása kṣípo mṛjánti saptá dhītáyaḥ |
svāyudháṃ madántamam || 8||

1. This one moves by means of a barely perceptible *dhī*.
An agent of change, he goes by means of quick chariots
to a place where *Indra* comes out.
 2. This one often effects a *dhī*
for the mighty horde of *deva*-s —
wherever the immortals dwell.
 3. This one, impelled, is guided
along enhancing [it] path within —
if incessant ones focus [him].
 4. This one, violently shaking horns¹, sharpens [them],
[just as] a bull of a herd
who obtained manhood — vigorously.
 5. This one, who possesses the rush of vigour,
spreads through enhancing [him] having radiance filaments²
becoming the ruler of rivers.
-
6. This one, moving beyond beneficial,
dense, having sections [crushed stalks]
goes down into soft ones³.
 7. Agitated ones⁴ rub off into wooden vessels
this one who is to be cleansed —
him, who procreated potent libations.
-
8. Ten mercurial ones rub off this one,
the seven *dhīti*-s [prepare]
[him], well-armed, most intoxicating.

¹plural, not dual

²probably, “nerves”

³fibers of woolen sieve

⁴worshippers

This hymn can be split on the basis of content into three parts:
1–5, 6–7, 8.

Verses 6–7 refer to the extract of Soma plant, verses 1–5, 8 —
to the inner Soma.

In verse 6, words *pibdana*, *paruṣa*, *śāda* are taken, accepting
S.S.Bhawe’s arguments in Notes A to 9.15, as formed from *api-*
pad, *parv* and *śad* correspondingly.

The verb *tuj* in verse 3 and elsewhere in Soma-hymns is trans-
lated as “to focus; to give focus; to bring to fore” instead of “to
sharpen”, as Bhawe and Wilson did, because it describes not a
physical weapon but an inner phenomenon. The “incessant ones”
are most likely the “ten mercurial ones” from verse 8 — repeated
again and again vowels at particular tones. Alternatively, it could
be “having radiance white filaments” of verse 5.

RigVeda 9.16

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

prá te sotāra oṅyò rásam mádāya ghṛṣvaye |
sárgo ná taktý étaśaḥ || 1||

krátvā dákṣasya rathyaṃ apó vásānam ándhasā |
goṣám áṅveṣu saścima || 2||

ánaptam apsú duṣṭáraṃ sómaṃ pavítra á sṛja |
puniḥíndrāya pátave || 3||

prá punānāsya cétasā sómaḥ pavítre arṣati |
krátvā sadhásthām ásadat || 4||

prá tvā námobhir índava índra sómā asṛkṣata |
mahé bhārāya kārīṇaḥ || 5||

punānó rūpé avyáye viśvá árṣann abhí śríyaḥ |
śúro ná góṣu tiṣṭhati || 6||

divó ná sánu pipyúṣi dhārá sutásya vedhásah |
vṛthā pavítre arṣati || 7||

tvám soma vipaścítaṃ tánā punāná āyúṣu |
ávyo váraṃ ví dhāvasi || 8||

1. Pressers [send] thy streams¹ forth
 between two protectors² —
 an elixir for a mirthful exhilaration.
 Like [a herd] let loose [from a stable],
 the flickering one rushes along.
 2. By means of understanding
 we follow the charioteer of mental power —
 who clothes himself with waters using an herb,
 who bestows cows —
 [as he goes] through fine interstices [in the strainer].
 3. Cast Soma [sap], non-watery [but] in water most excellent,
 into the filter, purify [it]
 for *Indra* to drink!
 4. Using an imprint of mental concentration
 of him who purifies himself
 Soma³ flows forth in the filter.
 Through [that one's] understanding
 he has settled in the meeting place.
 5. Along with [worshippers'] signs of reverence towards thee,
 Soma drops poured forth — [towards thee,] O *Indra*,
 acting for the sake of a great prize.
-
6. He who purifies himself,
 flowing towards everything radiant,
 like an agent of change he stays among cows⁴.
 7. Swelled as [much as] the summit of the Heaven,
 the stream of pressed out [Soma] effortlessly flows in the filter
 towards enthusiastic [worshippers].
 8. Thou, O Soma, purifying self, are continually [evoking]
 piling up pulsations [speech⁵] in agitated [worshippers];
 thou permeate the woolen sieve.

¹ *dhārāḥ* — on the strength of 9.62.28a

² “the Earth and the Heaven”

³ inner Soma

⁴ words

⁵ this is added on the strength of 9.64.25 ...*vācamīyasi*

This hymn can be split on the basis of content into two parts:
1–5, 6–8.

Verses 1c, 2–3, 7 refer to the extract of Soma plant, verses 1ab, 4–6, 8 — to the inner Soma.

In verse 2 *dákṣasya* is taken to define *rathyàm*, not *krátvā* as done by S.S.Bhawe; however, both ways yield meaningful interpretation: “charioteer of mental power” and “with understanding of effectiveness.”

The expression *apó vásānam ándhasā* “him who clothes himself with waters with an herb” can be understood in two ways as well. One is that the sap of Soma herb is immersed into water along with the stalks. Another is that the inner Soma penetrates the inner waters — flooding body and mind expressions of hormones — by means of the Soma herb extract.

In verse 3 *ánaptam* is interpreted after Geldner as derived from *ap*=“water” as “non-watery”.

Verse 4 describes the inner Soma and states that its movements inside a worshiper (who is said to purify himself) is shaped by effects of mental concentration. If the worshiper focuses his attention on a correctly structured thought then the inner Soma will settle in the place where it meets *Indra*.

Verse 6 refers to the power of words to change inner states of a person who hears/utters them. The inner Soma is not affected by words.

In verse 7, “the summit of the Heaven” is the top of the skull which feels as if swelled when the inner Soma reaches the *sahasrāra* cakra. This might also occur in anticipation of drinking the Soma extract as well as in many other circumstances.

RigVeda 9.17

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

prá nimmnéneva síndhavo ghnánto vṛtrāṇi bhūrṇayaḥ |
sómā asṛgram āśávaḥ || 1||

abhí suvānása índavo vṛṣṭáyāḥ pṛthivīm iva |
índraṃ sómāso akṣaran || 2||

átyūrmir matsaró mádaḥ sómaḥ pavítre arṣati |
vighnán rákṣāṃsi devayúḥ || 3||

á kaláśeṣu dhāvati pavítre pári śicyate |
uktháir yajñéṣu vardhate || 4||

áti trí soma rocaná róhan ná bhrājase dívam |
iṣṇán sūryaṃ ná codayaḥ || 5||

abhí víprā anūṣata mūrdhán yajñásya kārávaḥ |
dádhanās cákṣasi priyám || 6||

tám u tvā vājínaṃ náro dhībhir víprā avasyávaḥ |
mṛjánti devátātaye || 7||

mádhor dhārām ánu kṣara tivrāḥ sadhásthā āsadaḥ |
cārur ṛtáya pítáye || 8||

1. Like rivers through a canyon,
repressing *Vṛtra*-s, incessant, rushing
Soma juices have poured forth.
 2. Like rains towards earth,
effused Soma drops
trickled towards *Indra*.
 3. Overflowing exhilarating wine —
Soma flows through the filter
shattering defenses, attracting *deva*-s.
 4. He dashes into goblets, he is poured out into the filter;
during a fire offerings
he grows more potent together with recited verses.
-
5. Beyond the three luminous spheres, O Soma,
thou shine, as if ascending the sky [sun],
Thou shall animate [us] as if casting a sunlight [upon us].
 6. At the commencement of the offering,
inwardly excited singers [of eulogies] hailed [Indra]
inducing a vision¹ of [what is] dear.
 7. Such thou — possessing the rush of vigour —
inspired men , seeking a favour,
make free from impurities with *dh̄v̄s*
for the thrill of being in presence of the divine.
 8. Trickle along a stream of honey —
thou used to reach the confluence pungent,
[thou,] esteemed to be drunk for [promoting a vision of]² *ṛta*.
-

This hymn can be split on the basis of content into two parts:
1–4, 5–8.

Verses 1–4, 8 refer to the extract of Soma plant, verses 5–7 —
to the inner Soma.

¹lit. “placing into the sight”

²on the strength of 9.102.1b

RigVeda 9.18

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

pāri suvānó giriṣṭhāḥ pavitre sómo akṣāḥ |
mádeṣu sarvadhá asi || 1||

tvám vípras tvám kavír mádhu prá jātám ándhasaḥ |
mádeṣu sarvadhá asi || 2||

táva víśve sajóṣaso devāsaḥ pítim āśata |
mádeṣu sarvadhá asi || 3||

á yó víśvāni vāryā vásūni hástayor dadhé |
mádeṣu sarvadhá asi || 4||

yá imé ródasī mahī sám mātáreva dōhate |
mádeṣu sarvadhá asi || 5||

pāri yó ródasī ubhé sadyó vājebhir árṣati |
mádeṣu sarvadhá asi || 6||

sá śuśmī kaláśeṣv á punānó acikradat |
mádeṣu sarvadhá asi || 7||

1. Soma, residing in the mountains,
 pressed out in a quantity —
 in the filter thou shall move quickly;
 during the rapture thou confer wholeness.
 2. Thou [are] gifted with insight, thou [are] wise —
 sweet, begotten from an herb;
 during the rapture thou confer wholeness.
 3. All *deva*-s, being companions,
 obtained a draught of thee;
 during the rapture thou confer wholeness.
-
4. Who placed all that is beneficial and desirable —
 between [my] two hands...
 during the rapture thou confer wholeness.
 5. Who milks these two mighty *Rodas*-es —
 as if they were mothers...
 during the rapture thou confer wholeness.
 6. Who together with rushes of vigour flows
 all over both *Rodas*-es at the same time —
 during the rapture thou confer wholeness.
 7. He, in goblets mouth-drying,
 purifying self, called out;
 during the rapture thou confer wholeness.
-

This hymn can be split on the basis of content into two parts:
1–3, 4–7.

Verses 1ab, 4ab, 7ab refer to the extract of Soma plant, verses 2, 3, 5, 6 — to the inner Soma. The refrain “during the rapture thou confer wholeness” refers to the inner Soma.

The adjective *sarvadhā* of the refrain is taken to mean “confering wholeness” following S.W.Jamison and J.P.Brereton.

The adjective *giriṣṭhā* is here and elsewhere understood as “residing in the mountains” and meaning that the particular plant in question is not growing on lower altitudes.

RigVeda 9.19

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

yát soma citráṃ ukthyāṃ divyāṃ pāṛthivaṃ vásu |
tán naḥ punāná á bhara || 1||

yuvāṃ hí stháh svàrpatī índras ca soma gópatī |
īśāná pipyataṃ dhíyaḥ || 2||

vṛṣā punāná āyúṣu stanáyann ádhi barhíṣi |
háriḥ sán yónim ásadat || 3||

ávāvasanta dhítáyo vṛṣabhásyádhī rétasi |
sūnór vatsásya mātáraḥ || 4||

kuvíd vṛṣaṇyántībhyaḥ punānó gárbham ādádhat |
yáh śukráṃ duhaté páyaḥ || 5||

úpa śikṣāpatasthúṣo bhíyásam á dhehi sátruṣu |
pávamāna vidá rayím || 6||

ní sátroḥ soma vṛṣṇyaṃ ní súṣmaṃ ní váyas tira |
dūré vā sató ánti vā || 7||

1. What, O Soma, is distinguished, worthy of praise,
[what is] beneficial, [be it] celestial [or] earthly —
may he, who is purifying self, bring that to us.
2. Since ye two are protectors of *svàr*
[you,] O Soma, and *Indra*, lords of cows,
may you, capable [of it], make [our] *dhī̄s* fleshed out¹.

3. Purifying self bull among agitated [worshippers]
crackles on the sacrificial grass;
being pale green-yellow he settled into the womb.
4. *Dhī̄ti-s* resounded over the semen of him²
who is like a bull,
[they,] mothers of a darling son³.
5. Has he⁴, who is becoming pure, given an embryo
to those⁵ who are being impregnated,
who milk the translucent juice?

6. Attempt [to make] closer those [stations] that stand far,
impress fear onto rivals⁶
so that thou, O becoming pure, would find the treasure.
7. O Soma, overcome enemy's lack of virility,
lack of fervor, lack of mental and bodily energy,
be he⁷ far away or near.

This hymn can be split on the basis of content into three parts:
1–2, 3–5, 6–7.

Verses 1, 3–5 refer to the extract of Soma plant, verses 2, 6, 7
— to the inner Soma.

In verse 4, “the son” is the inner Soma; the extract of the Soma
plant is like a semen that impregnates mind and body of a wor-
shiper — and therefore *dhī̄ti-s* — to give rise to the inner Soma.

¹lit. “swelled”

²extract of Soma plant

³inner Soma

⁴extract of the Soma plant

⁵the *dhī̄ti-s*

⁶rivals for the control of the mind

⁷enemy

The mothers of the inner Soma are *dhīti*-s or special mental structures or patterns.

Verse 5 states that *dhīti*-s are milking Soma juice in order to become “pregnant” with the inner Soma. So, the extract of the Soma plant “impregnates” *dhīti*-s which in turn make more of the extract to become absorbed by the body and then to sustain and energizes *dhīti*-s.

The word *vṛṣṇya* in verse 7 is analyzed here and elsewhere in Soma-hymns as suggested by S.S.Bhawe (Notes to 9.64.2a) as *vṛṣṇi-yat* and translated as “daring, valor”.

In verses 6 and 7 the word “enemy” refers to mental constructs, emotions, physiological reactions that are considered to be enemies of a worshiper — fear, anxiety, enmity, flight or fight reaction, imposed constraints, etc. — everything that reduces mental space and breaks the link between speech, perception and actions.

RigVeda 9.20

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

prá kavír devávītayé'vyo vārebhir arṣati |
sāhvān víśvā abhí spṛdhaḥ || 1||

sá hí ṣmā jaritṛbhya á vājaṃ gómantam ínvasi |
pávamānaḥ sahasrīṇam || 2||

pári víśvāni cétasā mṛśáse pávase matí |
sá naḥ soma śrávo vidaḥ || 3||

abhyarṣa brhád yáso maghávadbhyo dhruvám rayím |
íṣaṃ stotṛbhya á bhara || 4||

tvám rájeva suvrató gíraḥ somá viveśitha |
punānó vahne adbhuta || 5||

sá váhnir apsú duṣtáro mṛjyámāno gábhastyoḥ |
sómas camúṣu sīdati || 6||

krīḍúr makhó ná maṃhayúḥ pavítṛaṃ soma gachasi |
dádhat stotré suvṛyam || 7||

1. To arouse *deva*-s he who is gifted with insight flows forth
through woolen threads
having overcome all rivals¹.
2. He, who is becoming pure, surely has the power
[to invoke] for [his] invokers
the rush of vigour [that is] rich in cows,
[that is] leading to a thousand different things.

3. Thou examine everything
using imprints of mental concentration,
thou purify thyself with a mental gesture.
As such, O Soma, find for us an auditory impression.
4. Carry for munificent [sacrificers] abundant
esteemed [power to illuminate]² — the lasting treasure,
bring a libation to singers of hymns.

5. Thou, like a virtuous king, O Soma,
entered [our] chants,
[thou,] purifying self, O wondrous bearer [of the treasure]!
6. He is a bearer most excellent in water;
being cleansed between hands
Soma settles into bowls.

7. Generous as a playful warrior,
thou move, O Soma, towards the filter,
imparting to him who sings a hymn manly vigour.

This hymn can be split on the basis of content into four parts: 1–2, 3–4, 5–6, 7. Verses 2, 6 refer to the extract of Soma plant, verses 1, 3–5, 7 — to the inner Soma.

The word *makha* in verse 7 and related words *makhasyu*, *makhasy-* occurring in other hymns of the *Maṇḍala* 9 are interpreted, following S.S.Bhawe’s argument³, by taking *makha* to mean “warrior; fighting spirit; an act of defiance.”

¹rivals for the control of the mind

²*dyumna* — on the strength of 9.108.9a

³See Notes to 9.20 of “The Soma-Hymns of Rigveda, Part II (9.16-50)

RigVeda 9.21

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

eté dhāvantīndavaḥ sómā índrāya ghṛṣvayah |
matsarāsaḥ svarvídaḥ || 1||

pravṛṇvānto abhiyújah súsuvaye varivovídaḥ |
svayám stotré vayaskṛtaḥ || 2||

vṛthā krīḍanta índavaḥ sadhástham abhyékam it |
síndhor ūrmá vyakṣaran || 3||

eté vísvāni váryā pávamānāsa āsata |
hitá ná sáptayo ráthe || 4||

ásmin piśáṅgam índavo dádhātā venám ādíse |
yó asmábhyam árāvā || 5||

ṛbhúr ná ráthyaṃ návaṃ dádhātā kétam ādíse |
śukráḥ pavadhvam árṇasā || 6||

etá u tyé avīvaśan káṣṭhāṃ vājíno akrata |
satáḥ práśāviṣur matím || 7||

1. These for *Indra* thrill-inducing
Soma drops permeate [the filter],
[they are] exhilarating, finding *svàr*.
 2. Warding off assailants, finding mental space for a Soma presser,
they effect on their own for him who sings a hymn
mental and bodily vigour.
 3. Freely playing around, the drops oozed
into the wave of *Sindhu*
towards one and the same confluence.
 4. These [drops], becoming pure, obtain —
like coursers harnessed to a chariot —
everything desirable.
-
5. Into this one¹, who is not [yet] bestowing [gifts] upon us,
would you, O drops, instill
a flame-like longing to aim at [bestowing the treasure²]!
 6. Like a smith [creates] a new chariot wheel,
would ye create [in him] the intention to aim at [it]!
Would ye, translucent, distill yourselves
with this stream!
-
7. These very [drops] have caused [him] to desire;
they, possessing the rush of vigour,
have made the racetrack [for the inner Soma];
from the present [hymn] they brought forth a mental gesture.
-

This hymn can be split on the basis of content into three parts:
1–4, 5–6, 7.

The hymn refers to the extract of Soma plant.

In verse 2, *abhíyújah* is taken, following S.S.Bhawe, as pl.acc. of
abhíyuj.

¹*Indra*

²a surge of adrenaline in blood

RigVeda 9.22

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

eté sómāsa āśávo ráthā iva prá vājínah |
sárgāḥ sṛṣṭá aheṣata || 1||

eté vātā ivorávaḥ parjánasyeva vṛṣṭáyah |
agnér iva bhramá vṛthā || 2||

eté pūtá vipaścítaḥ sómāso dádhyaśiraḥ |
vipá vyānaśur dhíyah || 3||

eté mṛṣṭá ámartyāḥ sasṛvámso ná śásramuḥ |
íyakṣantaḥ pathó rájah || 4||

eté pṛṣṭhāni ródasor viprayánto vyānaśuḥ |
utédám uttamám rájah || 5||

tántum tanvānám uttamám ánu praváta āsata |
utédám uttamáyyam || 6||

tvám soma paṇíbhya á vásu gávyāni dhārayah |
tatám tántum acikradaḥ || 7||

1. These Soma [drops], quick like chariots,
go forth, possessing the rush of vigour,
gushing; squeezed out, they hastened on.
 2. These [drops are] playing around freely —
like great winds, like rains from a storm cloud,
like flickering flames of fire.
 3. These Soma [drops], purified, piling up pulsations,
mixed with coagulated milk,
pervaded [our] *dhī*-s by means of trembling¹.
 4. These [drops] made free from impurities, imperishable,
[though] were racing have not become weary,
are seeking pathways through a region [of thoughts] to sacrifice.
-
5. These [drops], spreading to bases of the two *Rodas*-es,
penetrated [our thoughts].
This² indeed is the ultimate region.
 6. Along the thread, stretching in the highest degree,
they reached the heights.
This [station³] is to be higher still.
-
7. Thou, O Soma, shall keep away from niggards
the gem, [raiments] coming from cows —
thou caused to resound⁴ [this] stretched thread.
-

This hymn can be split on the basis of content into three parts: 1–4, 5–6, 7. Verses 1, 3, refer to the extract of Soma plant, verses 2, 4–7 — to the inner Soma.

The “thread” mentioned in verses 6 and 7 is a tense column of energy, “the silver thread” felt in the spine during an ascent of inner Soma. The trembling in different muscles, mentioned in verse 3, is very slight, almost phantom if there are few impurities in the energy centers along the spine – cakras, but could be quite strong otherwise, causing limbs of the body to shake violently.

¹this trembling occurs in muscles along the spine

²“region of thoughts”

³*dhāman*

⁴lit. “called out”

RigVeda 9.23

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

sómā asṛgram āśávo mádhor mádasya dhārayā |
abhí víśvāni kāvya || 1||

ánu pratnása āyávaḥ padám návīyo akramuḥ |
rucé jananta sūryam || 2||

ā pavamāna no bharāryó ádāśuṣo gáyam |
kṛdhí prajāvatīr íṣaḥ || 3||

abhí sómāsa āyávaḥ pávante mádyam mādám |
abhí kóśam madhuścútam || 4||

sómo arṣati dharṇasír dádhāna indriyám rásam |
suvīro abhiśastipāḥ || 5||

índrāya soma pavase devébhyaḥ sadhamādyaḥ |
índo vājaṃ siśāsasi || 6||

asyá pītṛvā mādānām índro vrtrāṇy apratí |
jaghāna jaghānacca nú || 7||

1. Soma [drops] have poured forth, speeding,
with a [steady] stream of sweet wine
towards all poems [to be recited here].
 2. Ancient, lively
they have advanced along a fresh track
so as to beget in the delight the sun.
 3. O becoming pure, bring here to us
from a non-worshipping one
the spoils of him who is rising upwards,
make libations grant [us] offsprings.
-
4. Lively Soma [drops] become pure
for the sake of exhilarating wine
for the sake of overflowing with sweetness subtle body.
 5. Soma flows, strong enough to confer [the treasure];
having placed the essence agreeable to *Indra* [into the goblet]¹
[it is] a mighty protector from curses.
 6. For *Indra*, O Soma, purify thyself,
for *deva*-s, [being] a feature of drinking parties;
O *Indu*, thou wish to procure [for us] the rush of vigour!
-
7. Having drunk of it, of [these] intoxicating fluids,
Indra, having slayed *Vṛtra*-s without opposition,
will slay them again.
-

This hymn can be split on the basis of content into three parts: 1–3, 4–6, 7. Verses 4–7 refer to the extract of Soma plant, verses 1–3 — to the inner Soma.

“Offsprings” granted by a Soma libation, mentioned in verse 3, do not have to be understood as human offsprings. In some hymns this word seems to mean “products of mental activities” such as a poem, an idea, an understanding.

¹on the strength of 9.63.13c

RigVeda 9.24

Asita of the family *Kaśyapa* | *Gāyatrī* | to Soma

prá sómāso adhanviṣuḥ pávamānāsa índavaḥ |
śrīṇāná apsú mṛñjata || 1||

abhí gávo adhanviṣur ápo ná pravátā yatīḥ |
punāná índram āsata || 2||

prá pavamāna dhanvasi sóméndrāya pátave |
nṛbhir yató ví nīyase || 3||

tvám soma nṛmádanaḥ pávasva carṣaṇīsáhe |
sásnir yó anumádyah || 4||

índo yád ádribhiḥ sutáḥ pavíttraṇ paridhávasi |
áram índrasya dhámne || 5||

pávasva vṛtrahantamokthébhīr anumádyah |
śúciḥ pāvakó ádbhutaḥ || 6||

śúciḥ pāvaká ucyate sómah sutásya mádhvah |
devāvīr aghaśaṃsahá || 7||

1. Becoming pure Soma drops
have darted forth,
mixing into water to cleanse themselves.
 2. Cows¹ came up in haste
like waters going down a slope.
Purifying self, they² reached *Indra*.
-
3. Dart forward, O becoming pure one!
O Soma, for *Indra* to drink
thou are controlled, guided by men
[to the place where thou meet *Indra*].
 4. Exhilarating men, O Soma, thou become pure for him³
who overpowers those⁴ who draw [the mind] to themselves
[thou] who is a revelry that bestows.
-
5. O *Indu*, when pressed out by stones,
thou run all over the filter
[thou,] quite abundant for the abode of *Indra*.
 6. Become pure by means of [recited] verses,
O best slayer of *Vṛtra*-s!
[Thou are] a revelry gleaming, purifying, wondrous.
 7. Gleaming, purifying is called Soma of pressed out sweet drink,
he who arouses *deva*-s,
a destroyer of dangerous malevolence.
-

This hymn can be split on the basis of content into three parts: 1–2, 3–4, 5–7. Verses 1, 3, 5, 7 refer to the extract of Soma plant, verses 2, 4, 6 — to the inner Soma.

In translating *nṛbhir yató* in verse 3, the suggestion of S.S.Bhawe was used — “controlled by men.”

In verse 4, the phrase *sásnir yó anumádyah* — “who is a revelry that bestows” — is taken as referring to *Indra* as done by Geldner.

¹here “cows” stands for “evocative expressions”

²Soma drops

³*Indra*

⁴senses

RigVeda 9.25

Dṛḍhacyuta of the family *Agastya* | *Gāyatrī* | to Soma

pávasva dakṣasādhano devébhyaḥ pītáye hare |
marúdbhyo vāyáve mádaḥ || 1||

pávamāna dhīyá hito'bhí yóniṃ kánikradat |
dhármaṇā vāyúm á viśa || 2||

sáṃ deváḥ śobhate vṛṣā kavír yónāv ádhi priyáḥ |
vṛtrahá devavítamaḥ || 3||

víśvā rūpāṇy āviśán punānó yāti haryatáḥ |
yátrāmṛtāsa ástate || 4||

aruśó janáyan gíraḥ sómaḥ pavata āyuśák |
índraṃ gáchan kavíkratuḥ || 5||

á pavaśva madintama pavítraṃ dhārayā kave |
arkásya yónim āsádam || 6||

1. Enhancing mental power, become pure
for *deva*-s, for a draught, O enchanting one!
[Thou are] a wine for *Marut*-s and *Vāyu*.
2. O thou who is becoming pure,
impelled by a *dhī* [to flow] towards the womb,
[thou are] calling out.
As is [thy] habit, pervade *Vāyu*!

3. Together with *deva*-s the bull arrays himself —
he who is gifted with insight, favoured above the womb,
a slayer of *Vṛtra*-s who is the best at arousing *deva*-s.
4. Entering every form [of mental activity],
he, who purifies himself, who is delighted in,
goes wherever immortals dwell.
5. Giving existence to chants, tempered Soma becomes pure
assisted by the agitated ones;
[then] he, whose designs are full of insight, goes towards Indra.

6. Here become pure, O most intoxicating one,
[flow] towards the filter with a [steady] stream [of sounds],
O gifted with insight,
to dwell in the womb of an illuminating hymn.

This hymn can be split on the basis of content into three parts: 1–2, 3–5, 6. All verses refer to the inner Soma.

It seems that verse 6 shall be after verse 2, or that the hymn was recited by two poets one reciting 1, 2, 6 and the other 3, 4, 5.

Word *dakṣa* from verse 1 is translated as “mental power” and the composite *dakṣasādhana* as “enhancing the mental power” while S.S.Bhawe proposed a more general “the accomplisher of (efficient) activity.” Word *haryatāḥ* from verse 4 is translated here and elsewhere in Soma-hymns as “who is delighted in, delighted-in”. Bhawe’s suggestion “impetuous” does not work on account of ...*svār ṇá haryatāḥ* of 9.98.8. In verse 6, the word *arka* is translated as “an illuminating hymn” following Sri Aurobindo [Aur98, p. 145].

RigVeda 9.26

Nṛmedha of the family Aṅgiras | Gāyatrī | to Soma

*tám amṛkṣanta vājīnam upásthe úditer ádhi |
vípṛaso áṅvyā dhiyá || 1||*

*tám gávo abhy anūṣata sahásradhāram ákṣitam |
índuṃ dhartāram á diváh || 2||*

*tám vedhám medháyāhyan pávamānam ádhi dyávi |
dharṇasíṃ bhúridhāyasam || 3||*

*tám ahyam bhuríjor dhiyá saṃvāsānaṃ vivásvataḥ |
pátim vācó ádābhyam || 4||*

*tám sánāv ádhi jāmányo hárim hinvanty ádribhiḥ |
haryatám bhúricakṣasam || 5||*

*tám tvā hinvanti vedhásah pávamāna girāvṛdham |
índav índrāya matsarám || 6||*

1. Him, who possesses the rush of vigour,
inwardly excited [men] made in the lap of *Aditi*
free from impurities with barely perceptible *dhī*.
 2. Him, cows¹ hailed;
[him,] inexhaustible, discharging in thousand streams,
[him,] *Indu* who bears [the rush of vigour] as far as the Heaven,
 3. him, [who is] enthusiastic,
they have cast by the strength of [their] resolve —
him, who is becoming pure, [to go] above the Heaven,
him, who is strong enough to confer [the treasure],
who is substratum of numerous [phenomena].
 4. Him they have cast by means of a *dhī*
between two curved bars² —
co-dweller of *Vivasvat*,
him who is a worthy of trust master of speech.
-
5. Him siblings impel with stones³ above the summit
[him,] enchanting [the mind],
delighted-in, having many forms.
 6. Such thee enthusiastic [worshippers] impel,
O becoming pure, [thee,] strengthened by a chant,
O *Indu*, exhilarating for Indra!
-

This hymn can be split on the basis of content into two parts: 1–4, 5–6. The hymn refers to the inner Soma.

Verse 1 may be understood as that the inner Soma is detached from mental constructs and thus is free; in “normal state” the inner Soma is tied up, diverted into multiple channels of personality-defining and habitual constructs.

The word *medhā* in verse 3 and elsewhere is taken to mean “the strength of resolve, mental vigour, (pl.) powers of resolve.” S.S.Bhawe argues that it means “hymn” but that meaning is difficult to accept because of 9.9.9c *sānā medhām*.

¹poetic lines

²clavicles

³floating ribs

RigVeda 9.27

Nṛmedha of the family Aṅgiras | Gāyatrī | to Soma

*eṣá kavír abhíṣṭutaḥ pavítre ádhi tośate |
punānó ghnánn ápa srídhaḥ || 1||*

*eṣá índrāya vāyáve svarjít pári ṣicyate |
pavítre dakṣasádhanah || 2||*

*eṣá nṛbhir ví nīyate divó mūrdhá vṛṣā sutáh |
sómo váneṣu viśvavít || 3||*

*eṣá gavyúr acikradat pávamāno hiraṇyayúḥ |
índuḥ satrājíd ástrtaḥ || 4||*

*eṣá sūryeṇa hāsate pávamāno ádhi dyávi |
pavítre matsaró mádaḥ || 5||*

*eṣá śuṣmyasiṣyadad antárikṣe vṛṣā háriḥ |
punāná índur índram á || 6||*

1. This one, who is gifted with insight, who is extolled,
amasses above the filter,
purifying self, repelling errors.
 2. This one, for *Indra* and *Vāyu*
winning *svàr*, is spread around,
in the filter, [he is] enhancing the mental power.
-
3. This one, guided by men,
the head of the Heaven, the bull —
extracted Soma in wooden [cups] [is] finding everything.
 4. This one, attracting cows, called out,
he, who is becoming pure, attracting gold;
Indu is always victorious [when] undiluted.
-
5. This one races with the Sun,
becoming pure in the Heaven;
in the filter [he is] an exhilarating wine.
 6. This one, mouth-drying,
rushed into the middle region — the bull, pale green-yellow one,
purifying self *Indu* [rushed] towards *Indra*.
-

This hymn can be split on the basis of content into three parts:
1–2, 3–4, 5–6.

Verses 1, 3, 4 6, refer to the extract of Soma plant, verses 2, 5 —
to the inner Soma.

The expression “finding everything” in verse 3 and elsewhere in
Soma hymns can be understood in the following way. Any desire
creates in the mind a sort of darkness, a veil that make the mental
space as if configured for satisfying the desire. When a desire is
strong, one tends to be blind to anything that is not clearly defined
— as positive or negative — by it, and is lacking direct sensory
support. Soma removes this veil, dispells the darkness that the
mind is plunged into by a strong desire.

RigVeda 9.28

Priyamedha of the family *Aṅgiras* | *Gāyatrī* | to Soma

eṣá vājī hitó nṛbhir viśvavín mánasas pátiḥ |
ávyo váraṃ ví dhāvati || 1||

eṣá pavítre akṣarat sómo devébhyaḥ sutáḥ |
viśvā dhámāny āviśán || 2||

eṣá deváḥ śubhāyaté'dhi yónāv ámartyaḥ |
vṛtrahá devavítamaḥ || 3||

eṣá vṛṣā kánikradad daśábhīr jāmbhīr yatáḥ |
abhí dróṇāni dhāvati || 4||

eṣá sūryam arocayat pávamāno vícarṣaṇiḥ |
viśvā dhámāni viśvavít || 5||

eṣá súṣmyádābhyaḥ sómaḥ punānó arṣati |
devāvīr aghaśaṃsahá || 6||

1. This one, possessing the rush of vigour, impelled by men,
finding everything, the ruler of the mind,
permeates the woolen sieve.
 2. This one trickled through the filter —
Soma, extracted for *deva*-s,
entering all abodes.
-
3. This one, a *deva*, arrays himself above the womb,
imperishable *Vṛtra*-slayer
who is the best at arousing *deva*-s.
 4. This one, a bellowing bull,
controlled by ten siblings¹,
runs towards wooden vessels.
-
5. This one made the Sun bright,
he who is becoming pure,
disengaging all stations, finding everything.
 6. This one, mouth-drying, worthy of trust
purifying self Soma flows,
he who arouses *deva*-s, a destroyer of dangerous malevolence.
-

This hymn can be split on the basis of content into three parts: 1–2, 3–4, 5–6. Verses 1, 4 6, refer to the extract of Soma plant, verses 2, 3, 5 — to the inner Soma.

This hymn has parallels with 9.27.

The expression “disengaging all stations” might mean that Soma is making the influence of habitual pathways for energies through the stations (*cakras*) weak.

¹ fingers

RigVeda 9.29

Nṛmedha of the family *Aṅgiras* | *Gāyatrī* | to Soma

prāsya dhārā akṣaran vṛṣṇaḥ sutásyaájasā |
devāṃ ánu prabhūṣataḥ || 1||

sáptiṃ mṛjanti vedháso gṛṇántaḥ kārávo girá |
jyótir jajñánám ukthyàm || 2||

suśáhā soma táni te punānáya prabhūvaso |
várdhā samudráṃ ukthyàm || 3||

vísuvā vásūni saṃjáyān pávasva soma dhárayā |
ínú dvéṣāṃsi sadhryak || 4||

rákṣā sú no áraruṣaḥ svanát samasya kásya cit |
nídó yátra mumucmáhe || 5||

éndo pārhivaṃ rayiṇ divyám pavasva dhárayā |
dyumántaṃ súṣmam á bhara || 6||

1. Streams of this one have flown forth strongly —
 [streams] of impregnating, pressed out [sap of Soma plant],
 of [him who is] seeking to assume a form agreeable to *deva*-s.
 2. Enthusiastic singers [of eulogies] rub off the steed
 extolling with a chant [him] —
 an emerging light to be praised.

 3. For thee, who is purifying self, O Soma,
 they[, inner defenses¹,] are easy to overcome,
 O one whose benefits are manifest!
 Strengthen worthy of a hymn sea!
 4. Winning everything beneficial, become pure, O Soma,
 with a [steady] stream [of sounds],
 drive away aversions all together.

 5. Guard us well from the envious one,
 from ordinary babble,
 wherever we liberate ourselves from an imposed constraint.
 6. Here, O *Indu*, distill
 [this] earthly, celestial treasure;
 with a [steady] stream [of sounds] bring the lucid fervor.
-

This hymn can be split on the basis of content into three parts:
 1–2, 3–4, 5–6.

Verses 1, 5 refers to the extract of Soma plant, verses 2, 3, 4, 6 —
 to the inner Soma.

In verse 4, the wish “drive away aversions all together” is something that Soma is capable to satisfy. To avoid a single aversion is rather easy — for example by using selective inhibition — but to have all of them weakened, resolved, eliminated, etc. requires a special ability. This ability is provided by the inner Soma.

¹*rākṣāṃsi*

RigVeda 9.30

Bindu of the family *Anigiras* | *Gāyatrī* | to Soma

prá dhārā asya śuṣmīṇo vṛthā pavitre akṣaran |
punānó vācam iṣyati || 1||

índur hiyānáḥ sotṛbhir mṛjyámānaḥ kánikradat |
íyarti vagnúm indriyám || 2||

á naḥ śúṣmaṃ nṛṣáḥyaṃ vīrávantaṃ puruspṛham |
pávasva soma dhārayā || 3||

prá sómo áti dhārayā pávamāno asiṣyadat |
abhí dróṇāny āsádam || 4||

apsú tvā mádhumattamaṃ háriṃ hinvanty ádribhīḥ |
índav índrāya pītāye || 5||

sunótā mádhumattamaṃ sómam índrāya vajrīṇe |
cāruṃ sárdhāya matsarám || 6||

1. Streams of this¹, of the mouth-drying one,
flow freely through the filter;
he who purifies himself pours out the speech.
 2. *Indu*, stimulating,
made free from impurities by pressers, [is] calling out;
he gives rise to a speech sound enjoyed by *Indra*.
-
3. For us, O Soma, distill with a stream [of water]
[that] fervor [which is] overpowering men,
[that is] virile, much desired.
 4. Becoming pure Soma [flowing] with a stream [of water]
rushed forth beyond [the filter]
to alight into wooden vessels.
-
5. Into waters they impel thee with stones,
[thee,] the sweetest, pale green-yellow,
O *Indu*, for *Indra* to drink.
 6. Press out, ye, the sweetest Soma
for thunderbolt-wielding *Indra*,
[that is] agreeable, [that is] exhilarating for the defiant one².
-

This hymn can be split on the basis of content into three parts:
1–2, 3–4, 5–6.

Verses 1ab, 2ab, 3–5, refer to the extract of Soma plant, verses 1c,
2c, 6 — to the inner Soma.

“Stones” of verse 5 might be the teeth; “pressing out” of the inner
Soma is done by means of speech sounds. Alternatively, “stones”
might stand for ribs and in this case “pressing out” is accomplished
by breathing.

¹the extract of Soma plant

²*Indra*

RigVeda 9.31

Rahūgaṇa of the family *Aṅgiras* | *Gāyatrī* | to Soma

prá sómāsaḥ svādhyàḥ pávamānāso akramuḥ |
rayīm̐ kṛṇvanti cétanam || 1||

diváspṛthivýá ádhi bhávendo dyumnavárdhanaḥ |
bhávā vājānām̐ pátih̐ || 2||

túbhyaṃ vātā abhipŕyastúbhyamaṛṣanti síndhavaḥ |
sóma várdhanti te máhaḥ || 3||

á pyāyasva sám̐etu te vísvátaḥ soma vṛṣṇyam |
bhávā vājasya saṃgathé || 4||

túbhyaṃ gávo ghṛtām̐ páyo bábhro duduhré ákṣitam |
várṣiṣṭhe ádhi sán̐avi || 5||

svāyudhásya te sató bhúvanasya pate vayám |
índo sakhitvámuśmasi || 6||

1. Soma [juices], becoming pure,
possessing of good insight, proceed in stages,
create a perceptible treasure.
 2. Augment, O *Indu*, the brilliance of Heaven
[everywhere] above the Earth;
be the master of surges of vigour!
 3. For thee the winds are soothing,
for thee the rivers flow;
O Soma, they augment thy might.
-
4. Swell here! May thy, O Soma, virility
come in every way!
Be in the center of the rush of vigour.
 5. For thee, O tenacious one, the cows have milked
inexhaustible, ghee-like juice
at the most abundant¹ summit.
 6. O *Indu*, we long for a compatibility²
with him³ who is well-armed,
with him who is real⁴ for thy⁵ sake,
O protector of [this] place of existence!

¹lit. most-showering

²lit. "like-mindedness"

³an extract of Soma plant

⁴here = "physical"

⁵the inner Soma

This hymn can be split on the basis of content into two parts: 1–3, 4–6. Verses 1–3 refer to the extract of Soma plant as it is being absorbed by the body, verses 4–5 — to the inner Soma, verse 6 refers to both.

During absorption of Soma extract into the body it affects cakras starting with the lowest and going up (“rising in stages”). As it rises it makes the cakras above the throat one (“Heaven ... [everywhere] above the Earth”) to be excited so that they become easily perceptible (“the brilliance of the Heaven”) by the inner eye. The subtle energies, or “winds” (*prāṇa*, *apāna*, etc.), and “rivers” (that is, flows of stimulation and flow of speech) make the being-absorbed Soma juice more agreeable to human body and its effects more powerful.

The verse 5 can be understood as a statement that “cows” (evocative expressions) “milk” (evoke a flow of) radiant energy at the highest station — *sahasrāra* cakra.

RigVeda 9.32

Śyāvāśva of the race of *Atri* | *Gāyatrī* | to Soma

prá sómāso madacyútaḥ śrávase no maghónaḥ |
sutá vidáthe akramuḥ || 1 ||

ádīṃ tritásya yóṣaṇo háriṃ hinvantyádribhiḥ |
índumíndrāya pītāye || 2 ||

ádīṃ haṃsó yáthā gaṇám víśvasyāvīvaśanmatīm |
átyo ná góbhiraḥyate || 3 ||

ubhé somāvacākaśanmṛgó ná taktó arṣasi |
sídannṛtásya yónimá || 4 ||

abhí gávo anūṣata yóṣā jārámiva priyám |
ágannājīṃ yáthā hitám || 5 ||

asmé dhehi dyumádyáso maghávadbhyaśca máhyaṃ ca |
sanīm medhāmutá śrávaḥ || 6 ||

1. Soma juices, oozing exhilaration
for the sake of our munificent [friend]'s auditory impression,
extracted, proceeded in teaching [us].
 2. Then maidens of *Trita* impel with stones
the pale green-yellow *Indu* —
for *Indra* to drink.
-
3. Then, as a goose [makes] a flock in formation [cry out],
he¹ caused everyone's mental gesture to resound;
like a courser he is smeared with milk.
 4. Illuminating both *Rodas*-es,
rushing along like a deer, O Soma, thou flow
taking seat in the womb of *ṛta!*
 5. Cows² hailed [him]
as a maiden her dear wooer —
he came as if to an arranged race.
 6. Grant us who are liberal [at fire offerings]
lucid, esteemed [manly vigour]³;
to me — [grant] effective strength of resolve and
an auditory impression.
-

This hymn can be split on the basis of content into two parts: 1–2, 3–6.

Verses 1, 2, 6 refer to the extract of Soma plant, verses 3–5 — to the inner Soma.

¹the inner Soma

²words

³*svīrya* — on the strength of 9.13.4c.

RigVeda 9.33

Trita | Gāyatrī | to Soma

*prá sómāso vipaścīto'pāṃ ná yantyūrmāyaḥ |
vánāni mahiṣā iva || 1||*

*abhí dróṇāni babhrávaḥ súkrá ṛtásya dhárayā |
vājaṃ gómantamakṣaran || 2||*

*sutá índrāya vāyáve váruṇāya marúdbhyaḥ |
sómā arṣanti víṣṇave || 3||*

*tisró váca úd īrate gāvo mimanti dhenávaḥ |
hárireti kánikradat || 4||*

*abhí bráhmīranūṣata yahvīṛtásya mātáraḥ |
marmṛjyānte diváḥ śísūm || 5||*

*rāyáḥ samudráñścatúro'smábhyaṃ soma visvátaḥ |
á pavaśva sahasrīṇaḥ || 6||*

1. Soma drops, piling up pulsations,
move like waves of waters,
like buffaloes [moving] towards thickets.
 2. Towards wooden vessels [they] — tenacious, translucent [drops]
accompanied by a stream of *ṛta* —
have trickled towards rich in cows¹ rush of vigour.
-
3. Extracted for *Indra*, *Vāyu*,
Varuṇa, *Marut-s*,
Soma [drops] flow for *Viṣṇu*.
 4. Three utterances arise,
cows mete out milk,
the enchanting one proceeds, calling out.
 5. Restless mothers of *ṛta* hailed
the unfolding [utterances];
they rub the newborn of the Heaven.
-
6. O Soma, distill for us in every way
four seas of the treasure
that leads to a thousand different things.

¹evocative expressions

This hymn can be split on the basis of content into three parts: 1–2, 3–5, 6. Verses 1, 2 refer to the extract of Soma plant, verses 3–6 — to the inner Soma.

Verse 3 is translated here as Geldner and Elizarenkova did, while S.S.Bhawe translated it as “Pressed out for *Indra*, *Vāyu*, *Varuṇa*, *Marut-s* (and) *Viṣṇu*, the Somas run on.”

The hymn describes two processes happening in parallel. One is the pressing of the Soma plant. The other is unfolding anticipation of drinking the extract in him who knows well what happens after the consumption of the Soma extract.

Translucent drops of Soma juice flow wave after wave into wooden cups; inside him, who is deeply involved into the process, the tension of a radiant energy is building up. Absorbed into the body Soma extract then initiates a rush of vigour that incites poetic phrases and words eager to form a verse to float in the mind of the worshiper. Then three particular (and unspecified) utterances cause these words and poetic phrases to be articulated or sung.

RigVeda 9.34

Trita | Gāyatrī | to Soma

*prá suvānó dhārayā tánéndurhinvānó arṣati |
rujádṛḍhā vyójasā || 1||*

*sutá índrāya vāyáve váruṇāya marúdbhyaḥ |
sómo arṣati víṣṇave || 2||*

*vṛṣāṇaṃ vṛṣabhiryatáṃ sunvánti sómamádrībhiḥ |
duhánti sákmanā páyaḥ || 3||*

*bhúvatritásya márjyo bhúvadíndrāya matsaráḥ |
sáṃ rūpárajyate háriḥ || 4||*

*abhímṛtásya viṣṭápaṃ duhaté pṛśnimātarāḥ |
cáru priyátamaṃ havīḥ || 5||*

*sámenamáhrutā imá gíro arṣanti sasrútaḥ |
dhenúrvāśró avīvaśat || 6||*

1. Being continually effused with a stream [of *ṛta*]¹,
Indu, stimulating, flows,
 having vigorously shattered firm [barriers].
 2. Extracted for *Indra*, *Vāyu*,
Varuṇa, *Marut-s*
 Soma flows for *Viṣṇu*.
-
3. They press out with stones
 the bull controlled by bulls — Soma;
 using [their] strength they milk out the juice.
 4. So that he will be cleansed by *Trita*,
 so that he will be exhilarating to *Indra*,
 he, pale green-yellow, is adorned with [various] forms.
-
5. For the ultimate in the coherence²
 they³, whose mother is *Pṛśni*, milk
 the dearest, agreeable, oblation.
 6. These faultless, streaming chants
 flow together towards him.
 He, roaring, caused the milch-cows to resound.
-

This hymn can be split on the basis of content into three parts:
 1–2, 3–4, 5–6.

Verses 3, 4 refer to the extract of Soma plant, verses 1, 2, 5, 6
 — to the inner Soma.

The verse 2 is almost identical to 9.33.3.

The phrase “adorned with [various] forms” in verse 4 may be interpreted as “mixed with various ingredients” to make the extract agreeable to the body.

¹on the strength of 9.33.2b

²*ṛta*

³*Marut-s*

RigVeda 9.35

Prabhūvasu of the race of *Aṅgiras* | *Gāyatrī* | to Soma

á naḥ pavasva dhārayā pávamāna rayiṃ pṛthúm |
yáyā jyótirvidási naḥ || 1 ||

índo samudramīkhaya pávasva vísvamejaya |
rāyó dhartá na ójasā || 2 ||

tváyā vīréṇa vīravo'bhí śyāma pṛtanyatáh |
kṣárā ṇo abhí vāryam || 3 ||

prá vājamīnduriṣyati síṣāsanvājasá řṣiḥ |
vratá vidāná áyudhā || 4 ||

tāṃ gīrbhírvacamīkhayám punānáṃ vāsayāmasi |
sómam jānasya gópatim || 5 ||

vísvo yásya vraté jáno dādhāra dhármaṇaspáteḥ |
punānásya prabhūvasoḥ || 6 ||

1. Become pure for us with a [steady] stream [of sounds],
 O becoming pure,
 by which [stream] thou might find for us
 the light — the ample treasure.
 2. O *Indu*, swayer of the sea,
 become pure, thou, shaking everything with vigour,
 thou, who bears us the treasure!
 3. With thee, with the hero, O heroic one,
 we are against those who assail us,
 trickle for our sake the desirable [treasure].
 4. *Indu* pours forth the rush of vigour —
 the sage, striving for and obtaining [for us] the rush of vigour,
 making known [his] spheres of action [and] weapons.
 5. Him, who causes speech to flow, who purifies himself,
 we clothe with chants,—
 Soma, the ruler of men's words,
 6. in whose realm every man has preserved [his health] —
 [in the realm] of overseer of [life-]support,
 of him who purifies himself, of him whose benefits are manifest.
-

This hymn refers to the inner Soma.

The expression *jánasya gópatim* in verse 5 is here translated by using the meaning “word” for *go* which is frequent for Soma hymns. Using the literal meaning “cow” for *go* would result in Bhawe’s “the people’s (divine) lord of the cows” or Wilson’s “the shepherd of men” both of which are out of place in this verse.

RigVeda 9.36

Prabhūvasu of the race of *Aṅgiras* | *Gāyatrī* | to Soma

ásarji ráthyo yathā pavítre camvoḥ sutáh |
kárṣmanvājí nyakramīt || 1 ||

sá váhniḥ soma jágrviḥ pávasva devavírāti |
abhí kósaṃ madhuścútam || 2 ||

sá no jyótīṃṣi pūrvya pávamāna ví rocaya |
krátve dáksāya no hinu || 3 ||

śumbhámāna ṛtāyúbhirmṛjyámāno gábhastyoḥ |
pávate vāre avyáye || 4 ||

sá víśvā dāsúṣe vásu sómo divyáni párthivā |
pávatāmántárikṣyā || 5 ||

á divásprṣṭhámasvayúrgavyayúḥ soma rohasi |
vīrayúḥ śavaspate || 6 ||

1. Like a chariot-horse he¹ was let loose into the filter;
[then] pressed into the two bowls,
he who possesses the rush of vigour advanced into the furrow.
 2. He² who conveys, O Soma, [is] keeping [us] awake.
Become pure, arousing *deva*-s, [flow] beyond [the filter],
towards overflowing with sweetness subtle body.
 3. Such thou, O peerless one, O becoming pure,
make stars shine for us,
stimulate us [to obtain] mental power and skill!
-
4. Arraying himself with the help of those who seek *ṛta*,
rubbed off between two hands,
he becomes pure in the woolen sieve.
 5. May he, Soma, distill for him who is worshiping
everything beneficial, [be it] celestial, earthly,
or belonging to the middle region.
 6. O Soma, thou rise up [towards] the base of the Heaven,
attracting horses, seeking [raiments] coming from cows,
attracting heroes, O master of the power to change!
-

This hymn can be split on the basis of content into two parts:
1–3, 4–6.

Verses 4, 5 refer to the extract of Soma plant, verses 1–3, 6 —
to the inner Soma.

¹the inner Soma

²*Agni*

RigVeda 9.37

Rahūgaṇa of the race of *Aṅgīras* | *Gāyatrī* | to Soma

sá sutáḥ pītáye vṛṣā sómaḥ pavítre arṣati |
vighnánrākṣāmsi devayúḥ || 1||

sá pavítre vicakṣaṇó hárirarṣati dharnasīḥ |
abhí yóniṃ kánikradat || 2||

sá vājí rocaná diváḥ pávamāno ví dhāvati |
rakṣohá vāramavyáyam || 3||

sá tritásyádhi sánavi pávamāno arocayat |
jāmíbhīḥ sūryaṃ sahá || 4||

sá vṛtrahá vṛṣā sutó varivovidádābhyaḥ |
sómo vājāmivāsarat || 5||

sá deváḥ kavíneṣito'bhí dróṇāni dhāvati |
índuríndrāya maṃhánā || 6||

1. He, Soma, extracted for a draught,
flows, impregnating, through the filter,
[he,] shattering defenses, attracting *deva*-s.
 2. He, pale green-yellow, is conspicuous in the filter;
strong enough to confer [the treasure],
calling out, he flows towards the womb.
 3. He¹, possessing the rush of vigour,
permeates, becoming pure,
the luminous spheres of the Heaven.
[He²,] who is shattering defenses,
[permeates] the the woolen sieve.
-
4. Above the summit of *Trita*
he³, who is becoming pure, together with siblings
made the Sun bright.
 5. He, a slayer of *Vṛtra*-s, a bull,
extracted, finding mental space, and worthy of trust,
[he,] Soma, speeds as if to a battle.
 6. He⁴, a *deva*, [is] animated by him⁵ who is gifted with insight;
Indu runs towards wooden vessels
for *Indra* [he runs] amply.
-

This hymn can be split on the basis of content into two parts: 1–3, 4–6. Verses 1, 2, 3c, 6bc, refer to the extract of Soma plant, verses 3ab, 4–6a — to the inner Soma.

¹the inner Soma

²extract of Soma plant

³the inner Soma

⁴the inner Soma

⁵a poet

RigVeda 9.38

Rahūgaṇa of the race of *Aṅgiras* | *Gāyatrī* | to Soma

eṣá u syá vṛṣā ráthó'vyo vārebhirarṣati |
gáchanvájam sahasrīṇam || 1||

etám tritásya yóṣaṇo hárīm hinvantyádribhiḥ |
índumíndrāya pītāye || 2||

etám tyám haríto dáśa marmṛjyánte apasyúvaḥ |
yábhirmádāya súmbhate || 3||

eṣá syá mánuṣīṣvā śyenó ná vikṣú sīdati |
gáchañjāró ná yoṣítam || 4||

eṣá syá mádyo rásó'va caṣṭe diváḥ sísuḥ |
yá índurvāramáviśat || 5||

eṣá syá pītāye sutó hárirarṣati dharmasīḥ |
krándanyónimabhí priyám || 6||

1. This one, a bull, a chariot,
flows through threads of sheep's wool,
setting out for the rush of vigour
that leads to a thousand different things.

2. This one, the enchanting one,
maidens of *Trita* impel with stones —
Indu for *Indra* to drink.
3. This one ten mares make free from impurities,
[they,] restless, with which he arrays himself
to exhilarate [*Indra*].
4. In homesteads of humans this one¹ takes a seat —
like a hawk in [his nest] —
approaching [it] like a wooer a woman.

5. This one is an exhilarating sap;
the newborn² of Heaven looks down —
who [is] *Indu* — he entered the hairsieve.
6. This one, pale green-yellow, extracted for a draught,
strong enough to confer [the treasure], calling out,
flows towards the cherished womb.

¹*Agni*

²new moon

This hymn can be split on the basis of content into three parts: 1, 2–4, 5–6. Verses 1, 5–6 refer to the extract of Soma plant, verses 2, 3 — to the inner Soma.

It seems that verse 1 shall be right before verse 5.

The juice of Soma plant mixed with water, milk, and honey is called “a chariot” in verse 1 because it conveys speedily the essence of Soma to the “womb” which it impregnates (thus being called “a bull”).

Mentioned in verse 2 *Trita* is most likely the third (from above) cakra — *viśuddha* — that controls by means of vital airs called here “maidens of *Trita*”, movement of ribs causing inhalation/exhalation. “Stones” with which the Soma is impelled are, likely, the ribs which by moving perform inhalation/exhalation and thus stimulate expression of two vital airs — *prāṇa* and *apāna* — which in turn impel the inner Soma.

“The ten restless mares” which make the extract free from impurities (to make it agreeable to *Indra*) are likely “ten mercurial ones” mentioned in 9.15.8; alternatively, they could be the ten petals of the third cakra. The expression “this one ... who arrays himself to exhilarate [*Indra*]” from verse 3 then would mean that the functions controlled by the cakra help to transform (“array”) consumed extract of Soma plant into a substance that is agreeable to *Indra*. This transformation happens when the extract or its derivatives inside the body are absorbed into the spinal cord.

RigVeda 9.39

Bṛhanmati of the race of *Aṅgiras* | *Gāyatrī* | to Soma

āśúrarṣa bṛhanmate pári priyéṇa dhāmnā |
yátra devá ití brávan || 1||

pariṣkrṇvānnániṣkṛtaṃ jánāya yātáyanníṣaḥ |
vṛṣṭīm diváh pári srava || 2||

sutá eti pavíttra á tvíṣiṃ dádhāna ójasā |
vicákṣāṇo virocáyan || 3||

ayám sá yó diváspári raghuyámā pavíttra á |
síndhorūrmá vyákṣarat || 4||

āvívāsanparāváto átho arvāvátah sutáh |
índrāya sicyate mádhu || 5||

samīcīná anūṣata háriṃ hinvantyádrībhiḥ |
yónāvṛtásya sīdata || 6||

1. Being quick, O one of mighty mental gestures, flow around
through [thy] favorite abode
wherein, they say, *deva*-s are.
2. Making ready what is not [yet] manifested,
making libations for [the divine] race continuous,
pour the rain from the Heaven!

3. Pressed out, he moves through the filter,
having obtained the luminance with vigour,
manifesting self by making
[impressions in the mind appear] brighter.
4. It is he who [poured rain] from the Heaven,
[who,] moving rapidly in filter,
oozed into the wave of *Sindhu*.

5. Extracted [Soma] procures [words for a hymn]
[whether] from afar or from near at hand;
honey is emitted for *Indra*.
6. United, they [, words of a hymn,] hailed the enchanting one;
they impel [him] with the stones.
[Ye, words,] sit in the womb of *rta*!

This hymn can be split on the basis of content into two parts:
1, 2–4, 5–6. All verses refer to the inner Soma.

It seems that verse 6 shall be right before verse 5.

Inner *Soma*, being a poet, procures words for a hymn and they, when sounding together in a stream of sweet sounds, impel him by means of a patterned breathing (“stones” are floating ribs and perform inhalation/exhalation — see 9.38.2) towards place where he meets *Indra*.

RigVeda 9.40

Brhanmati of the race of *An̥giras* | *Gāyatrī* | to Soma

punānó akramīdabhí víśvā m̐dho vícarsaṇih̐ |
śumbhānti vípraṃ dhītībhiḥ || 1||

á yónimarunó ruhadgámadíndraṃ v̐ṣā sutáh̐ |
dhruvé sádasi sīdati || 2||

nú no rayíṃ mahámindo'smábhyaṃ soma víśvátah̐ |
á pavasva sahasrīṇam || 3||

víśvā soma pavamāna dyumnánīndavá bhara |
vidáh̐ sahasrīṇrīṣah̐ || 4||

sá naḥ punāná á bhara rayíṃ stotré svvīryam |
jaritúrvarḍhayā gírah̐ || 5||

punāná indavá bhara sóma dvibárhasaṃ rayím |
v̐ṣannindo na ukthyàm || 6||

1. Purifying self, he overcomes all inhibitions, [he.] disengaging;
They, [sacrificers,] array the inspired one¹
with [their] *dhītī-s*.
 2. He who gives a chance to move upwards rose up to the womb
so that he, the bull, would go towards Indra!
Extracted, he alights onto a firm seat.
 3. Now, O *Indu*, [bring] to us a great treasure;
in every way distill for us, O Soma,
[this] leading to a thousand different things [treasure].
-
4. O becoming pure Soma, bring hither, O *Indu*,
all illuminating powers,
so that thou can find [for us]
libations leading to a thousand different things.
 5. Such — purifying self — bring us a treasure,
a manly vigour for him who sings a hymn.
Make longer the chants of an invoker!
-
6. Purifying self, O *Indu*, bring hither, O Soma,
the twice-swollen² treasure³;
O bull, O *Indu*, [bring] for us [the emerging light]⁴
that is worthy of praise.
-

This hymn can be split on the basis of content into three parts:
1–3, 4–5, 6.

Verses 4–6 refer to the extract of Soma plant, verses 1–3 — to the inner Soma.

The compound *dvibárhās* in verse 6 and elsewhere is translated as “twice-swollen”, for the inner Soma swells for the first time when it is born as a result of an absorption into body of the extract of Soma plant, for the second time — when it trickles into the meeting place with *Indra* in the Heaven. S.S.Bhawe suggested translating it as “growing in two places” which also fits well this context.

¹the inner Soma

²that is, in both Heaven and Earth

³the inner Soma

⁴the inner Soma — see 9.29.2

RigVeda 9.41

Medhyātithi son of *Kaṇva* | *Gāyatrī* | to Soma

prá yé gávo ná bhúrṇayastveṣá ayáso ákramuḥ |
ghnántaḥ kṛṣṇāmápa tvácam || 1||

suvítasya manāmahé'ti sétuṃ durāvyaṃ |
sāhvámso dásyumavratám || 2||

śṛṇvé vṛṣtériva svanáḥ pávamānasya súṣmíṇaḥ |
cáranti vidyúto diví || 3||

á pavasva mahímíṣaṃ gómadindo hiraṇyavat |
áśvāvadvájavatsutáh || 4||

sá pavasva vicarṣaṇa á mahí ródasī pṛṇa |
uṣáh sūryo ná raśmíbhīḥ || 5||

pári ṇaḥ śarmayántyā dhārayā soma viśvátāḥ |
sārā raséva viṣtápam || 6||

1. They¹, incessant like cows²,
impetuous nimble proceed in stages
warding off the dark veil.
 2. Having overcome the unconstrained impulse to suffer want,
we imagine an easy path
past the difficult-to-cross bridge.
 3. The sound of him, who is fiery, who is becoming pure,
is heard as if it's raining;
lightnings spread through the Heaven.
-
4. Distill a potent libation!
[Thou are] rich in cows, O *Indu*, in gold,
in horses, in the rush of vigour [when] pressed out.
 5. Such thou, become pure, O disengaging one,
fill two mighty *Rodas-es*
as the dawn [fills Heaven and Earth] with the rays of the sun.
 6. [Thou protect³] us all around, O Soma,
with the stream that shelters
betake thyself like the sap⁴ — to the extreme.
-

This hymn can be split on the basis of content into two parts: 1–3, 4–6. Verse 3 refers to the extract of Soma plant, verses 1, 4–6 — to the inner Soma.

In verse 2, the expression *dásyumavratám* is translated by Griffith and S.S.Bhawe as “the riteless Dasyu” and “the irreligious Dasyu(s),” but this interpretation does not fit the context of this hymn. Here and elsewhere in Soma-hymns *dasyu* is taken to refer to an inner disposition — “an impulse to suffer want” — with *avrata* defining it as “unrestrained by voluntary efforts.” The expression “lightnings spread through the Heaven” in verse 3 might refer to flashes of light seen when one is with eyes closed in a state of extreme sensitivity of perception — sharp sounds like that of falling drop evoke such flashes.

¹Soma drops

²words

³*pāsi* — on the strength of 1.31.15b

⁴extract of *Soma* plant

RigVeda 9.42

Medhyātithi son of *Kaṇva* | *Gāyatrī* | to Soma

janáyanrocaná divó janáyannapsú súrjyam |
vásāno gā apó háriḥ || 1||

eṣá pratnéna mánmanā devó devébhyaspári |
dhárayā pavate sutáḥ || 2||

vāvṛdhānáya túrvaye pávante vájasātaye |
sómāḥ sahásrapājasah || 3||

duhānáḥ pratnámítpáyah pavítre pári śicyate |
krándandeváñ ajñjanat || 4||

abhí víśvāni vāryābhí deváñ ṛtāvṛdhah |
sómah punānó arṣati || 5||

gómannaḥ soma vīrávadásūvadavájavatsutáḥ |
pávasva bṛhatírīśah || 6||

1. Causing luminous spheres of the Heaven to emerge,
[when] in the waters — causing a sun to emerge,
the enchanting one [is] clothing himself in waters and milk.
2. This one, a *deva*, [churned¹] for *deva*-s
with a preceding manic thought,
[when] extracted, becomes pure
with a [steady] stream [of sounds].

3. For him² who is growing, who can become overpowering,
Soma juices creating thousand footholds become pure
to bestow the rush of vigour.
4. Milking the ancient juice,
he is spread around in the filter;
calling out, he procured [us] *deva*-s.

5. Soma, purifying self, flows
for the sake of everything desirable,
for the sake of strengthened by *ṛta deva*-s.
6. O Soma, [distill] for us rich in cows, rich in heroes,
rich in horses, possessing the rush of vigour [treasure³]
[thou,] pressed out;
distill abundant libations!

This hymn can be split on the basis of content into three parts:
1–2, 3–4, 5–6.
Verses 3bc, 5, 6 refer to the extract of Soma plant, verses 1, 2, 3a,
4 — to the inner Soma.

¹ *devébhyaspári* is here treated by analogy with *devébhyo mathitám pári* of 3.9.5c

² the inner Soma

³ *ṛayám* — on the strength of 9.62.12

RigVeda 9.43

Medhyātithi son of *Kaṇva* | *Gāyatrī* | to Soma

yó átya iva mṛjyáte góbhirmádāya haryatáh |
tám gīrbhírṽasayāmasi || 1||

tám no víśvā avasyúvo gírah śumbhanti pūrváthā |
índumíndrāya pītāye || 2||

punānó yāti haryatáh sómo gīrbhíḥ páriṣkṛtaḥ |
víprasya médhyātithēḥ || 3||

pávamāna vidá rayímasmábhyaṃ soma suśríyam |
índo sahásravarcasam || 4||

índurátyo ná vājasṛtkánikranti pavíttra á |
yádákṣārāti devayúḥ || 5||

pávasva vājasātaye víprasya grṇató vṛdhé |
sóma rásva suvīryam || 6||

1. Who is like a courser, [who] with milk is
made free from impurities for an exhilaration,
[who is] delighted-in,
him we shape with chants.
 2. All our chants, seeking a favour,
array first of all him,
Indu, for *Indra* to drink.
 3. Purifying self, delighted-in Soma moves
configured by chants
of inspired *Medhyātithi*,
 4. Would thou, O becoming pure, find the treasure
[that is] for us, O Soma, abundant,
[that is] of a thousand-fold vital powers, O *Indu*!
-
5. When *Indu*, attracting *deva*-s,
has oozed beyond the filter,
he neighs like a courser spurred by the rush of vigour.
 6. Become pure to bestow the rush of vigour,
to augment recitations of him who is internally stirred.
O Soma, impart the potency!
-

This hymn can be split on the basis of content into two parts: 1–4, 5–6.

Verses 5, 6 refer to the extract of Soma plant, verses 1–4 — to the inner Soma.

RigVeda 9.44

Ayāsyā of the family of *Anḡiras* | *Gāyatrī* | to Soma

prá na indo mahé tána ūrmīṃ ná bíbhradarṣasi |
abhí devāñ ayāsyah || 1||

matí juṣṭó dhiyá hitáh sómo hinve parāvāti |
víprasya dhārayā kavīḥ || 2||

ayāṃ devéṣu jágrviḥ sutá eti pavíttra á |
sómo yāti vícarṣaṇiḥ || 3||

sá naḥ pavaṣva vājayúścakrāṇáścárumadhvarám |
barhíṣmāñ á vivāsati || 4||

sá no bhágāya vāyáve vípravīraḥ sadāvṛdhaḥ |
sómo devéṣvā yamat || 5||

sá no adyá vásuttaye kratuvídgātuvíttaṃ |
vájjaṃ jeṣi śrávo brhát || 6||

1. Thou flow for us, O *Indu*,
as if carrying a wave for a great expansion [of the mental space].
[Thou flow] effortlessly towards *deva*-s.
 2. Frequented with a mental gesture, impelled with a *dhī*,
Soma hastens on into distant places,
gifted with insight by poet's stream [of sounds].
 3. This one among *deva*-s [is] keeping [us] awake.
Extracted, Soma goes through the filter;
he moves, disengaging.
-
4. Thou, do become pure for us!
[Thou, who is] evoking the rush of vigour,
effecting a pleasant, proceeding on its path [sacrifice]!
He¹, who possesses the sacred grass², desires to procure [thee].
 5. May he for our well-being and vitality —
[he,] whose heroes are poets,
who is always strengthening [us] —
Soma — spread among *deva*-s.
 6. To grant us riches today,
he [is] the best guide on the path to understanding
knowing the way to understanding.
Gain [for us] the rush of vigour and
a mighty auditory impression!
-

This hymn can be split on the basis of content into two parts: 1–3, 4–6. Verses 4c, 5, 6ab refer to the extract of Soma plant, verses 1–3, 4ab, 6c — to the inner Soma.

The expression “distant places” in verse 2 refers to the mental space. The expression “sacred grass” in verse 4 likely means “nerves”.

¹extract of soma plant

²prob. “nerves”

RigVeda 9.45

Ayāsyā of the family of *Aṅgiras* | *Gāyatrī* | to Soma

sá pavasva mādāya kām nṛcákṣā devávītaye |
índavíndrāya pītāye || 1||

sá no arṣābhí dūtyaṃ tvámíndrāya tośase |
devānsákhībhya á váram || 2||

utá tvāmaruṇám vayám góbhirañjmo mādāya kām |
ví no rāyé dúro vṛdhi || 3||

átyū pavítramakramīdvājí dhúram ná yámani |
índurdevéṣu patyate || 4||

sámī sákhāyo asvaranváne krīḍantamátyavim |
índuṃ nāvā anūṣata || 5||

táyā pavasva dhárayā yáyā pītó vicákṣase |
índo stotré svírīyam || 6||

1. Thou, who guides men, become pure to arouse *deva*-s,
to exhilarate, O *Indu*,
for *Indra* to drink!

2. Such thou, flow for the sake of our embassy [to *Indra*] —
thou amass for *Indra* —
[arouse] *deva*-s rather than participants [of this fire offering].
3. We smear thee, who gives a chance to move upwards,
with milk¹ to exhilarate [*Indra*];
reveal to us for the sake of wealth [celestial golden]² gates!

4. Having advanced beyond the filter
as [a courser runs past the finish] pole on a racing track,
Indu, possessing the rush of vigour, alights among *deva*-s.

5. The participants [of the sacrifice] intone [Soma]³;
shouts of joy welcomed *Indu*
[who] passed through the filter and is dallying in a wooden cup.
6. Become pure with that stream⁴
with which thou, once drunk, make manifest the manly vigour,
O *Indu*, for him who sings a hymn.

This hymn can be split on the basis of content into four parts: 1, 2–3, 4, 5–6. Verses 5–6 refer to the extract of Soma plant, verses 1–4 — to the inner Soma.

¹evocative expressions

²*devír hiranyáyīh* — 9.5.5

³on the strength of 9.110.8c

⁴that of the sounds of sung hymn

RigVeda 9.46

Ayāsyā of the family of *Anḡiras* | *Gāyatrī* | to Soma

āsṛgrandevāvītayé'tyāsaḥ kṛtvayā iva |
kṣárantah parvatāvfdhah || 1||

pářiṣkṛtāsa índavo yóṣeva pítryāvatī |
vāyúṃ sómā asṛkṣata || 2||

eté sómāsa índavaḥ práyasvantaścāmú sutāḥ |
índraṃ vardhanti kármabhiḥ || 3||

á dhāvatā suhastyaḥ śukrá gṛbhṇīta manthínā |
góbhiḥ śrīṇīta matsarām || 4||

sá pavasva dhanamjaya prayantá rádhaso maháḥ |
asmábhyaṃ soma gātuvít || 5||

etáṃ mṛjanti márjyaṃ pávamānaṃ dása kṣípaḥ |
índrāya matsaráṃ mádam || 6||

1. Like able steeds,
they poured forth to arouse *deva-s*,
oozing, [they, who were] grown on a rock.
 2. Embellished¹, like a maiden having paternal [wealth],
the drops of Soma juice
released *vāyu*².
 3. These drops of Soma juice,
rich in delights, extracted into a bowl,
strengthen *Indra* through [our ritual] actions.
-
4. Come running, O skillful [worshippers],
seize the two [ingredients]:
the translucent, [and] the agitating [one],
[then] mix the exhilarating [drink] with milk.
-
5. Such [thou], become pure, O winning the prize,
bringer of a great favour!
O Soma, [thou will] find for us an unimpeded way.
 6. Ten mercurial ones make free from impurities this one,
who is to be cleansed, who is becoming pure,
who is an exhilarating wine for *Indra*.
-

This hymn can be split on the basis of content into three parts:
1–3, 4, 5–6.

Verses 1–4 refer to the extract of Soma plant, verses 5–6 — to the inner Soma.

¹with milk, honey, etc.

²here *vāyu*=*prāṇa*

RigVeda 9.47

Kavi the son of *Bhr̥gu* | *Gāyatrī* | to Soma

ayā sómaḥ sukrtyáya maháścidabhyavardhata |
mandāná údvṛṣāyate || 1||

kṛtánídasya kártvā cétante dasyutárhaṇā |
ṛṇá ca dhṛṣṇúścayate || 2||

ātsóma indriyó ráso vājraḥ sahasrasá bhuvat |
ukthám yádasya jáyate || 3||

svayám kavírvīdhartári víprāya rátnamichati |
yádi marmṛjyáte dhíyaḥ || 4||

siṣāsátū rayīṇám vájeṣvátāmiva |
bháreṣu jigyúṣāmasi || 5||

1. Thus through the right action,
Soma, [though] already abundant, has increased [further];
 rejoicing [*Indra*] becomes aroused [as a bull].
2. They¹ pay attention to his² done and not-yet-done actions
 that crush the impulses to suffer want,
 and he, daring, takes vengeance
 on those [impulses that have] transgressed.

3. Then, may *Soma* become an essence agreeable to *Indra* —
 a thunderbolt, bestowing a thousand [gifts],
 when he causes a verse of this one³ to be born.

4. He⁴ who is gifted with insight
 endeavors on his own to obtain for an inspired [poet] a gift
 in him⁵ who distributes,
 if [the poet] were to make [his] *dhī*-s free from impurities.
5. The two⁶ strove to procure treasures [for us]
 as [one strives to procure] horses during battles;
 thou⁷ are among the prizes of victorious ones.

¹worshippers

²*Indra*'s

³a poet

⁴extract of *Soma* plant

⁵*Agni*

⁶*Agni* and the juice of the *Soma* plant

⁷the inner *Soma*

This hymn can be split on the basis of content into three parts: 1–2, 3, 4–5. Verses 4, 5a refer to the extract of Soma plant, verses 1, 5c — to the inner Soma.

This hymn has many elliptical expressions that allow for quite different interpretations. The difficulty lies in fact that words in it refer to several entities: to the inner Soma, to the juice of the Soma plant, to *Indra*, to *Agni*, and to the poet who composed a hymn.

In the first verse the phrase *mandāná údvṛṣāyate* is interpreted by *Sāyaṇa*, S.S.Bhawe, Geldner and Elizarenkova as referring to Soma, while here it is treated as describing *Indra* — “rejoicing [*Indra*] becomes aroused” — because to apply *mandāna* to Soma is somewhat of a stretch.

In verse 5, the word *siṣāsátū* is taken, following Geldner, as a perfect of desiderative of *san* in 3rd dual. “The two” introduced by this analysis are understood as *Agni* and the juice of the Soma plant. *Agni* is not mentioned in this hymn directly, but is indicated by the word *vidhatṛ* in the verse 4. Here *Agni* is used in its “digestive fire” aspect.

RigVeda 9.48

Kavi the son of Bhr̥gu | Gāyatrī | to Soma

tāṃ tvā n̄mṇāni bībhṛataṃ sadhāstheṣu mahó diváh |
cāruṃ sukṛtyáyemahe || 1||

sāṃvṛktadhṛṣṇumukthyàṃ mahāmahivrataṃ mádam |
śatāṃ púro ruruksānim || 2||

átastvā rayímabhí rájānaṃ sukrato diváh |
suparṇó avyathír̥bharat || 3||

vísvasmā ít̥svàrdṛsé sād̥hāraṇaṃ rajastúram |
gopāmṛtásya vírbharat || 4||

ádhā hin̄vāná indriyáṃ jyáyo mahitvámānaše |
abhiṣṭik̄dvícarsaṇih̄ || 5||

1. Such thee, bringing manly powers
from the mighty Heaven into confluences¹,
we approach through the right action —
 2. [thee,] whose daring is unplugged, [who is] worthy of a hymn,
[who,] having extensive and important sphere of action,
[is] intoxicating,
capable of shattering a hundred strongholds.
 3. For this reason he, who has beautiful wings and is unfailing,
brought thee — for the sake of the treasure²,
[thee,] the king, O skillful one, from the Heaven:
 4. so that everyone would behold *svàr*
which is occupying the middle position³
and crossing over regions;
let the bird bring the guardian of *rta*.
 5. Now, he, stimulating the power over senses,
reached the superior might,
[he,] effecting assistance, disengaging.
-

This hymn is not split into parts. All verses refer to to the inner Soma.

¹cakras

²that is *svàr*

³that is, between speech and senses, between positive and negative emotions

RigVeda 9.49

Kavi the son of *Bṛgu* | *Gāyatrī* | to Soma

pávasva vṛṣṭímā sú no'pāmūrmim diváspári |
ayakṣmā bṛhatírīṣaḥ || 1||

táyā pavasva dhárayā yáyā gáva ihágáman |
jányāsa úpa no gṛhám || 2||

ghṛtām pavasva dhárayā yajñéṣu devavítamaḥ |
asmábhyaṃ vṛṣṭímā pava || 3||

sá na ūrjé vyavyáyam pavítram dhāva dhárayā |
devāsaḥ śṛṇāvahní kam || 4||

pávamāno asiṣyadadrákṣāṃsyapajānghanat |
pratnavádrocáyanrúcaḥ || 5||

1. Distill for us hither the rain — quickly,
[send] a wave of waters from the Heaven —
abundant libations free from bewitching.
 2. Become pure with this stream
with which now [thou are] coming near the cows¹,
[with which] people near our house [reveal themselves].
 3. Distill ghee with the stream,
[thou, who] during fire offerings [is] the best at arousing *deva-s*!
Distill for us hither the rain!
 4. For the sake of our vigour he permeates the woolen filter
[moving] with a [steady] stream [of sounds]
so that *deva-s* would surely hear.
-
5. He who is becoming pure, streamed forth [through the filter],
shattering defenses again and again,
as of old, making luminous the pleasures.
-

This hymn can be split on the basis of content into two parts: 1–4,

5. This hymn refers to the inner Soma.

In verses 1–4 the “stream” means a stream of a multitude of speech sounds that merge so as to be heard as “white noise.”

In verse 1 the word *ayakṣmā* is translated according to S.S.Bhawe suggestion as “free from bewitching.”

¹that is, evocative expressions

RigVeda 9.50

Ucathya of the family of An̄giras | Gāyatrī | to Soma

útte śúṣmāsa īrate sīndhorūrmériṃva svanáḥ |
vāṇásya codayā pavīm || 1||

prasavé ta údīrate tistró vāco makhasyúvaḥ |
yádāvya éṣi sánavi || 2||

ávyo vāre pári priyáṃ háriṃ hinvantyádribhiḥ |
pávamānaṃ madhuścútam || 3||

á pavasva madintama pavítraṃ dhárayā kave |
arkásya yónimāsádám || 4||

sá pavasva madintama góbhirañjānó aktúbhiḥ |
índavíndrāya pītáye || 5||

1. Thy impulses come up
as the sound of a river wave;
sharpen the purifying ability of sounds!

2. During a pressing of thee,
when thou move onto the woolen summit,
three voices, attracting the fighting spirit, arise.
3. All around in the woolen sieve
they impel the favorite one with stones
[him] who is becoming pure, who is overflowing with sweetness.

4. Here become pure, O most intoxicating one,
[flow] towards the filter with a [steady] stream [of sounds],
O gifted with insight,
to dwell in the womb of an illuminating hymn.
5. Such thou, become pure, O most intoxicating one,
at night anointing self with milk¹,
O *Indu*, for *Indra* to drink.

This hymn can be split on the basis of content into three parts: 1, 2–3, 4–5. All verses refer to the inner Soma.

It seems that verse 1 shall be after verse 4.

Verse 4 is the same as 9.25.6.

In verse 3, “stones” are floating ribs — see comments to 9.38, 9.39.

¹words

RigVeda 9.51

Ucathya of the family of Aṅgiras | Gāyatrī | to Soma

ádhvaryo ádribhiḥ sutám sómaṃ pavítṛa á sṛja |
punihíndrāya pátave || 1||

diváh p̄yúṣamuttamám sómamíndrāya vajrīṇe |
sunótā mádhumattamam || 2||

táva tyá indo ándhaso devá mádhorvyaśnate |
pávamānasya marútaḥ || 3||

tvám hí soma vardháyansutó mādāya bhúrṇaye |
vṛṣan̄stotáramūtáye || 4||

abhyarṣa vicakṣaṇa pavítṛaṃ dhárāyā sutáh |
abhí vājāmutá śrávaḥ || 5||

1. O seeking ways to proceed¹! Pour into the filter
pressed out by stones Soma,
purify [it] for *Indra* to drink!
 2. Press ye the sweetest Soma,
the ultimate ambrosia of the Heaven
for thunderbolt-wielding *Indra*.
-
3. In this thy [ambrosia], O *Indu*,
deva-s partake of the herb's honey,
Marut-s — of him who is becoming pure.
 4. Because thou, O Soma, [are] making [them²] stronger,
extracted for a simmering exhilaration
to help him who sings the hymn, O bull,
 5. flow quickly, O clearly visible one, towards the filter,
extracted with a stream [of water]
[to bring] the rush of vigour and an auditory impression.
-

This hymn can be split on the basis of content into two parts: 1–2, 3–5.

Verses 1, 3bc, 4–5 refer to the extract of Soma plant,
verses 2, 3a — to the inner Soma.

¹ *adhvaryu*

² *deva-s* and *Marut-s*

RigVeda 9.52

Ucathya of the family of Aṅgiras | Gāyatrī | to Soma

pári dyukṣáh sanádrayirbháradvájam no ándhasā |
suvānó arṣa pavitra á || 1 ||

táva pratnébhirádhvabhirávyo vāre pári priyáh |
sahásradhāro yāttānā || 2 ||

carúrná yástámīñkhayéndo ná dānamīñkhaya |
vadháirvadhasnavīñkhaya || 3 ||

ní súsmamindaveṣām púruhūta jánānām |
yó asmāñ ādídésati || 4 ||

śatām na inda ūtibhīḥ sahásraṃ vā súcīnām |
pávasva maṃhayádrayīḥ || 5 ||

1. May he¹, bestowing treasure, empowered by the Heaven,
bring abundantly the rush of vigour to us using [this] herb;
thou², being effused, flow quickly through the filter!

2. Through thy³ ancient
 leading to the goal pathways
 all around in the woolen sieve he, cherished,
 discharging in thousand streams, shall move
 without an interruption.
3. Shake that, which is like a pot,
 O *Indu*, shake [it] as if it were a dispenser,
 shake by striking repeatedly, O wielding a striking weapon!
4. [Shake off] the lack of fervor of these [men],
 O much invoked by [these] persons⁴,
 [thou] who would teach us.
5. Distill for us a hundred, O *Indu*,
 with side-effects even a thousand
 of shining [gifts], thou, granting the treasure!

This hymn can be split on the basis of content into two parts:
1, 4-5. Verses 1c, 2a, 3-5 refer to the extract of Soma plant,
verses 1ab, 2bc — to the inner Soma.

In verse 4 *jánānām* is taken as governed by *púruhūta* and not by
śúṣmam (as done by S.S.Bhawe, T.Ya.Elizarenkova and S.Jamison)
on the strength 9.87.6a and 9.64.27b.

¹the inner Soma

²extract of Soma plant

³of the extract of Soma plant

⁴that is, worshipers

RigVeda 9.53

Avatsāra of the race of *Kaśyapa* | *Gāyatrī* | to Soma

útte śúṣmāso asthū rākṣo bhindánto adrivaḥ |
nudásva yáḥ parispṛdhaḥ || 1||

ayá nijaghnrójasā rathasaṃgé dháne hité |
stávā ábibhyuṣā hṛdá || 2||

ásya vratāni nádhṛṣe pávamānasya dūḍhyā |
rujá yástvā pṛtanyāti || 3||

táṃ hinvanti madacyútaṃ háriṃ nadīṣu vājínam |
índumíndrāya matsarám || 4||

1. Thy¹ impulses have risen,
penetrating defense, O stone-wielder!
Drive away those who repeatedly rival [thee].
 2. In this manner [thou are] overpowering — by vigour;
During an arranged chariot race
I shall sing praise with a fearless heart.
-
3. Not to assail spheres of action of this one²,
of him who is becoming pure, with a faulty *dhī*,
destroy [that] which fights against thee.
 4. They impel him, [who is] oozing exhilaration,
who enchants [the mind], who possesses the rush of vigour,
into flowing waters,
Indu, exhilarating to *Indra*.
-

This hymn can be split on the basis of content into two parts:
1–3, 4.

Verses 1–3 refer to the extract of Soma plant and *Indra*,
verse 4 — to the inner Soma.

¹*Indra's*

²the inner Soma

RigVeda 9.54

Avatsāra of the race of *Kaśyapa* | *Gāyatrī* | to Soma

asyá pratnāmānu dyútaṃ śukráṃ duduhre áhrayaḥ |
páyāḥ sahasrasāmṛṣim || 1||

ayáṃ sūrya ivopadr̥gayáṃ sárāṃsi dhāvati |
saptá praváta á dívam || 2||

ayáṃ víśvāni tiṣṭhati punānó bhúvanopári |
sómo devó ná sūryaḥ || 3||

pári ṇo devávītaye vājāñ arṣasi gómataḥ |
punāná indavindrayúḥ || 4||

1. Near the ancient splendor of this one¹
the shameless milked the translucent one —
the juice [that is] a sage bestowing thousand [gifts].
 2. This one is [an auspicious²] sight — like the sun,
this one dashes along the grooves³
towards the seven heights, to the Heaven.
-
3. This one abides, purifying self,
above all places of existence,
Soma [who is] like *deva* Sun.
 4. To arouse for us all *deva*-s,
thou bring near by flowing rich in cows energies;
purifying self, O *Indu*, [thou are] attracting *Indra*.

This hymn can be split on the basis of content into two parts: 1–2, 3–4. Verses 1, 2 refer to the extract of Soma plant, verses 3, 4 — to the inner Soma.

The phrase “seven onward grooves” in verse 2 could refer instead of impressions left by meters to the channels (*nāḍī*-s) of subtle energies that lead to the head — on the basis of *Śatapatha Brāhmaṇa* (*Mādhyamdinīya*) 14:2:2:39b *sapta vā imé śrṣānprāṇās* “seven are these vital airs in the head.”

¹ *Agni*

² on the strength of 8.102.15c *bhadrá sūrya ivopadīk*

³ impressions left by meters

RigVeda 9.55

Avatsāra of the race of *Kaśyapa* | *Gāyatrī* | to Soma

yávamyavaṃ no ándhasā puṣṭámpuṣṭaṃ pári srava |
sóma víśvā ca saúbhagā || 1||

índo yáthā táva stávo yáthā te jātámándhasaḥ |
ní barhíṣi priyé sadaḥ || 2||

utá no govídaśvavítprávasva somándhasā |
makṣútamebhiráhabhiḥ || 3||

yó jināti ná jīyate hánti sátrumabhītya |
sá pavasva sahasrajit || 4||

1. Bit-by-bit¹, with the aid of the herb
pour out for us, O Soma, every nourishment,
and all blessings.
 2. O *Indu*, as thy is a song of praise,
as thy is what was born from the herb,
thou shall settle down on [thy] favorite sacrificial grass.
 3. And, finding cows, finding horses for us,
become pure, O Soma, by means of the herb
throughout quickly passing days.
 4. Who subdues but is not allowing himself to be subdued,
[who,] kills an enemy just by attacking,
[being] such — become pure, O conquering thousand [enemies]!
-

This hymn is not split into parts.
All verses refer to the inner Soma.

¹lit. grain-by-grain

RigVeda 9.56

Avatsāra of the race of *Kaśyapa* | *Gāyatrī* | to Soma

pāri sōma ṛtāṃ bṛhādāśūḥ pavitre arṣati |
viḡhnánrākṣāṃsi devayúḥ || 1 ||

yátsómo vājamárṣati śatāṃ dhārā apasyúvaḥ |
índrasya sakhyámāviśán || 2 ||

abhí tvā yóṣaṇo dáśa jārāṃ ná kanyānūṣata |
mṛjyáse soma sātáye || 3 ||

tvámíndrāya viṣṇave svādúrindo pári srava |
nṛṇstotṛṇpāhyámhasaḥ || 4 ||

1. Soma, quick in the filter, by flowing around
brings vast *rta*,
[Soma, who is] shattering defenses, attracting *deva*-s.
 2. When Soma brings by flowing the rush of vigour,
[and] a hundred of restless streams
he is attaining compatibility with *Indra*.
-
3. Ten maidens shout towards thee
like a girl [towards her] wooer;
thou are being made free from impurities
to bestow [the rush of vigour].
 4. Thou are palatable for *Indra* [and] *Viṣṇu*, O *Indu*!
Pour out [for us every nourishment, and all blessings]¹
protect men, who sing the hymn, from anxiety.
-

This hymn can be split on the basis of content into two parts: 1–2,
3–4. All verses refer to the inner Soma.

¹this is added on the strength of 9.55.1

RigVeda 9.57

Avatsāra of the race of *Kaśyapa* | *Gāyatrī* | to Soma

prá te dhārā asaścáto divó ná yanti vṛṣṭáyah |
áchā vājaṃ sahasríṇam || 1||

abhí priyáni kávyā víśvā cákṣāṇo arṣati |
háristuñjáná áyudhā || 2||

sá marmṛjāná āyúbhiríbho rájēva suvratáh |
śyenó ná váṃsu śīdati || 3||

sá no víśvā divó vásūtó pṛthivyá ádhi |
punāná indavá bhara || 4||

1. Thy uncommitted streams, as [rains] from the Heaven,
go forth towards the rush of vigour
that leads to a thousand different things.
 2. For the sake of [our] favorite poems,
he flows, taking notice of all [difficulties¹],
enchancing, focusing [his] weapons.
 3. He, becoming free from impurities
with [the help of] agitated [men],
domestic [yet] virtuous like a king,
as if a hawk he sits in wooden [vessels].
 4. Such [thou], O *Indu*, becoming pure,
bring to us everything beneficial
from the Heaven as well as from the Earth.
-

This hymn is not split into parts. Verses 1, 4 refer to the extract of Soma plant, verses 2, 3 — to the inner Soma.

The word *asaścat* here, and elsewhere in Soma-hymns, is translated as “uncommitted” which is close to S.S.Bhawe’s “several(ly)” yet is different in an important aspect: the streams of *Soma* or messengers of *Varuṇa* to which the epithet is applied are inner phenomena. Inner constructs, forms, etc. tend to be tied to a particular context, associated and activated by actions, emotions, or by memory. The characteristic “uncommitted” states that there are no such associations and contexts for the streams of Soma or messengers of *Varuṇa* and thus their effects tend to be unbiased.

¹ *duritá*, see 9.59.3

RigVeda 9.58

Avatsāra of the race of *Kaśyapa* | *Gāyatrī* | to Soma

táratsá mandī dhāvati dhārā sutásyāndhasaḥ |
táratsá mandī dhāvati || 1||

usrá veda vásūnāṃ mártasya devyávasaḥ |
táratsá mandī dhāvati || 2||

dhvasráyoḥ puruṣántyorá sahásrāṇi dadmahe |
táratsá mandī dhāvati || 3||

á yáyostrimśátam tánā sahásrāṇi ca dádmahe |
táratsá mandī dhāvati || 4||

1. May he cross over [the sea¹]! Possessing of delight, he runs,
a stream pressed out of the herb.
May he cross over [the sea]! Possessing of delight, he runs.

2. The morning light knows of beneficial things,
*devī*² [knows] desires of a mortal.
May he cross over [the sea]! Possessing of delight, he runs.
3. From deterioration [of riches] and from gaining much [riches]
we obtained thousands [of anxieties³].
May he cross over [the sea]! Possessing of delight, he runs.
4. We obtain one after another
thirty thousands [frustrations⁴] related to these two.
May he cross over [the sea]! Possessing of delight, he runs.

This hymn can be split on the basis of content into two parts: 1, 2–4. This hymn refers to the extract of Soma plant as it is being absorbed into the body.

The verb *tárat* — injunctive form of *tṛ* as treated by S.S. Bhawe — here is supplied with object *samudra* on the strength of 9.107.15 *táratsamudráṃ pávamāna ūrmīṇā...*

In verse 2, *devī* is taken, following Geldner, as referring to *Uṣas* — “Dawn.”

In verse 3, *dhvasra* and *puruṣanti* are not treated as proper names but as nouns “decay, deterioration” and “obtaining much” correspondingly. This changes how ellipsis related to numerals “thousand” in verse 3 and the one related to “thirty thousands” in verse 4 are treated. Bhawe and Geldner treat them as “gifts” and “cows” which fits, ignoring improbable numbers, treating *dhvasra* and *puruṣanti* as proper names. Here, however, “anxieties” and “frustrations” are deemed to fit better. In verse 4, *dasa* is supplied as counted as many as thirty thousands on the example of 4.30.21.

¹samudra

²*Uṣas*

³*aṃhas*

⁴*dasa*

RigVeda 9.59

Avatsāra of the race of *Kaśyapa* | *Gāyatrī* | to Soma

pávasva gojídaśvajídviśvajítsoma raṇyajít |
prajávdadrátnamā bhara || 1||

pávasvādbhyó ádābhyah pávasvaúṣadhībhyah |
pávasva dhiṣáṇābhyah || 2||

tvám soma pávamāno víśvāni duritá tara |
kavīḥ sīda ní barhíṣi || 3||

pávamāna svàrvido jáyamāno'bhavo mahán |
índo víśvāṃ abhídasi || 4||

1. Become pure, [thou,] winning cows, winning horses,
winning everything [beneficial¹], winning pleasure!
O Soma, bring the gift that grants children.

2. Become pure for the waters, [thou,] worthy of trust;
become pure for herbal [potions],
become pure for efforts to visualize.
3. O Soma, thou, becoming pure,
overcame all difficulties!
Gifted with insight, sit down on the sacrificial grass!
4. O becoming pure one, thou shall find *svàr*!
Being born, thou became mighty;
O *Indu*, thou overpower all [enemies²].

This hymn can be split on the basis of content into two parts: 1, 2–4. All verses refer to the inner Soma.

In verse 1 “children” most likely means “hymns.”

¹*vasu* — on the strength of 9.57.4a

²*sátrūn* — on the strength of 9.110.12c

RigVeda 9.60

Avatsāra of the race of *Kaśyapa* | 1,2,4 *Gāyatrī*, 3 *Purauśnih* | to
Soma

prá gāyatrēṇa gāyata pávamānaṃ vicarṣaṇim |
índuṃ sahásracakṣasam || 1||

táṃ tvā sahásracakṣasamátho sahásrabharṇasam |
áti vāramapāviṣuḥ || 2||

áti vārānpávamāno asiṣyadatkalásāññ abhí dhāvati |
índrasya hārdyāviśán || 3||

índrasya soma rádhase śám pavasva vicarṣaṇe |
prajávréta á bhara || 4||

1. With a song in *Gāyatrī* metre¹
you shall extol him who disengages, who is becoming pure,—
having thousand forms *Indu*.
 2. Such thee — having thousand forms, and,
therefore thousandfold in thy effects
they purify past the hair-sieve.
 3. He who is becoming pure oozed past the woolen sieves;
he dashes towards goblets.
Entering *Indra's* heart,
 4. O Soma, for the accomplishment of *Indra's* desire,
distill well-being, O disengaging one,
bring the seed that grants children.
-

This hymn is not split into parts. Verse 3ab refers to the extract of Soma plant, verses 1, 2, 3c, 4 — to the inner Soma.

As in 9.59, “children” in verse 4 most likely means “hymns.”

¹a very frequent metre of *R̥gveda* hymns

RigVeda 9.61

Amahīyu of the family of *Anigiras* | *Gāyatrī* | to Soma

ayā vītī pári srava yásta indo mádeṣvā |
avāhannavatīrnáva || 1||

púraḥ sadyá itthádhiye dívodāsāya sámbaram |
ádha tyám turvásaṃ yádum || 2||

pári ṇo áśvamaśvavidgómadindo híraṇyavat |
kṣará sahasrīṇīrīṣaḥ || 3||

pávamānasya te vayám pavítramabhyundatáh |
sakhitvámā vṛṇīmahe || 4||

yé te pavítramūrmáyo'bhikṣáranti dhárayā |
tébhirnaḥ soma mṛḍaya || 5||

sá naḥ punāná á bhara rayím vīrávatīmíṣam |
īśānaḥ soma viśvátaḥ || 6||

etám u tyám dása kṣípo mṛjánti síndhumātaram |
sámādityébhiraḥyata || 7||

sámíndreṇotá vāyúnā sutá eti pavíttra á |
sám sūryasya raśmībhiḥ || 8||

1. Thus, along with arousal, pour out [for him¹]
 who during raptures, set off by thee, O *Indu*,
 has thrown down ninety nine
2. strongholds in an instance
 for so envisioning *Divodāsa*,
 [for him who has thrown down²] *Śambara*
 and then [helped³] this *Turvaśa* [and] *Yadu*,

3. [find] for us a horse, [thou] finding horses,
 [thou,] rich in cows, O *Indu*, rich in gold;
 ooze libations leading to a thousand different things!
4. We choose the compatibility⁴ with him —
 with thee who is becoming pure,
 who makes the filter moist.

5. Which thy waves ooze over the filter
 with a [steady] stream [of sounds],
 with them grace us, O Soma!
6. Such [thou], purifying self,
 bring us the treasure — a draught, rich in heroes!
 [Thou are] in charge everywhere, O Soma!

7. Ten mercurial ones⁵ make free from impurities
 this one whose mother is *Sindhū*;
 he counts among sons of *Aditi*.
8. Extracted, he moves in the filter
 [to be] with *Indra* and *Vāyu*,
 [to be] with the rays of sun.

¹ *Indra*

² *avāhan* — on the strength of 4.30.14c

³ *āvitha* — on the strength of 1.54.6

⁴ lit. “like-mindedness”

⁵ vowels *a ā i ī u ū r e o aṃ*

sá no bhágāya vāyāve pūṣṇé pavasva mádhumān |
cārumitré váruṇe ca || 9||

uccā te jātámándhaso diví śádbhūmyā dade |
ugráṃ śárma máhi śrávaḥ || 10||

enā vísvānyaryá ā dyumnāni mánuṣāṇām |
síṣāsanto vanāmahe || 11||

sá na índrāya yájyave váruṇāya marúdbhyaḥ |
varivovítpári srava || 12||

úpo śú jātámaptúram góbbhirbhaṅgáṃ páriṣkṛtam |
índum devā ayāsisuḥ || 13||

támídvardhantu no gíro vatsám saṃsíśvarīva |
yá índrasya hṛdamsániḥ || 14||

árṣā ṇaḥ soma śám gáve dhukśásva pipyúṣīmíṣam |
várdhā samudrá mukthyām || 15||

pávamāno ajījanaddiváścitrám ná tanyatúm |
jyótirvaiśvānarám bṛhát || 16||

pávamānasya te rāso mádo rājannaduchunáh |
ví vāramávyamarsati || 17||

9. Such [thou] become pure for us, for *Bhága*,
for *Vāyu*, for *Pūṣan*; [thou are] rich in honey,
agreeable to *Mitra* and to *Varuṇa*.
10. Thy birth from the herb is on high,
thou abide in Heaven, on Earth; I received
[thy] formidable protection and powerful auditory impression.
11. We aim at all these human powers to illuminate
wishing to obtain them
from him who tends upwards⁶.
12. Such thou, for us, for *Indra*,
for him who seeks to make an offering,
for *Varuṇa*, for *Marut-s*,
[thou,] finding mental space, pour out!
-
13. Closer [to him who is] of good nature, [who is] crossing waters,
[who is] configured with milk, [who is] breaking through, —
to *Indu* — *deva-s* have moved.
14. Him indeed our chants shall strengthen
like cows [nurturing] a single calf,
[him,] who gains *Indra's* heart.
-
15. Bring to us by flowing well-being, O Soma,
yield to a cow⁷ a swelling draught;
strengthen worthy of a hymn sea!
16. He, who is becoming pure, engendered
vast belonging to all men light
that is capturing attention like thunder from the sky.
17. Essence of him who is becoming pure, thine, O King,
is intoxicating, [but] not stifling;
it flows through the woolen sieve.
-

⁶that is, the inner Soma

⁷a word or a phrase that triggers flow of inner Soma

*pávamāna rásastáva dákṣo ví rājati dyumān |
jyótirvíśvaṃ svàrdṛśé || 18||*

*yáste mádo váreṇyasténā pavasvāndhasā |
devāvīraghaśaṃsahá || 19||*

*jághnirvrtrámamitríyaṃ sásnirvájāṃ divédive |
goṣá u áśvasá asi || 20||*

*sámmiślo aruṣó bhava sūpasthābhírná dhenúbhiḥ |
sádañchyenó ná yónimá || 21||*

*sá pavasva yá ávithéndraṃ vrtráya hántave |
vavriváṃsaṃ mahíraráḥ || 22||*

*svvírāso vayáṃ dhánā jáyema soma mīḍhvaḥ |
punānó vardha no gírah || 23||*

*tvótāsastávávasā syáma vanvánta āmúraḥ |
sóma vratéṣu jāgrhi || 24||*

*apaghñánpavate mṛdhó'pa sómo árāvṇaḥ |
gáchanníndrasya niṣkṛtám || 25||*

*mahó no rāyá á bhara pávamāna jahí mṛdhaḥ |
rásvendo vīrávadyáśaḥ || 26||*

*ná tvā śatám caná hrúto rádho dítsantamá minan |
yátpunānó makhasyáse || 27||*

*pávasvendo vṛṣā sutáḥ kṛdhí no yaśáso jáne |
víśvā ápa dvíṣo jahi || 28||*

18. O becoming pure, thy essence — the mental power —
shines forth — having the power to illuminate
all-pervading light to behold *svàr*.
19. Which intoxication, [caused by] thee, [is] to be preferred
[to all others]
by means of that herb become distilled,
arousing *deva*-s, destroying malevolence.
20. Every day thou are striking an unfriendly *Vṛtra*
giving [us] access to the rush of vigour,
procuring [for us] cows and horses.
-
21. Become well-mixed, tempered
with as-if-well-sheltering milk,
taking seat hawk-like in the womb!
22. Such thou, become pure, [thou] who leads *Indra*
to *Vṛtra* — to slay
[him] who concealed potent waters!
23. Very manly, may we win races,
O emitting abundantly Soma;
purifying self, strengthen our chants!
24. Favored by thee, with thy protection,
we might be procuring deadly (enemies).
O Soma, be wakeful during [our] practices!
25. Brushing off inhibitions, he becomes pure;
Soma, [brushing] off those⁸ that hold back [the flow],
[is] going to a place where *Indra* comes out.
26. Bring us [a lot] of the abundant treasure!
O becoming pure, ward off inhibitions,
grant [us], O *Indu*, manly glory!
27. Not even a hundred pitfalls shall curtail thee,
[who is] imparting the accomplishment of [our] desires,
when thou, purifying self, are in a fighting spirit.
28. Become pure, O *Indu*, impregnating, extracted!
Make us esteemed among the people,
repel everything hostile!
-

⁸ *bādha*-s, impulses to suppress

*ásya te sakhyé vayám távendo dyumná uttamé |
sāsahyáma pṛtanyatáh || 29||*

*yá te bhīmānyáyudhā tigmáni sánti dhúrvaṇe |
rákṣā samasya no nidáh || 30||*

29. When we are in tune⁹ with this one, [and] with thee,
 when thy, O *Indu*, power to illuminate [was] the greatest,
 we were able to overcome those who assailed us.
30. Which thy fearsome weapons
 are sharp [enough] to make one mischievous,
 [with those] protect us anyone's imposed constraint.
-

This hymn can be split on the basis of content into ten parts:
 1–2, 3–4, 5–6, 7–8, 9–12, 13–14, 15–17, 18–20, 21–28, 29–30. Verse
 10–12, 15–17, 21–24, 29–30 refers to the extract of Soma plant,
 verses 1–9, 13, 14, 18–20, 25–28 — to the inner Soma.

In verse 1 the numeral ninety nine is taken to refer, in the light
 of 4.26.3, to fortresses destroyed by *Indra* (this is Geldner's and
 Bhawe's view). In verse 10, *bhūmyā dade* is taken to have *bhūmi*
 as loc. and the verb *dā* to be in 1st sing. perf. as done by Geldner.
 Oldenberg suggested to understand *yājyave* "for him who seeks
 to make an offering" as alluding to *Vāyu*. In verse 17 the word
aduchunāḥ is assigned meaning "not stifling" following suggestion
 of Scheftelowitz as quoted by Bhawe in notes to 17b of this hymn.

Verse 19 seems to indicate that inner Soma may cause a variety
 of states that can be described as "intoxication, exhilaration, rap-
 ture" and are triggered by using different herbs or plant extracts.
 In texts written after Rigveda different varieties of Soma plant
 are mentioned; for example, *Suśrutasaṃhitā* 29.2 lists 24 varieties
 of the Soma plant that have somewhat different characteristics;
Śatapatha Brāhmaṇa 4.5.10.2-6 mentions Soma plant substitutes
 in order of closeness for the purpose of a Soma offering to the
 original Soma plant. This verse says that the state triggered by an
 extract of the Soma plant is to be preferred to those caused by sub-
 stitutes. Similar statement is made in 10.89.5 *sómo víśvānyatasá
 vānāni nārvāgīndraṃ pratimānāni debhuḥ* — "Soma — [vs.] all
 shrubs and trees: in this respect no similarities deceived *Indra*."

⁹lit. "like-minded"

RigVeda 9.62

Jamadagni of the race of *Bhṛgu* | *Gāyatrī* | to Soma

etē asṛgramīndavastirāḥ pavītramāśávaḥ |
viśvānyabhī saúbhagā || 1||

vighnānto duritā purú sugá tokáya vājínaḥ |
tánā kṛṇvānto árvate || 2||

kṛṇvānto várivero gáve'bhyaṛṣanti suṣṭutīm |
ídāmasmábhyaṃ saṃyátam || 3||

ásāvyaṃśúrmádāyāpsú dáksō giriṣṭhāḥ |
śyenó ná yónimāśadat || 4||

śubhrámándho devāvātamapsú dhūtó nṛbhiḥ sutāḥ |
svádanti gávaḥ páyobhiḥ || 5||

ādīmásvaṃ ná hétāró'śūsubhannamṛtāya |
mádho rásam sadhamāde || 6||

yáste dhārā madhuścútó'sṛgraminda útāye |
tābhiḥ pavītramāśadaḥ || 7||

só arṣéndrāya pītāye tiró rómānyavyáyā |
sídanyónā váneṣvā || 8||

tvámindo pári srava svādiṣṭho ángirobhyaḥ |
varivovídghrtāṃ páyaḥ || 9||

1. These drops poured forth,
quick through the filter
[to bring] all blessings,
2. often shattering obstacles,
[and] continuously creating easy pathways for an offspring¹
of him who possesses the rush of vigour — for the courser.
3. Creating mental space for a cow²,
they, flowing, bring a beautiful hymn,
a libation that brings to us coherence.

-
4. A stalk was pressed out into waters for an exhilaration,
suitable [for making the wine], residing in the mountains;
he, [Soma,] settled hawk-like into the womb.
 5. Desired by *deva-s* herb, enhancing [Soma substance],
is pressed out, rinsed [out] by men in waters —
they season milk with [herb's] juices.
 6. Then, as riders [prepare] a horse [for a race],
they arrayed [him to make] an ambrosia —
the mead's essence [to be enjoyed] during a drinking party.

-
7. Which thy, overflowing with sweetness streams, O *Indu*,
poured forth to help [us],
together with them thou settled into the filter.
 8. Such thou, flow through interstices in the wool —
for *Indra* to drink;
taking seat in the womb, in wooden [goblets].
 9. Thou, O *Indu*, pour out,
for *Anigiras-es* most sweet!
[thou, who are] ghee-like juice that finds mental space.
-

¹the inner Soma

²evocative expression

ayám vícarṣanirhitáh pávamānaḥ sá cetati |
hinváná ápyaṃ bṛhát || 10||

eṣá vṛṣā vṛṣavrataḥ pávamāno aśastihá |
káradvásūni dāsúṣe || 11||

á pavaśva sahasríṇaṃ rayíṃ gómantamaśvínam |
puruścandrāṃ puruṣpṛham || 12||

eṣá syá pári ṣicyate marmṛjyámāna āyúbhiḥ |
urugāyáḥ kavikratuḥ || 13||

sahásrotiḥ sátámagho vimáno rájasaḥ kavíḥ |
índrāya pavate mádaḥ || 14||

girá jātá ihá stutá índuríndrāya dhīyate |
viryónā vasatāviva || 15||

pávamānaḥ sutó nṛbhiḥ sómo vājivivāsarat |
camúṣu sákmanāsadam || 16||

tám triprṣṭhé trivandhuré ráthe yuñjanti yátave |
ṛṣínāṃ saptá dhītíbhīḥ || 17||

tám sotāro dhanaspṛtamāsúm vājāya yátave |
háriṃ hinota vājínam || 18||

10. This one, disengaging, incited,
 becoming pure, attends to
 a great alliance³, urging [it].
11. That one — a bull, bearing strong sway —
 [is] becoming pure, removing curses
 so that he may effect beneficial things for a worshiper!
12. Distill the treasure that leads to a thousand different things,
 that is rich in cows, rich in horses,
 much desired [and] brightly radiant!
13. That one is spread around
 becoming free from impurities with [the help of] agitated [men],
 he, who is making large strides,
 whose designs are full of insights.
14. Having thousand side-effects and hundred gifts,
 regulating the region [of thoughts], gifted with insight,
 the wine becomes pure for *Indra*.
-
15. Inhere *Indu* is engendered with a chant and praised;
 for *Indra* he is placed into the womb
 as a bird into a nest.
16. Becoming pure, extracted by men,
 Soma speeds as if to a battle
 to ably settle between bowls.
17. With the seven contemplations of the sages
 they join him to the chariot that has three bases
 and three seats — [for him] to advance.
18. Him, O pressers, who carries away the prize, [who is] agile,
 impel to advance for the sake of the rush of vigour,
 [him] who enchants [the mind], who possesses the rush of vigour.
-

³*ṛta*

*āvisánkalásam sutó víśvā árṣannabhí śrýyaḥ |
śúro ná góṣu tiṣṭhati || 19||*

*á ta indo mádāya kám páyo duhantyāyávaḥ |
devā devébhyo mádhu || 20||*

*á naḥ sómaṃ pavitra á srjátā mádhumattamam |
devébhyo devaśrúttamam || 21||*

*eté sómā asṛkṣata grṇānáḥ śrávase mahé |
madántamasya dhārayā || 22||*

*abhí gávyāni vītáye nṛmṇá punānó arṣasi |
sanádvājaḥ pári srava || 23||*

*utá no gómatīrišo víśvā arṣa pariṣṭúbhaḥ |
grṇānó jamádagninā || 24||*

*pávasva vācó agriyáḥ sóma citrábhirūtíbhīḥ |
abhí víśvāni kávyā || 25||*

*tvám samudrýā apo'griyó vāca iráyan |
pávasva víśvamejaya || 26||*

*túbhyemá bhúvanā kave mahimné soma tasthire |
túbhyamarṣanti síndhavaḥ || 27||*

*prá te divó ná vṛṣṭáyo dhārā yantyasascátaḥ |
abhí śukrámpastíram || 28||*

19. Extracted, entering the goblet,
 flowing towards everything that diffuses light,
 like an agent of change he stays among cows⁴.
20. Here they, O *Indu*, agitated [men],
 milk the juice for an exhilaration;
deva-s [milk] the nectar for *deva-s*.
21. Here, into the filter,
 they shall pour Soma — for us the sweetest,
 for *deva-s* — the one they listen to most readily.
-
22. Those Soma [drops] have poured forth
 being extolled to [impart] a mighty auditory impression;
 with a stream of the most intoxicating [drink⁵]
23. thou flow, purifying self, towards [raiments⁶]
 coming from cows,
 towards manly powers — to arouse [*deva-s*];
 always vigorous, pour out!
24. And [bring] to us rich in cows draughts;
 bring by flowing all exulting embellishments [for our songs],
 [thou,] being extolled by *Jamadagni*.
25. Become pure, [thou, who is] a precursor of speech!
 O Soma, by means of various side-effects
 [flow] towards all poems [to be recited here]!
26. Thou, a precursor [of speech], stirring up sounds of speech
 [and] waters flowing into the sea,
 become pure, causing all to tremble!
-
27. These places of existence, O gifted with insight,
 remained for thee, for [thy] power to increase, O Soma,
 for thee the rivers flow.
28. Like rains from the Heaven
 thy uncommitted streams
 move forth towards the translucent substratum⁷.
-

⁴“evocative expressions”

⁵extract of Soma plant

⁶*vastrāṇi* — on the strength of 9.8.6

⁷juice of Soma plant

índrāyénduṃ punītanogrāṃ dákṣāya sádhanam |
īśānáṃ vītírādhasam || 29||

pávamāna r̥táḥ kavíḥ sómaḥ pavíttramāsadat |
dádhatstotré svír̥yam || 30||

29. For *Indra* ye purify *Indu* [who is]
 ferocious, enhancing mental power, capable [to exhilarate],
 full draught of which is an accomplishment of [*Indra's*] wishes.
30. He who is becoming pure [is] a poet
 who links within with without;
 Soma settled into the filter,
 imparting the potency to him who sings a hymn.
-

This hymn can be split on the basis of content into nine parts:
 1–3, 4–6, 7–9, 10–14, 15–18, 19–21, 22–26, 27–28, 29–30.
 Verse 17 seems to be a comment on 15, 16, 18.

Verses 1–9, 11–14 refer to the extract of Soma plant. Verses 10,
 15–30 — to the inner Soma.

Verse 2 mentions inner Soma as “courser”. In verse 17 an extract of Soma plant is referred to as “a chariot that has three bases and three seats”; inner Soma is joined to it with special visualizations/contemplations in order to advance from one station (*cakra*) to another. The three bases are the three components of the extract and the three seats are the three lowest *cakras*.

RigVeda 9.63

Nidhruvi of the race of *Kaśyapa* | *Gāyatrī* | to Soma

á pavasva sahasrīṇaṃ rayīm soma suvīryam |
asmé śrávāṃsi dhāraya || 1||

iṣamúrjaṃ ca pinvasa índrāya matsaríntamaḥ |
camúṣvá ní ṣīdasi || 2||

sutá índrāya viṣṇave sómaḥ kaláše akṣarat |
mádhumāñi astu vāyáve || 3||

eté asṛgramāśávó'ti hvárāṃsi babhrávaḥ |
sómā ṛtásya dhārayā || 4||

índraṃ várdhanto aptúraḥ kṛṇvánto víśvamāryam |
apaghnánto árāvṇaḥ || 5||

sutá ánu svámá rájo'bhyarṣanti babhrávaḥ |
índraṃ gáchanta índavaḥ || 6||

ayá pavasva dhārayā yáyā sūryamárocayaḥ |
hinvānó mánuṣīrapáḥ || 7||

áyukta súra étaśaṃ pávamāno manávádhi |
antárikṣeṇa yátave || 8||

utá tyá haríto dáśa sūro ayukta yátave |
índuríndra íti bruván || 9||

1. Distill the potent treasure
that leads to a thousand different things, O Soma,
make it to maintain for us the auditory impressions.
 2. Thou swell an invigorating [for us]
most exhilarating for *Indra* draught;
thou rest in bowls.
 3. Pressed out for *Indra*, for *Viṣṇu*
Soma trickled into the goblet;
may it be honey-full for *Vāyu*.
-
4. These agile tenacious Soma juices
poured past the declivities
with a stream of *ṛta* —
 5. [they,] strengthening *Indra*, crossing the waters,
making every [station] to conduct upwards
[the energy in the spine],
brushing off those¹ that hold back [the flow of inner Soma].
-
6. Extracted, tenacious —
the drops, going to *Indra*,
flow on their own up to the [human²] region.
 7. Thus do become pure with a [steady] stream [of sounds]
with which thou made the sun shine,
[thou,] stimulating favorable to humans waters³!
-
8. He⁴ who vivifies, who is becoming pure,
has yoked the flickering one⁵ at the human⁶ [region]
to speed through the middle region.
 9. Moreover, he⁷ who vivifies
yoked these ten bay mares to speed along.
Indu is uttering “*Indra*.”
-

¹ *bādha*-s, impulses to suppress

² *manu* — on the strength of 9.63.8

³ See 6.50.7

⁴ the inner Soma

⁵ sap of Soma plant (see 9.16.1)

⁶ that is, “material”

⁷ inner Soma

*pārītó vāyáve sutám gíra índrāya matsarám |
ávyo váreṣu siñcata || 10||*

*pávamāna vidá rayímasmábhyaṃ soma duṣṭáram |
yó dūñásó vanuṣyatá || 11||*

*abhyaṃ arṣa sahasríṇaṃ rayíṃ gómantamaśvínam |
abhí vājāmutá śrávaḥ || 12||*

*sómo devó ná sūryó'dribhiḥ pavate sutáḥ |
dádhanāḥ kaláśe rásam || 13||*

*eté dhámānyáryā súkrá ṛtásya dhárayā |
vājaṃ gómantamakṣaran || 14||*

*sutá índrāya vajríṇe sómāso dádhyāśiraḥ |
pavíttramátyakṣaran || 15||*

*prá soma mádhumattamo rāyé arṣa pavíttra á |
mádo yó devavítamaḥ || 16||*

*támī mṛjantyāyávo háriṃ nadīṣu vājínam |
índumíndrāya matsarám || 17||*

*á pavasva híraṇyavadáśvāvatsoma vīrávat |
vājaṃ gómantamā bhara || 18||*

10. From this moment [our] chants shall spread
 throughout the woolen threads
 extracted for *Vāyu*
 exhilarating to *Indra* [Soma].
11. O becoming pure, do thou find,
 O Soma, for us the unmatched treasure⁸,
 which is difficult to attain by [anyone] eager to win.
12. Flow to bring the treasure
 that leads to a thousand different things,
 that is rich in cows, rich in horses,
 [to bring] the rush of vigour and an auditory impression.
13. Soma is like the *deva* Sun;
 he, extracted with stones, becomes pure;
 [he has] placed [his] essence into the goblet.
-
14. Towards abodes that conduct [the energy in the spine] upwards
 these resplendent [drops flow] with the stream of *ṛta*.
 They oozed rich in cows rush of vigour.
15. Pressed out for wielding a thunderbolt *Indra*,
 Soma drops [are] mixed with coagulated milk.
 They oozed beyond the filter.
-
16. [To impart] the treasure, O Soma,
 flow forth, into the filter,
 [being] the sweetest wine that is the best at arousing *deva*-s.
17. Agitated [men] make free from impurities him,
 who enchants [the mind],
 who midst flowing waters possesses the rush of vigour,
Indu, exhilarating to *Indra*.
18. Become pure, O Soma, rich in gold,
 rich in horses like a hero [is];
 bring the rush of vigour rich in cows.
-

⁸likely *svār*

pári vāje ná vājayúmavyo vāreṣu siñcata |
índrāya mádhumattamam || 19||

kaviṃ mṛjanti mārjyaṃ dhībhírviṣṇā avasyávaḥ |
vṛṣā kánikradarṣati || 20||

vṛṣaṇaṃ dhībhíraptúraṃ sómamṛtásya dhárayā |
matí víṣṇā sámasvaran || 21||

pávasva devāyuyúgíndraṃ gachatu te mádaḥ |
vāyúmá roha dhármaṇā || 22||

pávamāna ní tośase rayiṃ soma śraváyyam |
príyāḥ samudráma víśa || 23||

apaghnánpavase mṛdhaḥ kratuvítsoma matsaráḥ |
nudásvādevayuyū jánam || 24||

pávamānā asṛkṣata sómāḥ súkrása índavaḥ |
abhí víśvāni kávyā || 25||

pávamānāsa āśávaḥ śubhrá asṛgramíndavaḥ |
ghnánto víśvā ápa dvíṣaḥ || 26||

pávamānā divásparyantárikṣādasṛkṣata |
prthivyā ádhi sánavi || 27||

19. [Him, who is] evoking, as [it happens] in a battle,
 the rush of vigour,
 [our chants⁹] shall spread throughout the woolen threads —
 exhilarating to *Indra* [Soma].
20. Inspired [men] who seek a favour
 make free from impurities him,
 who is to be cleansed with *dh̄s*, who is gifted with insight;
 calling out, the bull flows.
-
21. [Him] who impregnates with *dh̄s*,
 [who is] crossing waters — Soma,
 [men], inspired by a stream of *ṛta*,
 intone with a sacred utterance.
22. Become pure, O *deva*, assisted by agitated [men];
 let thy exhilaration go towards *Indra*,
 mount *Vāyu* as is thy habit.
23. O becoming pure,
 garner the praiseworthy treasure, O Soma!
 Wanted, enter the sea!
24. Warding off inhibitions, thou become pure.
 Knowing the path to understanding, O Soma, exhilarating,
 drive away a non-wishing-to-attract-*deva*-s man.
-
25. Becoming pure Soma juices,
 the translucent drops flow off
 towards all poems [to be recited here].
26. Becoming pure, moving quickly, enhancing,
 the drops poured forth
 repelling everything hostile.
27. Becoming pure [drops], poured out from the Heaven,
 from the middle region,
 from the Earth onto the summit.
-

⁹*giraḥ* — on the strength of 9.63.10

punānáḥ soma dhārayēndo víśvā ápa srídhaḥ |
jahí rákṣāṃsi sukrato || 28||

apaghnánsoma rakṣáso'bhyarṣa kánikradat |
dyumántaṃ súṣmamuttamám || 29||

asmé vásūni dhāraya sóma divyāni pārhivā |
índo víśvāni vāryā || 30||

28. Purifying self, O Soma, in a stream,
 repel all errors, O *Indu*,
 shatter defenses, O skillful one!
29. Warding off guarding [impulses¹⁰], O Soma,
 flow, calling out,
 [to effect] the ultimate lucid fervor [in us].
30. Maintain for us beneficial things, O Soma,
 celestial, earthly —
 everything desirable, O *Indu*!
-

This hymn can be split on the basis of content into eleven parts:
 1–3, 4–5, 6–7, 8–9, 10–13, 14–15, 16–18, 19–20, 21–24, 25–27, 28–
 30.

Verses 1–5, 11–13, 15, 25, 28–30 refer to the extract of Soma plant,
 verses 6–10, 14, 16–24, 26, 27 — to the inner Soma.

The expression “Soma is like the *deva* Sun” in verse 13 can be
 understood as stating that the inner Soma rises at dawn.

¹⁰ *savās*

RigVeda 9.64

Kaśyapa of the race of *Marīci* | *Gāyatrī* | to Soma

vīṣā soma dyumāñi asi vīṣā deva vīṣavrataḥ |
vīṣā dhārmāṇi dadhiṣe || 1 ||

vīṣnaste vīṣnyam śavo vīṣā vānaṃ vīṣā madaḥ |
satyāṃ vīṣanvīṣédasi || 2 ||

śvo ná cakrado vīṣā sám gā indo sámárvataḥ |
vī no rāyē dúro vrdhi || 3 ||

asṛkṣata prá vājīno gavyá sómāso asvayá |
śukráso vīrayáśavaḥ || 4 ||

śumbhāmānā ṛtāyúbhirmṛjyāmānā gábhastyoḥ |
pávante vāre avyáye || 5 ||

té vísvā dāśúṣe vāsu sómā divyāni páṛthivā |
pávantāmántárikṣyā || 6 ||

pávamānasya vísvavitprá te sárgā asṛkṣata |
súryasyeva ná raśmáyaḥ || 7 ||

ketúṃ kṛṇvān divás pári vísvā rūpābhyarṣasi |
samudráḥ soma pinvase || 8 ||

hinvánó vácamiṣyasi pávamāna vídharmaṇi |
ákrāndevó ná súryaḥ || 9 ||

1. O Soma, thou are impregnating, having the power to illuminate;
O *deva*, a bull bearing strong sway,
impregnating, thou established practices.
 2. From the bull¹ [is] thy daring power to change,
impregnating is the wooden cup;
impregnating is the exhilaration;
truly, O bull, thou are impregnating.
-
3. Like a horse [by neighing], thou, a bull, gather by roaring
cows together and coursers together.
O *Indu*, for the sake of the treasure
reveal to us [celestial golden]² gates.
 4. They poured forth, possessing the rush of vigour,
Soma juices — [with a stream³] rich in cows,
[with a stream] rich in horses,
translucent, quick [drops] — [with a stream] rich in virility.
 5. Arraying themselves with the help of those who seek *rta*,
rubbed off between two hands,
they become pure in the woolen sieve.
 6. May they, Soma drops, purify for him, who is worshipping,
everything beneficial: celestial, earthly,
or belonging to the middle region.
 7. Gushes of thee, who is becoming pure,
O finding everything,
poured forth just as Sun's rays.
 8. Intense enough to attract attention
thou flow from the Heaven
for the sake of all forms [of perception].
O Soma, [being like] a lake, thou swell.
 9. Stimulating, thou pour out speech.
O becoming pure! In the receptacle
thou called out like *deva* Sun.
-

¹extract of Soma plant

²*devīr hiraṇyāyīh* — 9.5.5

³*dhārā*

*índuh pavīṣṭa cétaṇaḥ priyáḥ kavīnām matí |
sr̥jádásvaṃ rathíriva || 10||*

*ūrmíryáste pavitra á devāvīḥ paryákṣarat |
śídannṛtásya yónimá || 11||*

*sá no arṣa pavitra á mádo yó devavítamaḥ |
índavíndrāya pītáye || 12||*

*iṣé pavaśva dhárayā mṛjyámāno manīṣibhiḥ |
índo rucábhí gá ihi || 13||*

*punāno várivaskṛdhyúrjaṃ jánāya girvaṇaḥ |
háre sr̥jāná āśíram || 14||*

*punāno devávītaya índrasya yāhi niṣkṛtám |
dyutāno vājībhíryatáḥ || 15||*

*prá hinvánāsa índavo'chā samudrámasávaḥ |
dhiyá jūtá asṛkṣata || 16||*

*marmṛjānāsa āyávo vṛthā samudrámíndavaḥ |
ágmannṛtásya yónimá || 17||*

10. *Indu* should have became pure, [he is] perceptible, wanted.
 With the sacred utterance of poets
 he shall let loose — like a charioteer a horse —
11. that wave of thee⁴ that is in the filter.
 Arousing *deva*-s, it has overflown,
 taking seat in the womb of *ṛta*.
12. Such (thou), flow quickly through the filter for us,
 [being] the wine that is the best at arousing *deva*-s,
 O *Indu*, for *Indra* to drink.
13. For a refreshing draught, become pure
 with a [steady] stream [of sounds],
 freed from impurities
 by those who possess the [correct] conception!
 O *Indu*, with the radiance approach the cows⁵.
-
14. Purifying self, create mental space
 the strength for [this] living being, O longing for a chant,
 O pale green-yellow, [thou are] discharging the mixture.
-
15. Purifying self to arouse *deva*-s,
 journey to a place where *Indra* comes out,
 shining, controlled by them who possess the rush of vigour.
16. Stimulating drops of Soma,
 moving quickly, pressed forward with a *dhī*,
 poured forth towards the sea.
17. Becoming free from impurities lively drops
 effortlessly came to the sea,
 [then set out] towards the womb of *ṛta*.
-

⁴the inner Soma

⁵evocative expressions

*pāri no yāhyasmayúrviśvā vāsūnyójasā |
pāhí nah śárma vīrávat || 18||*

*mímāti váhnirétaśaḥ padám yujāná řkvabhiḥ |
prá yátsamudrá áhitaḥ || 19||*

*á yádyóniḥ hiraṇyáyamāśúrrtásya sídati |
jáhātyápracetasah || 20||*

*abhí vená anūśatéyakṣanti prácetasah |
májantyávicetasah || 21||*

*índrāyendo marútvate pávasva mádhumattamaḥ |
rtásya yónimāsádam || 22||*

*tám tvā víprā vacovídaḥ pári śkr̥ṇvanti vedhásah |
sám tvā mṛjantyāyávaḥ || 23||*

*rásam te mitró aryamá píbanti váruṇah kave |
pávamānasya marútaḥ || 24||*

*tvám soma vipaścítaḥ punānó vácamiṣyasi |
índo sahásrabharṇasam || 25||*

*utó sahásrabharṇasaḥ vācam soma makhasyúvam |
punāná indavā bhara || 26||*

*punāná indaveśāḥ púruhūta jánānām |
priyáḥ samudráma víśa || 27||*

*dávidyutatayā rucá pariṣṭóbhantya kṛpá |
sómāḥ śukrá gávāśiraḥ || 28||*

18. For our sake, attracting us, encompass
 everything beneficial with [thy] vigour;
 protects us, [by making] a refuge consisting of heroes.
19. The flickering carrier⁶ measures out a step
 [thus] becoming suitable for those who recite verses
 [and going] forward when deposited into the sea.
20. And when the agile one reaches
 the golden womb of *ṛta*,
 he abandons those who are not foresighted.
21. Those who are eager welcomed [Soma with shouts of joy],
 those who are foresighted — desire to make an offering,
 those who are not discerning — become ruined.
22. For *Indra* accompanied by *Marut-s*,
 become pure, O *Indu*, being most sweet,
 to dwell in the womb of *ṛta*!
-
23. Enthusiastic, inspired, skillful with speech
 [poets] prepare such thou;
 agitated, they make thee completely free from impurities.
24. *Mitra*, *Varuṇa*,
Aryaman, *Marut-s* drink
 the essence of thee, who is becoming pure, O gifted with insight!
25. Thou, O Soma, purifying self,
 send out piling-up-pulsations speech
 [that is] thousandfold, O *Indu*!
26. Moreover, purifying self, do bring
 O Soma, a thousandfold speech
 [that is] attracting the fighting spirit, O *Indu*!
27. Purifying self, O *Indu*,
 dear to these men, O much invoked,
 enter the sea,
28. accompanied by radiance that illuminates,
 by shouts of exaltation —
 resplendent Soma drops [are being] mixed with milk.
-

⁶the sap of Soma plant

hinvāno hetṛbhiryatá á vájamaṅ vājyakramūt |
sīdanto vanúšo yathā || 29 ||

ṛdháksoma svastáye samjagmāno diváh kavíh |
pávasva sūryo drśé || 30 ||

29. Stimulating, controlled by inciters,
 he who possesses the rush of vigour
 moved a step closer to the rush of vigour —
 as [did] sitting [around] anxious [for it worshipers].
30. Gifted with insight, having come from the Heaven
 solely for [our] wellbeing, O Soma,
 become pure — a sun to behold!
-

This hymn can be split on the basis of content into eight parts:
 1–2, 3–9, 10–13, 14, 15–17, 18–22, 23–28, 29–30.

Verses 4–6, 10, 14c, 19, 29 refer to the extract of Soma plant, verses
 1–3, 7–9, 11–13, 14ab, 15–18, 20–28, 30 — to the inner Soma.

In verse 23 it is unnecessary to assume that “enthusiastic, inspired,
 agitated” — *vedhásah*, *víprā*, *āyávaḥ* refer to three different groups
 of worshipers, as S.S.Bhawe did.

RigVeda 9.65

Bhṛgu son of *Varuṇa* | *Gāyatrī* | to *Soma*

hinvánti súrámúsrayaḥ svásāro jāmáyaspatim |
mahámíndum mahīyúvaḥ || 1||

pávamāna rucárucā devó devébhypári |
vísṵvā vásūnyá viśa || 2||

á *pavamāna suṣtutīm vṛṣtīm devébhyo dúvaḥ* |
iśé pavaśva saṃyátam || 3||

vṛṣā hyási bhānúnā dyumántaṃ tvā havāmahe |
pávamāna svādhyāḥ || 4||

á *pavaśva suvīryaṃ mándamānaḥ svāyudha* |
iśó ṣvīndavá gahi || 5||

yádadbhiḥ pariśicyáse mṛjyámāno gábhastyoḥ |
drúṇā sadhásthamaśnuse || 6||

prá sómāya vyaśvavátpávamānāya gāyata |
mahé saháśracakṣase || 7||

yásya várṇaṃ madhuścútam háriṃ hinvántyádribhiḥ |
índumíndrāya pítāye || 8||

tásya te vājīno vayáṃ víśvā dhánāni jigyúṣaḥ |
sakhitvámá vṛṇāmahe || 9||

1. Morning lights impel him¹ who vivifies,
the siblings — the sovereign;
attracting potent [waters] [*dhī*-s] — the great *Indu*.
2. O becoming pure, along with every hue of [dawn]
[thou,] a *deva* [churned²] for *deva*-s,
do pervade everything beneficial!
3. O becoming pure, [distill]
a beautiful hymn, a rain [from Heaven], a reverence for *deva*-s;
for [our] enjoyment distill [libation³] that brings coherence!

4. Because thou are impregnating,
it is thou, luminous in appearance,
we, possessing of good insight, call upon, O becoming pure!
5. Distill the potency!
Thyself becoming inflamed, O well-armed,
come here forthwith O *Indu*!
6. When with water thou are scattered around,
being rubbed between two hands,
using wood thou reach the meeting place.

7. Ye⁴ shall sing — like *Vyaśva* [did] — to Soma,
to abundant, having thousand forms [one]
[who is] becoming pure.
8. Whose form [is] overflowing with sweets —
the enchanting one they impel with stones —
Indu for *Indra* to drink.
9. We choose compatibility with such thee —
possessing the rush of vigour,
with the winning all prizes one.

¹the Sun

²*devébhyaspāri* is here treated by analogy with *devébhyo mathitām pári* of 3.9.5c

³*iḍā* — on the strength of 9.62.3c

⁴worshippers

*vṛṣā pavasva dhārayā marútvate ca matsaráḥ |
vísṽā dádhāna ójasā || 10||*

*tām tvā dhartāramoṇyòḥ pávamāna swardṛśam |
hinvé vājeṣu vājīnam || 11||*

*ayá cittó vipánáyā háriḥ pavasva dhārayā |
yújam vājeṣu codaya || 12||*

*á na indo mahīmíṣam pávasva viśvadarśataḥ |
asmábhyaṃ soma gātvít || 13||*

*á kalásā anūṣaténdo dhārābhirójasā |
éndrasya pītáye viśa || 14||*

*yásya te mádyam rásam tīvrām duhántyádribhiḥ |
sá pavasvābhimātihá || 15||*

*rājā medhābhirīyate pávamāno manāvádhi |
antárikṣeṇa yátave || 16||*

*á na indo śatagvīnam gávām póṣam svásvyam |
vāhā bhágattimūtáye || 17||*

*á naḥ soma sáho júvo rūpām ná várcase bhara |
susvāṇó devávītaye || 18||*

10. Impregnating, become pure with a [steady] stream [of sounds],
 exhilarating for him⁵ who is attended by the *Marut*-s,
 energetically obtain everything [beneficial for us].
11. Such thee, a supporter between two protectors⁶,
 O becoming pure, [thee —] beholding *svàr*
 possessing the rush of vigour, I bring into battles.
12. Thus, having become through this trembling noticeable,
 enchanting [the mind], become pure with this stream [of sounds]!
 In battles incite [thy] companion⁷!
-
13. [Bring] us, O *Indu*, a potent draught,
 become pure, perceived by all!
 O Soma, [thou will] find for us an unimpeded way!
14. Goblets resounded.
 O *Indu*, vigorously,
 with the streams enter [them] for *Indra*'s drink!
15. Whose exhilarating, pungent sap
 they milk with stones,
 such thou, a slayer of plotting enemies, become pure!
16. The sovereign is moved by powers of resolve,
 becoming pure [he is] above the human⁸ [region]
 to rush through the middle region.
-
17. Convey to us, O *Indu*,
 a hundredfold increase of cows, a good number of horses,
 a gift of well-being to help [us].
18. Bring us, O Soma, overwhelming strength,
 [mental] agility [that is for thee]
 like a shape for the power to illuminate,
 [thou,] exuding to arouse *deva*-s.
-

⁵ *Indra*

⁶ likely "the Earth and the Heaven"

⁷ *Indra*

⁸ that is, material

árṣā soma dyumáttamo'bhí dróṇāni róruvat |
sídañchyenó ná yónimá || 19||

apsá índrāya vāyáve várunāya marúdbhyaḥ |
sómo arṣati víṣṇave || 20||

ísam tokāya no dádhadasmábhyaṃ soma vísvataḥ |
á pavasva sahasríṇam || 21||

yé sómāsaḥ parāvāti yé arvāvāti sunviré |
yé vādáh śaryaṇāvati || 22||

yá ārjikéṣu kṛtvasu yé mádhye pastyànām |
yé vā jáneṣu pañcásu || 23||

té no vṛṣṭím diváspári pávantāmá suvírīyam |
suvāná devása índavaḥ || 24||

pávate haryató hárirgrṇāno jamádagninā |
hinvánó górádhi tvací || 25||

prá súkráso vayojuvo hinvánáso ná sáptayaḥ |
śrīṇāná apsú mṛñjata || 26||

tám tvā sutéṣvābhúvo hinviré devátātaye |
sá pavasvānáyā rucá || 27||

19. Flow, O Soma, most radiant,
to wooden vessels, roaring
taking seat hawk-like in the womb!
20. Gaining waters for *Indra*, *Vāyu*,
Varuṇa, *Marut-s*
Soma flows for *Viṣṇu*.
21. May thou bestow, O Soma, to our children a refreshing draught;
distill for us, O Soma, in every station
[this] leading to a thousand different things [treasure].
-
22. Which Soma juices have exuded
faraway or close-by
or [done] so in *Śaryaṇāvata*⁹,
23. which among busy *Ārjika-s*,
which in the middle of stalls,
which among five tribes,—
24. may those, purify for us
the rain from Heaven and the potency,
[they,] divine pure exuding Soma drops.
-
25. He becomes pure, delighted-in pale green-yellow,
being extolled by *Jamadagni*,
hastening on over the tongue's surface.
26. Translucent, exciting mental and bodily energy
like [speeding] coursers,
[pressed out Soma juices] shall make themselves
free from impurities
by mixing in the waters [with honey].
27. Such thee of [all] pressed out [juices], those present here
set in motion for the thrill of being in presence of the divine;
such thou, become pure along with this radiance
[of the rising sun]!
-

⁹prob. the pathways of air to the lungs

á te dáksam mayobhúvam váhnimadyá vṛṇīmahe |
pántamá puruspṛham || 28||

á mandráamá váreṇyamá vípramá manīṣīṇam |
pántamá puruspṛham || 29||

á rayímá sucetúnamá sukrato tanúṣvā |
pántamá puruspṛham || 30||

28. We now have recourse to thy mental power
 that brings balance,
 to the carrier [of the treasure] —
 as a drink desired by many,
29. to agreeable, to preferred [for protection], to inspired,
 to possessing correct conception [inner Soma] —
 as a drink desired by many,
30. to the treasure, to the rational, skillful [state of mind]
 among [various] extensions [of consciousness] —
 as a drink desired by many.
-

This hymn can be split on the basis of content into ten parts:
 1–3, 4–6, 7–9, 10–12, 13–16, 17–18, 19–21, 22–24, 25–27, 28–30.
 It seems verses 25–27 shall be before verse 22.

Verses 3–6, 13–15, 19–27 refer to the extract of Soma plant, verses
 1–2, 7–12, 16–18, 28–30 — to the inner Soma.

Verses 28–30 make an explicit distinction between an extract of
 Soma plant, that is called “a drink desired by many” and the inner
 Soma some effect of which are listed.

In verse 14 *dhārābhirójasā* is construed with *ā ... víśa* following
Venikata Mādhava.

In verse 18 the expression “the agility [that is] like a shape for
 the power to illuminate” means the following. A shape, a form
 reveals a quality of illumination — the intensity, direction, color,
 etc. Similarly, a specific mental agility reveals the qualities of in-
 ner Soma. It is an agility in maintaining equanimity and mental
 balance that is asked for in this verse.

The word *sucetúnam* in verse 30 is interpreted in the spirit of sug-
 gested by S.S.Bhawe meaning “good knowledge, intelligence”.

RigVeda 9.66

various | 1-17 *Gāyatrī*, 18 *Anuṣṭubh*, 19-30 *Gāyatrī* | to Soma

pávasva víśvacarṣaṇe'bhí víśvāni kāvya |
sákhā sákhibhya ídyaḥ || 1||

tábhyaṃ víśvasya rájasi yé pavamāna dhāmanī |
praticī soma tashátuḥ || 2||

pári dhāmāni yāni te tvāṃ somāsi vísvataḥ |
pávamāna rtúbhiḥ kave || 3||

pávasva janáyanniśo'bhí víśvāni vāryā |
sákhā sákhibhya útáye || 4||

táva śukráso arcáyo diváspr̥sthé ví tanvate |
pavítmaṃ soma dhāmabhīḥ || 5||

távemé saptá síndhavaḥ praśíṣaṃ soma sisrate |
túbhyaṃ dhāvanti dhenávaḥ || 6||

prá soma yāhi dhārayā sutá índrāya matsaráḥ |
dádhāno ákṣiti śrávaḥ || 7||

sámu tvā dhīb́hírasvaranhinvatīḥ saptá jāmáyaḥ |
vípramājá vivásvataḥ || 8||

mṛjánti tvā sámagrúvo'vye jīrávádhi śváni |
rebhó yádajyáse váne || 9||

1. Become pure, O drawing to thyself all [*deva*-s],
[flow] towards all poems [to be recited here],
a like-minded one to be invoked
for like-minded [participants of the sacrifice].
 2. Thou rule over everything
with those two abodes¹, O becoming pure,
that remain inward, O Soma!
 3. Around abodes that are yours,
thou, O Soma, are everywhere
becoming pure at defined points of time, O gifted with insight!
 4. Become pure, giving existence to refreshing draughts,
[flow] towards everything desirable —
a like-minded one
to help like-minded [participants of the sacrifice].
 5. Thine resplendent rays spread out
in the base of the Heaven, O Soma,
through abodes along the filter.
 6. These seven rivers flow
at thy command, O Soma,
the cows hasten for thy sake.
-
7. O Soma, journey with a [steady] stream [of sounds],
extracted, exhilarating for *Indra*,
having conceived an unfading auditory impression.
 8. With *dhī*-s the seven siblings, impelling,
intone thee, [thee, who is] inwardly stirred
in the course of the sacrificer's contest.
 9. They, the unwed ones², thoroughly rub thee³ off
into the woolen [filter]
in waters flowing over that⁴ which resounds;
[thou are] murmuring when made to appear in the thicket.

¹likely, two upper cakras

²vowels – later elaborated as *nityā*-s, for example, in *Tantrarāja*

³inner Soma

⁴*viśuddha* — throat cakra

*pāvamānasya te kave vājinsárgā asṛkṣata |
árvanto ná śravasyávaḥ || 10||*

*áchā kósam madhuścútamásṛgraṃ vāre avyáye |
ávāvasanta dhítáyaḥ || 11||*

*áchā samudrámindavó'staṃ gávo ná dhenávaḥ |
ágmannṛtásya yónimā || 12||*

*prá ṇa indo mahé ráṇa ápo arṣanti síndhavaḥ |
yádgóbbhirvāsaiṣyáse || 13||*

*ásya te sakhyé vayámíyakṣantastvótayaḥ |
índo sakhitvámuśmasi || 14||*

*á pavasva gáviṣṭaye mahé soma nṛcákṣase |
éndrasya jaṭháre viśa || 15||*

*mahāñ asi soma jyéṣṭha ugrāñāminda ójiṣṭhaḥ |
yúdhvā sãñcháśvajjigetha || 16||*

*yá ugrébhyaścidójiyãñchúrēbhyaścichúratarah |
bhūridábhyaścinmámhīyān || 17||*

*tvam soma sūra éṣastokásya sātá tanúnām |
vṛñimáhe sakhyáya vṛñimáhe yújyāya || 18||*

10. Gushes of thee, who is becoming pure,
 O possessing the rush of vigour poet,
 poured forth like coursers seeking fame.
11. [The streams] have flown through the woolen sieve
 towards overflowing with sweetness subtle body;
 visualizations resounded.
12. Soma drops went towards the sea,
 to the womb of *ṛta*,
 like milch-cows — home.
13. O *Indu*, the waters, the rivers flow forth
 [to give] us great delight
 when thou are about to clothe thyself with milk⁵.
-
14. When we are in tune⁶ with this one⁷, [and] with thee,
 we are desirous to make a fire offering, helped by thee!
 O *Indu*, we long for a compatibility⁸ [with thee].
15. Become pure, O Soma⁹, for a mighty foray for cows,
 for the sake of him¹⁰ who guides men,
 [then] enter into *Indra*'s belly!
16. Mighty thou are, O Soma, overpowering,
 most fierce of all violent [substances],
 being a warrior, thou always have conquered [*vṛtra*-s].
-
17. Who is fiercest among violent [substances],
 the agent of change among agents of change,
 the most generous among munificent,
18. thou [are], O Soma, [thou] who vivifies!
 [Bring us] refreshing draughts
 while bestowing children¹¹ of extensions [of consciousness]!
 We have recourse to compatibility [with thee],
 we have recourse to an alliance [with thee].
-

⁵or “words”

⁶lit. “like-minded”

⁷the inner Soma

⁸lit. “like-mindedness”

⁹extract of Soma plant

¹⁰the inner Soma

¹¹that is, new poems

ághna áyūṃṣi pavasa á suvórjamíṣam ca naḥ |
āré bādhasva duchúnām || 19||

agnírṛṣiḥ pávamānaḥ pāñcajanyaḥ puróhitaḥ |
tāmīmahe mahāgayám || 20||

ágne pávasva svápā asmé várcaḥ suvṛyam |
dádhadrayiṇ máyi póṣam || 21||

pávamāno áti srídho'bhyarṣati suṣtutím |
súro ná viśvadarśataḥ || 22||

sá marmṛjāná āyúbhiḥ práyasvānpráyase hitáḥ |
índurátyo vicakṣanáḥ || 23||

pávamāna ṛtām bṛháchukráṃ jyótirajījanat |
kṛṣṇá tāmāṃsi jáñghanat || 24||

pávamānasya jáñghnato háreścandrá asṛkṣata |
jṛá ajiráśociṣaḥ || 25||

19. O *Agni*, thou purify the vital powers —
 yield to us strength and a libation,
 drive far away misfortune.
20. *Agni* — a seer who is becoming pure,
 who exists among the five [tribes],
 who [in an offering] is arranged first —
 him we approach, whose spoils are great.
21. O *Agni*, skillful, refine for us
 the potent vital power!
 May he bestow the treasure —
 an abundance in me [of the vital power].
-
22. He who is becoming pure [is] beyond error;
 by flowing he brings [us] a beautiful hymn;
 like the [morning] sun [he is] perceived by all.
23. He [is] being made free from impurities by agitated [men],
 delightful, impelled to delight,
Indu — a conspicuous courser.
-
24. He who is becoming pure, engendered
 the vast *rta*, [and] a resplendent light,
 [thus] dispelling dark [mental] obscurations.
25. Of him who is becoming pure,
 of [him who is] dispelling [mental obscurations]
 of the enchanting one, scintillating [gushes¹²] poured out,
 speedy, agile as flames.
-

¹²*sargāḥ* — on the strength of 9.66.10

*pávamāno rathītamaḥ śubhrébbhiḥ śubhrásastamaḥ |
háriścandro marúdgṇaḥ || 26||*

*pávamāno vyaśnavadraśmíbhīrvājasātamaḥ |
dádhatstotré svírīyam || 27||*

*prá suvāná índurakṣāḥ pavítramátyavyáyam |
punāná índuríndramā́ || 28||*

*eṣá sómo ádhi tvací gávāṃ krīḍatyádrībhiḥ |
índraṃ mādāya jóhuvat || 29||*

*yásya te dyumnávatpáyah pávamānābhṛtaṃ diváh |
téna no mṛḍa jīvāse || 30||*

26. [He, who is] becoming pure, the best charioteer,
 whose unsulliedness is [made] most auspicious
 by enhancing [it filaments¹³],
 [he¹⁴,] having enchanting [the mind] radiance¹⁵,
 attended by troop of *Marut*-s,
27. may he, becoming pure, pervade [the mental space]
 with [his] rays,
 [he,] granting the rush of vigour,
 [and] imparting the potency to him who sings a hymn.
28. *Indu*, effusing, trickled forth
 beyond the woolen filter;
Indu, purifying self, [trickled] towards *Indra*.
-
29. This Soma plays with teeth
 over the the tongue's surface
 repeatedly calling *Indra* for an exhilaration.
30. Of which [herb] thy having power to illuminate
 brought from the Heaven juice [was],
 with that one make us happy to live.
-

This hymn can be split on the basis of content into nine parts:
 1–6, 7–13, 14–16, 17–18, 19–21, 22–23, 24–25, 26–28, 29–30.

Verses 14–18, 22–23, 29–30 refer to the extract of Soma plant,
 verses 1–13, 24–28 — to the inner Soma and *Indra*. Verses 19–21
 address *Agni*.

In verse 24 the expression *ṛtām bṛhāt* is taken, following Geldner, as being in accusative. The word *tāmāṃsi* is here translated as “mental obscurations” instead of just “darkness” — as done by S.S.Bhawe and Geldner — because it is a plural form of *támas*.

¹³ *amśúbhiḥ* — on the strength of 9.15.5

¹⁴ *Indra*

¹⁵ a halo around objects that might be sometimes seen when the level of adrenaline is quite high

RigVeda 9.67

various | 1-15 *Gāyatrī*, 16 *Dvipadā*, 17 *Gāyatrī*, 18 *Dvipadā*, 19-26
Gāyatrī, 27 *Anuṣṭubh*, 28-29 *Gāyatrī*, 30 *Puruṣa*, 31-32 *Anuṣṭubh*
| to Soma

tvám somāsi dhārayúrmandrá ójīṣṭho adhvaré |
pávasva maṃhayádrayīḥ || 1||

tvám sutó nṛmádano dadhanvánmatsaríntamaḥ |
índrāya sūrírándhasā || 2||

tvám suṣvāṇó ádrībhirabhyaṛṣa kánīkradat |
dyumántaṃ súṣmamuttamám || 3||

índurhinvánó arṣati tíró vārāṇyavyáyā |
hárirvájamacīkradat || 4||

índo vyávyamarṣasi ví śrávāṃsi ví saúbhagā |
ví vājānsoma gómataḥ || 5||

á na indo śatagvínaṃ rayīm gómantamaśvínam |
bhárā soma sahasrínam || 6||

pávamānāsa índavastiráḥ pavítramāsávah |
índraṃ yámehiráśata || 7||

kakuháḥ somyó rása índuríndrāya pūrvyáḥ |
āyúḥ pavata āyáve || 8||

hinvánti sūramúsrayaḥ pávamānaṃ madhuścútam |
abhí girá sámavarān || 9||

1. Thou, O Soma, are attracting a stream;
agreeable, most fierce during proceeding on its path [sacrifice];
thou are the most fierce one;
become pure granting the treasure!
 2. Thou, pressed out, [are] delighting men;
having darted forward — most exhilarating;
for *Indra* thou are an institutor of sacrifice with an herb.
 3. Thou [are] becoming pressed out with stones¹;
calling out, flow [to effect]
the ultimate lucid fervor [in us].
 4. *Indu*, stimulating, flows
beyond the woolen threads —
the pale green-yellow evoked the rush of vigour.
-
5. O *Indu*, thou penetrate the woolen [filter],
auditory impressions, blessings,
rich in cows rushes of vigour, O Soma.
 6. O *Indu*, bring to us the treasure of hundred [effects]
that leads to a thousand different things,
that is rich in cows, in horses, O Soma!
-
7. Becoming pure drops of Soma,
moving quickly beyond the filter,
reached *Indra* through pathways.
 8. The ultimate elixir full of Soma —
Indu [who] for *Indra* [is] peerless —
agitated, becomes pure for an agitated [man].
 9. Morning lights impel him who vivifies,
who is becoming pure, who is overflowing with sweetness;
they² resounded [him] with sounds of a chant.
-

¹or teeth

²agitated men

avitá no ajásvaḥ pūśá yámaniyāmani |
á bhakṣatkanyāsu naḥ || 10||

ayám sómaḥ kapardīne ghṛtām ná pavate mádhu |
á bhakṣatkanyāsu naḥ || 11||

ayám ta āghṛṇe sutó ghṛtām ná pavate súci |
á bhakṣatkanyāsu naḥ || 12||

vācó jantúḥ kavīnām pávasva soma dhārayā |
devéṣu ratnadhā asi || 13||

á kaláśeṣu dhāvati śyenó várma ví gāhate |
abhí dróṇā kánikradat || 14||

pári prá soma te rásó'sarji kaláśe sutāḥ |
śyenó ná taktó arṣati || 15||

pávasva soma mandáyanníndrāya mádhumattamaḥ || 16||

ásṛgrandevávītaye vājayánto ráthā iva || 17||

té sutáso madíntamāḥ súkrá vāyúmasṛkṣata || 18||

grāvṇā tunnó abhíṣṭutaḥ pavítram soma gachasi |
dádhatstotré svíríyam || 19||

eśá tunnó abhíṣṭutaḥ pavítramáti gāhate |
rakṣohá vāramavyáyam || 20||

10. [May] our guide at every journey [be] *Pūṣan*
 who has goats for horses,
 so that he³ may endow us [when we are among] maidens.
11. For him⁴ who wears braided hair
 this Soma becomes clear like a ghee-like honey⁵,
 so that he⁶ may endow us [when we are among] maidens.
12. For thee this extracted [Soma], O flaring one⁷,
 becomes pure — like ghee [becomes] gleaming,
 so that he⁸ may endow us [when we are among] maidens.
-
13. An offspring of poets' speech,
 become pure, O Soma, with a [steady] stream [of sounds];
 among *deva*-s thou are who bestows gifts.
14. He runs into goblets; he plunges —
 [like] a hawk into its nest —
 towards wooden vessels, calling out.
15. O Soma, thy sap, [when] squeezed out,
 was spread around in a goblet;
 it glides like a rushing hawk.
-
16. Become pure, O Soma, gladdening,
 for *Indra* the sweetest.
17. They⁹, racing like chariots,
 poured forth to arouse *deva*-s.
18. They, pressed out, most intoxicating, translucent,
 poured forth towards *Vāyu*.
-
19. Goaded by a singer, extolled [by a song], O Soma,
 thou go towards the filter
 [thereupon] imparting the potency to him who sings a hymn.
20. This one, goaded, extolled, penetrates beyond the filter,
 he, shattering defenses,
 [goes] past the woolen sieve.

³Soma

⁴*Pūṣan* or *Rudra*

⁵ghee or honey turns clear when heated to melt

⁶Soma

⁷*Pūṣan*

⁸Soma

⁹Soma drops

*yádánti yácca dūraké bhayám vindáti mámihá |
pávamāna ví tájjahi || 21||*

*pávamānaḥ só adyá naḥ pavítreṇa vícarṣaṇiḥ |
yáḥ potá sá punātu naḥ || 22||*

*yátte pavítramarcíśyágne vítatamantárā |
bráhma téna punīhi naḥ || 23||*

*yátte pavítramarcivádágne téna punīhi naḥ |
brahmasaváḥ punīhi naḥ || 24||*

*ubhábhyām deva savitaḥ pavítreṇa savéna ca |
mām punīhi vísvátaḥ || 25||*

*tribhíṣṭvām deva savitarváṛṣiṣṭhaiḥ soma dhāmabhiḥ |
ágne dáksaiḥ punīhi naḥ || 26||*

*punántu mām devajanāḥ punántu vásavo dhiyá |
vísve devāḥ punítá mā játavedaḥ punīhí mā || 27||*

*prá pyāyasva prá syandasva sóma víśvebhiramśúbhiḥ |
devébhya uttamām havīḥ || 28||*

*úpa priyám pánipnataṃ yúvānamāhutīvfdham |
áganma bíbhtrato námah || 29||*

21. What fear finds me here —
 whether [seen as] immediate or [as being] at a distance —
 that one, O becoming pure, dispel!
22. He [,who is] becoming pure today for us
 by means of the filter [is] disengaging;
 he¹⁰, who is the purifier, may he purify us!
23. Which thy filter, O *Agni*,
 [is] spread out in the flame, on the inside,,
 with that one purify our sacred formula.
24. Which thy filter [is] ablaze, O *Agni*,
 with that purify us;
 purify us with impulses caused by the sacred formula!
25. O *deva Savitr*¹¹, purify me in every way
 with both the filter and
 the [dawn's] impulse¹².
-
26. Thou, O *deva Savitr*,
 using the three uppermost (O Soma!) abodes,
 O *Agni*, with [thy] mental powers purify us!
27. May the multitude of *deva*-s purify me,
 may the beneficent ones purify [me] by means of a *dhī*,
 O all-*deva*-s, purify me! May he¹³,
 who is born of knowledge, purify me!
-
28. Together with all shoots
 swell up, O Soma¹⁴, discharge
 the ultimate oblation¹⁵ for *deva*-s.
29. Conveying adoration, we approached
 the dear youth¹⁶ who is surprising again and again,
 who strengthens oblations offered by means of fire.

¹⁰ *Agni*

¹¹the sun just before rising — following *Sāyana* remarks on RV 5.81

¹²physiological rebound at dawn

¹³ *Agni*

¹⁴an extract of the Soma plant

¹⁵the inner Soma

¹⁶inner Soma

aláyyasya paraśúrnanāśa támá pavaśva deva soma |
ākhúṃ cidevá deva soma || 30||

yáh pāvamānīradhyétyṛṣibhiḥ sámhṛtaṃ rásam |
sárvaṃ sá pūtámaśnāti svaditáṃ mātariśvanā || 31||

pāvamānīryó adhyétyṛṣibhiḥ sámhṛtaṃ rásam |
tásmai sárasvatī duhe kṣīráṃ sarpírmádhūdakám || 32||

30. The ax¹⁷ of *Alāyya*¹⁸ disappeared.
 Distill it, O *deva* Soma,
 only it indeed, that is piercing, O *deva* Soma!
31. Who learns hymns related to Soma purification —
 the sap collected by seers,
 everything purified [with them] that he eats
 is made by *Mātariśvan*¹⁹ to taste pleasantly.
-
32. Who learns hymns related to Soma purification,—
 the sap collected by seers,
 for him *Sarasvatī*²⁰ draws
 milk, ghee, honey, water.
-

This hymn can be split on the basis of content into eleven parts: 1–4, 5–6, 7–9, 10–12, 13–15, 16–18, 19–20, 21–25, 26–27, 28–31, 32. The verse 32 seems to be an addition or a commentary to 31.

Verses 1–3, 4c, 14–18, 20, 28ab refer to the extract of Soma plant, verses 4ab, 5–9, 13, 19, 21, 22ab, 26b, 28c, 29, 30 — to the inner Soma. Verses 10–12 addressing *Pūṣan* refer to the extract of Soma plant.

There is no need to treat locative *devéṣu* of verse 13 as dative as S.S.Bhawe argues for. Soma might not be the only one among all *deva*-s who bestows riches in general, but he might be such in a particular context/stage of a Soma fire offering.

In verse 19, the word *grāvan* is translated here and elsewhere following Karen Thompson’s suggestion as “singer; a poet who sings.”

The verse 30 is obscure because of the two words *alāyyasya* and *ākhúm*. The first is a genitive of *alāyya* which is taken here as suggested by S.S.Bhawe to be a gerundive form of the root *ṛ*. The second one is an accusative *ākhu* which is derived from *khan* “to dig”; it is given a sense “that which has an ability to pierce”.

¹⁷this refers to *vajra* of *Indra* as an allusion to 5.48.3–4

¹⁸likely, *Indra*

¹⁹= *Vāyu*

²⁰energy unlocked by speech — see 9.5

RigVeda 9.68

Vatasapri son of Bhalandana | 1-9 Jagatī, 10 Triṣṭubh | to Soma

prá devámáchā mádhumanta índavó'siṣyadanta
gāva ā ná dhenávaḥ |

barhiśádo vacanávanta údhabhiḥ
parisrútamusríyā nirñíjaṃ dhire || 1 ||

sá róruvadabhí púrvā acikradad
upārúhaḥ śratháyansvādate háriḥ |
tiráḥ pavíttraṃ pariyánnurú jráyo
ní śáryāṇi dadhate devá ā váram || 2 ||

ví yó mamé yamyā samyatí mádaḥ
sākaṃvṛdhā páyasā pinvadákṣitā |
mahí apāré rájasī vivévidad
abhivrájannákṣitaṃ pája ā dade || 3 ||

sá mātárā vicáranvājáyannapáḥ
prá médhiraḥ svadháyā pinvate padám |
aṃśúryávena pipíse yató nṛbhiḥ
sám jāmbhírnásate rákṣate síraḥ || 4 ||

sám dákṣeṇa mánasā jāyate kavír
ṛtásya gárbho níhito yamá paráḥ |
yúnāha sántā prathamám víjajñatur
gúhā hitáṃ jánimanémamúdyatam || 5 ||

1. Forth, towards the deva¹,
rich in honey drops rushed like milch cows [towards their calf].
Sitting on sacrificial grass, rich in utterances,
they, appearing at dawn, accept
abundantly flowing through udders shining garment.
2. He, roaring, evoked ancient [evocative expressions²];
causing those that ascend³ to become loose⁴,
the enchanting one relishes [them].
Beyond the filter, he goes around a wide expanse;
deva puts in arrows as he chooses.
3. Rapture that traversed two twin
meeting each other [channels⁵]
shall swell [them two,] excited at the same time,
with inexhaustible juice;
striving after and going up to the two vast, unbounded regions
he⁶ accumulated inexhaustible firmness.
4. He, energizing waters, spreads towards two mothers,
he, possessing of mental vigour,
made the track swell through his tendency [to go along it].
Prepared with barley stalk is wielded (as weapon) by men
for the sake of him who joins with [seven] siblings⁷,
for the sake of him who who guards the head.
5. The poet⁸ manifests⁹ himself
by means of an effectual thinking —
[he,] an embryo of *ṛta*, [who is] placed beyond the twins¹⁰.
Two young exist;
at first they emerged apart [from each other] —
one birth [was] contained in the cavern,
the other was held up [on a mountain top].

¹ *Indra*

² *gāvaḥ*

³ like *aum̐*

⁴ that is, sounds become less tied up with each other, becoming more a sequence of sounds and less an utterance

⁵ *nāḍyau*

⁶ inner Soma

⁷ the seven rivers

⁸ the inner Soma

⁹ lit. “becomes born, emerges”

¹⁰ may be, *Aśvin*-s

mandrásya rūpāṃ vividurmanīsīnaḥ
 śyenó yádándho ábharatparāvataḥ |
 tám̐marjayantasuvṛdhamnadīśvāñ
 usántamaṃśúm̐pariyántamṛgmíyam || 6||

tvám̐ mṛjanti dáśa yóṣaṇaḥ sutám̐
 sóma ṛṣibhirmatíbhirdhítíbhirhitám̐ |
 ávyo várebhírutá deváhütibhir
 nṛbhíryató vājamā darsī sātáye || 7||

pariprayántam̐ vayyam̐ suṣamsádam̐
 sómam̐ manīśá abhyanūṣata stúbhaḥ |
 yó dhárayā mádhumāñ ūrmīñā divá
 iyarti vácam̐ rayiśádámartyaḥ || 8||

ayám̐ divá iyarti víśvamá rájaḥ
 sómaḥ punānáḥ kaláśeṣu sīdati |
 adbhírgóbbhirmṛjyate ádrībhiḥ sutáḥ
 punāná índurvárivo vidatpriyám̐ || 9||

evá naḥ soma pariśicyámāno
 váyo dádhaccitrátamam̐ pavasva |
 adveśé dyávāpṛthivī huvema
 dévā dhattá rayímasmé suvīram̐ || 10||

6. Those who possessed the [correct] conception
 found a form of him who is agreeable
 when a hawk brought an herb from afar;
 him they¹¹ make free from impurities
 who thrives in flowing waters—
 eager moving around beam of light to be praised in verses.
7. Thee ten maidens make free from impurities
 [once thou are] extracted,
 O Soma, [thee,] impelled by seers
 by means of mental gestures [and] *dhīti-s*
 through woolen threads;
 directed by men with invocations of *deva-s*,
 make the rush of vigour accessible [for us] to obtain it.
8. Thoughts, joyful exclamations hailed making rounds Soma,
 [who is] to be enjoyed,
 [who] takes a significant part [in the fire offering];
 who with a [steady] stream [of sounds is made] sweet,
 who by means of a wave from the Heaven
 gives rise to speech —
 [that is] the riches-winning, immortal [Soma].
9. This one gives rise to [the wave] from the Heaven
 towards every region.
 Soma [juice], becoming pure, settles into goblets;
 he is cleansed with water, with milk, pressed out with stones.
Indu, purifying self, shall find wanted [by us] mental space.
-
10. Truly, O Soma, being spread around for us,
 imparting manifold mental and bodily vigour, become pure!
 We can [now] call upon Heaven and Earth
 who have no enmity [towards each other] —
 may *deva-s* impart to us the manly treasure!
-

This hymn can be split on the basis of content into three parts:
 1–5, 6–9, 10.

Verses 4c, 8ab, 9bc, 10ab refer to the extract of Soma plant, verses
 1–3, 4abd, 5ab, 6, 7, 8cd, 9ad — to the inner Soma.

¹¹the ten maidens — see next verse

RigVeda 9.69

Hiraṇyastūpa son of *Aṅgiras* | 1-8 *Jagatī*, 9-10 *Triṣṭubh* | to Soma

īṣurná dhánvan práti dhūyate matír
vatsó ná mātúrūpa sarjyúdhani |
urúdhāreva duhe ágra āyatyāsya
vratésvāpi sóma iṣyate || 1 ||

úpo matíḥ pṛcyáte sicyáte mádhu
mandrájanī codate antárāsáni |
pávamānaḥsaṃtanīḥ praghnatāmiva
mádhumāndrapsáḥpáriváramarṣati || 2 ||

ávye vadhūyúḥ pavate pári tvací
śrathnīté naptíráditerrtám yaté |
hárirakrānyajatáh saṃyató mádo
nṛmṇá śísāno mahiśó ná śobhate || 3 ||

ukṣá mimāti práti yanti dhenávo
devásya devírūpa yanti niṣkṛtám |
átyakramídárjunaṃ vāramavyáyam
átkaṃ ná niktám pári sómo avyata || 4 ||

ámṛktena rúśatā vāsasā hárir
ámartyo nirṇijānáḥ pári vyata |
divásprṣṭhám barháṇā nirṇije kṛtopastáraṇaṃ
camvornabhasmáyam || 5 ||

1. Like an arrow against a bow the mental gesture is fixed
 [against consumed Soma juice],
 like a calf near mother's udder it is let loose;
 like [a cow] coming [home] ahead [of others] milks copiously,
 Soma pours out reaching to spheres of action of this one¹.
2. Mental gesture is made fertile — the honey² is emitted;
 inciter of pleasant³ sounds hastens inside the mouth;
 he who is becoming pure [is] continuous
 as [the sounds] of beaters;
 the sweet drop flows all over the sieve.

3. He, who attracts young cows,
 becomes pure in the woolen [filter];
 all over the tongue's surface a daughter⁴ of *Aditi*
 gives way to him who moves towards *rta*.
 Pale green-yellow called out —
 worthy of an offering contained exhilarating drink.
 Sharpening manly powers like a buffalo, he arrays himself.
4. The ox metes out — cows go towards [him];
 devī-s come closer to the place where *deva* comes out.
 [Soma] advanced beyond silvery woolen sieve and
 wrapped himself with washed out [Soma plant substances]
 as if with armour.
5. The enchanting imperishable self-adorning one,
 shall wrap himself with undamaged shining dress.
 to really cleanse the base of the Heaven,
 may he effect the vaporous substratum⁵ between the two bowls.

¹inner Soma

²the bliss of inner Soma expression

³low?

⁴or granddaughter — energy unlocked by speech, *Sarasvatī*

⁵one of the subtle energies

súryasyeva raśmáyo drāvayitnávo
 matsarásaḥ prasúpaḥ sākámīrate |
 tántuṃ tatáṃ pári sárgāsa āśávo
 néndrādrté pavate dhāma kíṃ caná || 6||

síndhoriva pravaṇé nimná āśávo
 vṛṣacyutā mādāso gātúmāśata |
 śám no niveśé dvipáde cátuṣpade'smé
 vājāḥ soma tiṣṭhantu kṛṣṭáyāḥ || 7||

á naḥ pavasva vásumaddhíraṇyavad
 áśvāvadgómadyávamatsuvíryam |
 yūyámhí soma pitáromáma sthána
 divómūrdhānaḥ prásthítāvayaskṛtaḥ || 8||

eté sómāḥ pávamānāsa índraṃ
 ráthā iva prá yayuḥ sātímácha |
 sutāḥ pavítramāti yantyávyam
 hitvī vavrīm haríto vṛṣṭímácha || 9||

índavíndrāya bṛhaté pavasva
 sumṛḍḍíkó anavadyó riśádāḥ |
 bhārā candráṇi grṇaté vásūni
 deváirdyāvāpṛthivī právatam naḥ || 10||

6. Like rays of sun [are] causing [them] to haste,
 [they,] exhilarating, agitate those who are drowsy
 at the same time [as the rays of rising sun are],
 [they,] the quick gushes around the stretched thread.
 No abode becomes pure harmoniously without *Indra*.
7. As if through a deep sloping riverbed,
 quick, streaming from the bull, intoxicating [drops]
 reached the egress.
 Well-being for two-footed and
 for four-footed [creatures] in our camp!
 May rewards and tribes stay with us, O Soma!
8. Distill for us beneficial, rich in gold,
 abounding with horses, cows, barley, manly vigour!
 Since ye⁶ are my fathers, O Soma,
 [ye are] chiefs of the Heaven,
 ready, effecting the mental and bodily vigour.
9. These becoming pure Soma [drops] advance towards *Indra*
 like chariots towards winning of spoils;
 extracted, they go beyond the woolen filter;
 abandoning the lurking place, bay mares go towards rain.
10. O *Indu*, for mighty *Indra* become pure!
 Very compassionate, irreproachable, devouring enemies,
 bring shining, beneficial [things] to the singer!
 O Heaven and Earth, may you [together] with *deva*-s help us!
-

This hymn can be split on the basis of content into three parts:
 1–2, 3–5, 6–10.

Verses 1d, 2c, 3cd, 4cd, 7, 8 refer to the extract of Soma plant,
 verses 3ab, 4ab, 5, 6, 9, 10 — to the inner Soma.

The word *samtani* of verse 2 is derived following Geldner from
stan – “to thunder”.

⁶the drops

RigVeda 9.70

Reṇu son of Viśvāmītra | 1-9 Jagatī, 10 Triṣṭubh | to Soma

trīrasmai saptá dhenávo duduhre
satyámāśíraṃ pūrvyé vyòmani |
catvāryanyā bhúvanāni nirṇíje
cārūni cakre yádṛtáurávardhata || 1 ||

sá bhíkṣamāṇo amṛtasya cāruṇa
ubhé dyāvā kávyenā ví śásrathe |
téjīsthā apó mamhánā pári vyata
yádi devásya śrávasā sádo vidúh || 2 ||

té asya santu ketávó'mṛtyavó'dābhyāso
janúṣi ubhé ánu |
yébhiriṇṇṇá ca devyā ca punatá
ádídṛájānaṃ manánā agrbhṇata || 3 ||

sá mṛjyámāno dasábhīh sukármabhih
prá madhyamāsu mātṛṣu pramé sácā |
vratáni pānó amṛtasya cāruṇa
ubhé nṛcákṣā ánu paśyate víśau || 4 ||

sá marmṛjāná indriyáya dháyasa
óbhé antá ródasi harṣate hitáh |
vṛṣā súṣmeṇa bādhate ví durmatír
ādédísānaḥ śaryahéva śurúdhah || 5 ||

sá mātárā ná dáḍṣāna usríyo
nānadadeti marútāmiva svanáḥ |
jānánṇṛtām prathamām yátsvārṇaram
prásastaye kāmavṛṇūta sukrátuh || 6 ||

1. For that one¹ thrice seven cows
gave off the true mixture into the ancient space of impartiality;
he prepared four other lovely places of existence to be cleansed
when he grew stronger through coherences.
2. He², [who is] desiring to partake of the pleasant nectar,
have opened for himself both shining ones³ with a poem;
it⁴ should have amply wrapped himself up
with most burning waters
if they⁵ had found with *deva*'s auditory impression
the [current] abode [of the extract].
3. May these his [drops] be intense enough to attract attention,
be imperishable, undeceived
undeceived in regard to both races,
with which [drops] he shall purify manly and divine powers!
Just because of that thoughtful ones⁶ got hold of the king.

-
4. He, who is becoming free from impurities
with the help of ten diligent [fingers],
[goes] forth together with middle mothers⁷
[for us] to get an idea⁸;
protecting spheres of action of the pleasant nectar,
he who guides men looks at both tribes⁹.
 5. He, becoming free from impurities
[to provide] agreeable to *Indra* substratum,
placed between two *Rodas*-es is impatient;
through [his] fervor the bull drives away noxious moods,
aiming like an archer at proliferating riches.
 6. He, appearing at dawn as the two mothers,
has composed [a new hymn];
he moves resounding like the sound of *Marut*-s.
Recognizing the primary *ṛta* that is defined by ease of arising
he, skillful, has chosen [it] for competency.

¹the inner Soma

²a worshiper

³the Heaven and the Earth

⁴the extract of Soma plant

⁵worshippers who opened both shining ones

⁶sages who instituted the sacrifice

⁷streams of vital airs — on the strength of *sīndhumātaram* of 9.61.7

⁸an idea as to where is the pleasant nectar

⁹men and *deva*-s

ruvāti bhīmó vṛṣabhástavīsyáyā
 śṛṅge śísāno háriṇī vicakṣanáḥ |
 á yóniṃ sómaḥ súkṛtaṃ ní śīdati
 gavyáyī tvágbhavati nirṇígavyáyī || 7||

śúciḥ punānāstanvamarepásam
 ávye hárirnyadhāviṣṭa sánavi |
 júṣṭo mitráya váruṇāya vāyáve
 tridhātu mādhu kriyate sukármabhiḥ || 8||

pávasva soma devāvītaye vṛṣéndrasya
 hárdi somadhánamá viśa |
 purá no bādhádduritāti pāraya
 kṣetravíddhí díśa áhā vipṛchaté || 9||

hitó ná sáptirabhi vājamarṣéndrasyendo
 jaṭhāramá pavasva |
 nāvá ná síndhumāti parṣi vidvāñchūro
 ná yúdyannáva no nidá spaḥ || 10||

7. He roars — fearsome,
 resembling a bull by the desire to exhibit [his] power,
 sharpening two pale green-yellow horns, conspicuous.
 Soma settles down into a wellmade womb —
 the skin related to cows
 [thus] becomes related to wool shining garment .
8. Gleaming, purifying [his] spotless body,
 pale green-yellow is thrown down onto the woolen surface.
 Frequented for the sake of *Mitra*, *Varuṇa*, *Vāyu*,
 the nectar is made of three components by diligent ones.
9. Become pure, O Soma, impregnating [the mind]
 to arouse *deva*-s,
 enter *Indra*'s heart — a receptacle of Soma;
 before the impulse to suppress [the flow comes],
 deliver us beyond obstacles —
 because he who is familiar with terrain points out directions.
-
10. Like an impelled courser, flow for the sake of the rush of vigour
 to *Indra*'s belly, O *Indu*, become pure!
 As if by a boat across the river,
 thou, having found [it], should have escorted [us],
 as an agent of change at war —
 thou should have extricated us from imposed constraint!
-

This hymn can be split on the basis of content into three parts: 1–3, 4–9, 10. Verses 2, 4ab, 5, 7c, 8 refer to the extract of Soma plant, verses 1, 3, 4cd, 6, 7ab, 9, 10 — to the inner Soma.

In verse 3 the word *punatá* is taken to be a subjunctive, 3rd person singular irregular form *punaté* from root *pū* — as argued by S.S.Bhawe. The word *taviṣyáyā* in verse 7 is understood per S.S.Bhawe suggestion as “with a desire to exhibit [his] power”. In verse 8 the word *adhāviṣṭa* is taken, following *Sāyaṇa* and Bhawe as a passive aorist from the root *dhū*.

The expression “the skin related to cows [thus] becomes related to wool garment ” of the verse 7 can be understood as that the tongue (= skin related to cows=words) becomes innervated by many sensitized nerves (=wool) and thus becomes a guise for the inner *Soma*.

RigVeda 9.71

Ṛśabha son of *Viśvāmitra* | 1-8 *Jagatī*, 9 *Triṣṭubh* | to Soma

á dáks̥iṇā sṛjyate śuṣmyāsádaṃ
véti druhó rakṣásas̥ pāti jágr̥viḥ |
háriropaśáṃ kṛṇute nábhaspáya
upastíre camvoṛbráhma nirṇáje || 1||

prá kṛṣṭihéva śūsá eti róruvad
asuryàṃ várn̥aṃ ní riṇíte asya tám |
jáhāti vavríṃ pitúreti niṣkṛtám
upaprútaṃ kṛṇute nirṇájaṃ tánā || 2||

ádribhiḥ sutáḥ pavate gábhastyor
vṛṣāyáte nábhasā vépate matí |
sá modate násate sádhate girá
nenikté apsú yájate páriṃaṇi || 3||

1. That which can bring satisfaction was poured forth —
 the mouth-drying one excites the assembly,
 he, keeping [us] awake,
 guards against the guarding [impulse] of spite.
 The enchanting one renders the vapor¹ a cushion;
 [he] makes the juice to be a substratum
 to spread [it] in the two bowls, to cleanse the formulation.
2. Shrill as the slayer² of tribes, he roars forth,
 dissolves apparitional covering — of this one that one.
 He³ abandons the lurking place and goes to a place
 where the father comes out;
 he makes the shining garment flow continuously.
3. Pressed out with stones, he⁴ flows pure between hands,
 by means of the vapor he becomes potent;
 together with a mental gesture he⁵ vibrates,
 together with a chant
 he delights, approaches, and accomplishes;
 he⁶ extracts himself into the waters
 and makes offerings in abundance.

¹*vyāna* — which makes holding a posture for a long time comfortable

²prob. *Indra*

³the inner Soma

⁴extract of Soma plant

⁵the inner Soma

⁶the inner Soma

páridyukṣám sáhasaḥ parvatāvṛdhaṃ
 mádhvaḥ siñcanti harmyáśyasakṣáṇim |
 á yásmingávaḥ suhutáda údhani
 mūrdháñchrīṇántyagriyám vārīmabhiḥ || 4||

sámī ráthaṃ ná bhuríjoraheṣata
 dáśa svásāro áditerupástha á |
 jīgādúpa jrayati górapīcyāṃ
 padám yádasya matúthā ájījanan || 5||

śyenó ná yónim sádanam dhiyá kṛtām
 hiranyáyamāsadaṃ devá éṣati |
 é riṇanti barhīṣi priyám girásvo ná
 devāñ ápyeti yajñíyah || 6||

pārā vyakto aruṣó diváh kavír
 vṛṣā triprṣthó anaviṣṭa gá abhí |
 sahásraṇūtiryátīḥ parāyātī
 rebhó ná pūrvíruśaso ví rājati || 7||

tveśám rūpám kṛṇute vārṇo asya sá
 yátrásayatsámṛtā sédhati sridháḥ |
 apsá yāti svadháyā dáivyaṃ jánam
 sám suṣṭutí násate sám gó-agrayā || 8||

4. [Our] mighty [chants⁷] spread around
 empowered by the Heaven grown on a rock companion⁸
 of charming the mind honey;
 and wherein cows are eating well-offered-[oblation]⁹,
 in the udder¹⁰
 they mingle in the head the precursor [of speech]¹¹
 with the dimensions [of perception].
5. Ten sisters¹² have cast [him] completely —
 as a chariot between two curved bars —
 into the lap of *Aditi*;
 having to go, he slides by a hidden from a cow track
 that thoughts of this one produced.
6. Like a hawk towards [his] nest,
 the *deva* flies towards prepared with the *dhī* golden seat
 to settle down.
 With a chant they release the dear one into the sacrificial grass.
 Like a horse, he, who is to be sacrificed,
 also goes towards *deva*-s.
7. He who was caused to appear far off is [becoming] tempered;
 the poet from the Heaven,
 a bull, who has three bases, welcomes cows¹³;
 having a thousand ways and more than that,
 he brightens many dawns – as *Rebha* [did].
8. A vehement form (the character of this one)
 he makes for himself
 wherever he pauses — at a collusion [of ideas],
 [or] during repelling-errors [formula]¹⁴;
 procuring waters he moves according to his disposition
 towards the divine race;
 he joins beautiful hymns together with her¹⁵
 who is preceded by words¹⁶.

⁷on the strength of 9.63.10

⁸the extract of Soma plant

⁹correctly prepared extract of Soma plant

¹⁰the throat cakra — see 9.68.1

¹¹on the strength of 9.7.3a

¹²sounds *a ā ī ū e o ṛ ṛ*

¹³words

¹⁴*brāhman*

¹⁵*Sarasvatī*

¹⁶lit. “cows”

ukśéva yūthá pariyánnarāvīd
 ádhi tvíṣīradhita sūryasya |
 divyáh suparṇó'va cakṣata kṣám
 sómaḥ pári krátunā paśyate jáḥ || 9||

9. He roared like an ox roaming round the herds;
 besides, he acquired energies of the sun;
 heavenly, having good wings,
 he¹⁷ looked down upon the earth —
 Soma surveys with understanding born [creatures].
-

This hymn can be split on the basis of content into two parts: 1–3, 4–9.

Verses 1ab, 3ab, 4, 7, 8 refer to the extract of Soma plant, verses 1cd, 2, 3cd, 5, 6, 9 — to the inner Soma.

Verse 4 states that words of a chant are as if infused with being absorbed into the body extract of a Soma plant, and, being infused with it, help to mix the inner Soma with perceptual dimensions. The analogy of verse 5 “cast [him] completely — as a chariot between two curved bars” is comparing being shaped, configured by sounds to pass without a remainder through spot between clavicles — the throat cakra — Soma to body of a chariot being fit entirely between two curved bars.

¹⁷the sun

RigVeda 9.72

Harimanta of the race of *Anigiras* | *Jagati* | to Soma

háriṃ mṛjantyarušó ná yujyate
sám dhenúbhiḥ kaláše sómo ajyate |
údvācamírāyati hinváte matī
puruṣṭutásya káti citparipríyah || 1 ||

sākám vadanti bahávo manā́ṣiṇa
índrasya sómaṃ jatháre yádāduhúḥ |
yádī mṛjánti súgabhastayo nárah
sánūḍābhirdaśábhīḥ kámyaṃ mádhu || 2 ||

áramamāṇo átyeti gā abhí
súryasya priyám duhitústiró rávam |
ánvasmaijóṣamabharadvinaṃgrsáh
sámḍvayībhiḥsvásrbhiḥkṣetijāmībhiḥ || 3 ||

nṛdhūto ádrīṣuto barhíṣi priyáh
pátirgávāṃ pradíva índurrtvíyah |
púramdhivānmānušo yajñasādhanah
śúcirdhiyá pavate sóma indra te || 4 ||

nṛbāhúbhyāṃ coditó dhárayā suto'nuṣvadhám
pavate sóma indra te |
áprāḥ krátūnsámajairadhvaré matír
vérná druśáccamvorásadaddháriḥ || 5 ||

1. They rub off the pale green-yellow one;
 he is yoked as a tempered [courser]:
 in the goblet Soma was smeared with milk;
 he stirs up speech,
 he sets [it] in motion by means of a mental gesture;
 [among the mental gestures] of the praised by many [Soma]
 several are highly valued.
2. Many learned men speak at the same time
 whence they milk Soma [that is] in *Indra*'s belly.
 If men, having skillful hands, rub off
 the desirable sweet drink with ten kindred ones¹,
3. [then,] having no repose, he goes across [the filter]
 towards the milk;
 he, *vinamṅrsa*², supported for this one the silence —
 the favorite pleasure of sun's daughter³ —
 versus the noise [those men made] —
 with pairs of sisters he stays quiet.

4. Rinsed [out in water⁴] by men, pressed out with stones,
 [he⁵ is] wanted [by those who sit] on the sacrificial grass;
 cows'⁶ master of old — *Indu*⁷ — knows the proper time;
 accompanied by bearing fullness [stream],
 he⁸ [is] man's means to accomplish a fire offering;
 shining with an aid of a *dhī* Soma becomes pure,
 O *Indra*, for thee!
5. Impelled by both man's arms
 [he is] extracted with a [steady] stream [of water];
 Soma becomes pure of own accord, O *Indra*, for thee,
 thou permeated our designs [and]
 controlled our thoughts
 during proceeding on its path [sacrifice]!
 Like a bird onto a piece of wood
 the enchanting one settled between the two bowls.

¹ fingers

² *vinamṅrsa* is a word of unknown origin and meaning MW.

³ the dawn

⁴ on the strength of 9.62.5

⁵ extract of Soma plant

⁶ = words

⁷ the inner Soma

⁸ extract of Soma plant

aṃśúṃ duhanti stanáyantamáksitam
kavíṃ kaváyo'páso manīṣíṇaḥ |
sámī gávo matáyo yanti samyáta
ṛtásya yónā sádane punarbhúvaḥ || 6||
nābhā prthivyá dharúṇo mahó divo'pám
úrmaú síndhuṣvantárukṣitáḥ |
índrasya vájro vṛṣabhó vibhúvasuḥ
sómo hṛdé pavate cáru matsaráḥ || 7||
sá tú pavaśva pári párthivaṃ rája
stotré śíkṣannādhūnvaté ca sukrato |
má no nír bhāgvásunaḥ sādanasprśo
rayíṃ piśáṅgaṃ bahuláṃ vasīmahi || 8||
á tú na indo śatádātvasívyam
sahásradātu paśumáddhíraṇyavat |
úpa māsva bṛhatí revátīrísó'dhi
stotrásya pavamāna no gahi || 9||

6. Nimble, having the [correct] conception poets
 milk the crackling, inexhaustible, gifted with insight stalk;
 thoughts and words⁹ meet in a controlled fashion
 in the womb of *rta*, in the seat of renewal.
7. The support of the mighty Heaven,
 [he is]¹⁰ in the navel of Earth;
 moistened in the wave of the waters, in the rivers,
 resembling a bull *Indra's* thunderbolt
 which benefits are spreading —
 Soma, agreeable for the heart, exhilarating, becomes pure.
-
8. Such thou, become pure all over the terrestrial region
 wishing to be effective
 for him who sings a hymn and for him who stirs [the mixture],
 O skillful one!
 Do not exclude us from partaking in beneficial,
 touching-the-seat [libation],
 so that we could procure abundant flame-like treasure.
9. O *Indu*, apportion to us [the treasure]
 consisting of a hundred of horses,
 a thousand of goats, sheep and cows, gold,
 strong, plentiful libations; O thou of this hymn,
 thou who is becoming pure, overtake us!
-

This hymn can be split on the basis of content into four parts:
 1–3, 4–5, 6–7, 8–9.

Verses 1ab, 2cd, 3, 4ac, 5a refer to the extract of Soma plant,
 verses 1cd, 2ab, 4bd, 5bd, 6–9 — to the inner Soma.

⁹lit. cows

¹⁰see 9.86.8d

RigVeda 9.73

Pavitra of the race of Aṅgiras | Jagatī | to Soma

srákrve drapsúsyā dhámataḥ sámasvarannṛtásya
yónā sámaranta nābhayaḥ |
trīnsá mūrdhnó ásurasçakra ārabhe
satyásya návaḥ sukṛtamapīparan || 1 ||

samyáksamyáñco mahiṣá aheṣata
sindhormávádhi vená avīvipan |
mádhordhárābhirjanáyanto arkámīt
priyámíndrasya tanvamavīrdhan || 2 ||

pavítravantaḥ pári vācamāstate
pitáṣām prasnó abhí rakṣati vratám |
maháḥ samudráṃ váruṇastiró dadhe
dhírā íchekurdharúṇeṣvārābham || 3 ||

sahásradhāré'va té sámasvaran
divó náke mádhujihvā asaścátaḥ |
ásya spáso ná ní miṣanti bhūrṇayaḥ
padépade pāśínaḥ santi sétavaḥ || 4 ||

pitúrmātúrádhyá yé samásvarannṛcá
śócantaḥ samdáhanto avratán |
índradviṣṭámāpa dhamanti māyáyā
tvācamásiknīṃ bhúmano diváspári || 5 ||

1. During accretion of the drop in the womb of *rta*,
 vowels¹ sounded in a smooth sequence;
 the centers reached together [to Soma];
 the guiding spirit has prepared three top points
 [for him] to take hold of;
 ships of what's real bring over him whose actions are good.
2. On the wave of *Sindhu*, powerful [ships] hastened on
 together in the same direction;
 [men] eager [to manifest *Indra*]
 caused [a well formed utterance] to vibrate;
 causing to appear with a stream of honey
 if only an illuminating hymn,
 they strengthened the wished for *Indra*'s manifestation.
3. Those [sounds], that have means to purify, abide in speech,
 their ancient father protects [this] sphere of action.
 Varuṇa swiftly hid himself across the sea;
 those who have schemas for contemplation
 were able to get a footing among the props
 [for contemplations — in order to find him].
4. Down, in the discharging thousand streams [thread],
 they² sounded in a smooth sequence;
 in the vault of the Heaven
 [they are] honey-tongued, uncommitted;
 his³ restless messengers
 do not close their eyes;
 laying snares at every step, they are trapping.
5. Which [syllables] from the presence of father and mother
 sounded in a smooth sequence,
 setting on fire by means of a stanza
 and burning up unconstrained [impulses⁴],
 with [*Soma*'s] power to create frameworks [for cognition]
 they blow off the dark veil of the material [world]
 away from the Heaven.

¹lit. blowing ones

²sounds that have means to purify

³*Varuṇa*'s

⁴*rakṣasas* — on the strength of 9.63.29

pratnānmānādādhyá yé samásvarañchlókayantrāso
 rabhasásya mántavaḥ |
 ápānakṣáso badhirá ahāsata
 ṛtásya pánthāṃ ná taranti duṣkṛtaḥ || 6||

sahásradhāre vítate pavítra á
 vácmaṃ punanti kaváyo manīṣīṇaḥ |
 rudrása eṣāmiṣirása adrúha
 spásasḥ svāñcaḥ sudṛśo nrcákṣasaḥ || 7||

ṛtásya gopá ná dábhāya sukrátus
 trí śá pavítirá hṛdyantará dadhe |
 vidvánsá vísvā bhúvanābhí paśyatyávájjuṣṭān
 vidhyati karté avratān || 8||

ṛtásya tánturvítataḥ pavítra á
 jihváyā ágre várunasya māyáyā |
 dhírāścittátsamínakṣanta āsatátrā
 kartámáva padātyáprabhuḥ || 9||

6. Which [syllables] from the presence of an ancient [mind-]form
sounded in a smooth sequence,
having the divine voice as the instrument —
[they are] interferences to grasping.
Those who don't have sense, who are deaf,
abandon the path of *ṛta*.
Poorly formed [sequences of sounds]do not traverse
[the intermediate space between the material and spiritual].
7. Poets who have [the correct] conception purify [their] language
in discharging thousand streams, spread out in the filter [thread];
their facilitating searching, free from malice *Rudra-s*
are the messengers
moving gracefully, keen-sighted, guiding men.
8. A guardian⁵ of *ṛta*,
he, skillful, placed — as if to deceive —
in the interior of the body three filters;
he, knowledgeable, surveys all places of existence:
those [men] who are unsatisfactory,
lacking sphere of action [in one of the places]
he splits away into the state of separation.
9. The thread of *ṛta* is stretched in the filter;
those who have schemas for contemplation,
desiring to find [*svàr*],
through [*Soma's*] power to create frameworks
reached it at the tip of the tongue;
in this matter he who lacks the ability falls
into the state of separation⁶.

This hymn is not split into parts, and refers to the inner Soma.

Varuṇa's messengers' snares and traps are, most likely, perceived in one's mind opportunities to rely on external support or help, and, at this stage of *Indra* invocation, such opportunities trap one in first step of *Viṣṇu*.

⁵ *Varuṇa*

⁶that is, lacks *ṛta* that is like a bridge connecting the two worlds

RigVeda 9.74

Kakṣvat son of *Dīrghatamas* | 1-7 *Jagatī*, 8 *Triṣṭubh*, 9 *Jagatī* | to
Soma

śíśurná jātó'va cakradadváne
svàryádvājyaruṣáh śiṣāsati |
divó rétasā sacate payovfdhā
tāmīmahe sumatī śárma sapráthaḥ || 1 ||

divó yá skambhó dharúṇaḥ svātata
ápūrṇo aṃśúḥ paryéti viśvátah |
sémé mahí ródasī yakṣadāvṛtā
samīcīné dādhāra sámīśah kavīḥ || 2 ||

máhi psárah súkṛtaṃ somyáṃ mádhūrví
gávyūtírúditerrtám yaté |
íse yó vṛṣtérítá usríyo vṛṣāpāṃ
netá yá itá·ūtirṛgmíyah || 3 ||

ātmanvānnábho duhyate ghrtám páya
ṛtásya nábhiramftaṃ ví jāyate |
samīcīnāḥ sudānavah prīṇanti tám
náro hitámáva mehanti péravah || 4 ||

árāvīdamśúḥ sácamāna ūrmīṇā
devāvyaṃ manuse pinvati tvácam |
dádhāti gárbhamáditerupástha á
yéna tokám ca tánayaṃ ca dhāmahe || 5 ||

1. Like a newborn, he, brought into existence,
cried out in the thicket.
When tempered courser intends to gain *svàr*,
he associates himself with the rain from the Heaven
made strong by the juice.
Him, a universal shelter,
we approach with effective mental gesture,
 2. [him,] who, [being] well stretched, is the pillar,
the support of the Heaven.
Filling to the limits, the stalk reaches everywhere.
He¹ shall make an offering to these two mighty *Rodas*-es
by turning [flows] towards them, —
[thus] he who is gifted with insight
keeps both of them and the refreshing waters together.
-
3. A great feast is a correctly-prepared honey containing Soma;
wide is the pasture of *Aditi* for him² who moves towards *rta*.
The bull, appearing at dawn, who is the master of rain here,
[is] the guide of waters,
[he,] who is of help here, who metes out stanzas.
 4. The undulating vapor is made to yield ghee-like juice;
the navel of *rta* causes the nectar to be produced;
connected with each other, munificent, they³ please him⁴;
men, capable to bring [Soma to *Indra*],
pour prepared [extract of Soma plant] down [their throats].
 5. The stalk roared, taking part in a wave;
arousing *deva*-s, he⁵ swells for a man tongue's surface⁶;
he puts an embryo into the lap of *Aditi*
by which [embryo] we obtain children and a grandchildren.

¹the inner Soma

²inner Soma

³particular sounds of speech

⁴inner Soma

⁵extract of Soma plant

⁶lit. skin

sahásradhāré'va tá asaścátas
 ṭṛtīye santu rájasi prajāvatīḥ |
 cátasro nābho níhitā avó divó
 havírbharantyamṛtaṃ ghṛtaścútaḥ || 6||

śvetám rūpám kṛṇute yátsísāsati
 sómo mīdhvāñ ásuṛo veda bhūmanaḥ |
 dhīyá sámī sacate sémabhí pravád
 diváskāvandhamáva darṣadudrīṇam || 7||

ádha śvetám kaláśaṃ góbhiraḥkṛtám
 kárṣmanná vājyakramītsasaván |
 á hinvire mánasā devayántaḥ
 kaksīvate śatāhimāya gónām || 8||

adbhīḥ soma papṛcānāsya te rásó'vvyo
 váraṃ ví pavamāna dhāvati |
 sá mṛjyámānaḥ kavībhirmadintama
 svádasvéndrāya pavamāna pītāye || 9||

6. Down, in the discharging thousand streams [thread],
 they⁷ are uncommitted;
 may they grant [us] children in the third region⁸!
 The four openings⁹, placed below the Heaven,
 are oozing with ghee, they convey the oblation — the nectar.
-
7. When he intends to gain [for us *svàr*] he effects the white form¹⁰;
 the guiding spirit Soma, having emitted [it],
 [thus] experienced the material [world].
 Indifferent, he follows *dhī* towards the height
 so that he shall burst open celestial cloud¹¹ full of water.
8. Then towards white, smeared with milk goblet
 the courser advanced making the last thrust to the goal.
 They¹², making an appeal to the *deva*,
 array in the mind — for hundred-winters old *Kakṣīvat* —
 [a stream] of words¹³.
9. O Soma, having mixed with water, thy essence permeates
 the sieve of sheep's wool, O becoming pure one!
 He is becoming free from impurities with the help of poets,
 O most exhilarating one!
 Be palatable for *Indra* to drink, O becoming pure one!
-

This hymn can be split on the basis of content into three parts:
 1–2, 3–6, 7–9.

Verses 3a, 5bcd, 8, 9ab refer to the extract of Soma plant, verses
 1, 2, 3bcd, 4, 5a, 7, 9cd — to the inner Soma.

The stalk mentioned in verses 2 and 5 is the spinal cord filled
 with the inner Soma.

⁷the streams

⁸the *Viśuddha* (throat) cakra

⁹the four lowest cakras

¹⁰sperm

¹¹lit. big cask

¹²“the streams” from verse 6

¹³lit. cows

RigVeda 9.75

Kavi of the race of *Bhṛgu* | *Jagatī* | to Soma

abhī priyāṅi pavate cānohito
nāmāni yahvó ádhi yéṣu várdhate |
ásúryasya bṛható bṛhánnádhi
ráthaṃ viṣvañcamaruhadvicakṣaṇáh || 1||

ṛtásya jihvá pavate mádhu priyáṃ
vaktá pátirdhiyó asyá ádābhyaḥ |
dádhati putráḥ pitrórapīcyam nāma
ṛtīyamádhi rocané diváh || 2||

áva dyutānáh kalásāñ acikradan
nṛbhīryemānáh kósá á hiraṇyáye |
abhīmṛtásya dohánā anūṣatádhi
triprṣthá uśáso ví rājati || 3||

1. Made fit to delight, he flows pure
 towards favorite signs among which he, restless, becomes stronger;
 [when he grows to become] as bright as the sun,
 he, perceptible¹, mounts the chariot
 that is all-pervading.
2. The tongue of *ṛta* — [our] favorite sweet drink —
 becomes pure;
 [this] instrument of speech,
 the master of this contemplation [is] worthy of trust.
 He, a child, places a hidden sign into the two parents;
 the third [sign he places]
 above the luminous sphere of the Heaven.
3. Down [here] the shining one roars towards goblets
 having spread with men's [help] into the golden subtle body.
 Giving milk [cows²] of *ṛta* hailed this one;
 above, he who has three bases brightens dawns.

¹to the mind's eye

²words

*ádr̥ibhiḥ sutó mat̥ibhiścánohitaḥ
 prarocáyanródasī mātárā śúcīḥ |
 rómāṇyávyā samáyā ví dhāvati
 mádhordhárā pínvamānā divédive || 4 ||*

*pári soma prá dhanvā svastáye
 n̥ḥbhiḥ punānó abhí vāsayaśśíram |
 yé te mādā āhanáso víhāyasas
 tébhiríndraṃ codaya dātave maghám || 5 ||*

4. Pressed out with stones,
 with mental gestures made fit to delight,
 gleaming, illuminating two mothers — two *Rodas-es*
 he permeates the woolen [filter].
 The stream of honey [is] swelling [more and more] every day.
5. Abundantly [present], O Soma, dart forward for [our] well-being,
 purifying self, with men's [help] wrap thyself up with mixture.
 Those thine intoxicating [juices] that are pressed out³,
 that are vigorous —
 with them incite *Indra* to bestow affluence [upon us].
-

This hymn can be split on the basis of content into two parts: 1–3, 4–5.

Verses 3ab, 4, 5 refer to the extract of Soma plant, verses 1, 2, 3cd — to the inner Soma.

In this hymn, as in some others the distinction between inner Soma and the extract of Soma plant as it is being absorbed into the body is pretty fuzzy.

The phrase “swelling [more and more] every day” in verse 4 refers, probably, to drinking Soma several days in a row when the body and the mind become primed to become more sensitive to the effects of the drink — similarly to how after several days of drinking wine it might take less of it to intoxicate.

³by beating stalks with stones

RigVeda 9.76

Kavi of the race of *Bhṛgu* | *Jagatī* | to Soma

dhartā divāḥ pavate kṛtvyo rāso
dākṣo devānāmanumādyo nṛbhiḥ |
hāriḥ sṛjānó átyo ná sátvabhir
vṛthā pājāmsi kṛṇute nadīṣvā || 1 ||

śúro ná dhatta áyudhā gábhastyoḥ
svāḥ síṣāsanrathiró gáviṣṭiṣu |
índrasya śúṣmamāráyannapasýúbhír
índurhinvánó ajoyate manīṣibhiḥ || 2 ||

índrasya soma pávamāna ūrmínā
taviṣyámāṇo jatháreṣvā viśa |
prá ṇaḥ pinva vidyúdabhréva ródasī
dhiyá ná vājāñi úpa māsi śásvataḥ || 3 ||

viśvasya rájā pavate svardṛśa
ṛtásya dhítimṛṣiśāḍavivaśat |
yáḥ sūryasyásireṇa mṛjyáte
pitá matínámásamaṣṭakāvyaḥ || 4 ||

vṛṣeva yūthá pári kósamarṣasyapám
upásthe vṛṣabháḥ kánikradat |
sá índrāya pavase matsaríntamo
yáthā jéṣāma samithé tvótayaḥ || 5 ||

1. Supporter of the Heaven becomes pure — the efficacious sap,
the mental powers of *deva-s*
[that is to be experienced] by men as revelry.
The enchanting one, setting self free like a courser
[that is released] by attendants,
effortlessly creates footholds midst flowing waters.
 2. Like an agent of change, he puts weapons into [our] hands;
striving for *svàr*, speedy in forays for cows,
causing *Indra's* fervor to rise by means of restless [swarms¹],
stimulating [them] *Indu* is smeared [with milk] by those
who possess the [correct] conception.
 3. O Soma, becoming pure with a wave,
violent, enter into *Indra's* bellies.
make for us two *Rodas-es* to swell
in the same way the lightning [makes] the clouds [to swell],
apportion [to us] frequent — as if [obtained] with a *dhī* —
rushes of vigour.
-
4. The ruler of everything becomes pure; he, overtaking² seers,
caused those [among them] who behold *svàr*
to resound a vision of *rta*,
[he,] who is made free from impurities by a sun-ray,
the father of contemplations
whose prophetic inspiration is unattainable [by men].
 5. Like a bull [roaming round]³ the herds
thou flow all over the subtle body into the lap of the waters;
resembling a bull, he [is] calling out for *Indra*.
Become pure, most exhilarating,
so that in a conflict we, helped by thee, [would] win.
-

This hymn can be split on the basis of content into two parts: 1–3,
4–5.

This hymn refers to the inner Soma.

¹ *vrātāh* — see 9.14.2

² as a muse overtakes poet's mind

³ Comp. 9.71.9

RigVeda 9.77

Kavi of the race of *Bhṛgu* | *Jagatī* | to Soma

eṣá prá kóse mádhumāñi acikradad
índrasya vájro vápuṣo vápuṣṭarah |
abhūmṛtásya sudúghā ghr̥taścúto
vāśrā arṣanti páyaseva dhenávaḥ || 1||

sá pūrvyáḥ pavate yám diváspári
śyenó mathāyádiṣitástiró rájah |
sá mádhva á yuvate vévijāna ít
kṛśánorásturmánasáha bibhyúṣā || 2||

té naḥ pūrvāsa úparāsa índavo
mahé vājāya dhanvantu gómate |
īkṣeṇyāso ahyo ná cāravo bráhmabrahma yé
jjuṣúr̥havr̥haviḥ || 3||

ayám no vidvānvanavadvanuṣyatá
índuḥ satrácā mánasā puruṣṭutáh |
ínásya yáḥ sádane gárbhamādadhé
gávāmurubjámabhyárṣati vrajám || 4||

cákrirdiváḥ pavate kṛtvyo ráso
maháñi ádabdho váruṇo hurúgyaté |
ásāvi mitró vṛjáneṣu yajñíyó'tyo ná
yūthé vṛṣayúḥ kánikradat || 5||

1. This one, rich in honey, [went]¹ forth into the subtle body.
Indra's thunderbolt, more wondrous than any wonder,
 called out.
 Towards this one lowing cows¹ of *ṛta*, milking easily,
 oozing with ghee,
 flow quickly as [cows] with milk [hurry to their calves].
 2. He, a peerless one, becomes pure,
 [he,] whom the hawk, driven across the region,
 shall churn from the Heaven.
 He draws [a bit] of honey, rising and falling
 along with mind that is frightened of bow-drawing shooter.

 3. May these dart forward for us —
 the initial drops and those following them —
 for a mighty, rich in cows rush of vigour;
 they, lovely, to be gazed at as if they were snakes,
 favoured every sacred formula and every oblation.
 4. This one who knows us will be the master of him
 who seeks to win;
 highly lauded by a focused mind *Indu*
 who into the place of rest of the active one
 deposited the germ [of *ṛta*],
 flows, wandering, towards the place
 where cows are kept hidden.
 5. Effecting, efficacious elixir from the Heaven becomes pure;
 for him who goes off [from the path *ṛta*] —
 [he is like] the mighty unimpaired *Varuṇa*.
 To-be-sacrificed one is effused in [sacrificial] enclosures
 neighing like an aroused courser midst a herd.
-

This hymn can be split on the basis of content into two parts: 1–2, 3–5.

Verses 1ab, 3, 4, 5cd refer to the extract of the Soma plant, verses 1cd, 2, 5ab — to the inner Soma.

In verse 2 the rush of vigour (that is like lightning) is compared to an arrow ready to be sent at him who anticipates it.

¹words

RigVeda 9.78

Kavi of the race of *Bhṛgu* | *Jagatī* | to Soma

prá rājā vācaṃ janáyannasīyadad
apó vāsāno abhí gā iyakṣati |
gṛbhñāti riprámávirasya tánvā
śuddhó devānāmúpa yāti niṣkṛtám || 1 ||

índrāya soma pári śicyase nṛbhir
nṛcákṣā ūrmīḥ kavírajyase váne |
pūrvīrḥí te srutáyaḥ sánti yátave
sahásramáśvā hárayaścāmūṣádaḥ || 2 ||

samudrīyā apsaráso manīsīnam
ásīnā antárabhí sómamakṣaran |
tá im hinvantiharmyásyasakṣániṃ
yácantesumnámpávamānamákṣitam || 3 ||

gojínnaḥ sómo rathajíddhiranyajít
svarjídabjítpavate sahasrajít |
yámdevāsaścakrirépítáyemádaṃ
svádiṣṭhaṃdrapsámaruṇámmayobhúvam || 4 ||

etáni soma pávamāno asmayúḥ
satyáni kṛṇvándráviṇānyarṣasi |
jahí sátrumantiké dūraké ca yá
urvīm gávyūtímábhayaṃ ca naskṛdhi || 5 ||

1. The ruler¹, who causes speech to appear, streamed forth;
dwelling in waters he desires to make an offering to the cows.
By its slender fibers the woolen strainer catches dirt.
Cleansed, [Soma] goes to the place where *deva*-s appear.
 2. Thou are poured out for *Indra*, O Soma, by men;
a wave — guiding men, gifted with insight —
thou are made to appear in the thicket;
[it is] because pathways thou use to move are many
[that] a thousand pale green-yellow horses [are] settled in bowls.
-
3. Related to the sea *Apsaras*-es,[those that] dwell inside,
trickled towards having the [correct] conception Soma.
They impel him² who is a companion
of charming the mind [honey³],
they implore the inexhaustible, becoming pure one⁴
to be well-disposed.
 4. Soma, winning for us cows, chariots, gold, *svàr*, waters,
becomes pure — [he who is] winning thousand [things].
Whom *deva*-s render as a sweetest wine to drink —
[who is] giving a chance to move upwards
[and] bringing balance drop.
 5. O Soma, becoming pure, attracting us,
thou flow rendering real these substances⁵.
Strike an enemy whether an immediate or a distant one,
make for us wide the pasture [of *Aditi*]
and [effect] the absence of fear!
-

This hymn can be split on the basis of content into two parts: 1–2, 3–5.

Verses 3c, 4ab, 5ab refer to the extract of the Soma plant, verses 1, 2, 3abd, 4cd, 5cd — to the inner Soma.

¹the inner Soma

²extract of Soma plant

³see 9.71.4ab

⁴the inner Soma

⁵cows, chariots, gold, etc.

RigVeda 9.79

Kavi of the race of *Bhṛgu* | *Jagatī* | to Soma

acodáso no dhanvantvīndavaḥ prá
suwānāso bṛhāddiveṣu hárayaḥ |
ví ca nāsanna iṣó árātayo'ryó
naśanta sániṣanta no dhíyaḥ || 1||

prá no dhanvantvīndavo madacyúto
dhánā vā yébhírāvato junīmási |
tiró mártasya kásyacit párihvṛtiṃ
vayám dhánāni viśvādḥā bharemaḥi || 2||

utá svásyā árātyā arírhí śá
utányásyā árātyā vṛko hí śáḥ |
dhánvanná tṛṣṇā sámarīta táñ abhí
sóma jahí pavamāna durādhyāḥ || 3||

1. Towards us, who are lacking impulsion,
 may effusing drops¹ dart forward,
 charming [the mind] in the vast as the sky [space];
 [the drops, when they are] in the vast Heaven,
 are charming [the mind] in the vast as the sky [space];
 then, holding back from us the refreshing draught [diversions²]
 shall be frustrated, they shall be deprived
 of the rising upwards one³,
 so that our *dhī*-s will be successful.
2. Towards us may oozing exhilaration drops dart forward —
 [the drops] with which we hurry on coursers towards prizes.
 Over(coming) diversion of any mortal
 we can carry off the prizes every time.
3. O would [he, the inner Soma, rise upwards, away]
 from holding [him] back [my] own [diversions] —
 because he is tending upwards,
 from holding [him] back other's [diversions] —
 for he is tearing [apart emotional ties to others]!
 As thirst in a desert
 [arises in one's mind together with and towards a drink],
 would he rise together with and towards them
 [— the drops⁴]!
 O Soma, do thou, who is becoming pure,
 repress giving faulty ideas [guarding impulses⁵].

¹drops of of Soma plant extract

²*parihvṛti*-s

³the inner Soma

⁴*Índu*-s

⁵*rakṣás*-as

*diví te nábhā paramó yá ādadé
 prthivyáste ruruhuḥ sánavi kṣípaḥ |
 ádrayastvā bapsati górádhi tvacyapsú tvā
 hástairduduhurmanīṣīṇaḥ || 4 ||*

*evá ta indo subhvaṃ supésasaṃ
 rásaṃ tuñjanti prathamā abhiśríyaḥ |
 nídamnidaṃ pavamāna ní tārīṣa
 āvīste śúṣmo bhavatu priyó mádaḥ || 5 ||*

4. Into the Heaven, into thy center —
 the highest that receives [the drops] —
 from the Earth, mercurial ones⁶ ascended the summit for thee.
 The teeth chew thee over tongue's surface⁷,
 [but] those who possess the [correct] conception milk thee
 midst the waters with [their] hands.
5. Verily, O *Indu*, the primary ingredients⁸ bring to fore
 thy essence
 [that is] strong, of an excellent nature,
 of an intricate composition.
 So that thou⁹, O becoming pure one
 will overcome every imposed constraint,
 may thy¹⁰ vigour manifest as [our] favorite wine.
-

This hymn can be split on the basis of content into two parts: 1–3,
 4–5.

Verses 1a , 2, 4, 5d refer to the extract of the Soma plant, verses
 1bcd, 3, 5abc — to the inner Soma.

⁶vowels *a ā i ī u ū r e o aṃ*

⁷or, “stones grind you over cowhide”

⁸water, milk, honey

⁹the inner Soma

¹⁰that is, of the extract of Soma plant

RigVeda 9.80

Vasu son of Bharadvāja | Jagatī | to Soma

sómasya dhārā pavate nṛcákṣasa
ṛténa devānhavate diváspári |
bṛhaspáte raváthenā ví didyute
samudráso ná sávanāni vivyacuḥ || 1||

yám tvā vājinnaghnyá abhyánūṣatáyohataṃ
yónimá rohasi dyumán |
maghónāmáyuḥ pratiránmáhi śráva
índrāya soma pavase vṛṣā mádaḥ || 2||

éndrasya kuṣá pavate madíntama
úrjaṃ vásānaḥ śrávase sumanḡálah |
pratyáñsá víśvā bhúvanābhí paprathe
krīḍānhárirátyaḥ syandate vṛṣā || 3||

tám tvā devébhyomádhumattamaṃ náraḥ
sahásradhāraṃ duhate dáśakṣípaḥ |
nṛbhiḥ soma prácyuto grāvabhiḥ sutó
víśvāndevāñi á pavasvā sahasrajit || 4||

tám tvā hastíno mádhumantamádríbhír
duhántyapsú vṛṣabhám dáśa kṣípaḥ |
índraṃ soma mādáyandáivyaṃ jánaṃ
síndhorivormīḥ pávamāno arṣasi || 5||

1. The stream of Soma, of him who guides men, becomes pure;
with *rta* he summons *deva*-s from throughout the Heaven;
Along with *Brhaspati*'s roar, he flashed forward,
like seas the pressings [of Soma juice] have encompassed [him].
 2. It is thou, O possessing the rush of vigour,
whom not-to-be-killed [cows¹] hailed;
thou, having the power to illuminate, rise up
to the embossed-with-metal womb;
transferring the vital power of liberal [sacrificers]
over mighty auditory impression,
for Indra, O Soma, thou, an impregnating wine,
do become pure.
 3. Into *Indra*'s cavity he, most intoxicating,
clothing himself in vigour,
flows pure, [he,] very auspicious for an auditory impression;
turned inward, he extended himself
towards all places of existence;
playing around, the enchanting steed rushes [through the filter],
impregnating.
-
4. Men [anticipate] such thou, the sweetest for *deva*-s;
ten mercurial ones squeeze out [thee,]
[who is] discharging in thousand streams;
stirred by men, O Soma, extracted by singers,
flow pure towards all *deva*-s, O winning thousand [things]!
 5. Such him, rich in honey, whom those who have hands
squeeze out with stones,
[him who is] resembling a bull ten mercurial ones²
[squeeze out] into waters;
O Soma, exhilarating *Indra* [and] the divine race
like *Sindhu*'s wave, thou flow becoming pure.
-

This hymn can be split on the basis of content into two parts: 1–3,
4–5.

Verse 5ab refers to the extract of Soma plant, verses 1, 2, 3, 4, 5cd
— to the inner Soma.

¹words

²fingers

RigVeda 9.81

Vasu son of Bharadvāja | 1-4 Jagatī, 5 Triṣṭubh | to Soma

prá sómasya pávamānasyormáya
índrasya yanti jaṭháraṃ supéśasaḥ |
dadhnā yádīmúnnītā yaśásā gávāṃ
dānāya śúramudámandiṣuḥ sutāḥ || 1||

áchā hí sómaḥ kalásāñi ásiṣyadad
átyo ná vódhā raghúvartanirvṛṣā |
áthā devánāmubháyasya jánmano
vidváñi aśnotyamúta itásca yát || 2||

á naḥ soma pávamānaḥ kirā vásv
índo bháva maghāvū rádhaso maháḥ |
śíkṣā vayodho vásave sú cetúnā
má no gáyamāre asmátpārā sicaḥ || 3||

á naḥ pūṣā pávamānaḥ surátáyo
mitró gachantu váruṇaḥ sajóṣasaḥ |
bḥhaspátirmarúto vāyúrasvínā
tváṣṭā savitā suyámā sárasvatī || 4||

ubhé dyáuvāprthiví viśvaminvé
aryamá devó áditirvidhātá |
bhágo nṛśáṃsa urvantárikṣaṃ
vísve deváḥ pávamānaṃ juṣanta || 5||

1. Well adorned [with milk and honey]
 waves of becoming pure Soma
 advance towards *Indra*'s belly;
 extracted [Soma juices] gladden the agent of change¹
 only when they are led up [there]
 together with excellent coagulated cow milk.
 2. Soma, impregnating, streamed forth towards goblets
 like a pacing draught horse;
 then the knower of *deva*-s, of both types of existence,
 reaches what is from there and from here.
-
3. O Soma, thou, becoming pure, pour out wealth for us,
 O *Indu*, be generous of the great accomplishment!
 O giving mental and bodily vigour, for that wealth
 do exert thyself by means of [our] stability of attention!
 Do not scatter our spoils outside or far away from us.
 4. May *Pūṣan*, he who is becoming pure, they who are rich in gifts,
 Mitra, *Varuṇa* come hither to us as companions!
 [May] *Bṛhaspati*, *Marut*-s, *Vāyu*, both *Aśvin*-s,
 Tvaṣṭṛ, *Savitṛ*, easy to control *Sarasvatī* [come hither!]
 5. So that both invigorating everything Earth and Heaven,
 deva Aryaman, *Aditi*,
 the distributor — extolled by men *Bhaga*,
 the spacious middle region,
 all-*deva*-s would enjoy him who is becoming pure.
-

This hymn can be split on the basis of content into two parts: 1–2,
 3–5.

Verses 1, 2ab, 3cd refer to the extract of Soma plant, verses 2cd,
 3ab, 4, 5 — to the inner Soma.

¹*Indra*

RigVeda 9.82

Vasu son of Bharadvāja | Jagatī | to Soma

ásāvi sómo aruṣó vṛṣā hári
rájeva dasmó abhí gá acikradat |
punānó váraṃ páryetyavyáyam
śyenó ná yóniṃ ghrtávantamāsádam || 1||

kavírvedhasyá páryeṣi máhinamátyo ná
mṛṣtó abhí vájamarṣasi |
apasédhanduritá soma mṛḍaya
ghrtám vásānaḥ pári yāsi nirṇíjam || 2||

parjányaḥ pitá mahisásya parṇíno
nábhā prthivyá giriṣu kṣáyam dadhe |
svásāra ápo abhí gá utásaran
sám grāvabhírnasate vité adhvaré || 3||

jāyéva pátyāvádhi séva mamhase
pájrāyā garbha śṛṇuhi brávimi te |
antárvāṇīṣu prá carā sú jīvāse'nindyó
vrjáne soma jāgrhi || 4||

yáthā púrvebhyaḥ śatasá ámrđhrah
sahasrasáh paryáyā vájamindo |
evá pavasva suvitáya návyase
táva vratámánvápaḥ sacante || 5||

1. Soma was pressed out; mild, impregnating, pale green-yellow,
extraordinary like the king¹, he calls out to cows;
purifying self, he moves all over the woolen hairsieve
to settle like a hawk into the rich in ghee womb.
 2. By controlling enthusiasm thou, gifted with insight,
go close to that which is powerful;
washed [with milk] like a courser,
thou flow towards the rush of vigour.
Warding off obstacles, O Soma, be gracious [to us]!
Clothing thyself in ghee, thou surround the shining garment.
-
3. Stormcloud, the father of a winged buffalo,
established abode in the navel of the Earth, among mountains.
The sisters — the waters — sped to meet cows:
during the enjoyable proceeding on its path [sacrifice]
he joins the singers.
 4. As wife onto [her] husband, O blissful,
thou bestow [the treasure²];
O embryo of the resilient [strength³], hear what I say to thee,
“Move forth, [clothed] in melodies, to enliven [me] well!
blameless, O Soma, stay awake in the [sacrificial] enclosure!”
 5. Gaining hundred [gifts], as [thou did] for ancients, unceasing,
gaining thousand, thou reached the rush of vigour
time after time before, O *Indu!*
So become pure again [to give] an easy course
[to our contemplations]!
The waters follow thy sway.
-

This hymn can be split on the basis of content into two parts: 1–2,
3–5.

This hymn refers to the extract of Soma plant.

¹prob. *Indra*

²*rayi*

³*ūrj*

RigVeda 9.83

Pavitra from the family of *Anigiras* | *Jagatī* | to Soma

pavitraṃ te vītataṃ brahmaṇas pate
prabhúrgātrāṇi páryeṣi viśvátaḥ |
átaptatanūrná tādāmó ásnute
śrtāsa ídváhantastátsámāśata || 1 ||

tápoṣpavitraṃ vītataṃ diváspadé
śócanto asya tántavo vyasthiran |
ávantyasya pavitáramāśávo
diváspr̥sthámádhi tiṣṭhanti cétasā || 2 ||

árūrucaduśásaḥ p̥śniragriyá
ukṣá bibharti bhúvanāni vājayúḥ |
māyāvino mamire asya māyáyā
n̥cákṣasaḥ pitáro gárbhamá dadhuḥ || 3 ||

gandharvá itthá padámasya rakṣati
páti devánāṃ jánimānyádbhutaḥ |
gr̥bhñáti ripúṃ nidháyā nidhāpatiḥ
sukṛ̥ttamā mádhuno bhakṣámāśata || 4 ||

havírhaviṣmo máhi sádma dáivyam
nábho vásānaḥ pári yāsyadhvarám |
rájā pavitraratho vājamáruhaḥ
sahásrabhr̥ṣṭirjayasi śrávo bṛhát || 5 ||

1. The filter is stretched out for thee,
 O protector of the sacred formula!
 Having power over [the body],
 thou move around the limbs of the body in every way.¹
 Whose body was not subjected to the heat ²
 he does not reach that³,
 those [whose body is] “cooked”,
 conveying [Soma up along the filter], they fully reach that.
 2. The filter of a zealous⁴ one⁵ is stretched up to the Heaven’s step;
 threads of this one remain shining;
 fast[-reacting], they animate purifier⁶ of this one
 they mount Heaven’s back using traces of mental concentration.
 3. Coming before [sunrise], he, manifold, makes the dawns bright;
 the ox⁷, evoking the rush of vigour, nourishes
 [all] places of existence.
 Through his power to create frameworks they,
 who possess the power to configure [their cognition],
 located [the abodes];
 fathers⁸, who guide men, deposited the embryo.
-
4. *Gandharva* guards the very track of this one;
 he, wonderful, protects births of *deva*-s.
 The master of snares catches a deceiver with a net of snares;
 virtuous [ones] attain a drink of honey.
 5. O having the oblation! [This] oblation
 [means] a great divine abode⁹.
 Clothed in mist, thou move
 around proceeding on its path [sacrifice];
 a king for whom the filter is like a chariot
 thou reached up to the rush of vigour;
 having thousand spikes[?],
 thou acquire a loud auditory impression.

¹making the limbs shake and move in chaotic, out of synch with each other
way

²the heat of spiritual practices

³*svàr*

⁴lit. “burning hot, afire”

⁵worshiper

⁶lit. “him who filters”

⁷extract of Soma plant

⁸“streams” — on the strength of 9.69.6–8

⁹*svàr*

This hymn can be split on the basis of content into two parts: 1–3, 4–5.

Verse 5 refers to the extract of Soma plant, verses 1–4 — to the inner Soma.

“Threads” mentioned in verse 2 are pathways through the filter for spreading the energies of the inner Soma.

RigVeda 9.84

Prajāpati son of *Vac* | *Jagatī* | to *Soma*

pávasva devamādano vícarsaṇir
apsá índrāya váruṇāya vāyāve |
kṛdhī no adyá várivaḥ svastimád
uruksitaú gr̥ṇīhi dávyam̐ jánam || 1 ||

á yástasthaú bhúvanānyámartyo
vísuvāni sómaḥ pári tányarṣati |
kṛṇvānsamcṛtaṃ vicṛtamabhīṣṭaya
índuḥ siṣaktyuśásam̐ ná súr्याḥ || 2 ||

á yó góbbhiḥ srjyáta óśadhīṣvā
devānāṃ sumná išáyannúpāvasuḥ |
á vidyútā pavate dhárayā sutá
índram̐ sómo mādáyandávyam̐ jánam || 3 ||

eṣá syá sómaḥ pavate sahasrajíddhinvānó
vácamiṣirámušarbúdham |
índuḥ samudrámuḍiyarti vāyúbhir
éndrasya hárdi kaláśeṣu sīdati || 4 ||

abhí tyám̐ gávaḥ páyasā payovṛdham̐
sómaṃ śrīṇanti matībhiḥ svarvídam |
dhanam̐jayáh pavate kṛtvyo ráso
vípraḥ kavīḥ kávyenā svàrcanāḥ || 5 ||

1. Become pure, [thou,] exhilarating *deva-s*, disengaging,
gaining waters for *Indra*, *Varuṇa*, *Vāyu*.
Create for us today conferring wellbeing mental space,
in [that] spacious domain invoke the divine race.
2. Who remained near places of existence, is immortal¹ —
Soma — he flows over all of them;
effecting connection and disconnection [of the stations]
in order to help,
Indu follows [Soma], like the sun [follows] the dawn.
3. [He²] who is with milk released into herbal [potions]
is powerful, bringing near the riches —
when *deva-s* are benevolent.
By means of lightning he³ becomes pure
extracted with a [steady] stream [of sounds] —
Soma — exhilarating *Indra* [and] the divine race.
4. He, this Soma, winning thousand [things], becomes pure;
[he is] stimulating speech that facilitates searching,
that is awakened at dawn;
by means of vital airs *Indu* stirs up the sea;
till [entering] *Indra's* heart, he settles into goblets.
5. Towards him⁴, made strong by the juice,
the cows⁵ [come] with milk,
by means of mental gestures they mix [the milk]
with finding *svàr* Soma.
Winning the prize efficacious elixir becomes pure.
By means of a poem inspired poet delights in *svàr*.

This hymn is not split into parts.

Verses 1, 2cd, 3ab, 4cd, 5c refer to the extract of Soma plant,
verses 2ab, 3cd, 4ab, 5ab — to the inner Soma.

¹the inner Soma

²the extract of Soma plant

³the inner Soma

⁴inner Soma

⁵words

RigVeda 9.85

Vena of the race of *Bhṛgu* | 1-11 *Jagatī*, 12 *Triṣṭubh* | to Soma

īndrāya soma sūṣutaḥ pári sravāpāmīvā
bhavatu ráksasā sahá |
mā te rásasya matsata dvayāvīno
dráviṇasvanta ihá santvīndavaḥ || 1||

asmānsamaryé pavamāna codaya
dákṣo devánāmási hí priyó mádaḥ |
jahí śátrūṁrabhyá bhandanāyatáḥ
pībendra sómamáva no mṛdho jahi || 2||

ádabdha indo pavase madíntama
ātméndrasya bhavasi dhāsíruttamāḥ |
abhí svaranti bahávo manīśíno
rājānamasyá bhúvanasya niṁsate || 3||

sahásraṇīthaḥ śatádhāro ádbhuta
īndrāyénduḥ pavate kām̐yaṁ mádhu |
jáyankṣétramabhyaṛṣā jáyannapá
urúṁ no gātúṁ kṛṇu soma mīdhvaḥ || 4||

kánikradatkaláse góbhiraḥjase vyavyáyaṁ
samáyā váramarṣasi |
marmṛjyámāno átyo ná sānasír
índrasya soma jaṭháre sámakṣaraḥ || 5||

svādúḥ pavasva divyáya jánmane
svādúríndrāya suhávītunāmne |
svādúrmitrāya váruṇāya vāyáve
bṛhaspátaye mádhumāṁ ádābhyaḥ || 6||

átyaṁ mṛjanti kaláse dáśa kṣípaḥ
prá víprāṇāṁ matáyo vāca irate |
pávamānā abhyaṛṣanti suṣṭutíméndraṁ
viśanti madirása índavaḥ || 7||

1. Extracted for *Indra*, O Soma, pour out!
 May the grief together with defensiveness [it causes]
 be [kept] away!
 May not a double-dealing one¹ delight in thy essence!
 May the drops [that are] here have the [desired] substance²!
2. Rouse us during a contest, O becoming pure one —
 because thou are the mental powers of *deva*-s,
 [thou, our] favorite wine.
 Strike enemies and [flow] towards them
 who are greeted with praise!
 Drink Soma, O *Indra*, expel our frailties.

3. Unimpaired, O *Indu*, thou, most intoxicating, become pure;
 the breath of *Indra*, thou are the ultimate nourishment.
 Many who possess the [correct] conception join in singing,
 they salute the ruler of this place of existence.
4. Leading a thousand, having hundred streams, wondrous,
Indu, the desirable sweet drink, becomes pure for *Indra*.
 Winning a portion of [mental] space, bring by flowing
 [the rush of vigour];
 winning waters, make the path wide for us,
 O emitting abundantly Soma!

5. Thou, calling out, are smeared with milk in a goblet;
 thou flow off through the sieve of sheep's wool,
 being rubbed like a courser, bringing spoils,
 O Soma, thou oozed completely into *Indra*-s belly.
6. Palatable for the divine race, become pure,
 palatable for *Indra* whose name is invoked easily,
 palatable for *Mitra*, *Varuṇa*,
Vāyu, *Br̥haspati*, sweet, worthy of trust [thou are].
7. Ten mercurial ones³ rub off in the goblet the courser,
 contemplations of inspired ones, [their] voices arise.
 Juices that are being purified bring by flowing quickly
 a beautiful hymn,
 the drops, brewing exhilaration, enter *Indra*.

¹likely *Vṛtra*

²see 9.97.51

³vowels *a ā ī ī u ū ṛ e o aṃ*

*pávamāno abhyarṣā svírīyamurvīṅ
 gávyūtiṅ máhi sárma sapráthaḥ |
 mákirno asyá páriṣūtirīśaténdo
 jáyema tváyā dhánaṃdhanam || 8||*

*ádhi dyámasthādvṛṣabhó vicakṣaṇó'rūrucad
 ví divó rocanā kavīḥ |
 rájā pavítramátyeti róruvad
 divāḥ pīyūsaṃ duhate nṛcáksasaḥ || 9||*

*divó náke mádhujihvā asaścáto
 venā duhantyuksáṇaṃ giriṣṭhám |
 apsúdrapsáṃvāvṛdhānáṃsamudrá á
 síndhorūrmámádhumantaṃpavíttra á||10||*

8. Thou, who is becoming pure, bring near by flowing
the manly vigour,
the wide pasture [of *Aditi*⁴], the great universal shelter;
let not the vexation of this one⁵ to rule us,
[so that] with thee we would win every prize.
9. He⁶ who resembles a bull stays above the Heaven; clearly visible,
gifted with insight, he illuminates with Heaven's luminosity.
The king⁷ goes past the filter, roaring.
[Fathers⁸,] who guide men, milk the ambrosia of the Heaven.
10. In the vault of the Heaven [they⁹ are] honey-tongued,
uncommitted;
eager ones¹⁰ milk residing in the mountains ox¹¹;
the drop¹² that keeps growing in the waters, in the sea,
in a wave of *Sindhu*, [is] sweet in the filter.

⁴on the strength of 9.74.3

⁵*Vṛtra*

⁶waxing crescent moon

⁷the extract of Soma plant

⁸this on the strength of 9.83.3; "fathers" = "drops of Soma" on the strength of 9.69.6–8

⁹"sounds that have means to purify" on the strength of 9.73.4

¹⁰worshippers

¹¹Soma plant

¹²the inner Soma

*nāke suparṇāmupapaptivāṃsam
 gíro venānāmakṛpanta pūrvīḥ |
 śísuṃrihantimatáyaḥ pánipnataṃ
 hiraṇyáyaṃ śakunáṃkṣāmaṇisthām || 11 ||*

*ūrdhvó gandharvó ádhi nāke asthād
 víśvā rūpā praticákṣāṇo asya |
 bhānūḥ śukréṇa śocíṣā vyadyaut
 prārūrucadródasī mātārā śúciḥ || 12 ||*

11. The many chants of eager ones¹³ expressed longing for
 having beautiful wings [hawk] alighting
 into the vault [of the Heaven];
 mental gestures caress newborn¹⁴
 who is surprising again and again,
 golden, auspicious, remaining in the Earth.
12. Tending upwards *Gandharva*
 remained above the vault [of the Heaven],
 noticing all forms of this one¹⁵.
 With resplendent radiance thou¹⁶, gleaming,
 illuminated the two mothers — the two *Rodas*-es.
-

This hymn can be split on the basis of content into four parts:
 1–2, 3–4, 5–10, 11–12.

Verses 1, 5ab, 7cd, 9c, 10b, 12b refer to the extract of Soma plant,
 verses 2–4, 5cd, 6, 7ab, 8, 10cd, 11, 12cd — to the inner Soma.

¹³poets

¹⁴the inner Soma

¹⁵extract of Soma plant

¹⁶the inner Soma

RigVeda 9.86

1-10 *Akr̥ṣṭa Māṣā*, 11-20 *Sikatā Nīwāvarī*, 21-30 *Pr̥śnaya Ajā*, 31-40
???, 41-45 *Atri*, 46-48 *Gṛtsamada | Jagatī | to Soma*

prá ta āśávaḥ pavamāna dhījavo
mádā arṣanti raghujá iva tmánā |
divyāḥ suparṇā mádhumanta índavo
madíntamāsaḥ pári kósamāstate || 1||

prá te mádāso madirása āśávó'srkṣata
ráthyāso yáthā pṛthak |
dhenúrnavatsámpáyasabhívaJRínam
índramíndavomádhumanta úrmáyaḥ ||2||

átyo ná hiyānó abhí vájamarṣa
svarvítkósam̐ divó ádrimātaram |
vṛṣā pavítre ádhi sáno avyáye
sómaḥ punāná indriyáya dháyyase || 3||

prá ta áśvinīḥ pavamāna dhījavo
divyá asṛgranpáyasā dhárīmaṇi |
prántárṛṣaya sthāvīrīrasrkṣata
yé tvā mṛjántyrṣīṣāṇa vedhásaḥ || 4||

vísuvā dhámāni vísvacakṣa řbhvasaḥ
prabhóste satáḥ pári yanti ketávaḥ |
vyānaśīḥ pavase soma dhármabhiḥ
pátīrvísvasya bhúvanasya rājasi || 5||

ubhayátaḥ pávamānasya rasámáyo
dhruvásya satáḥ pári yanti ketávaḥ |
yádī pavítre ádhi mṛjyáte háriḥ
sáttā ní yónā kaláśeṣu sīdati || 6||

1. O becoming pure, thy quick, *dh̄*-induced
exhilarating [drops] flow forth as if born for speed;
heavenly, having beautiful wings, sweet, most exhilarating
drops assemble all over the subtle body.
2. Thy gladdening, brewing exhilaration, agile [drops]
poured forth as chariot steeds apart [from the chariot];
like a cow with milk [hastens] towards a calf,
the drops — the sweet waves —
[hasten] towards wielding a thunderbolt *Indra*.
3. Hastening like a courser towards a prize, flow!
Finding *svàr*, [flow] towards celestial subtle body
whose mother is a cloud¹.
Impregnating in the filter, on the woolen summit,
Soma [is] purifying self to provide —
to provide substratum agreeable to *Indra*.
4. Thy related to *Aśvin*-s, O becoming pure one, *dh̄*-induced
celestial [streams] poured together with the juice —
as is common;
seers poured physical² [streams] inside —
[the seers] which make thee, O bestowing seers,
free from impurities, [are] enthusiastic.
5. On account of thy powerful presence, O guiding all,
they³, intense enough to attract attention,
go in turn to all abodes of a prudent [worshiper];
resting in *vyāna*, thou become pure
in accordance with thy nature, O Soma;
protector of every place of existence, thou shine.
6. In both cases⁴ the rays of him who is becoming pure
go in turn [to all stations]
(on account of the presence of the lasting one⁵),
[they are] intense enough to attract attention.
When the pale green-yellow is made free from impurities
in the filter, settling,
he settles back into the womb, into goblets.

¹might be *manomaya*

²lit. “solid”

³the drops

⁴in both habitual states “appearing to the eye as the night and the dawn”
— see 9.5.6

⁵the inner Soma

yaññāsya ketúḥ pavate svadhvaráh
 sómo devánāmúpa yāti niṣkṛtám |
 sahásradhārah pári kósamarṣati
 vṛṣā pavútramátyeti róruvat || 7||

rājā samudráṃ nadyò ví gāhate'pām
 ūrmīm sacate síndhuṣu śrítáh |
 ádhyasthātsānu pávamāno avyáyam
 nābhā prthivyá dharúnomahódiváh || 8||

divó ná sānu stanáyannacikradad
 dyáuśca yásya prthiví ca dhármabhiḥ |
 índrasya sakhyám pavate vivévidat
 sómah punānáḥ kaláśeṣu sīdati || 9||

jyótiryajñāsya pavate mádhu priyám
 pitá devánām janitá vibhúvasuḥ |
 dádhāti rátanam svadháyorapīcyàṃ
 madántamo matsará indriyó rásah || 10||

abhikrándankalásam vājyarṣati
 pátirdiváh śatádhāro vicakṣaṇáh |
 hárimitrásya sádaneṣu sīdati
 marmṛjānó'vibhiḥ síndhubhivṛṣā || 11||

7. A focus of a fire offering, he becomes pure
 proceeding well along his path;
 Soma moves closer to the place where *deva*-s appear.
 Discharging in thousand streams,
 he flows all over the subtle body;
 the bull goes beyond the filter, roaring.
8. The king plunges into the sea, into flowing waters;
 attached to the streams, he accompanies
 the wave of the waters;
 he, who is becoming pure, ascended the woolen summit —
 he, the support of the mighty Heaven
 in the navel of the Earth.
9. As if cracking the summit of the Heaven he called out
 whose (in accordance with his nature)
 the Heaven and the Earth [are];
 he, seeking compatibility⁶ with *Indra*, becomes pure;
 Soma, purifying self, settles into goblets.
10. The light of a fire offering, the favorite sweet drink
 becomes pure.
 A father of *deva*-s, a progenitor whose benefits are spreading,
 he puts into both habitual states⁷ a hidden gift —
 the most intoxicating, exhilarating, agreeable to *Indra* elixir.
11. Causing a goblet to resound
 he who possesses the rush of vigour flows quickly —
 clearly visible, having hundred streams protector of the Heaven.
 Pale green-yellow settles among seats of *Mitra*;
 becoming by means of woolen [threads⁸],
 by means of [water] streams free from impurities,
 [he is] impregnating.

⁶lit. “like-mindedness”

⁷“appearing to the eye as the night and the dawn” — see 9.5.6

⁸*vāraṇī*

ágre síndhūnāṃ pávamāno arṣatyágre
 vācō agriyó góṣu gachati |
 ágre vájasya bhajate mahādhanám
 svāyudháḥ sotṛbhīḥ pūyate vṛṣā || 12||

ayám matávāñchakunó yáthā hitó'vye
 sasāra pávamāna ūrmīṇā |
 táva krátvā ródasī antará kave
 śúcirdhiyá pavate sóma indra te || 13||

drāpīṇ vāsāno yajató divispṛśam
 antarikṣaprá bhūvaneṣvápitaḥ |
 svàrjajñānó nábhasābhyakramāt
 pratnāmasya pitáramā vivāsati || 14||

só asya víśé máhi śárma yachati
 yó asya dhāma prathamám vyānaśé |
 padám yádasya paramé vyòmanyáto
 víśvā abhí sám yāti samyátaḥ || 15||

pró ayāsīdīnduríndrasya niṣkṛtám
 sákhā sákhyurná prá mināti samgíram |
 márya iva yuvatībhiḥ sámarsati
 sómaḥ kaláśe śatáyāmnā pathá || 16||

12. A precursor⁹ of rivers, he, who is becoming pure, flows;
 a precursor of speech, the foremost, he moves among cows¹⁰;
 a precursor of the rush of vigour he bestows a great prize;
 he, wellarmed, impregnating, is being purified by pressers.
13. This one¹¹, having a purpose,
 impelled like an eagle [by rising air streams],
 being purified, glided into the woolen [filter]
 together with the wave [of *Sindhu*].
 Through thy¹² skill, O gifted with insight,
 shining between the two *Rodas*-es
 Soma becomes pure with an aid of a *dhī*,
 O *Indra*, for thee!
14. Worthy of an offering, he¹³ is enclosed
 in touching-the-Heaven speed-channel;
 traveling through the middle region he is cast
 into [all] places of existence.
 Emerging, he advances through mist towards *svàr*,
 he desires to procure the ancient father of this one.
15. He¹⁴ spread a great shelter for the tribe¹⁵ of this one¹⁶,
 [he,] who [is] the primary abode of this one
 when resting in *vyāna*.
 From the moment the trace of this one
 is in the ultimate space of impartiality
 he contends uninterruptedly all [rivals¹⁷].
16. *Indu* moved forth to the place where *Indra* comes out —
 a like-minded one does not lessen
 the concurrence of a like-minded;
 like a mortal [youth] aligns with girls, [so]
 Soma in the goblet [aligns]
 with the path of hundred journeys.

⁹lit. "in front of"

¹⁰"words"

¹¹the inner Soma

¹²poet's

¹³the inner Soma

¹⁴the extract of Soma plant as it is being absorbed into the body

¹⁵*deva*-s

¹⁶the inner Soma

¹⁷*sprdhās* — rivals [for the control of the mind] — on the strength of 9.20.1c

prá vo dhíyo mandrayúvo vipanyúvah
 panasyúvah samvāsaneṣvakramuḥ |
 sómaṃ manīṣá abhyānūsata stúbho'bhí
 dhenávaḥ páyasemaśíśrayuḥ || 17||

á nah soma samyátam pipyúṣīmīṣam
 indo pávasva pávamāno asrídham |
 yá no dóhate tríráhannásaścuṣī
 kṣumádvájavanmádhumatsuvíryam || 18||

vṛṣā matīnām pavate vicakṣaṇāḥ
 sómo áhnaḥ pratarītóśáso divāḥ |
 krāṇá síndhūnām kalásāñ avīvaśad
 índrasya hárdyāviśánmanīṣībhiḥ || 19||

manīṣībhiḥ pavate pūrvyāḥ kavír
 nṛbhíryatáḥ pári kósāñ acikradat |
 tritásya náma janáyanmádhu kṣarad
 índrasya vāyóḥ sakhýáya kártave || 20||

ayám punāná uśáso ví rocayad
 ayám síndhubhyo abhavadulokakṛt |
 ayám tríḥ saptá duduhāná āsíram
 sómo hṛdé pavate cáru matsaráḥ || 21||

pávasva soma divyéṣu dhāmasu
 sṛjāná indo kaláše pavítro á |
 sídanníndrasya jaṭháre kánikradan
 nṛbhíryatáḥ sūryamārohayo diví || 22||

ádribhiḥ sutáḥ pavase pavítro áñ
 índavíndrasya jaṭháreṣvāviśán |
 tvám nṛcákṣā bhavo vicakṣaṇa
 sóma gotrámánigirobhyo'vṛṇorápa || 23||

17. Your¹⁸ *dhī*-s seeking to delight, attracting admiration,
striving to elicit wonder in assemblies, proceed in stages.
Thoughts, joyful exclamations welcomed Soma —
cows mixed him with milk.
-
18. Becoming pure, O *Indu*, distill for us, O Soma,
having no faults, bringing coherence, swelling draught¹⁹!
[Distill the draught] that yields to us thrice a day
a not ceasing, nourishing, possessing the rush of vigour,
sweet potency.
19. Impregnator²⁰ of mental gestures, he, perceptible²¹,
becomes pure.
Soma is a furtherer of daylight, of celestial dawn.
Together with the bustle of the rivers
he causes goblets to resound
entering *Indra*'s heart with the help of those
who possess the [correct] conception.
20. With the help of those who possess the [correct] conception he,
the peerless poet, becomes pure.
Controlled by men he roars all over [their] subtle bodies.
Causing a sign of *Trita* to emerge, the honey shall flow
to effect friendship of *Indra* [and] of *Vāyu*.
21. This one, becoming pure, caused the dawns to appear bright,
this one became a creator of wide space for the rivers,
this one, thrice seven milking the mixture, —
Soma, agreeable to the heart, exhilarating, becomes pure.
-
22. Become pure in celestial abodes, O Soma!
Pouring forth, O *Indu*, into goblet through the filter,
taking seat in *Indra*'s belly, calling out,
controlled by men, thou caused the sun to rise in the Heaven.
23. Pressed out with stones, you become pure in the filter,
O *Indu*, [then] entering into *Indra*'s bellies.
Thou became a guide for men, O clearly visible one!
O Soma, for *Angiras*' clan thou uncovered the cowshed²².

¹⁸that is, "of a fire offering participants"

¹⁹"a beautiful hymn" — on the strength of 9.62.3

²⁰lit. "bull"

²¹to the mind's eye

²²a source of inspiring poetry

tvám soma pávamānaṃ svādhyó'nu
 víprāso amadannavasyávaḥ |
 tvám suparṇá ābharaddiváspárīndo
 vísvābhirmatībhiḥ páriṣkṛtam || 24||

ávyē punānám pári vára ūrmínā
 háriṃ navante abhí saptá dhenávaḥ |
 apāmupásthē ádhyāyávaḥ kavím
 ṛtásya yónā mahiṣá aheṣata || 25||

índuḥ punānó áti gāhate mṛdho
 vísvāni kṛṇvānsupáthāni yágyave |
 gāḥ kṛṇvānó nirṇíjaṃ haryatáḥ kavír
 átyo ná kríḍanpári váramarṣati || 26||

asaścátaḥ śatádhārā abhiśríyo
 háriṃ navanté'va tá udanyúvaḥ |
 kṣípo mṛjanti pári góbhiraṅvṛtaṃ
 trtíyē pṛṣṭhé ádhi rocané diváh || 27||

távemāḥ prajā divyásya rétasas
 tvám víśvasya bhúvanasya rājasi |
 áthedám víśvaṃ pavamāna te váśe
 tvámīndo prathamó dhāmadhá asi || 28||

tvám samudró asi vísvavítkave
 távemāḥ páñca pradíśo vídharmaṇi |
 tvám dyám ca pṛthivím cáti jabhríṣe
 táva jyótīṃṣi pavamāna sūryaḥ || 29||

tvám pavítre rájaso vídharmaṇi
 devébhyaḥ soma pavamāna pūyase |
 tvámusíjaḥ prathamá agrbhṇata
 túbhyemá víśvā bhúvanāni yemire || 30||

24. Over thee who is becoming pure, O Soma,
 inspired possessing of good insight [men], seeking a favour,
 rejoice.
 Having beautiful wings [hawk] brought thee from the Heaven,
 O *Indu*,
 [thee who is] configured by all [these] mental gestures.
-
25. Seven cows find their way to the enchanting one
 who by means of the wave [of *Sindhu*] is purifying self
 all over the woolen sieve;
 agitated, empowered, they impelled him
 who is gifted with insight
 upon the lap of the waters, into the womb of *ṛta*.
26. Purifying self *Indu* rises beyond inhibitions
 [thus] making all [ways] good ways for him
 who seeks to make an offering.
 Making milk into a shining garment, delighted-in poet
 overflows the hairsieve [while] playing around like a courser.
27. Uncommitted, possessing a hundred streams,
 mixing with each other, seeking a wave
 [waters] find their way off to the enchanting one;
 [ten] mercurial ones make [him, who is] covered with milk,
 free from impurities
 upon the third base, in the luminous sphere of the Heaven.
-
28. These thy offsprings [are] of the celestial seed,
 thou rule over every place of existence;
 certainly this all is at thy command, O becoming pure,
 thou, O *Indu*, are the primary supporter of the abodes.
29. Thou are the sea, [thou are] finding everything,
 O gifted with insight,
 thy are these five domains in the receptacle,
 thou extended beyond the Heaven and the Earth
 thy, O becoming pure, [are] the stars and the sun.
30. In the filter, in the receptacle of the region [of thoughts],
 O being purified Soma, thou are being purified for *deva-s*.
 The earliest [sacrificers], striving earnestly, got hold of thee,
 [and] all these places of existence extended themselves for thee.

prá rebhá etyáti vāramavyáyam
 vṛṣā váneṣváva cakradaddháriḥ |
 sám dhītáyo vāvaśāná anūṣata
 śísuṃ rihanti matáyaḥ pánipnatam || 31 ||

sá súryasya raśmībhiḥ pári vyata
 tántuṃ tanvānástrivṛtaṃ yáthā vidé |
 náyanṛtásya prasíṣo návīyasīḥ
 pátirjánīnāmúpa yāti niṣkrtám || 32 ||

rājā síndhūnām pavate pátirdivá
 ṛtásya yāti pathībhiḥ kánikradat |
 sahásradhāraḥ pári ṣicyate háriḥ
 punāno vācam janáyannúpāvasuḥ || 33 ||

pávamāna máhyárṇo ví dhāvasi
 súro ná citró ávyayāni pávyayā |
 gábhastipūto nṛbhírādribhiḥ sutó
 mahé vājāya dhányāya dhanvasi || 34 ||

íṣamúrjam pavamānābhyarṣasi
 śyenó ná váṃsu kaláśeṣu sīdasi |
 índrāya mádvā mádyo mádaḥ sutó
 divó viṣṭambhá upamó vicakṣaṇáh || 35 ||

saptá svásāro abhí mātáraḥ śísuṃ
 návam jajñānām jényam vipāścítam |
 apámḡandharvámdivyámṛcákṣasam
 sómamvisvasyabhúvanasyarājāse || 36 ||

31. Murmuring, he goes beyond the woolen hairsieve;
 in wooden [cups], the bull, the pale green-yellow one, calls out.
Dhīti-s resounding in accord [with him] welcome [him];
 mental gestures caress the newborn
 who is surprising again and again.
32. Having wrapped himself up with the rays of the Sun,
 stretching the threefold thread — as is known —
 guiding towards new precepts of *ṛta*,
 the sovereign comes near the place where the women come out.
-
33. The king of the rivers, protector of the Heaven,
 he becomes pure;
 calling out, he moves along the paths of *ṛta*.
 Discharging in thousand streams,
 the enchanting one is spread around,
 purifying self, causing the speech to appear, bringing near riches.
34. O becoming pure, thou, a mighty flood
 capturing attention like the [morning] sun,
 permeate the woolen mesh!
 Hand-cleaned by men, pressed out with stones,
 thou dart forward [to bestow] a mighty, auspicious
 rush of vigour.
35. Bring by flowing the invigorating draught, O becoming pure!
 Thou sit like a hawk in wooden goblets.
 Gladdening to *Indra* exhilarating pressed out wine,
 [is] the pillar of the Heaven, the most excellent, perceptible²³.
36. Seven sisters [find their way]
 ([like] mothers to the newborn) [to him]
 [who is] fresh, of noble origin, emerging, piling up pulsations —
 a celestial *Gandharva* of waters — guiding men Soma —
 to rule over every place of existence.
-

²³to the mind's eye

īśāná imá bhúvanāni vīyase
 yujāná indo harítaḥ suparṇyaḥ |
 tásteksarantu mádhmadghṛtām páyas
 távavratésomatīṣṭhantukṛṣṭáyaḥ || 37||

tvám ṛcákṣū asi soma viśvátah
 pávamāna vṛṣabha tá ví dhāvasi |
 sá naḥ pavasva vásumaddhíranyaavad
 vayám syāma bhúvaneṣu jīvāse || 38||

govītpavasva vasuvíddhíranyavíd
 retodhá indo bhúvaneṣvápītaḥ |
 tvám suvīro asi soma viśvavít
 tám tvā víprā úpa girémá āsate || 39||

únmádhma ūrmírvanánā atīṣṭhipad
 apó vásāno mahiśó ví gāhate |
 rájā pavítraratho vājámáruhat
 sahásrabhṛṣṭīrjayati śrávo bṛhát || 40||

sá bhandánā údiyarti prajāvatīr
 viśváyurvíśvāḥ subhárā áhardivi |
 bráhma prajāvadrayímáśvapastyam
 pītá indavíndramasmábhyamyācatāt || 41||

só ágre áhnām hárirharyató mádaḥ
 prá cétasā cetayate ánu dyúbhiḥ |
 dvá jánā yátáyannantárīyate
 nárā ca śámṣam dáivyam ca dhartári || 42||

37. Capable [of it], thou traverse these places of existence
 yoking soaring bay mares, O *Indu*!
 Let them (mares) ooze for thee sweet ghee-like juice.
 Let the tribes remain in thy sphere of action.
38. O Soma, thou are guiding men in every way, O becoming pure,
 O resembling a bull, thou permeate these [places of being];
 becoming pure, bring us beneficial, rich in gold [wealth],
 so that we can be revived in [some of those] places of existence.
39. Finding cows, become pure, finding beneficial [things] ,
 finding gold,
 begetting offspring, O *Indu*, [thou are] cast
 into [all] places of existence.
 Thou are very potent, O Soma, finding everything;
 it is thou whom these inspired [men] approach respectfully,
 with a chant.
-
40. A wave of honey caused desires to arise;
 enclosed in waters, the mighty plunges into [the sea²⁴];
 a king for whom the filter is like a chariot,
 reached up to the rush of vigour;
 having thousand spikes[?],
 he acquires a loud auditory impression.
41. He evokes prolific praises;
 an all-pervading life-force,
 he makes everything carried easily during the day.
 O *Indu*, imbibed, solicit *Indra* [to give] us
 a prolific sacred formula, a treasure that harbors steeds.
42. He, a precursor of daylight, delighted-in
 enchanting [the mind] wine,
 with imprints of mental concentration causes [us] to attend
 day after day [to this]:
 causing two races²⁵ to connect inside,
 he is asked by human re-creation for the divine one
 in the intermediate region²⁶.
-

²⁴ *samudra* — on the strength of 9.86.8.a

²⁵ humans and *deva-s*

²⁶ lit. “supporter” — the region between the Heaven and the Earth.

añjáte vyañjate sámañjate krátum
 rihanti mádhunābhyañjate |
 síndhoruchvāsépatáyantamukṣáṇam
 hiraṇyapāvāḥ paśúmāsugrbhñate || 43 ||

vipaścíte pávamānāya gāyata
 mahí ná dhārátýándho arṣati |
 áhírná jūrñámáti sarpati tvácam
 átyo ná krīḍannasaradvīṣā háriḥ || 44 ||

agregó rájápyastaviṣyate
 vimāno áhnām bhúvaneṣvárpitaḥ |
 hárirghrtásnuḥ sudṛśíko arṇavó
 jyotírathaḥ pavate rāyá okyaḥ || 45 ||

ásarji skambhó divá údyato mádaḥ
 pári tridháturbhúvanānyarṣati |
 aṃsúṃ rihanti matáyaḥ pánipnatam
 girá yádi nirñíjamṛgmīṇo yayúḥ || 46 ||

43. They anoint [it with attention], they cause [it] to appear,
 they highlight the understanding, they caress [it],
 they rub [it] with honey.
 When *Sindhu* swells, they, who purify the golden [juice],
 catch in these [waters]
 a sprinkling, rapidly moving beast²⁷.
44. Ye shall sing to him who is becoming pure,
 who is piling up pulsations;
 like a potent stream, the herb[al extract] flows
 beyond [the filter].
 He glides — like a snake [glides] out of old skin;
 playing around like a courser, he flowed,
 enchanting [the mind], impregnating.
45. Moving before [the daylight], the king, being in water,
 is energetic;
 measuring out the days, [he is] cast into places of existence.
 Enchanting, dripping with ghee, keen-sighted, [he is] restless.
 He, whose chariot is the light, becomes pure
 for the sake of the treasure — he who is to become a refuge.
46. The pillar²⁸ of the Heaven is set free, the wine²⁹ is offered;
 made of three components he flows over [all] places of existence.
 Mental gestures caress the filament³⁰
 that is surprising again and again,
 when reciters of verses approach the shining garment
 with a chant.
-

²⁷the inner Soma

²⁸the inner Soma

²⁹the extract of Soma plant

³⁰*susumnā* channel

prá te dhārā átyánvāni meṣyàḥ
punānāsya saṃyáto yanti ráṃhayaḥ |
yádḡóbbhirindo camvòḥ samajyása á
suvānāḥ soma kaláśeṣu sīdasi || 47||

pávasva soma kratuvínna ukthyó'vyo vāre
pári dhāva mādhu priyám |
jahí víśvānrakṣása indo atrīṇo
bṛhádavadema vidáthe svírāḥ || 48||

47. Thy streams [flow] forth through interstices of ewe's [wool];
 bringing coherence hastening streams of him,
 who is becoming pure, come.
 So that between the two bowls thou are well anointed with milk,
 O *Indu*,
 thou, O Soma, becoming extracted, settle into goblets.
48. Become pure, O Soma, knowing the path to understanding,
 for us — worthy of a hymn,
 race around in the sieve of sheep's wool,
 [thou —] the favorite sweet drink.
 Ward off all guarding [impulses] of the devourer³¹, O *Indu*,
 so we, manly, could speak aloft at knowledge-sharing sessions.
-

This hymn can be split on the basis of content into eleven parts:
 1–11, 12–17, 18–21, 22–24, 25–27, 28–32, 33–36, 37–39, 40–42, 43–
 46, 47–48.

Verses 4c, 6, 7ad, 8ab, 9d, 10, 11, 15–17, 22bcd, 23, 24, 31ab,
 34, 35ab, 40, 41ab, 44b, 46bcd, 47ad, 48 — to the extract of Soma
 plant, verses 1–3, 4abd, 5, 7bc, 8cd, 9abc, 12–14, 18–21, 22a, 25–
 27, 28–30, 31cd, 32, 33, 35cd, 36–39, 41cd, 42, 43, 44acd, 45, 46a,
 47bc — to the inner Soma.

³¹anxiety or fear

RigVeda 9.87

Uśanas son of Kavi | Triṣṭubh | to Soma

prá tú drava pári kósam ní śīda
nṛ̥bhīḥ punānó abhī vājamarṣa |
áśvam ná tvā vājīnam marjáyantó'chā
barhī raśanābhīrnayanti || 1 ||

svāyudhāḥ pavate devá índur
asástihá vrjānam ráksamāṇaḥ |
pitá devánām janitá sudákṣo
viṣṭambhó divó dharúnaḥ pṛthivyāḥ || 2 ||

ṛ̥ṣirvípraḥ pura-etá jánānām
ṛ̥bhúrdhīra usánā kávyena |
sá cidviveda níhitam yádāsām
ap̄icyam̄ guhyam̄ náma gónām || 3 ||

eṣá syá te mádhumāñi indra sómo
vṛ̥ṣā vṛ̥ṣṇe pári pavítre akṣāḥ |
sahasrasāḥ śatasá bhūridāvā
śasvattamām barhírā vājyasthāt || 4 ||

eté sómā abhī gavyá sahásrā
mahé vājāyāmṛ̥tāya śrávāṃsi |
pavítrebhīḥ pávamānā asṛ̥grañchravasyávo ná
pṛtanájo átyāḥ || 5 ||

pári hí śmā puruhūtó jánānām
vísvásaradbhójanā pūyámānaḥ |
áthá bhara śyenabhṛta práyāṃsi
rayīṃ tūñjāno abhī vājamarṣa || 6 ||

1. Rush forth all over the subtle body, settle down [in it]!
 Purifying self with the men's help, bring by flowing
 the rush of vigour!
 Rubbing thee who possesses the rush of vigour
 as if thou were a horse,
 they lead thee by the reigns to the sacrificial grass.
 2. Well-armed, *deva Indu* becomes pure —
 removing curses, guarding the [sacrificial] enclosure.
 [Soma is] a father of *deva*-s,
 a progenitor whose mental powers are strong,
 the pillar of the Heaven, the support of the Earth.
 3. An inspired seer, a guide of men,
 skillful, intelligent with poetry *Uśanas*
 found what of these [streams] was deposited —
 a concealed, secret nature of cows.
-
4. This one, [who is] rich in honey for thee, O *Indra*, — Soma,
 a bull for a bull, oozed all over the filter.
 Gaining [for us] a hundred, gaining [for us] a thousand,
 he, munificent, who possesses the rush of vigour
 stationed himself once more on the sacrificial grass.
 5. These Soma [juices] [flow]
 towards thousand [raiments¹] coming from cows,
 towards auditory impressions
 for the sake of mighty, ceaseless² rush of vigour.
 Becoming pure [drops] poured through filters
 like seeking fame, rushing into battle steeds.
 6. Since he, much invoked, flowed to and from
 all sources of pleasure of men, being purified —
 therefore, bring here, O brought by hawk, pleasant libations!
 Bringing to the fore the treasure,
 bring by flowing the rush of vigour!
-

¹*vastrāṇi* — on the strength of 9.8.6

²lit. “non-dying”

*eṣá suvānáḥ pári sómaḥ pavítre
 sárgo ná sṛṣṭó adadhāvadārvā |
 tigmé śísāno mahiṣó ná śṛṅge
 gā gavyānnabhí śúro ná sátvā || 7||*

*eṣá yayau paramā́dantárādreh
 kú́citsatírūrvé gā viveda |
 divó ná vidyútstanáyantyabhraíḥ
 sómasya te pavata indra dhárā || 8||*

*utá sma rāsíṃ pári yāsi gónām
 índreṇa soma saráthaṃ punānáḥ |
 pūrvíríṣo bṛhatírjīradāno
 śíkṣā śacīvastáva tá upaṣṭút || 9||*

7. This one, effusing in abundance into the filter Soma,
dashes, quick like a released downpour;
sharpening pointed horns like a buffalo,
desiring cows, [he runs] after cows like a real agent of change.
 8. This [stream] arrived from the highest [station]
into the middle of the rock,
having found cows existing somewhere in the wide [sky];
like a lightning from the sky thundering through rain-clouds
the stream of Soma distills [itself] for thee, O *Indra*!
 9. And thou move around a multitude of cows,
being on the same chariot with *Indra*, O Soma, purifying self.
Do exert thyself, O having the enabling power!
This thy [stream] [is] invoking many abundant libations,
O quick to bestow!
-

This hymn can be split on the basis of content into three parts:
1–3, 4–6, 7–9.

Verses 6cd, 7ab refer to the extract of Soma plant, verses 1, 2,
4, 5, 6ab, 7cd, 8, 9 — to the inner Soma.

RigVeda 9.88

Uśanas son of Kavi | Triṣṭubh | to Soma

ayám sóma indra túbhyaṃ sunve
túbhyaṃ pavate tvámasya pāhi |
tvám ha yám cakṛṣé tvám vavrśá
índuṃ mádāya yújyāya sómam || 1||

sá īṃ rátho ná bhuriṣádāyoji
maháḥ purúṇi sātáye vásūni |
ádīm vísvā nahuṣyāṇi jātá
svārṣātā vána ūrdhvá navanta || 2||

vāyúrná yó niyútvāṃ īṣṭáyāmā
násatyeva háva á sámhaviṣṭhaḥ |
vísvāvāro draviṇodá iva
tmánpūśéva dhījávano'si soma || 3||

índro ná yó mahá kármāṇi cákrir
hantá vṛtráṇāmasi soma pūrbhít |
paidvó ná hí tvámáhināmnām
hantá vísvasyāsi soma dásyoḥ || 4||

agnírná yó vána á sṛjyámāno
vṛthā pájāṃsi kṛṇute nadíṣu |
jáno ná yúdhvā mahatá upabdír
íyarti sómaḥ pávamāna ūrmím || 5||

eté sómā áti várāṇyávyā
divyá ná kósāso abhrávarṣāḥ |
vṛthā samudráṃ síndhavo ná nícīḥ
sutáso abhí kalásāṃ asṛgran || 6||

śuśmá sárdho ná mārutaṃ pavasvānabhisastā
divyá yáthā víṭ |
ápo ná maksú sumatírbhavā naḥ
sahásrāpsāḥ pṛtanāṣānná yajñáh || 7||

1. This Soma, O *Indra*, distilled himself for thee,
for thee he becomes pure, drink him!
Which one thou¹ have prepared,
 [which one] thou have chosen —
Indu for an exhilaration [or] Soma for an alliance —
 2. that same he, like a chariot that overcomes many, was yoked,
mighty [enough] to procure many benefits,
so that afterwards, in the *svàr* of attaining,
all human present [sources of pleasure] would find,
 tending upwards in the thicket, their way to him.
 3. Like *Vāyu* who has an internal source [of movement],
 thou, O Soma, are moving as thou wish,
like the two *Nasatya-s*² at burning an oblation
 [thou are] the best at granting well-being.
Adored by all as giving out the substance³,
like *Pūṣan* thou give speed to insight, O Soma!
 4. Like *Indra* who is doing great deeds,
 thou, O Soma, are a slayer of *Vṛtra-s*, thou break up strongholds;
like *Pedu's* horse, thou are indeed a slayer of those
whose nature is snake⁴, O Soma,
 and of every impulse to suffer want.
-
5. Being released like fire into thicket,
 he creates effortlessly footholds midst flowing waters.
The rattling of the mighty [is] like [this] warrior;
becoming pure Soma gives rise to a wave.
 6. Beyond woolen threads these Soma drops [are]
 like raining water celestial clouds.
Effortlessly — like rivers downwards to the sea —
 they flow, pressed out, towards goblets.
 7. Mouth-drying, like a troop of *Marut-s*, become pure
 the way the blameless celestial tribe [is].
Become benevolent towards us as quickly as waters [do];
the offering is gaining thousand water streams
 as if winning [them] in a battle.

¹worshiper

²*Aśvin-s*

³see 9.97.51

⁴anxiety

*rājño nú te várुṇasya vratāni
bṛhādgabhīrāṃ táva soma dhāma |
śúciṣṭvāmasi priyó ná mitró
dakṣāyyo aryamévāsi soma || 8||*

8. *Varuna's* spheres of action are those of the king — thine;
vast, mysterious is thy abode, O Soma.
Thou are shining, like beloved *Mitra*,
as *Aryaman*, thou are to be treated skilfully, O Soma!
-

This hymn can be split on the basis of content into two parts:
1–4, 5–8.

Verses 6, 7 refer to the extract of Soma plant, verses 1ab, 3–5,
8 — to the inner Soma, verses 1cd, 2 — to both.

Verse 3d translation is taken from [JB14, p. 1327].

RigVeda 9.89

Uśanas son of Kavi | Triṣṭubh | to Soma

pró syá váhniḥ pathyābhīrasyañ
divó ná vṛṣṭīḥ pávamāno akṣāḥ |
sahásradhāro asadannyasmé
mātúrupásthe vána á ca sómaḥ || 1 ||

rājā síndhūnāmavasīṣṭa vása
ṛtásya návamāruhadrájiṣṭhām |
apsú drapsó vāvrdhe śyenájūto
duhá īṃ pitá duhá īṃ pitúrjám || 2 ||

siṃháṃ nasanta mádhvo ayásam
hárīmaruśám divó asyá pátim |
śúro yutsú prathamáḥ pṛchate gá
ásya cákṣasā pári pātyukṣá || 3 ||

mádhupṛṣṭham ghorámayásamášvam
ráthe yuñjantyurucakrá ṛṣvám |
svásāra īṃ jāmáyo marjayanti
sánābhayo vājīnamūrjayanti || 4 ||

1. This carrier streamed along pathways;
 he who is becoming pure trickled like a rain from the Heaven.
 Discharging in thousand streams Soma settled down for us
 into the lap of the mother and into the thicket.
2. The king of the rivers has put on a garment.
 He mounts the straightest-going ship of *ṛta*.
 In waters the drop grew, impelled as a hawk [by rising airstreams].
 The father [of *deva*-s]¹ milked him²,
 he milked him³ [who is] born of a father.
3. [Streams] of honey approach the nimble lion⁴
 [who is] pale green-yellow, mild,
 [who is] a protector of this Heaven.
 An agent of change⁵ who is the first in battles
 concerns himself with the cows
 [that] the ox⁶ protects with the radiance of this one⁷.
4. They⁸ yoke frightful nimble
 helping in dire straights horse having honey as a base,
 to having wide wheels chariot⁹.
 Him sisters¹⁰ make free from impurities,
 they, having the same center, make stronger him
 who possesses the rush of vigour.

¹the inner Soma — see see 9.87.2

²the extract of Soma plant absorbed into the body

³worshiper, who is “milked” by being incited to chant stanzas

⁴the juice of Soma plant

⁵*Indra*

⁶the juice of Soma plant

⁷the inner Soma

⁸“cows” — evocative expressions

⁹cakra

¹⁰petals of the cakra

*cátsra īṃ gṛtadúhaḥ sacante
 samāné antárdharúṇe níṣattāḥ |
 tá īmarṣanti námasā punānás
 tá īṃ viśvátaḥ pári ṣanti pūrvīḥ || 5||*

*viṣṭambhó divó dharúṇaḥ pṛthivyá
 víśvā utá kṣítáyo háste asya |
 ásatta útso gṛṇaté niyútvān
 mádhvo aṃśúḥ pavata indriyáya || 6||*

*vanvánávāto abhí devávītim
 índrāya soma vṛtrahá pavasva |
 śagdhí maháḥ puruścandrásya
 ráyāḥ suvírasya pátayaḥ syāma || 7||*

5. Four yielding ghee [streams of vital airs] come together;
 when *samāna* [is flowing]¹¹
 they settle down inside the foundation¹².
 They, becoming pure through adoration¹³,
 bring him¹⁴ near by flowing,
 they, abundant, surround him in every station.
6. The pillar of the Heaven, the foundation of the Earth —
 all domains [are] in the hand of this one.
 May thy fountain have an internal source
 for the singer [of this hymn]!
 The filament¹⁵ of honey becomes pure
 for the sake of the power over the senses.
7. Conquering yet not conquered, O Soma,
 [being] a slayer of *Vṛtra-s*,
 become pure to arouse *deva-s* and for *Indra* [to drink]!
 Be adequate so that we might be masters of
 a great, brightly radiant treasure, of potency.
-

This hymn can be split on the basis of content into two parts:
 1–4, 5–7.

Verses 1, 2de, 3, 4 refer to the extract of Soma plant, verses 2abcd,
 5–7 — to the inner Soma.

¹¹lit. “in *samāna*

¹²*mūlādhāra* cakra

¹³by the worshiper

¹⁴Soma

¹⁵*suṣumnā*

RigVeda 9.90

Vasiṣṭha son of Mitra and Varuṇa | Triṣṭubh | to Soma

prá hinvánó janitá ródasyo
rátho ná vájmaṅ saniṣyánnayāsīt |
índraṅ gáchannáyudhā saṅśísāno
vísṽā vāsu hástayorádádāhānaḥ || 1||

abhí triprṣṭhám vṛṣaṅaṅ vayodhám
āṅgūṣānāmavāvaśanta vāñīḥ |
vánā vāsāno váruṇo ná síndhūn
ví ratnadhá dayate váryāṇi || 2||

súragrāmaḥ sáravīraḥ sáhāvāñ
jétā pavasva sánitā dhánāni |
tigmáyudhaḥ kṣiprádhanvā samátsvásāḍhaḥ
sāhvānpṛtanāsu sátrūn || 3||

urúgavyūtirábhayāni kṛṇván
samīcīné á pavasvā páraṅdhī |
apáh śiṣāsannuṣāsah svàrgāḥ
sám cikrado mahó asmábhyaṅ vājān || 4||

mátsi soma váruṅaṅ mátsi mitráṅ
mátsíndramindo pavamāna viṣṇum |
mátsi sárdho mārutaṅ mátsi devān
mátsi mahámíndramindo mādāya || 5||

evá rájeva krátumāñī ámena
vísṽā ghánighnadduritá pavasva |
índo sūktáya vácase váyo dhā
yūyáṅ pāta svastībhiḥ sádā naḥ || 6||

1. Stimulating progenitor of the two *Rodas*-es,
he came forth rushing like a chariot towards a prize.
Going towards *Indra* [he is] sharpening all weapons,
having taken possession of the gem¹ that is between hands.
 2. For him who has three bases, who is impregnating,
who is giving the mental and bodily vigour,
[seven]² melodies of praising [songs] resounded.
Entering³ thickets⁴ as *Varuṇa* [enters] the rivers,
bestowing gifts, he distributes what is desirable.
 3. Having a multitude of agents of change, in every respect a hero,
powerful conqueror, become pure, [thou,]
[who is] obtaining prizes,
having sharp weapons, in clashes — a quick bow,
undefeated, defeating enemies in battles!
-
4. Having wide pasture, creating places of refuge,
flow pure towards two connected⁵ with bearing fullness [stream].
Seeking to obtain [for us] waters, dawn's *svàr*, cows,
thou mightily caused [us] to shout for us rushes of vigour.
 5. Intoxicate, O Soma, *Varuṇa*, intoxicate *Mitra*,
intoxicate *Indra*, O becoming pure *Indu*, intoxicate *Viṣnu*,
intoxicate the troop of *Marut*-s, intoxicate *deva*-s,
intoxicate mighty *Indra*, O *Indu*, for [our] exhilaration.
 6. Verily, like a resourceful ruler,
[thou are] repeatedly warding off all difficulties by forcefulness;
become pure!
O *Indu*, may thou impart vigour to a properly recited utterance!
May ye⁶ always protect us with [your] blessings!
-

This hymn can be split on the basis of content into two parts: 1–3,
4–6.

This hymn refers to the inner Soma.

¹the sap of Soma plant

²on the strength of 9.103.3

³lit. putting on as clothes

⁴nerve bundles

⁵Heaven and Earth

⁶*deva*-s

RigVeda 9.91

Kaśyapa son of *Marīci* | *Triṣṭubh* | to Soma

ásarji vákvā ráthye yáthājaú
dhiyá manótā prathamó manīṣí |
dáśa svásāro ádhi sáno ávyé'janti
váhniṃ sádanānyácha || 1||

vītí jánasya divyásya kavyáir
ádhi suvānó nahuṣyebhirínduḥ |
prá yó nṛbhīramīto mártiyebhir
marmṛjānó'vibhīrgóbbhiradbhīḥ || 2||

vṛṣā vṛṣṇe róruvadamśúrasmai
pávamāno rúsadīrte páyo góḥ |
sahásramṛkvā pathībhirvacovíd
adhvasmábbhīḥ sūro áṇvaṃ ví yāti || 3||

1. As [a horse] in a chariot race, he, swirling, was let loose
 by means of *dhī*,
 [he,] the original thinker, who possesses the [correct] conception.
 Above the woolen summit ten sisters¹
 propel the carrier, towards the seats.
2. While celestial beings are aroused by poems,
Indu [is] effusing with [the help of] humans.
 [He,] who [goes] forth through [efforts of] men,
 immortal — through [efforts of] mortals,
 is becoming free from impurities using woolen [threads],
 milk [and] water.
3. A bull is roaring for a bull, the filament² — for this one;
 he, who is becoming pure, shining, agitates cow's milk³.
 He, whose are thousand verses, skillful in speech,
 he who vivifies, traverses fine interstices [of the filter]
 through non-dissipating pathways.

¹sounds *a ā i ī u ū e o ṛ ṛ*

²*suṣumnā*

³the sounds of speech

rujā dṛḍhā cidrakṣāsah sādāṃsi
punāná inda ūṛṇuhi ví vājān |
vṛścópárisṭāttujatā vadhéna
yé ánti dūrādupanāyámeṣām || 4 ||

sá pratnavánnávyase víśvavāra
sūktāya patháḥ kṛṇuhi prácaḥ |
yé duḥśáhāso vanúśā bṛhántas
tāṃste aśyāma purukṛtpurukṣo || 5 ||

evá punānó apáḥ svàrgá
asmábhyaṃ toká tánayāni bhūri |
śám naḥ kṣétramurú jyótīṃsi soma
jyónnaḥ sūryaṃ dṛśáye rirīhi || 6 ||

4. Shatter strongholds of the guarding [impulse]!
 Purifying self, O *Indu*, uncover rushes of vigour!
 From [a station] located above [the skull]
 fell with a focusing weapon
 the one⁴ [coming] from afar⁵ who finds a path for them —
 those [enemies⁶] that are near⁷.
5. Such thou as in old times, O adored by all,
 make straight pathways for a fresh hymn.
 Those [enemies] that are difficult to overcome with zeal —
 mighty ones,
 may we reach them for thy sake, O efficacious, O abundant!
6. Verily, purifying self, [grant us] waters,
svàr, cows, many children and grandchildren.
 [Grant] us well-being, a wide field [of *Aditi*], the light, O Soma!
 Grant us to behold the sun for a long time!
-

This hymn can be split on the basis of content into two parts:
 1–3, 4–6.

Verse 2 refers to the extract of Soma plant, verses 1, 3–6 — to the inner Soma.

The line 4d that is translated here as “the one [coming] from afar who finds a path for them — those [enemies] that are near” could be translated — as done in [JB14, 1330] — “the one who led here from afar those (enemies) who are (now) nearby.”

⁴likely, *mrdhas* — “frailty”

⁵from outside

⁶*śatravas*

⁷internal

RigVeda 9.92

Kaśyapa son of *Marīci* | *Triṣṭubh* | to Soma

pári *suwānó* *háriraṃśúḥ* *pavítre*
rátho ná sarji sanáye hiyānáḥ |
ápachlókamindriyám pūyámānaḥ
práti devāṃ ajuṣata práyobhiḥ || 1 ||

áchā nṛcákṣā asaratpavítre
náma dádhānaḥ kavírasya yónau |
sídanhóteva sádane camúṣúpemagmannṛṣayaḥ
saptá víprāḥ || 2 ||

prá sumedhā gātuvídviśvúdevaḥ
sómaḥ punānáḥ sáda eti nítiam |
bhúvadviśveṣu kávyeṣu rántānu jánānyatate
pánca dhíraḥ || 3 ||

1. Effusing pale green-yellow stalk is let loose into the filter
 like a chariot urged on for an opportunity
 to gain [prize during races].
 He who is being purified overtook
 an agreeable to *Indra* divine voice,
 he pleased *deva-s* with libations.
 2. He who guides men flowed into the filter,
 a poet who placed a sign into the womb of this one¹
 [is] taking seat in bowls like an evoker of *deva-s* on [his] seat.
 It is him² whom seven inspired seers approached.
 3. He, of good intent, knowing an unimpeded way, all-divine,
 purifying self Soma,
 invariably goes towards the firm seat;
 intelligent one³ strives to follow [each of] the five races —
 so as to delight in all poems.
-

¹worshiper

²the inner Soma

³worshiper

táva tyé soma pavamāna niṅyé
 víśve devástráya ekādaśásaḥ |
 dáśa svadhābhirádhi sáno ávye
 mṛjánti tvā nadyaḥ saptá yahviḥ || 4 ||

tánnú satyám pávamānasyāstu
 yátra víśve kāravaḥ saṁnásanta |
 jyótiryádáhne ákṛṇodulokám
 právanmānuṁ dáśyave karabhíkam || 5 ||

pári sádmeva paśumānti hótā
 rájā ná satyáḥ sámítiriyānáḥ |
 sómaḥ punānáḥ kalásāṅṅ ayāsīt
 sídanmṛgó ná mahiśó váneṣu || 6 ||

4. All thrice eleven *deva*-s, O becoming pure Soma,
are in thy mysterious [abode].
Through their own dispositions ten [sisters]⁴
on the woolen summit [propel⁵ thee];
seven restless flowing waters rub thee.
 5. Let this be true of him who is becoming pure
wherever singers [of eulogies] shall assemble:
the light, the wide [mental] space he created
for the day of sacrifice, promoted the mindfulness⁶,
so that it would create an adversity
for an impulse to suffer want.
 6. Moving around the place [of a fire offering]
as an invoker of *deva*-s [moves around] places
with [sacrificial] animals,
like a true king [around] assemblies,
purifying self Soma approached goblets.
taking the seat like a buffalo among thickets.
-

This hymn can be split on the basis of content into two parts: 1–3, 4–6.

Verses 1, 6, refer to the extract of Soma plant, verses 2–5 — to the inner Soma.

The word *abhika* in verse 5 is translated after T.Ya.Elizarenkova as “an adversity, a bind, a difficult situation.”

⁴on the strength of 9.91.1

⁵*ajanti* — on the strength of 9.91.1

⁶*manu*

RigVeda 9.93

Nodhas son of Gotama | Triṣṭubh | to Soma

sākamúkṣo marjayanta svásāro
dáśa dhīrasya dhītāyo dhānutrīḥ |
hārīḥ páryadravajjāḥ sūryasya
dróṇaṃ nanakṣe átyo ná vājī || 1 ||

sám mātṛbhírná sísurvāvaśānó
vṛṣā dadhanve puruvāro adbhīḥ |
máryo ná yóśāmbhí niṣkṛtāṃ yán
sám gachate kaláśa usriyābhīḥ || 2 ||

utá prá pipya údharághnyāyā
índurdhārābhīḥ sacate sumedhāḥ |
mūrdhānaṃ gávaḥ páyasā camúṣvabhí śrīṇanti
vásubhírná níktāḥ || 3 ||

sá no devébhīḥ pavamāna radéndo
rayímaśvīnaṃ vāvaśānāḥ |
rathirāyātāmuśatī páraṃdhir
asmadryagá dāvāne vásūnām || 4 ||

nú no rayímúpa māsva ṛvántaṃ
punānó vātápyaṃ viśvāscandram |
prá vanditúrindo tāryáyuḥ
prātármakṣú dhivyávasurjagamyāt || 5 ||

1. Emitting simultaneously sisters¹ caused [Soma]
to becomes free from impurities;
ten *dhīti*-s of him who has [correct] schemas [caused]
speeding [streams] [to becomes free from impurities].
The enchanting one outran offsprings of the sun.
He who, like a steed, is possessing the rush of vigour,
arrived to the vessel of wood.
 2. As a newborn [calf] cries in accord with [his] mothers
the bull, adored by many, has darted forward with the waters.
Like a mortal who goes to a place where a maiden comes out,
he goes into the goblet²
together with appearing at dawn [waters].
 3. Also, the udder of a not-to-be-killed [cow] swelled;
Indu, being of good intent, associates himself with the streams.
In receptacles³ cows decorate [his] top with the juice,
[they decorate it] with washed-out [drops of Soma extract]
as with gems.
-
4. Such thou, resounding, together with *deva*-s lead us,
O becoming pure *Indu*, to rich in horses treasure!
Eager, bearing fullness [stream] of speeding [drops] [flows]
towards us so as to grant beneficial [things].
 5. Just allot to us the treasure that belongs to men,
[thou,] purifying self, — [the treasure,] obtainment of which
is desirable, that radiates through everything.
Vital power of him who praises [thee], O *Indu*, is transferred.
May he who gives benefits by means of *dhī*-s
come promptly at daybreak!
-

This hymn can be split on the basis of content into two parts: 1–3, 4–5.

Verse 1d refer to the extract of Soma plant, verses 1abc, 2–5 — to the inner Soma.

“The enchanting one outran offsprings of the sun.” of verse 1 can be understood as “Soma manifested itself in early morning, before the first rays of the sun.”

¹petals of cakra — see 9.89.4

²the physical heart

³cakras

RigVeda 9.94

Kaṇva son of Aṅgiras | Triṣṭubh | to Soma

ádhi yádasminvājínīva śúbha
spárdhante dhíyaḥ sūrye ná víśaḥ |
apó vṛṇānáḥ pavate kavīyán
vrajám ná paśuvárdhanāya mánma || 1 ||

dvitá vyūrṇvānnamṛtasya dháma
svarvīde bhúvanāni prathanta |
dhíyaḥ pinvānáḥ svásare ná gāva
ṛtāyántūrabhí vāvaśra índum || 2 ||

pári yátkaviḥ kávyā bhárate
śúro ná rátho bhúvanāni víśvā |
devéṣu yáso mártāya bhúṣan
dákṣāya rāyáḥ purubhúṣu návyah || 3 ||

śriyé jātáḥ śriyá á níriyāya
śriyaṃ váyo jaritṛbhyo dadhāti |
śriyaṃ vásānā amṛtatvámāyan
bhávanti satyá samithá mitádrau || 4 ||

íṣamúrjamabhyaṛṣáśvaṃ gámurú
jyótiḥ kṛṇuhi mátsi deván |
víśvāni hí suśáhā táni túbhyaṃ
pávamāna bádhasa soma śátrūn || 5 ||

1. When *dh̄s* contend over this one as ornaments over a stallion,
 as homesteads [contend] for a sun[ny place],
 covering himself with waters, he becomes pure
 inspiring the manic thought
 that is [for composing hymns]
 what an enclosure [is] for gathering cattle.
 2. Indeed, [he is] uncovering the abode of the nectar;
 places of existence extended themselves for him who finds *svàr*;
dh̄s, swelling like cows in their stalls,
 becoming in sync with *r̄ta*, resounded towards *Indu*.
-
3. When the poet, being an agent of change, brings poems
 like a chariot towards all places of existence,
 towards places of existence,
 [then,] seeking to gain among *deva*-s glory for the mortal,
 for the sake of the mental power that the treasure gives,
 [he brings] among appearing often [verses] a fresh one.
 4. Born for grace, here he came out for grace,
 he imparted grace [and] the mental and bodily vigour
 to [his] invokers;
 dwelling in grace they approached immortality.
 [Internal] conflicts become real in [his] measured course.
 5. Bring by flowing an invigorating draught, a cow, a horse,
 a wide [field of *Aditi*]¹!
 Make light, exhilarate *deva*-s!
 Because all these [anxieties²] for thee are easy to overpower,
 thou, becoming pure, drive away [our] enemies, O Soma!
-

This hymn can be split on the basis of content into two parts: 1–2,
 3–5. This hymn refers to the inner Soma.

¹this is on the strength of 9.91.6c

²*amhas*

RigVeda 9.95

Praskaṇva son of Kaṇva | Triṣṭubh | to Soma

kánikranti hárirā sṛjyámānaḥ
sīdanvánasya jatháre punānāḥ |
nṛbhīryatāḥ kṛṇute nirṇíjaṃ gā
áto matírjanayata svadhābhiḥ || 1 ||

háriḥ sṛjānāḥ pathyāmṛtásyeyarti
vácamaritéva návam |
devó devánāṃ gúhyāni námāviṣ
kṛṇoti barhīsi pravāce || 2 ||

apámivédūrmáyastárturāṇāḥ
prá manīśá irate sómamácha |
namasyántírúpa ca yánti sám cá ca
viśantyuśatíruśántam || 3 ||

táṃ marmṛjānāṃ mahiṣám ná sánāv
aṃśúṃ duhantyuksáṇaṃ giriṣṭhám |
táṃ vāvasānāṃ matáyah sacante
tritó bibharti váruṇaṃ samudré || 4 ||

iṣyanvácamupavaktéva hótuh
punāná indo ví ṣyā manīṣám |
índraśca yátkṣáyathaḥ saubhagāya
suvíryasya pátayaḥ syāma || 5 ||

1. Set free, pale green-yellow calls out
 taking seat in the belly of wood, purifying self.
 Controlled by men, he turns milk into a shining garment,
 after that he shall cause mental gestures
 to appear according to their own dispositions.
 2. The enchanting one, discharging towards a pathway of *ṛta*,
 animates speech like a rower — a boat.
 The *deva* makes a hidden sign of *deva*-s manifest,
 to be announced on the sacrificial grass.
 3. Like waves of water pressing forward,
 thoughts surge towards Soma.
 Reverential, they go towards him, and merge into him,
 and, desirous, they absorb [him¹,] who desires.
 4. Him, becoming free from impurities
 like the mighty one² on the summit,
 they milk — the stalk, the ox residing in the mountains.
 Mental gestures assist him³ who resounds,
Trita conveys *Varuṇa* into the sea.
 5. Setting off speech — as a prompter [would] —
 of him who invokes *deva*-s,
 purifying self, O *Indu*, unfold [this] idea:
 When [thou] and *Indra* govern for [our own] welfare,
 may we be masters of the potency.
-

This hymn is not split into parts. Verses 1, 4ab refer to the extract of Soma plant, verses 2, 3, 4c, 5 — to the inner Soma.

¹worshiper

²the inner Soma

³inner Soma

RigVeda 9.96

Pratardana son of Divodāsa | Triṣṭubh | to Soma

prá senānīḥ śúro ágre ráthānām
gavyānneti hárṣate asya sénā |
bhadráṅkṛṇvānnindrahavānsákhībhya
á sómo vástrā rabhasāni datte || 1||

sámasya háriṃ hárayo mṛjantyaśvahayáir
ániśitaṃ námobhiḥ |
á tiṣṭhati ráthamíndrasya sákhā
vidváñ enā sumatīṃ yātyácha || 2||

sá no deva devátāte pavasva
mahé soma psárasa indrapānaḥ |
kṛṇvānnapó varśáyandyámutémám
urórā no varivasyā punānáḥ || 3||

ájītayé'hataye pavasva
svastáye sarvátātaye bṛhaté |
táduśanti víśva imé sákhāyas
tádahám vaśmi pavamāna soma || 4||

sómaḥ pavate janitá matīnám
janitá divó janitá pṛthivyáḥ |
janitágnérjanitá súrasya
janiténdrasya janitótá víṣṇoḥ || 5||

1. The leader of an army, being an agent of change,
 goes in front of chariots with [inspiring] words —
 his army is impatient [for action].
 Making invocations of *Indra* auspicious
 for participants [of a sacrifice]¹,
 Soma accepts glaring raiments.
2. Through [worshiper's] acts of reverence,
 that are incessantly urging on the horses,
 they², enchanting, together make free from impurities
 the pale green-yellow [horse³] of this one⁴.
 He, *Indra's* companion, stands on a chariot.
 He who knows [this] attains through him
 an effective mental gesture.

3. Such thou, become pure, O *deva*,
 for us to be in presence of the divine,
 for a great feast, O Soma, [as] a drink for *Indra*.
 Effecting waters, causing the Heaven to rain this [libation⁵],
 purifying self, create for us mental space wider than wide!
4. Become pure so that [we will] not be oppressed,
 [will] not be killed,
 for [our] wellbeing, for the mighty presence of all [*deva*-s]!
 This is what all these participants [of the sacrifice] desire,
 this is what I desire, O becoming pure Soma!
5. Soma becomes pure — a progenitor of mental gestures,
 a progenitor of the Heaven, a progenitor of the Earth,
 a progenitor of the fire, a progenitor of the sun,
 a progenitor of *Indra* and of *Viṣṇu*.

¹lit. "for like-minded ones"

²likely, the four streams through *mūlādhāra* cakra — comp. 9.89.5

³the juice of Soma plant

⁴inner Soma

⁵*iṣam*

brahmá devānāṃ padavīḥ kavīnām
 ṛṣirvīprāṇāṃ mahiṣó mṛgāṇām |
 śyenó gṛdhrāṇāṃ svádhitirvánānām
 sómaḥ pavítramátyeti rébhan || 6||

prāvīvipadvācā ūrmīṃ ná síndhur
 gíraḥ sómaḥ pávamāno manīṣāḥ |
 antāḥ páśyanvr̥jānemāvarāṇyā tiṣṭhati
 vṛṣabhó góṣu jānān || 7||

sá matsaráḥ pṛtsú vanvánávātaḥ
 sahásraretā abhí vājamarṣa |
 índrāyendo pávamāno manīṣyāṃśor
 ūrmīmīraya gá iṣaṇyān || 8||

pári priyāḥ kaláśe devāvāta
 índrāya sómo ráṇyo mādāya |
 sahásradhāraḥ śatāvāja índur
 vājí ná sáptiḥ sámanā jigāti || 9||

sá pūrvyó vasuvíjjāyamāno
 mṛjāno apsú duduhāno ádrau |
 abhíastipá bhúvanasya rájā
 vidádgātúm bráhmaṇe pūyámānaḥ || 10||

6. Most learned among *deva*-s, a guide of poets,
 a seer among inspired, a buffalo among hoofed beasts,
 a hawk among vultures, the ax of thickets,
 Soma goes beyond the filter, murmuring.
7. He has stirred up sounds of speech — like a river [stirs] a wave,
 [he,] becoming pure Soma [stirs] chants, thoughts.
 Looking inside, at these lower enclosures,
 he, resembling a bull among cows, stands [on a chariot],
 experiencing [streams through them].
8. Such thou — exhilarating in battles,
 conquering yet not conquered,
 having thousandfold seed — bring by flowing the rush of vigour!
 Becoming pure for *Indra*, O *Indu*,
 possessing a [correct] conception,
 cause the wave to arise from the stalk⁶,
 [thus] causing evocative expressions⁷ to pour out.
-
9. Much favoured in the goblet, desired by *deva*-s,
 to *Indra* Soma is fit for battle, for an exhilaration.
 Discharging in thousand streams, having a hundred energies,
Indu approaches conflicts like a spirited courser.
10. He, peerless, finding beneficial [things as he is] being born,
 becoming free from impurities in the waters,
 yielding [sap] on a stone,
 protector from curses, the ruler of [this] place of existence,
 he shall find an unimpeded way for the sacred formula!
-

⁶ *suṣumnā*

⁷ lit. “cows”

tváya hí naḥ pitáraḥ soma púrve
 kármāni cakrúḥ pavamāna dhírāḥ |
 vanvánnavātaḥ paridhīñrāporṇu
 vīrēbhirásvairmaghāvā bhavā naḥ || 11 ||

yáthāpavathā mánave vayodhá
 amitrahá varivovíddhavíṣmān |
 evá pavasva dráviṇaṃ dádhāna
 índre sám tiṣṭha janáyāyudhāni || 12 ||

pávasva soma mádhumāñi ṛtāvāpó
 vásāno ádhi sāno ávye |
 áva drónāni ghṛtāvānti sīda
 madíntamo matsará indrapánaḥ || 13 ||

vṛṣṭīm divāḥ satádhāraḥ pavasva
 sahasrasá vājayúrdevávītau |
 sám síndhubhiḥ kaláše vāvasānáḥ
 sámusríyābhiḥ pratiráṇna áyuh || 14 ||

eṣá syá sómo matíbhiḥ punānó'tyo ná
 vājí táratídárātīḥ |
 páyo ná dugdhámáditeriṣirám
 urviva gātúḥ suyámo ná vódhā || 15 ||

svāyudháḥ sotṛbhiḥ pūyámāno'bhyarṣa
 gúhyam cáru náma |
 abhí vājaṃ sáptiriva śravasyábhí
 vāyúmabhí gá deva soma || 16 ||

11. It is with thee, O Soma, that our ancient fathers,
 who had [correct] schemas for contemplation,
 performed the rites.
 Conquering yet not conquered, open the horizons,
 be generous to us with heroes and horses!
12. The same way thou became pure for Manu —
 giving the mental and bodily vigour,
 slaying those who are not supporting or protecting⁸,
 finding mental space, attended to with oblations —
 thus become pure! Having taken possession of the substance⁹
 stay near *Indra*, produce weapons!
13. Become pure, O Soma! Rich in honey, furthering *rta*,
 [thou are] enveloped with waters on the woolen surface.
 Settle down into smeared with ghee wooden vessels,
 [thou,] the most intoxicating, exhilarating drink for *Indra*!
-
14. [Bringing] rain from the Heaven, having hundred streams,
 become pure,
 gaining thousands, evoking the rush of vigour
 during arousal of *deva*-s,
 together with the rivers [thou,] roaring in the goblet,
 together with appearing at dawn [waters]
 [thou,] transferring our vital power.
15. This one, Soma, purifying self with mental gestures,
 possessing, like a courser, the rush of vigour,
 passes over holding back [the refreshing draught]
 [inner conflicts¹⁰],
 like drawn out from *Aditi* milk that facilitates searching,
 like wide space, an egress, like an easy to control draught horse.
16. Well-armed, being purified by pressers,
 flow towards the secret favorite sign!
 [Stream] for the sake of the rush of vigour —
 like a courser [runs] for the sake of glorious deeds,
 for the sake of *Vāyu*, for the sake of cows, O *deva* Soma!
-

⁸fears, anxieties

⁹the sap of Soma plant; comp. 9.90.1d

¹⁰*diviṣ*-as

śísuṃ jajñānām haryatām mṛjanti
 śumbhānti váhniṃ marúto gaṇéna |
 kavírḡrbhíḥ kávyenā kavíḥ
 sánsómaḥ pavítramátyeti rébhan || 17||

íṣimanā yá ṛṣikṛtsvarśāḥ
 sahásraṇīthaḥ padavīḥ kavīnām |
 tṛtīyaṃ dhāma mahiṣāḥ śiṣāsan
 sómo virájamānu rājati śtúp || 18||

camūśáchyenāḥ śakunó vibhṛtvā
 govindúrdrapśá áyudhāni bíbhrat |
 apámūrmīṃ sácamānaḥ samudráṃ
 turíyaṃ dhāma mahiṣó vivakti || 19||

máryo ná śubhrástanvaṃ mṛjānó'tyo ná
 sṛtvā sanáye dhánānām |
 vṛṣeva yūthá pári kósamárṣan
 kánikradaccamvorá viveśa || 20||

pávasvendo pávamāno máhobhiḥ
 kánikradatpári várāṇyarṣa |
 krīḍañcamvorá viśa pūyámāna
 índraṃ te ráso madiró mamattu || 21||

prásya dhārā bṛhatírasṛgrannaktó
 góbbiḥ kalásāñ á viveśa |
 sáma kṛṇvánsāmanyò vipaścít
 krándannetyabhí sákhyurná jāmím || 22||

17. They¹¹ wash the emerging delighted-in newborn.
Marut-s with their troops array the carrier.
 Soma (a poet by virtue of songs [and] poems [he evokes])
 goes through the filter, murmuring.
18. Who makes the mind a seer, [who] enlightens, [who] gains *svàr*,
 [who is] of thousand ways, [who is] a guide of poets,
 [who,] mighty, is desiring to obtain the third abode —
 Soma governs pausing in accordance with the *Virāj* [metre].
19. Settled into two bowls, the auspicious hawk [is] swaying
 hither and thither;
 skillful at finding cows drop is bringing [us] weapons.
 Accompanying the wave of the waters
 the mighty declares the sea [as] the fourth abode.
-
20. Making self clean as an unsullied youth [his] body,
 nimble like a courser for winning prizes,
 flowing all over the subtle body
 like a bull [roaming round] the herds,
 calling out, he entered between the two bowls.
21. Become pure, O *Indu*! [Thou] who is becoming pure,
 calling with [all thy] powers,
 do flow all over the threads [of the filter]!
 Playing around, being purified, enter between the two bowls!
 May thy brewing exhilaration elixir exhilarate *Indra*!
22. Streams of this one poured forth abundant [libations].
 Smear'd with milk he entered goblets.
 Effecting melodic chanting¹², friendly, piling up pulsations,
 calling out, he approaches [*Indra*]
 as if [approaching] participant' sister.

¹¹likely, the four streams through *mūlādhāra* cakra — see verse 2

¹²*sāman*

apaghñánneṣi pavamāna śátrūn
priyáṃ ná jāró abhígīta índuh |
śídanváneṣu śakunó ná pátvā
sómaḥ punānáḥ kaláśeṣu sáttā || 23||

á te rúcaḥ pávamānasya soma
yóṣeva yanti sudúghāḥ sudhārāḥ |
háriránītaḥ puruváro apsvácikradat
kaláśe devayūnām || 24||

23. Repelling enemies, thou, O becoming pure one, approach
 like a lover [approaches] his beloved,
 [thou —] praised in songs *Indu*,
 taking seat in thickets, soaring like a hawk;
 purifying self Soma [is] sitting down in goblets.
24. Thine, who is becoming pure, pleasures, O Soma,
 come [here] like a maiden — yielding much,
 streaming beautifully.
 Pale green-yellow, adored by many, guided into waters,
 roared in the goblet of those who seek *deva*-s.
-

This hymn can be split on the basis of content into eight parts:
 1–2, 3–5, 6–8, 9–10, 11–13, 14–16, 17–19, 20–24.

Verses 1cd, 9cd, 10–13, 16, 17b, 22, 23d, 24cd refer to the extract
 of Soma plant, verses 1ab–8, 9ab, 14, 15, 17acd, 18–21, 23abc, 24ab
 — to the inner Soma.

RigVeda 9.97

various | *Trīṣṭubh* | to Soma

asyá preṣā́ hemánā pūyámāno
devó devébhīḥ sámapr̥kta rásam |
sutáḥ pavítram páryeti rébhan
mitéva sádma paśumānti hótā || 1||

bhadrá vástrā samanyā vásāno
mahánkavír̥nivácanāni sáṃsan |
á vacyasva camvoḥ pūyámāno
vicakṣaṇó jágr̥virdevávītau || 2||

sámu priyó mṛjyate sáno ávye
yaśástaro yaśásāṃ kṣáito asmé |
abhí svara dhánvā pūyámāno
yūyám̐ pāta svastībhiḥ sádā naḥ || 3||

prá gāyatābhyarcāma devān
sómaṃ hīnota mahaté dhánāya |
svādúḥ pavāte áti vāramávyam
á sīdāti kalásam̐ devayúr̥naḥ || 4||

índurdevánāmúpa sakhyámāyán
sahásradhāraḥ pavate mādāya |
nṛ̥bhi stávāno ánu dhāma púrvam
áganníndram̐ mahaté saúbhagāya || 5||

stotré rāyé hárirarṣā punāná
índram̐ mádo gachatu te bhárāya |
deváiryāhi sarátham̐ rádho áchā
yūyám̐ pāta svastībhiḥ sádā naḥ || 6||

1. By summons of this one¹, by [his] incitement
 [it² is] being purified.
 The deva³ brings the sap [of Soma plant] into contact
 with *deva*-s.
 Effused, he⁴ goes around the filter murmuring
 like an evoker of *deva*-s [who goes around] a place
 with a pole for [sacrificial] animals.
 2. Wearing auspicious, fit for an assembly clothes,
 mighty poet is reciting something enigmatic.
 Wander, being purified, into the two bowls!
 Clearly visible, [thou are] keeping [us] awake
 at [the time of] the arousal of *deva*-s.
 3. The favorite [drink] is made free from impurities
 on the woolen surface.
 Most esteemed among all esteemed [things],
 to us [he is like] a tribe's chief.
 Join [us] in singing, [thou,] running forth, being purified!
 May ye⁵ always protect us with [your] blessings!
-
4. Ye shall sing forth [while] we shall praise *deva*-s [with verses]!
 Impel Soma for the sake of a great prize,
 [so that] palatable, he would become pure
 beyond the woolen sieve,
 [and,] attracting *deva*-s, would settle for us into the goblet.
 5. *Indu* advancing to abide by [his] like-mindedness with *deva*-s,
 discharging in thousand streams, becomes pure to exhilarate.
 Being extolled by men, after the initial abode
 he approached *Indra* for the sake of the great fortune.
 6. To reward him who sings a hymn,
 thou, pale green-yellow, flow quickly, purifying self.
 May an exhilaration come to *Indra* as thy prize!
 On the same chariot together with *deva*-s,
 advance towards accomplishment of [our] desires!
 May ye always protect us with [your] blessings.
-

¹the inner Soma

²extract of Soma plant

³the inner Soma

⁴the extract of Soma plant

⁵*deva*-s

prá kávyamuśáneva bruvāṇó
 devó devānāṃ jánimā vivakti |
 máhivrataḥ śúcibandhuḥ pāvakáḥ
 padá varāhó abhyeti rébhan || 7||

prá haṃśásastrpálaṃ manyúmáchāmádástam
 vṛṣagaṇā ayāsuḥ |
 āṅgūśyaṃ pavamānaṃ sákhāyo
 durmársaṃ sákám prá vadanti vāṇám || 8||

sá raṃhata urugāyásya jūtīṃ
 vṛthā kríḍantaṃ mimate ná gávaḥ |
 parīṇasám kṛṇute tigmásṛṅgo
 dívā hárirdádrśe náktamṛjráḥ || 9||

índurvājí pavate gónyoghā
 índre sómaḥ sáha ínvanmádāya |
 hánti rákṣo bádhate páryárātīr
 várivaḥ kṛṇvānvṛjánasya rájā || 10||

ádha dhárayā mádhvā pṛcānás
 tiró róma pavate ádridugdhaḥ |
 índuríndrasya sakhyám juṣāṇó
 devó devásya matsaró mádāya || 11||

abhí priyāṇi pavate punānó
 devó devāṃsvéna rásena pṛñcán |
 índurdhármānyṛtuthá vásāno
 dáśa kṣípo avyata sāno ávye || 12||

7. Speaking in verses as *Uśanas* [does]
 the *deva* announces the appearing of *deva*-s.
 Having extensive sphere of action,
 having a gleaming relative⁶, purifying,
 [as] the boar⁷ he approaches the steps, murmuring.
8. Geese⁸ [set out] from here home
 towards satisfying [their] passion; a troop of men set out
 towards him who is to be praised loudly, who is becoming pure;
 participants [of the sacrifice] utter at the same time a sound
 that is not easy to forget.
9. He⁹ energizes the impulse of the wide-striding one¹⁰.
 Cows¹¹ as if mete out him¹² who is playing around at will.
 Sharp-horned one¹³ is waxing;
 by day he is seen pale green-yellow, by night — silvery.
-
10. *Indu*, possessing the rush of vigour, becomes pure
 flowing in milk.
 Soma [is] infusing overwhelming strength into *Indra*
 to exhilarate.
 He¹⁴ destroys defensiveness,
 checks holding back [the refreshing draught conflicts¹⁵];
 creating mental space, he is the king of the [sacrificial] enclosure.
11. And, mixing with the sweet stream
 so as to pass through hair[filter],
 he, milked with stones, becomes pure.
Indu, frequenting “like-mindedness” with *Indra*,
 a *deva*, intoxicating for the exhilaration of the *deva*¹⁶,
12. flows clear towards favorite [stations], purifying self.
Deva, satiating *deva*-s with own essence,
Indu at proper time enters into the props;
 ten mercurial ones dress [him] on the woolen summit.

⁶an extract of the Soma plant

⁷*Viṣṇu*

⁸like a flock of Bar-headed Goose

⁹an extract of the Soma plant

¹⁰*Viṣṇu*

¹¹evocative expressions

¹²the inner Soma

¹³the Moon

¹⁴the extract of Soma plant

¹⁵*dviṣ*-as

¹⁶*Indra*

vṛṣā sóṇo abhikánikradadgá
 nadáyanneti pṛthivímúta dyám |
 índrasyeva vagnúrá śṛṇva ājáú
 pracetáyannarṣati vácamémám || 13||

rasáyyaḥ páyasā pínvamāna
 íráyanneṣi mádhumantamaṃśúm |
 pávamānaḥ samtanímeṣi kṛṇvānníndrāya
 soma pariṣicyámānaḥ || 14||

evá pavasva madiró mádāyodagrābhásya
 namáyanvadhasnáḥ |
 pári várṇaṃ bháramāṇo rúsantaṃ
 gavyúrmo arṣa pári soma siktáḥ || 15||

juṣṭvī na indo supáthā sugányuraú
 pavasva várivāṃsi kṛṇván |
 ghanéva víṣvagduritáni vighnánnádhi ṣṇúnā
 dhanva sáño ávye || 16||

vṛṣṭím no arṣa divyám jigatnúm
 ídāvatīm sámgáyīm jírādānum |
 stúkeva vitá dhanvā vicinván
 bándhūṇṛimāṇi ávarāṇi indo vāyún || 17||

granthím ná ví ṣya grathitáṃ punāná
 ṛjúm ca gātúm vṛjínáṃ ca soma |
 átyo ná krado hárirá sṛjānó
 máryo deva dhanva pastyāvān || 18||

13. The reddish bull, calling out to cows,
 goes to Earth and Heaven making [them] resound.
 He is heard as *Indra*'s cry in a battle.
 Commanding attention he flows towards this speech.
-
14. Savory, swelling with the juice, agitating,
 thou¹⁷ go to rich in honey stalk.
 Thou, becoming pure, move creating harmony,
 spread around for *Indra*, O Soma!
15. Become indeed pure, brewing exhilaration
 for the sake of exhilaration,
 with deadly weapons making him¹⁸ who surrounds waters
 to yield.
 Obtaining a radiant form, attracting cows, sprinkled around,
 flow towards us, O Soma!
16. For our sake, O *Indu*, favouring good, easy to traverse paths,
 become pure in [having] wide [wheels chariot]¹⁹,
 creating mental spaces
 as if [striking] with a club — on all sides,
 shattering completely obstructions!
 By the gentle slope come in haste onto the woolen surface!
-
17. Bring us by flowing celestial fleet rain —
 refreshing, blessing household, quick to grant [benefits]!
 Dart forward like a strewn tuft of hair, dispersing
 these fetters, O *Indu* — the lower vital airs!
18. Disentangle as a knot [these] tightly arranged [fetters],
 purifying self,
 and [disentangle] the right path from a crooked one, O Soma!
 [When] thou, the enchanting one, are setting thyself free,
 thou shall neigh like a courser.
 O *deva*, run [like] a stallion that was kept in a stall.
-

¹⁷the extract of Soma plant

¹⁸*Vṛtra*

¹⁹*urucakra* — on the strength of 9.89.4b

júṣṭo mādāya devātāta indo
 pári ṣṇúnā dhanva sáno ávye |
 sahásradhāraḥ surabhírúdabdhaḥ
 pári srava vājasātau nṛṣáhye || 19||

araśmāno ye'rathá áyuktā
 átyāso ná sasṛjānása ājau |
 eté śukráso dhanvanti sómā
 dévasastāñi úpa yātā pibadhyaí || 20||

evá na indo abhí devávītiṃ
 pári srava nábhō árṇascamúṣu |
 sómo asmábhyaṃ kāmyaṃ bṛhántaṃ
 rayiṃ dadātu virávantamuḡrám || 21||

tákṣadyádī mánaso vénato vāg
 jyéṣṭhasya vā dhármaṇi kṣóránūke |
 ádīmāyanváramá vāvasāná
 júṣṭaṃ pátim kaláse gáva índum || 22||

prá dānudó divyó dānupinvá
 ṛtámṛtāya pavate sumedhāḥ |
 dharmá bhuvadvṛjanyasya rájā
 prá raśmībhirdaśábhīrbhāri bhúma || 23||

pavitrebhiḥ pávamāno nṛcákṣā
 rájā devánāmutá mártyaṇām |
 dvitá bhuvadrayipátī rayiṇám
 ṛtāṃ bharatsúbhṛtaṃ cárvínduh || 24||

árvāñi iva śrávase sātímáchéndrasya
 vāyórabhí vītímarṣa |
 sá naḥ sahásrā bṛhatírīṣo dā
 bhávā soma draviṇovítpunānáḥ || 25||

19. Frequented for an exhilaration,
 for being in presence of the divine,
 O *Indu*, by the gentle slope
 dart forward onto the woolen surface!
 Discharging in thousand streams, enfolding, unimpaired,
 pour out, while bestowing the rush of vigour
 [and] assisting men.
20. Like coursers with no reigns, no chariot,
 no harness [are] setting themselves free in a battle,
 these translucent Soma drops dart forward.
 Approach them, ye *deva*-s, to drink!
21. Verily, O *Indu*, to arouse *deva*-s for us,
 gush forth around the mist²⁰,
 around the flooding waters in the bowls.
 May Soma give us abundant desirable gift
 that is virile [and] formidable.
-
22. When the speech from an eager mind shapes [Soma's pathways]
 or, in the prop of the preeminent one²¹,
 at the appearance of food,
 to him they, resounding, go at will,
 to frequented [with mental gestures] ruler in the goblet;
 cows — to *Indu*.
23. [He goes] forth giving-off drops, celestial, causing drops to swell;
 really, he, intelligent, becomes pure for the sake of *ṛta*.
 So that the supporter²² would rule
 over the [sacrificial] enclosure
 he was conveyed to earth by ten rays²³.
24. He who becomes pure by means of filters, he who guides men,
 the king of *deva*-s and of mortals,
 just so that he becomes a treasurer of treasures,
 he, *Indu*, shall foster well maintained, lovely *ṛta*.
25. Like a courser [longing] for fame [runs] to win [a race],
 flow to arouse *Indra* and *Vāyu*!
 He shall give us thousand abundant libations.
 O Soma, self-purifying, become a finder of wealth!

²⁰vapor from the extract poured onto sacrificial fire

²¹*Indra*

²²*Viṣṇu*

²³likely, the ten petals of *maṇipūra cakra*

devāvyo naḥ pariṣicyāmānāḥ
 kṣāyaṃ suvīraṃ dhanvantu sómāḥ |
 āyajyávaḥ sumatīṃ viśvāvārā
 hótāro ná diviyájo mandrátamāḥ || 26||

evá deva devátāte pavasva
 mahé soma psárase devapánaḥ |
 mahásiddhí śmási hitāḥ samaryé
 kṛdhí suṣṭhāné ródasī punānāḥ || 27||

ásvo nó krado vṛṣabhīryujānāḥ
 simhó ná bhīmó mánaso jávīyān |
 arvācīnaiḥ pathībhiryé rájīṣṭhā
 á pavasva saumanasāṃ na indo || 28||

śatām dhārā devájātā asṛgran
 sahásramenāḥ kaváyo mṛjanti |
 indo saníttraṃ divá á pavasva
 pura·etási maható dhánasya || 29||

divó ná sárgū asasṛgramáhnāṃ
 rájā ná mitráṃ prá mināti dhíraḥ |
 pitúrná putráḥ krátubhīryatāná
 á pavasva viśé asyá ájītim || 30||

prá te dhārā mádhumatīrasṛgran
 vārānyátpūtó atyéṣyávyān |
 pávamāna pávase dhāma gónāṃ
 jajñānāḥ sūryamapīnvo arkáḥ || 31||

kánikradadánu pánthāmṛtásya
 súkró ví bhāsyamṛtasya dhāma |
 sá índrāya pavase matsarāvān
 hinvánó vācaṃ matībhiḥ kavīnām || 32||

26. Arousing for us *deva*-s, spread around,
 may Soma drops dart forward towards very manly abode.
 Through a fire offering [they], cherished by all,
 seek to procure [for us] an effective mental gesture,
 like invokers of *deva*-s making an offering to the Heaven
 they are sounding most pleasant.
27. Verily, O *deva*, [for us] to be in presence of the divine,
 for a great feast, become pure, O Soma, a drink of *deva*-s.
 Since we are mighty [when] incited during a contest,
 [thou,] self-purifying, make the two *Rodas*-es stand firm!
28. Joining strong men thou shall neigh like a horse,
 fearsome like a lion, swifter than thought [thou are].
 By means of recent pathways — which are the straightest —
 distill cheerfulness for us, O *Indu*!
-
29. Hundred engendered by *deva*-s streams poured forth.
 Poets make free from impurities a thousand of these [streams].
 O *Indu*, distill a gift from the Heaven!
 Thou are a forerunner of a great prize.
-
30. As [rain]²⁴ from the sky the gushes poured out again and again
 [at the beginning]²⁵ of [these] days.
 An intelligent king does not neglect a benefactor,
 a son does not vie with designs of [his] father —
 [thus] distill for this tribe²⁶ invulnerability!
31. Thy sweet streams poured forth.
 When purified, thou go beyond woolen sieves
 O becoming pure, thou cleanse the abode of cows.
 Emerging, thou caused the sun to swell with rays.
32. Calling out along the path of *rta*,
 thou, resplendent, illumine the abode of the nectar.
 Such thou, exhilarating, become pure for *Indra*,
 stimulating speech with mental gestures [devised] by poets.
-

²⁴ *vṛṣṭīḥ* — on the strength of 9.89.1b

²⁵ *ágre* on the strength of 9.86.42a

²⁶ that is, humans

divyāḥ suparṇó'va cakṣi soma
 pīnvandhārāḥ kármaṇā devávītau |
 éndo viśa kalásam somadhānam
 krāndannihi sūryasyópa raśmím || 33||

tisró vāca īrayati prá váhnir
 ṛtásya dhítim bráhmaṇo manīṣām |
 gávo yanti gópatim pṛchámānāḥ
 sómaṇ yanti matáyo vāvaśānāḥ || 34||

sómaṇ gávo dhenávo vāvaśānāḥ
 sómaṇ víprā matībhiḥ pṛchámānāḥ |
 sómaḥ sutāḥ pūyate ajoyāmānāḥ
 sóme arkāstriṣṭúbhaḥ sám navante || 35||

evá naḥ soma pariṣicyámāna
 á pavasva pūyāmānaḥ svastí |
 índramá viśa bṛhatá ráveṇa
 vardháyā vācam janáyā púraṇdhim || 36||

á jágrvirvípra ṛtá matīnām
 sómaḥ punāno asadaccamúsu |
 sápani yām mithunāso níkamā
 adhvaryávo rathirásah suhástāḥ || 37||

sá punāná úpa sūre ná dhátóbhé
 aprā ródasi ví śa āvaḥ |
 priyá cidyásya priyasása ūtí
 sá tú dhānaṇ kārīṇe ná prá yaṃsat || 38||

33. Celestial, having beautiful wings, O Soma,
 thou look down upon [the Earth]
 causing streams to swell by means of a ritual action
 while arousing *deva-s*.
 O *Indu*, enter containing Soma goblet;
 roaring, come close to a ray of the sun.
34. He who conveys²⁷ sets in motion three speeches,
 a vision of *ṛta*, an idea for a sacred formula.
 Cows come seeking a shepherd;
 mental gestures, resounding, approach Soma.
35. Resounding milch-cows [go] towards Soma,
 [it is] Soma [whom] inspired [poets] seek with mental gestures.
 Soma, pressed out, is being purified, smeared [with milk].
 Illuminating hymns in *Trīṣṭubh*²⁸
 find together their way into Soma.
36. For us, indeed, spread around, O Soma,
 being purified, distill wellbeing!
 Enter *Indra* with a mighty roar,
 elevate speech, cause bearing fullness [stream] to appear!
37. Keeping [us] awake, stirred by *ṛta* of mental gestures,
 Soma, purifying self, settled between bowls.
 Whom dispassionate, quick, skillful with hands,
 they²⁹ who seek ways to proceed, paired, caress,
38. he³⁰, purifying self, is like someone
 who holds [things] under the sunlight;
 thou³¹ filled both *Rodas-es* he revealed;
 [it is thou,] whose favorite [abodes³²] giving off
 [*deva-s*'] favorite [drink Soma drops flow to]
 with the aid [of mental gestures]
 so that he would offer [to me] as an actor [in this ritual]
 the prize.

²⁷extract of Soma plant

²⁸a particular metre

²⁹*Adhvaryu-s*

³⁰the extract of the Soma herb

³¹the inner Soma

³²*dhāmāni*

sá vardhitá várdhanaḥ pūyámānaḥ
 sómo mīdhváñ abhí no jyótiṣāvīt |
 yénā naḥ púrve pitáraḥ padajñāḥ
 svarvído abhí gá ádrimuṣṇán || 39||

ákrānsamudráḥ prathamé vídharmañ
 janáyanprajā bhúvanasya rájā |
 vṛṣā pavítre údhi sáno ávye
 brhátsómo vāvṛdhe suvāná índuḥ || 40||

maháttátsómo mahiṣásacakārāpāṃ
 yádgárbhó'vr̥ṇīta devān |
 ádadhādín-dre pávamāna ójó'janayatsúrye
 jyótirínduḥ || 41||

mátsi vāyúmiṣṭáye rádhase ca
 mátsi mitráváruṇā pūyámānaḥ |
 mátsi sárdho márutaṃ mátsi devān
 mátsi dyáuvāpr̥thiví deva soma || 42||

ṛjūḥ pavasva vṛjinásya hantápámīvāṃ
 bádhamāno mṛdhaśca |
 abhiśr̥iṇánpáyāḥ páyasābhí gónām
 índrasya tvám távavayám sákhāyaḥ || 43||

mádhvaḥ súdaṃ pavasva vásva útsaṃ
 vīrāṃ ca na á pavasvā bhágaṃ ca |
 svádasvéndrāya pávamāna indo
 rayīm ca na á pavasvā samudrát || 44||

39. He who strengthens, strengthening, being purified, —
 emitting abundantly Soma — animates us
 by means of [that] light,
 with which our ancient fathers, knowing the track,
 finding *svàr*, warmed up the rock for the sake of cows.
40. The sea, a ruler of [this] place of existence,
 roared in the primary receptacle,
 [thus] causing offsprings [of the Earth and the Heaven]
 to be born.
 Impregnating in the filter, on the woolen summit,
 mighty Soma became concentrated — an effusing *Indu*.
-
41. Mighty Soma has created that power
 which is the germ of waters,
 he has chosen *deva-s*,
 he who is becoming pure did put into *Indra* the vigour,
Indu caused the light to appear in the Sun.
42. Intoxicate *Vāyu* for a sacrifice, for the accomplishment
 [of *Indra's* wishes]
 intoxicate, being purified, [both] *Mitra* and *Varuṇa*
 intoxicate the troop of *Marut-s*, intoxicate *deva-s*,
 intoxicate the Earth and the Heaven, O *deva* Soma!
43. [Being] straight-going, become pure,
 destroyer of deceitful [state of mind],
 driving away grief and frailty!
 They shall mix the [Soma] juice with the juice of cows.
 Thou [are in-tune with] *Indra*, we are in-tune with thee.
-
44. Distill the well of honey, the fountain of wealth, and courage!
 Become pure [to bestow] on us well-being!
 Be palatable for *Indra*, thou who is becoming pure!
 O *Indu*, distill for us the treasure from the sea!
-

sómaḥ sutó dhárayátyo ná hítvā
 síndhurná nimnámabhí vājyaksāḥ |
 ā yóniḥ ványamasadatpunānāḥ
 sámíndurgóbbhirasaratsámadbhīḥ || 45||

eṣá syá te pavata indra sómaś
 camūṣu dhíra usaté távasvān |
 svārcaksū rathiráḥ satyásuṣmaḥ
 kámo ná yó devayatámásarji || 46||

eṣá pratnéna váyasā punānás
 tiró várpāmsi duhitúrdádhanāḥ |
 vásānaḥ śárma trivárūthamapsú
 hóteva yāti sámāneṣu rébhan || 47||

nú nastvām rathiró deva soma
 pári srava camvoḥ pūyámānaḥ |
 apsú svádiṣtho mádhumāñ ṛtāvā
 devó ná yáḥ savitá satyámanmā || 48||

abhí vāyúḥ vityarṣā grṇānò'bhí
 mitráváruṇā pūyámānaḥ |
 abhí náraḥ dhījavanaḥ ratheṣthámabhíndram
 vṛṣaṇaḥ vájrabāhum || 49||

abhí vástrā svasanānyarṣābhí
 dhenūḥ sudúghāḥ pūyámānaḥ |
 abhí candrá bhártave no híraṇyābhyásvān
 rathíno deva soma || 50||

abhí no arṣa divyá vásūnyabhí
 víśvā párthivā pūyámānaḥ |
 abhí yéna dráviṇamaśnávāmābhyārṣeyāḥ
 jamadagnivánnaḥ || 51||

45. Soma, pressed out in a stream, having leaped forward
 like a courser, like a river towards lower ground,
 possessing the rush of vigour, trickled.
 Purifying self, he reached a wooden womb.
Indu did flow in accord with the milk, with waters.
46. This one becomes pure for thee, O *Indra*,
 Soma in bowls, full of energy,
 facilitating contemplations for anyone who desires.
 He who has *svàr* as an eye, quick, having the fervor of the truth,
 was set free as the desire of those who seek *deva*-s.
47. This one, who is purifying self with the primordial energy,
 having upheld himself through all stages of [sun's] daughter³³,
 wearing a three-way protection in the waters,
 moves like an evoker of *deva*-s in assemblies — murmuring.
48. Thou, O *deva* Soma, [being] quick for our sake,
 being purified, pour out into the two bowls!
 In waters [thou are] most sweet, rich in honey, furthering *ṛta*,
 [thou,] who [is] like *deva Savitr*, turn the mind to what is true.
49. While arousing [*deva*-s], being extolled, flow towards *Vāyu*;
 being purified — towards *Mitra* and *Varuṇa*!
 [Flow] towards a man who is swift of visions,
 towards standing on a chariot,
 impregnating, armed with a thunderbolt *Indra*.
-
50. Flow towards raiments that cloth well,
 towards cows yielding much [milk]; being purified,
 [flow] unto scintillating [forms³⁴ of the dawn]³⁵
 to bring us golden [treasures],
 towards horses with chariots, O *deva* Soma!
51. Bring to us by flowing celestial riches,
 [flow] towards all earthly ones, being purified!
 [Flow] towards the substance³⁶ with which
 we [would] reach our seerhood like *Jamadagni* [did].
-

³³the dawn

³⁴*vapum̐si*

³⁵on the strength of 9.65

³⁶the essence of Soma plant absorbed into the body

ayá pavá pavaśvainá vāsūni
 māñścatvá indo sárasi prá dhanva |
 bradhnáścidátra vāto ná jūtáḥ
 purumédhaścittákave náraṃ dāt || 52||

utá na ená pavayá pavaśvādhi
 śruté śravāyyasya tīrthé |
 ṣaṣṭīm sahásrā naigutó vāsūni
 vṛkśám ná pakvám dhūnavadrāṇāya || 53||

māhīmé asya vṛśanáma śūṣé
 māñścatve vā pṛśane vā vādhatre |
 ásvāpayannigútaḥ sneháyacápāmítṛāñ
 ápácīto acetáḥ || 54||

sám trī pavítṛā vítatānyeṣyánvékaṃ
 dhāvasi pūyámānaḥ |
 ási bhágo ási dātrásya dātási
 maghāvā maghāvadbhya indo || 55||

eṣá víśvavítṛavate manīṣí
 sómo víśvasya bhúvanasya rájā |
 drapsáñ īráyanvidátheṣvínḍur
 ví váramávyam samáyāti yāti || 56||

52. This way, through purification,
 distill these beneficial [sensations],
 dart forward into *Māñścatva* groove, O *Indu!*
 At this time ruddy, animated like wind,
 he, endowed with wisdom, shall give a man
 to the rushing [*Indra*].
53. Also, distill for us through purification these [sensations]
 [at a place] above the passage
 learned from the praiseworthy one³⁷,
 so that it³⁸, a destroyer of enemies, would shake down³⁹
 sixty thousands beneficial [sensations⁴⁰] —
 as if [shaking] a tree with ripe fruits — to [our] delight.
54. Two vital energies of this one, whose nature is “impregnating”,
 [flow] mightily
 into *Māñścatva* [channel⁴¹] or into *Prśana* [channel],
 or into *Vadhatra* [channel].
 It⁴² lulled to rest unfriendly [impulses to suppress⁴³] and
 shall cause them to be pliant.
 Drive away from here
 not supporting or protecting, confusing [ones]!
55. Thou approach all three stretched out filters.
 Being purified, thou dash along one [of them].
 Thou are a good fortune, thou are a giver of an allotted share,
 thou are generous to generous ones, O *Indu!*
-
56. This one⁴⁴, who finds everything, becomes pure,
 he, who possesses the [correct] conception —
 Soma, the ruler of every place of existence.
Indu, stirring up drops [of the extract of Soma plant]
 during knowledge-sharing sessions,
Indu passes completely beyond the sieve of sheep’s wool.

³⁷ *Jamadagni*

³⁸ the substance mentioned in 9.97.51c

³⁹ that is, made accessible

⁴⁰ *jñānāni*

⁴¹ *saras*

⁴² the substance — see 9.97.51c

⁴³ *bādhāḥ* — on the strength of 9.105.6

⁴⁴ the inner Soma

índuṃ rihanti mahiṣá ádabdhāḥ
padé rebhanti kaváyo ná gṛdhrāḥ |
hinvánti dhírā daśábhīḥ kṣípābhīḥ
sámañjate rūpámapáṃ ráseṇa || 57||

tváyā vayáṃ pávamānena soma
bháre kṛtáṃ ví cinuyāma śásvat |
tánno mītró váruṇo māmahantām
áditīḥ síndhuḥ pṛthivī utá dyaúḥ || 58||

57. Unimpaired, mighty, they⁴⁵ caress *Indu*,
 [they,] murmuring in [his] track
 like greedily desiring [him] poets.
 They⁴⁶, who have [correct] schemas for contemplation,
 impel [him] with ten mercurial ones⁴⁷,
 they smear [this] form of waters with the elixir.
-
58. With thee, who is becoming pure, may we, O Soma,
 always discern what is good in the prize!
 May *Mitra*, *Varuṇa*, *Aditi*, *Sindhu*,
 the Heaven and the Earth bestow this upon us!
-

This hymn can be split on the basis of content into nineteen parts:
 1–3, 4–6, 7–9, 10–13, 14–16, 17–18, 19–21, 22–25, 26–28, 29, 30–32,
 33–40, 41–43, 44, 45–49, 50–51, 52–55, 56–57, 58.

Verse 1 refers to both Somas. Verses 2–6, 8, 9a, 10acd, 11ab,
 14–16, 19–21, 33cd, 34ab, 37cd, 38ad, 43c, 45 refer to the extract
 of Soma plant, verses 7, 9b, 10b, 11cd, 12, 13, 17, 18, 22–32, 33ab,
 34cd, 35, 36, 37ab, 38bc, 39–42, 43abd, 44, 46–58 — to the inner
 Soma.

In verse 2 the word *nivácanāni* is translated as “something enigmatic” following “enigmas” in S.W.Jamison and J.P.Brereton translation.

In verse 3 the word *kṣaitaḥ* is translated as “tribe’s chief” following Grassmann’s “prince” (der Fürst).

In the verse 7 the inner Soma is said to perform the deed of the boar, that is, of *Viṣṇu* — to stride the steps of *Viṣṇu*.

⁴⁵ *matáyaḥ* — mental gestures — on the strength of 9.86.31d 9.86.46c

⁴⁶ worshippers

⁴⁷ vowels *a ā i ī u ū r e o aṃ*

RigVeda 9.98

Ambarīṣa, R̥jīśvan | 1-10 Anuṣṭubh, 11 Bṛhatī, 12 Anuṣṭubh | to
Soma

abhī no vājasātamaṃ rayīmarṣa puruṣp̥ṛham |
īndo sahaśrabharṇasaṃ tuvidyumnāṃ vibhvasāham || 1||

pāri ṣyā suwānó avyáyaṃ ráthe ná vármāvyata |
īndurabhī drúṇā hitó hiyānó dhārābhirakṣāḥ || 2||

pāri ṣyā suwānó akṣā īndurávye mādacyutaḥ |
dhārā yá ūrdhvó adhvaré bhrājá náiti gavyayúḥ || 3||

sá hí tvám deva śásvate vásu mártāya dāsúṣe |
īndo sahasrīṇaṃ rayīm śatātmānaṃ vivāsasi || 4||

vayám te asyá vṛtrahanváso vásvaḥ puruṣp̥ṛhaḥ |
ní nédiṣṭhatamā iṣáḥ syāma sumnásyādhriḡo || 5||

dvíryáṃ páñca sváyaśasaṃ svásāro ádrisaṃhatam |
priyámíndrasya kāmyaṃ prasnāpáyantyūrmīṇam || 6||

pāri tyám haryatám hárīm babhrúm punanti váreṇa |
yó devánvīsvām̐ ítpāri mádena sahá gáchati || 7||

1. Bring to us by flowing him who is the best
 at obtaining the rush of vigour —
 the treasure desired by many!
 O *Indu*, [bring] the thousandfold [treasure]
 [that is] having abundant power to illuminate,
 prevailing over pervading [fears]!
2. This one¹, effusing, enveloped himself with woolen armour
 as [a warrior] on a chariot [with mail].
*Indu*², impelled along a wooden [path],
 being urged on, trickled along with streams.
3. This one³, effusing, trickled all over [the filter]—
*Indu*⁴ is oozing exhilaration in the woolen [filter].
 He⁵, who with the stream tends upwards
 during proceeding on its path [sacrifice],
 goes seeking [raiments] coming from cows
 as if with a beam [of light].
4. Such thou, O *deva*, seek to procure
 for every mortal worshiper, O *Indu*,
 beneficent, leading to a thousand different things,
 having a hundred peculiarities treasure.
5. O *Vrtra*-slayer, O beneficial one!
 May we be down to, nearest to
 thy beneficial desired by many libation,
 thy benevolence, O one of irresistible sound!
6. [Him⁶,] whom twice five sisters⁷ make immersed into water —
 whose worth is inherent, [who is] compacted by stones,
 [who is] the favorite cleansing
 undulating [drink] of *Indra*,
7. him — delighted-in pale green-yellow, tenacious
 they⁸ purify with a hairsieve,
 [him,] who visits together with an exhilaration
 all *deva*-s one-by-one.

¹the inner Soma

²the extract of Soma plant

³the inner Soma

⁴the extract of Soma plant

⁵the inner Soma

⁶extract of Soma plant

⁷ fingers

⁸participant of the sacrifice

*asyá vo hyávasā pánto dakṣasádhanam |
yáḥ sūrīṣu śrávo bṛhádadhé svàrṇá haryatáḥ || 8||*

*sá vāṃ yajñéṣu mānavī índurjaniṣṭa rodasī |
devó devī giriṣṭhā áśredhantám tuviṣváṇi || 9||*

*índrāya soma pátave vṛtragné pári ṣicyase |
náre ca dáksṇāvate devāya sadanāsáde || 10||*

*té pratnáso vyūṣṭiṣu sómāḥ pavítre akṣaran |
apapróthantaḥ sanutárhuraścítāḥ pratástāṃ ápracetasāḥ || 11||*

*tám sakhāyaḥ purorúcaṃ yūyám vayám ca sūrāyaḥ |
ásyáma vājagandhyaṃ sanéma vājapastyam || 12||*

8. With this one's⁹ help to you¹⁰
 the drink¹¹ [becomes] an enhancing mental power [substance¹²],
 [this one] who put into institutors of sacrifice
 a loud auditory impression,
 [who is] delighted-in like *svàr*.
9. During fire offerings to you two, O you of the human realm,
 he, *Indu*, was born, O *Rodas*-es!
Deva, residing in the mountains, O *devī*-s, [is] unfailling,
 him [they drink] during loud-sounding [recitation].
10. O Soma, for *Indra* to drink,
 for slayer of *Vṛtra* thou are spread around,
 and for a man with a prolific cow¹³,
 [and] for the *deva* who sits on the [sacrificial] seat.
11. They, ancient Soma drops
 at breaking of the dawn oozed into the filter,
 blowing away lurking surreptitiously in the morning
 those [*Vṛtra*-s¹⁴] that lack vigilance.
12. O participants [of this sacrifice], may you and
 we, institutors of the sacrifice,
 reach him [who is] shining in the east¹⁵;
 may we obtain [for you that steed]
 who has the rush of vigour for his scent,
 who has the rush of vigour as his stable.

This hymn can be split on the basis of content into two parts:
 1–7, 8–12.

Verses 1, 2cd 3b, 4–7, 8b, 9–11 refer to the extract of Soma plant,
 verses 1, 2ab, 3acd, 8acd, 12cd — to the inner Soma.

⁹the inner Soma

¹⁰participants of the sacrifice

¹¹extract of Soma plant

¹²*dráviṇam* — on the strength of 9.97.53c

¹³evocative expression

¹⁴on the strength off 9.88.4

¹⁵the rising sun

RigVeda 9.99

Rebhasūnu of the family of *Kaśyapa* | 1 *Brhatī*, 2-8 *Anuṣṭubh* | to
Soma

ā haryatāya dhṛṣṇāve dhānustanvanti paūmsyam |
śukrāṃ vayantyāsūrāya nirṇījaṃ vipāmāgre mahīyūvaḥ || 1 ||

ādha kṣapā páriṣkrto vājāñ abhí prá gāhate |
yádī vivásvato dhíyo háriṃ hinvánti yátave || 2 ||

támasya marjayāmasi mádo yá indrapátamaḥ |
yáṃ gāva āsábhirdadhúḥ purá nūnáṃ ca sūrāyaḥ || 3 ||

táṃ gáthayā purāṇyá punānámabhyānūsata |
utó kṛpanta dhítāyo devānāṃ náma bíbhratiḥ || 4 ||

támukṣámāṇamavyáye vāre punanti dharnāsīm |
dūtāṃ ná pūrvácittaya ā śāsate manīṣīṇaḥ || 5 ||

1. For the delighted-in daring one
they¹ tense the bow of manhood.
Ahead of trembling, they², attracting potent [waters],
weave for the guiding spirit³ a resplendent garment.
2. Then, configured through out the night,
for the sake of rushes of vigour he dives [into the sea]⁴
when *dh̄r̄-s* of *Vivasvat*
impel the enchanting one to move.
3. This⁵ of this one⁶ we cause to be free from impurities —
the wine that *Indra* drinks most —
what in old times cows sucked with their mouths,
nowadays the institutors of the sacrifice [drink].
4. Him⁷, self-purifying, they welcome
with an ancient stanza,
and [their] visions, bearing a sign of *deva-s*,
shall express longing for [him].
5. Him, scattering inside woolen sieve, they purify,
[him] who has the strength to confer [the treasure].
They, possessing the [correct] conception, instruct him
as if [instructing] a messenger
on the presentiment [of the message].

¹worshippers

²*dh̄r̄-s*

³the inner Soma

⁴on the strength of 9.86.8a

⁵juice

⁶Soma plant

⁷the inner Soma

sá punānó madíntamaḥ sómaścamúṣu sīdati |
paśáu ná réta ādádhatpátirvacasyate dhiyáḥ || 6||

sá mṛjyate sukármabhirdevó devébhyaḥ sutáḥ |
vidé yádāsu saṃdadírmahírāpó ví gāhate || 7||

sutá indo pavitra á nṛbhīryató ví nīyase |
índrāya matsaríntamaścamúṣvā ní ṣīdasi || 8||

6. He, purifying self, most intoxicating —
 Soma — settles into bowls.
 As if placing semen into an animal,
 the master puts *dhī̄s* into words [in our heads].
7. He is made free from impurities by diligent [preparers] —
 a *deva* extracted for *deva-s*.
 To find what in these [*dhī̄s* is most important],
 he, comprehending [us], plunges into mighty waters.
8. Extracted in the filter, O *Indu*,
 controlled by men, thou are guided
 [to the place where *Indra* comes out]⁸.
 Most exhilarating for *Indra*,
 thou settle between bowls.
-

This hymn can be split on the basis of content into two parts:
 1–5, 6–8.

Verses 3, 5, refer to the extract of Soma plant, verses 1, 2, 4, 6–8
 — to the inner Soma.

It is not clear whether “*dhī̄s* of *Vivásvat*” (verse 2) means “*dhī̄s* inspired by *Vivásvat*” (which, according to S.S.Bhawe, is either a worshiper or the sun, and may be a form of fire or of an inner light) or “*dhī̄s* aimed at *Vivásvat*” or “*dhī̄s* on *Vivásvat*”.

⁸*indrasya nīṣkṛtam*

RigVeda 9.100

Rebhasūnu of the family of Kaśyapa | Anuṣṭubh | to Soma

abhī navante adrúhaḥ priyámíndrasya kām̐yam |
vatsám̐ ná púrva áyuni jātám̐ rihanti mātáraḥ || 1||

punāná indavá bhara sóma dvibárhasaṃ rayim̐ |
tvám̐ vásūni puṣyasi víśvāni dāsúšo gṛhé || 2||

tvám̐ dhíyaṃ manoyújaṃ srjá vṛṣṭím̐ ná tanyatúḥ |
tvám̐ vásūni pāṛthivā divyá ca soma puṣyasi || 3||

pári te jigyušo yathā dhārā sutásya dhāvati |
ráṃhamāṇā vyavyáyaṃ vāraṃ vājíva sānasíḥ || 4||

krátve dáksāya naḥ kave pávasva soma dhārayā |
índrāya pātave sutó mītrāya váruṇāya ca || 5||

pávasva vājasátamaḥ pavítre dhārayā sutáḥ |
índrāya soma víṣṇave devébhyo mádhumattamaḥ || 6||

tvám̐ rihanti mātáro háriṃ pavítre adrúhaḥ |
vatsám̐ jātám̐ ná dhenávaḥ pávamāna vídharmaṇi || 7||

1. Free from malice [streams] find their way
to *Indra*'s favorite, desirable [to him] [drink];
mothers lick the new-born
as if [he was] calf in its first year of life.

2. Becoming pure, O *Indu*, bring to us
the twice-swollen treasure¹, O Soma!
Thou foster everything beneficial
in worshiper's house.
3. Thou, unleash *dhī* that harnesses the mind
like thunder unleashes rain!
Thou, O Soma, foster
earthly and celestial benefits.
4. Thy [steady] stream of pressed out [juice]
races around like [the steed] of a victor,
speeding (as a stallion who is about to win [a race])
through the woolen sieve.
5. For the sake of our mental power and resourcefulness,
O gifted with insight,
become pure, O Soma, with the stream,
[thou,] pressed out for *Indra* to drink,
for *Mitra* and *Varuṇa*.
6. Become pure, being the best at obtaining the rush of vigour,
extracted in the filter with a stream [of sounds]
for *Indra*, O Soma,
for *Viṣṇu*, for *deva*-s [thou are] most sweet.
7. The mothers, free from malice, lick
thou, the enchanting one, in the filter
like cows [lick] new-born calf,
O becoming pure in the receptacle!

¹the inner Soma — see 9.40.6

pávamāna máhi śrávaścitrébhīryāsi raśmībhiḥ |
śárdhantámāṃsi jighnase víśvāni dāsúṣo grhé || 8||

tvám dyāṃ ca mahivrata pṛthivīṃ cāti jabhrīṣe |
prāti drāpímamuñcathāḥ pávamāna mahitvaná || 9||

8. O becoming pure one! Thou move
 towards a mighty auditory impression
 by means of capturing attention rays;
 defiant, thou repress in the house of [thy] worshiper
 all [mental] obscurations.
 9. Thou have extended beyond the Heaven and the Earth,
 O having an extensive sphere of action!
 Through the state of being extensive thou discharged
 towards the speed-channel, O becoming pure one!
-

This hymn can be split on the basis of content into three parts:
 1, 2–7, 8–9.

The verse 1 does not belong, it seems, with the rest of the hymn: is the only verse in this hymn which does not address Soma in second person, and it is a paraphrase of verse 7.

Verses 1–5 refer to the extract of Soma plant, verses 6–9 — to the inner Soma.

RigVeda 9.101

1-3 *Andhīgu*, 4-6 *Yayāti*, 7-9 *Nahuṣa*, 10-12 *Manu*, 13-16 *Prajāpati*
| 1, 4-16 *Anuṣṭubh*, 2-3 *Gāyatrī* | to Soma

purōjīti vo ándhasaḥ sutāya mādayitnāve |
ápa śvánam śnathiṣṭana sákhāyo dīrghajihvyam || 1 ||

yó dhārayā pāvakāyā pariprasyádate sutáḥ |
índurásvo ná kṛtvyaḥ || 2 ||

tám duróṣamabhí náraḥ sómam viśvācyā dhiyá |
yajñāṃ hinvantyádrībhiḥ || 3 ||

sutáso mádhumattamāḥ sómā índrāya mandínaḥ |
pavíttravanto akṣarandevāngachantu vo mādāḥ || 4 ||

índuríndrāya pavata íti deváso abruvan |
vācáspátirmakhasyate víśvasyésāna ójasā || 5 ||

sahásradhāraḥ pavate samudró vācamīṅkhayáḥ |
sómaḥ pátī rayīñāṃ sákhéndrasya divédive || 6 ||

ayám pūśá rayírbhágaḥ sómaḥ punānó arṣati |
pátirvíśvasya bhúmano vyakhyadródasī ubhé || 7 ||

1. Through your prior attainment,
the herb [is] to ye [an ingredient]
for [making] an intoxicating extract.
Strike down the long-tongued dog¹,
O friends!
 2. Who, pressed out, rushes
in a purifying stream all over [the filter] —
Indu who is able like a [good] horse.
 3. For him, difficult to energize Soma,
men set in motion by means of a comprehensive *dhī*
a fire offering [that is accompanied] by [Soma-pressing] stones.
 4. Extracted most sweet Soma drops,
for *Indra* delighting,
having means to purify, oozed [through the filter].
May they, exhilarating, go to *deva*-s, to ye!
 5. “*Indu* is becoming pure for *Indra*,”
thus *deva*-s told.
The master of speech, he is in a fighting spirit;
through [his] intensity [he is] in charge of everything.
-
6. Discharging in thousand streams, he becomes pure;
the sea causes speech to flow;
Soma, an overseer of the treasure,
is in-tune with *Indra* any day.
 7. This one, a pathfinder, a treasure, a good fortune,—
Soma, purifying self, flows.
The ruler of everything material,
he illumines both *Rodas*-es.
-

¹talkativeness, garrulity

sámu priyá anūṣata gávo mādāya ghṛṣvayaḥ |
sómāsaḥ kṛṇvate patháh pávamānāsa índavaḥ || 8||

yá ójīṣṭhastámá bhara pávamāna śravāyāyam |
yáh páñca carṣaṇṛabhí rayīṃ yéna vánāmahai || 9||

sómāḥ pavanta índavo'smábhyaṃ gātuvittamāḥ |
mitráḥ suvāná arepásaḥ svādhyāḥ svarvídaḥ || 10||

susvāṇāso vyádrībhiścítānā górádhi tvací |
íṣamasmábhyamabhítaḥ sámasvaranvasuvídaḥ || 11||

eté pūtá vipascítaḥ sómāso dádhyaśiraḥ |
súryāso ná darśatāso jigatnávo dhruvá ghṛté || 12||

prá sunvānāsyāndhaso márto ná vrta tádvácaḥ |
ápa śvānamarādhásaṃ hatá makhāṃ ná bhṛgavaḥ || 13||

á jāmirátke avyata bhujé ná putrá oṇyòḥ |
sárājjaró ná yóṣaṇāṃ varó ná yónimāsadam || 14||

8. Mirthful cows² together welcomed
 the favorite [streams] for the sake of the rapture.
 Soma drops, becoming pure,
 create pathways [for the rapture].
9. Who is the most fierce, him³, praiseworthy,
 O becoming pure, bring here!
 [Bring him,] who [shatters defences]
 for the sake of the five tribes⁴,
 with whose help⁵ we shall obtain the treasure.
10. For us Soma drops become pure,
 being the best guides on the path —
 giving protection, exuding, faultless,
 possessing of good insight, finding *svàr*.
11. Being pressed out with teeth,
 they⁶ become noticable on tongue's surface;
 they⁷, finding beneficial [drops], sound together
 before and after the refreshing draught.
-
12. These purified piling up pulsations
 mixed with coagulated milk Soma drops
 [are] striking the eye as if [they were] suns.
 [They are] volatile, in ghee — stable.
13. “Forth [...] of effusing herb” —
 a mortal shall not choose this utterance.
 Ye[, poets], drive away the stingy dog⁸
 like *Bhṛgu-s* — *Makha*.
14. [Our] kinsman hid himself in the garment [of milk]
 as child in arms [does] to enjoy [a breast].
 He shall run — like a lover to a maiden —
 to dwell in the womb like a husband.

²evocative expressions

³the inner Soma

⁴the five senses; lit. “the five drawing to themselves”

⁵lit. “with whom”

⁶drops of Soma juice

⁷the teeth

⁸that is, “curtailment of expressions through omission of words” which is quite common in Soma hymns

sá vīró dakṣasádhano ví yástastámbha ródasī |
háriḥ pavítre avyata vedhá ná yónimāsádam || 15||

ávyo vārebhiḥ pavate sómo gávye ádhi tvací |
kánikradadvíṣā háriríndrasyābhyeti niṣkrtám || 16||

15. He, a hero, enhancing mental power,
 [he,] who fixed apart the two *Rodas*-es,
 pale green-yellow, hid himself in the filter
 to dwell, like an enthusiastic [lover], in the womb.
16. By means of sheep's wool he becomes pure —
 Soma [that is now] on tongues' surface⁹.
 Calling out, pale green-yellow bull goes
 to a place where *Indra* comes out.
-

This hymn can be split on the basis of content into four parts:
 1–5, 6–7, 8–11, 12–16.

Verses 1, 2, 6–16 refer to the extract of Soma plant, verses 3–5
 — to the inner Soma.

In verse 7, words *pūṣá* and *bhágaḥ* are taken as appellatives following Grassmann and Wilson, and not as proper names as was done by Geldner and Elizarenkova.

In verse 9 filling the lack of verb in the third line with “who shatters defences” is plausible though highly speculative, since no other verse indicates what exactly inner Soma does for “the five tribes”; parallel passages exist for *Indra* and *Agni* (5.86.2 and 7.15.2).

⁹lit. “on a cowhide”

RigVeda 9.102

Trita Āptya | Uṣṇih | to Soma

*krāṇā śísurmahínāṃ hinvánṛtásya dídhitim |
vísṽa pári priyá bhuvadádha dvitá || 1||*

*úpa tritásya pāṣyorábhakta yádgúhā padám |
yajñásya saptá dhámabhirádha priyám || 2||*

*trīṇi tritásya dhārayā pṛṣṭhészvėrayā rayím |
mímīte asya yójanā ví sukrátuḥ || 3||*

*jajñānām saptá mātáro vedhāmasāsata śriyé |
ayám dhruvó rayīṇām cíketa yát || 4||*

*asyá vraté sajóṣaso víśve deváso adrúhaḥ |
spārhá bhavanti rántayo juśánta yát || 5||*

*yámī gárbhamṛtāvṛdho dṛsé cārumájījanan |
kavīṇ māṃhiṣṭhamadhvaré purusprīham || 6||*

*samīcīné abhí tmánā yahví ṛtásya mātārā |
tanvāná yajñámānuśagyádañjaté || 7||*

*krátvā śukrėbhiraḥśábhiriṇṇórāpa vrajám diváh |
hinvánṛtásya dídhitim prádhvaré || 8||*

1. The newborn¹ of potent [waters] [is] readily promoting a vision of *ṛta* just so he would successively assume favoured [by the Heaven forms of energies]².

2. When in the cavern above two stones[?] of *Trita* he shares the step with the seven abodes of a fire offering then in a pleasant way
3. [he shares] the three [further steps] with streams of *Trita*. [Thou³,] make the treasure⁴ arise in [the three] bases! A skillful [worshiper] allots the affinities of this one⁵.
4. Him who is coming into existence, who is enthusiastic, seven mothers instructed for [thy] welfare; this one, the lasting one among treasures, attended to it⁶.
5. In the sphere of action of this one, all-*deva*-s are companions, are free from malice. Emulous, they will abide [there] gladly so that they could frequent it⁷.
6. Which embryo strengthened by *ṛta* [seven mothers] have begotten during proceeding on its path [sacrifice] — agreeable to behold, gifted with insight, generous, desired by many —
7. [it is] towards [him] remaining-together restless two mothers of *ṛta* [are flowing]; one after another they⁸ are stretching the offering⁹ that is for him who is anointing.
8. [Then] through understanding, with resplendent senses thou¹⁰ shall open the enclosure of the Heaven [thus] urging forth a vision of *ṛta* during proceeding on its path [sacrifice].

¹the inner Soma

²*váyāmsi* — on the strength of 9.9.1

³worshiper

⁴*ṛta*

⁵the inner Soma

⁶thy welfare

⁷the sphere of action

⁸singers

⁹sounds of a hymn

¹⁰the worshiper

This hymn can be split on the basis of content into two parts: 1, 2–8.

The verse 1 does not belong, it seems, with the rest of the hymn but is a kind of a summary of what follows. What follows is an instruction to a worshiper.

All verses refer to the inner Soma.

RigVeda 9.103

Dvita Āptya | Uṣṇih | to Soma

*prá punānāya vedhāse sómāya váca údyatam |
bhṛtīm ná bharā matíbhīr jújoṣate || 1||*

*pári várāṇy avyáyā góbhirañjánó arṣati |
trí ṣadhásthā punānāḥ kṛṇute háriḥ || 2||*

*pári kósaṃ madhuścútam avyáye vāre arṣati |
abhí vāñīr íṣṇāṃ saptá nūṣata || 3||*

*pári netá matīnāṃ viśvādevo údābhyaḥ |
sómāḥ punānáscamvoṛ viśaddháriḥ || 4||*

*pári dáivīr ánu svadhá índreṇa yāhi sarátham |
punānó vāghád vāghádbhīr ámartyaḥ || 5||*

*pári sáptir ná vājayúr devó devébhyaḥ sutáḥ |
vyānásīḥ pávamāno ví dhāvati || 6||*

1. For self-purifying, enthusiastic one —
for Soma — maintain raised voice [pitch] as a support [for him]
so that he will be pleased with mental gestures.
 2. Being smeared with milk,
he flows all over the woolen threads;
he, enchanting, purifying self, creates three meeting places.
 3. Through the woolen sieve he flows all over the subtle body
that is overflowing with sweetness;
let the seven melodies of seers welcome [him].
 4. A guide of mental gestures,
all-divine, worthy of trust, —
Soma — let him, purifying self, enchanting,
enter between the two bowls.
 5. Being on the same chariot as *Indra*,
visit each celestial [tribe¹] according to thy disposition;
[thou,] self-purifying, immortal, making an effort—
with them who make efforts.
 6. [Dashing] around like a courser eager for a race,
the *deva*, extracted for *deva*-s, reposing in *vyāna*,
becoming pure, permeates [the filter].
-

This hymn is not split into parts.

This hymn refers to the inner Soma.

¹ *viś* — on the strength of 3.34.2

RigVeda 9.104

Parvata, Nārada | Uṣṇih | to Soma

sákhāya ā ní ṣīdata punānāya prá gāyata |
śísuṃ ná yajñāiḥ pári bhūṣata śriyé || 1||

sámī vatsám ná mātṛbhiḥ sṛjátā gayasádhanam |
devāvyam mádamabhiḥ dvísavasam || 2||

punātā dakṣasádhanam yáthā sárdhāya vītáye |
yáthā mitráya váruṇāya sám̐tamaḥ || 3||

asmábhyam tvā vasuvídamabhiḥ vāñīranūṣata |
góbhiṣṭe várṇamabhiḥ vāsayāmasi || 4||

sá no madānām̐ pata índo devápsarā asi |
sákheva sákhye gātuvítamo bhava || 5||

sánemi kṛdhyasmádā rakṣásaṃ káṃ cidatríṇam |
ápádevam̐ dvayúmám̐ho yuyodhi naḥ || 6||

1. Participants [of the sacrifice], sit down here, sing forth
for him who is purifying himself!
Attend to [him] for the sake of good fortune
like to a newborn — with offerings!
 2. As a calf [is let loose] together with mothers
they shall let loose [him, who is] furthering domestic wealth,
towards arousing *deva*-s wine,
[towards him¹,] who has double power to change.
 3. Purify [him, who is] enhancing mental power,
so as [he would be fit] for the defiant one to enjoy,
so that for *Mitra* [and] for *Varuṇa* he will be most auspicious.
-
4. The melodies welcome thee,
who finds beneficial [things] for us;
we mask thy character with milk.
 5. Such, O overseer of our intoxications,
thou are a feast for *deva*-s.
As a like-minded for a like-minded,
be the best guide on the path!
 6. At all times remove from us guarding [impulse]
[and] any all-consuming [fear],
repel [from us] profane, seeking duality anxiety.
-

This hymn can be split on the basis of content into two parts: 1–3, 4–6.

Having a lot of parallels with 9.105, this hymn refers to an extract of Soma plant.

¹the inner Soma

RigVeda 9.105

Parvata, Nārada | Uṣṇih | to Soma

tāṃ vaḥ sakhāyo mādāya punānāmabhí gāyata |
śíśuṃ ná yajñāih svadayanta gūrtibhiḥ || 1||

sāṃ vatsá iva mātṛbhiríndurhinvānó ajyate |
devāvírmádo matibhiḥ páriṣkṛtaḥ || 2||

ayāṃ dáksāya sādhanó'yāṃ sárdhāya vītáye |
ayāṃ devébhyo mádhumattamaḥ sutáḥ || 3||

gómanna indo áśvavatsutáḥ sudakṣa dhanva |
śúcim̐ te várṇamádhi gósu dīdharam || 4||

sá no harīṇāṃ pata indo devápsarastamaḥ |
sákheva sákhye náryo rucé bhava || 5||

sánemi tvámasmádāñ̐ ádevaṃ káṃ cidatrīṇam |
sāhvāñ̐ indo pári bādho ápa dvayúm || 6||

1. To him, purifying self for your exhilaration,
ye shall sing, O participants [of the sacrifice],
making [him] sweet with praises
as a child [is made] with offerings.
 2. Like a calf by mothers,
stimulating *Indu* is smeared [with milk].
Arousing *deva-s* wine
is configured by mental gestures.
 3. This one is enhancing mental power,
this one is for the defiant one¹ to enjoy,
this one is extracted,
for *deva-s* most sweet.
-
4. Rich in cows, in horses, O *Indu*,
extracted, dart forward, O endowed with mental power!
I keep thy gleaming form
over evocative expressions.
 5. He² of all our pale green-yellows — O protector *Indu* —
is the best feast for *deva-s*.
As a like-minded for a like-minded,
become agreeable to men to please [*deva-s*]!
 6. At all times thou [remove] from us
any all-consuming fear [that is] not of divine origin —
[thou,] O *Indu*, restraining all around, supressing
seeking duality [anxiety³].
-

This hymn can be split on the basis of content into two parts:
1–3, 4–6.

This hymn, having a lot of parallels with 9.104, refers to the inner
Soma.

¹ *Indra*

² an extract of Soma plant

³ *ámhas* — on the strength of 9.104.6

RigVeda 9.106

1-3 Agni, 4-6 Cakṣus, 7-9 Manu, 10-14 Agni | Uṣṇih | to Soma

índramácha sutá imé vṛṣaṇaṃ yantu hárayaḥ |
śruṣṭī jātāsa índavaḥ svarvídaḥ || 1||

ayaṃ bhārāya sānasíríndrāya pavate sutáḥ |
sómo jáitrasya cetati yáthā vidé || 2||

asyédíndro mádeṣvā grābhāṃ gr̥bhṇīta sānasím |
vájraṃ ca vṛṣaṇaṃ bharatsámapsujít || 3||

prá dhanvā soma jágr̥viríndrāyendo pári srava |
dyumántaṃ súṣmamá bharā svarvídama || 4||

índrāya vṛṣaṇaṃ mádaṃ pávasva viśvadarśataḥ |
sahásrayāmā pathikṛ̥dvicakṣaṇáh || 5||

asmábhyaṃ gātuvittamo devébhyo mádhumattamaḥ |
sahásraṃ yāhi pathībhiḥ kánikradat || 6||

pávasva devávītaya índo dhárābhirójasā |
á kalásam mádhumānsoma naḥ sadaḥ || 7||

táva drapsá udaprúta índraṃ mádāya vāvṛdhuḥ |
tvám deváso amṛtāya kám papuḥ || 8||

1. Let these pressed out, pale green-yellow [drops],
go to *Indra* who is impregnating —
the drops [that are] promptly brought into existence,
[that are] finding *svàr*.
 2. As a prize, this one¹ is laden with spoils;
extracted, he becomes pure for *Indra*.
As is known, Soma² notices means to victory.
 3. During intoxications with this one³, indeed, *Indra*
could take hold of him⁴ who is to be grasped,
who is laden with spoils,
just so he, victorious midst waters,
would make ready the impregnating thunderbolt.
 4. Dart forward, O Soma, keeping [us] awake,
pour out for *Indra*, O *Indu*!
Bring here lucid finding *svàr* fervor!
-
5. Thou, perceived by all, distill
for *Indra* the impregnating wine,
[thou,] having a myriad of movements, creating pathways,
clearly visible.
 6. For us [thou are] the best guide on the path
for *deva*-s [thou are] the sweetest.
Go along thousand pathways, calling out!
 7. To arouse *deva*-s, become pure, O *Indu*,
in [steady] streams [and] energetically.
Having sweetness, O Soma, thou shall settle for us in the goblet!
 8. Thy drops, arising in water,
have strengthened *Indra* for [our] exhilaration.
Deva-s drank thee for immortality.
-

¹the inner Soma

²the extract of soma plant

³extract of Soma plant

⁴the inner Soma

á nah̄ sutāsa indavaḥ punāná dhāvatā rayím |
vr̥ṣṭídyāvo rītyāpaḥ svarvídaḥ || 9||

sómaḥ punāná ūrmínāv̄vyo vāraṃ ví dhāvati |
ágre vácáḥ pávamānaḥ kánikradat || 10||

dhīb̄hír̄hin̄vanti vājínaṃ váne kr̄ḍ̄antamát̄yavim |
abhí tripr̄ṣṭhám̄ matáyāḥ sámasvaran || 11||

ásar̄ji kalásāṃ̄ abhí mīdhé sáptir̄ná vājayúḥ |
punānó vác̄aṃ janáyannasiṣyadat || 12||

pávate haryató hárir̄áti hvárāṃsi ráṃhyā |
abhyár̄san̄stot̄f̄bh̄yo vīr̄ávadyáśaḥ || 13||

ayá pavasva devayúrmád̄hordhárā as̄rk̄ṣata |
rēbhan̄pavít̄raṃ páryesī viśvát̄aḥ || 14||

9. Ye, extracted for us drops of Soma,
 hasten, purifying self, towards the treasure!
 O releasing waters as if [it was] a rain from the Heaven,
 finding *svàr* [you are].
10. Soma, purifying self with a wave,
 permeates the woolen sieve.
 A precursor of speech, he who becomes pure [is] calling out.
11. With *dh̄v̄s* they impel him who possesses the rush of vigour,
 him, who passed through the filter and is dallying in the thicket.
 Sacred utterances sound in a smooth sequence
 for the sake of him who has three bases.
12. He was let loose towards goblets
 like an eager to race courser
 during a contest [is let loose at the start].
 Self-purifying, causing the speech to appear,
 he streamed [through the filter].
-
13. Delighted-in pale green-yellow becomes pure
 by streaming past the declivities,
 so that [these streams] by flowing would bring manly worth
 to hymn singers.
14. Thus become pure, [thou,] attracting *deva-s*!
 [Steady] streams of honey poured forth.
 Murmuring, thou approach the filter in every [station].
-

This hymn can be split on the basis of content into four parts:
 1–4, 5–8, 9–12, 13–14.

Verses 1, 2c, 3a, 4–9, 12, 13 refer to the extract of Soma plant,
 verses 2ab, 3c, 10, 11, 14 — to the inner Soma.

RigVeda 9.107

??? | 3,16 *Dvipadā Virāj*, 8-10 *Bṛhatī*, 1,2,4-7,11-15,17-26 *Prāgātha*
| to Soma

pārītó ṣiñcatā sutám sómo yá uttamám havīḥ |
dadhanvāñ yó náryo apsvantárā suṣāva sómamádribhiḥ || 1 ||
nūnám punāno'vibhiḥ pári sravádabdhaḥ surabhíntaraḥ |
suté cittvāpsú madāmo ándhasā śrīñánto góbhírúttaram || 2 ||
pári suvānáścákṣase devamádanaḥ kráturíndurvicakṣaṇáh || 3 ||
punānáḥ soma dhárayāpó vāsāno arṣasi |
á ratnadhá yónimṛtásya sīdasyútso deva hiraṇyáyaḥ || 4 ||
duhāná údhardivyám mádhu priyám pratnáḥ sadhásthamáśadat |
āpṛchyaḥ dharúṇaḥ vājyarṣati nṛbhírdhūtó vicakṣaṇáh || 5 ||
punānáḥ soma jáḡṛvirávyo vāre pári priyáh |
tvám vípro abhavó'ngirastamo mádhvā yajñám mimikṣanaḥ || 6 ||
sómo mīdhvānpavate gātuvítama ṛṣirvípro vicakṣaṇáh |
tvám kavírabhavo devavítama á sūryaḥ rohayo diví || 7 ||
sóma u ṣvāṇáh sotṛbhírádhi ṣṇúbhirávīnām |
ásvayeva harítā yāti dhárayā mandráyā yāti dhárayā || 8 ||

1. Hence he¹ shall pour out pressed out [juice] —
Soma, that is the ultimate oblation,
that, agreeable to men, is darting forward midst waters —
he has pressed out Soma with stones.
 2. Now, purifying self with woolen [threads], flow off,
[thou,] unimpaired, most pleasantly fragrant.
[We,] mixing the chief [component²] with milk,
delight in thee even in [just] pressed out [form],
in waters [pressed] through the herb.
 3. Effusing sufficiently to be noticed, exhilarating to *deva*-s,
resourceful, *Indu* [is] visible [to mind's eye].
 4. Purifying self with a [steady] stream [of sounds], O Soma,
clothing thyself in waters, thou flow.
Bestowing gifts, settle into the womb of *ṛta*,
[thou are] a fountain abounding in gold, O *deva*!
-
5. Milking favorite honey from the celestial udder,
he settled in the ancient meeting place.
He who possesses the rush of vigour brings by flowing
a commendable support;
[he, who is] clearly visible is rinsed by men.
 6. Self-purifying, O Soma, keeping [us] awake
cherished, [thou move] around in the woolen filter.
Inspired, thou became the best of *Anigiras*-es,
thou mix for us the fire offering with [stream of] honey.
 7. Soma, emitting abundantly, becomes pure,
the best guide on the path.
An inspired sage, visible [to mind's eye],
thou, gifted with insight, the best at arousing *deva*-s,
thou shall cause a sun to rise in the Heaven.
 8. O Soma, effusing by means of pressers' efforts,
over the surface of sheep's wool
he moves with a stream as a bay mare,
he moves in a pleasantly sounding stream.
-

¹Soma-presser — *sotr*

²*dhātu*

anūpé gómāṅgóbhirakṣāḥ sómo dugdhābhirakṣāḥ |
samudrāṃ ná saṃváraṇānyagmanmandī́ mādāya tośate || 9||

á soma suvā́no ádribhistiró vārāṇyavyáyā |
jāno ná purí camvorvisaddháriḥ sádo váneṣu dadhiṣe || 10||

sá māmṛje tiró āṇvāni meṣyo mīdhé sáptirná vājayúḥ |
anumádyah pávamāno manīṣibhiḥ sómo víprebhirṛkvabhiḥ || 11||

prá soma devávītaye síndhurná pipye árṇasā |
aṃśóḥ páyasā madiró ná jágrviráchā kósaṃ madhuścútam || 12||

á haryató árjune átke avyata priyáḥ sūnúrná márjyah |
támīṃ hinvantyapáso yáthā rátham nadīṣvā́ gábhastyoḥ || 13||

abhí sómāsa āyávaḥ pávante mádyam mādāma |
samudrásyádhi viṣṭápi manīṣīno matsarásaḥ svarvídaḥ || 14||

táratsamudrāṃ pávamāna ūrmīṇā rájā devá rtāṃ bṛhát |
árṣanmitrásyaváruṇasya dhármaṇā práhinvāná rtāṃ bṛhát || 15||

9. Into the basin he, rich in cows, trickled along with milk.
 Soma trickled along with the milked out [streams³].
 They⁴ came to enclosures as if to the sea —
 the delighting one amassed [himself] for [their] exhilaration.
10. O Soma, effusing by means of stones⁵
 [he trickled] beyond woolen threads.
 As a person [enters] a city
 he, pale green-yellow, shall enter into the two bowls.
 Thou established a seat in wooden [cups].
11. He cleansed himself [passing] through interstices of ewe's [wool].
 Like an eager to race courser during a contest,
 to be praised time and again by those
 who possess the [correct] conception
 [is] he who is becoming pure —
 Soma — by those inspired ones who recite verses.
12. O Soma, [journey⁶] to arouse *deva*-s!
 Thou swelled up — like a river [is swelled] by flooding waters;
 with the help of stalk's juice
 [thou are] as if brewing exhilaration, keeping [us] awake,
 [and flowing] towards
 overflowing with sweetness subtle body.
13. He, who is delighted in, wrapped himself in a silvery garment,
 dear, adorned as a child.
 It is him the nimble ones⁷ urge on as if a chariot
 between hands into flowing waters.
14. Lively Soma [drops] become pure
 for the sake of capable to intoxicate exhilaration.
 Above the apex of the sea⁸
 [they are] possessing the [correct] conception,
 exhilarating, finding *svàr*.
15. He who is becoming pure shall cross the sea
 with a wave [of *Sindhu*];
 A king, a *deva*, with the support of *Mitra* and *Varuṇa*
 he shall bring by flowing the vast *ṛta*, [he,] inciting the vast *ṛta*.

³ *dhārābhīḥ* — on the strength of 9.98.2d

⁴ worshipers

⁵ teeth

⁶ *yāhi* — on the strength of 9.66.7a

⁷ fingers

⁸ heart cakra

nṛbhīryemānó haryató vicakṣaṇó rájā deváh samudŕyaḥ || 16||

índrāya pavate mádaḥ sómo marútvate sutáh |

sahásradhāro átyávyamarṣati támī mṛjantyāyávaḥ || 17||

punānāścāmú janáyanmatīm kavíḥ sómo devéṣu raṇyati |

apó vásānaḥ pári góbhírúttaraḥ sídanváneṣvavyata || 18||

távāhám soma rāraṇa sakhyá indo divédive |

purúṇi babhro ní caranti māmáva paridhūñrāti táñ ihi || 19||

utáhám náktamutá soma te dívā sakhyáya babhra údhani |

ghṛṇá tápantamāti sūryaṃ paráh śakuná iva paptima || 20||

mṛjyámānaḥ suhastya samudré vácaminvasi |

rayīm piśáṅgaṃ bahulám puruṣpṛhaṃ pávamānābhyarṣasi || 21||

16. Having spread with men's [help],
 the delighted-in one⁹ [is] clearly visible;
 the king, the deva¹⁰ [is] flowing to the sea.
-
17. For *Indra* the wine becomes pure —
 Soma, extracted for him who is attended by the *Marut-s*.
 Discharging in thousand streams,
 he flows beyond the woolen [sieve].
 Him agitated [men] make free from impurities.
18. Purifying self in a bowl, causing mental gesture to emerge,
 the poet — Soma — is at ease among *deva-s*.
 Clothing himself with waters, he, the highest¹¹ one,
 taking seat in wooden [cups], enveloped himself with milk.
19. O Soma, every day I took pleasure
 in being in tune¹² with thee, O *Indu!*
 Many [anxieties], O tenacious one, pervaded me;
 the horizons [they caused] — go beyond them!
20. May I — even at night, O Soma, [be ready] for thy,
 O tenacious one,
 concurrence¹³ with the Heaven in the udder¹⁴.
 Beyond that¹⁵ which heats by glowing, higher than the sun¹⁶,
 we flew like eagles.
21. Becoming free from impurities in the sea, O skillful one,
 thou invigorate the speech.
 O becoming pure one, bring by flowing
 the abundant, desired by many, flame-like treasure.
-

⁹the sap of Soma plant

¹⁰the inner Soma

¹¹floating closer to surface of the water

¹²lit. "like-minded"

¹³lit. "like-mindedness"

¹⁴likely the throat cakra

¹⁵the sun in the sky

¹⁶the third cakra

mṛjānó vāre pávamāno avyáye vṛśáva cakrado váne |
devánāṃ soma pavamāna niṣkṛtāṃ góbhirañjānó arṣasi || 22||
pávasva vājasātaye'bhí víśvāni kāvya |
tvāṃsamudráṃprathamóvidhārayo devébhyaḥsomamatsaráḥ ||23||
sá tú pavasva pári párthivaṃ rájo divyá ca soma dhármabhiḥ |
tvāṃ víprāsomatíbhīrvicakṣaṇa śubhrāṃ hinvanti dhītíbhīḥ || 24 ||
pávamānā aṣṛkṣata pavíttramāti dhārayā |
marútvantomatsará indriyá háyā medhámabhi práyāṃsi ca || 25||
apó vásānaḥ pári kósamarṣatíndurhiyānāḥ sotṛbhiḥ |
janáyañjyótirmandánā avīvasadgāḥ kṛṇvānó ná nirṇíjam || 26||

22. Becoming free from impurities in the woolen sieve,
 thou, becoming pure, impregnating, cried out in the thicket.
 O becoming pure Soma, being smeared with milk,
 thou flow to the place where *deva*-s appear.
23. Become pure to bestow the rush of vigour
 upon all poems [recited here],
 so that thou, the primary [inciter¹⁷], would cause the sea¹⁸
 to maintain [the mental vigour],
 [thou,] O Soma, exhilarating to *deva*-s!
24. Such thou, become pure, O Soma,
 all over terrestrial regions and celestial ones — in regular order.
 Inspired ones impel thee, who is unsullied,
 with mental gestures, O visible [to mind's eye], with *dhṛiti*-s.
25. Becoming pure [drops¹⁹] poured forth
 in a stream beyond the filter.
 Attended by the *Marut*-s, exhilarating, agreeable to *Indra* horses
 [poured forth] for the sake of mental vigour
 and delights [of the libation].
26. Clothing himself with waters
 he flows all over the subtle body —
Indu, urged on by pressers —
 causing the light to appear, making cheerful words to resound,
 making as if a garment [of them].

This hymn can be split on the basis of content into six parts: 1–4, 5–8, 9–15, 16, 17–21, 22–26.

Verses 1, 2, 6ab, 7a, 8, 9, 10abc, 11, 13, 14, 16a, 18 refer to the extract of Soma plant, verses 3–5, 6cd, 7bcd, 10d, 12, 15, 16b, 17, 19–26 — to the inner Soma.

It is not likely that “higher than the sun, we flew like eagles” of verse 20 refers to shamanic hallucinations of flying. The expression describes a change of location of mind's eye relative to proprioceptive images and/or a change of personal values — soaring above the mundane.

¹⁷on the strength 9.35.5a and 9.101.6b

¹⁸the heart cakra, the space of the heart

¹⁹*drapsāh* — on the strength of 9.106.8

RigVeda 9.108

1-2 *Gaurivīti*, 3 *Śakti*, 4-5 *Ūru*, 6-7 *Ṛjīśvan*, 8-9 *Ūrdhasadman*, 10-11 *Kṛtayāśas*, 12-13 *Ṛṇamcaya*, 14-16 *Śakti* | 1-12 *Kākubha Prāgātha*, 13 *Gāyatrī Yavamadhyā*, 14-16 *Kākubha Prāgātha* | to Soma

*pāvasva mādhumattama índrāya soma kratuvīttamo mādah |
māhi dyukṣátamo mādah || 1||*

*yásya te pītṵá vṛṣabhó vṛṣāyáte'syá pītā svarídah |
sá supráketo abhyakramīdīśó'chā vājāṃ náitaśah || 2||*

*tvám hyaṅgá dávyā pávamāna jánimāni dyumáttamah |
amṛtatvāya ghośāyah || 3||*

*yénā návagvo dadhyáñiaporṇuté yéna víprāsa āpire |
devāñāṃ sumné amṛtasya cāruṇo yéna śrávāṃsyānaśúḥ || 4||*

*eśá syá dhārayā sutó'vyo vārebhiḥ pavate madántamah |
krīḍannūrmírapāmiva || 5||*

*yá usrīyā ápyā antaráśmano nírgá ákṛntadójasā |
abhí vrajāṃ tatniṣe gávnyamáśvyaṃ varmāva dhṛṣṇavá ruja || 6||*

*á sotā pári šiñcatáśvaṃ ná stómamaptúraṃ rajastúram |
vanakraḁśámudaprútam || 7||*

*sahásradhāraṃ vṛṣabhám payovídhāṃ priyám devāya jánmane |
ṛténa yá ṛtájāto vivāvṛdhé rájā devá ṛtám bhāt || 8||*

1. For *Indra* most sweet, become pure, O Soma!
Knowing the best a path to understanding,
[thou are] the most empowered by the Heaven wine.
 2. Having drunk of such thee,
 he, who resembles a bull, becomes potent [like a bull].
Finding-*svàr* [drops] [are] in a draught of this one.
He, conspicuous, moved a step closer to libations
like the flickering one¹ [moved] towards the rush of vigour.
 3. It is certainly thou — becoming pure, the most radiant one —
 [who] shall cause divine creatures
 to clamor for the immortality,
 4. [thou,] with whom *Navagva Dadhyac* discovers for himself,
 with whom, when *deva*-s were benevolent,
 inspired ones reached [the station²] of the lovely nectar,
 [thou,] with whom they obtained an auditory impression.
-
5. This one, extracted with a [steady] stream,
 becomes pure by means of sheep's wool, most intoxicating,
 dallying like a wave in a water,
 6. [he,] who vigorously cut out from within the rock
 appearing at dawn, connected with waters cows³.
 Thou stretched thyself towards the enclosure
 related to cows [and] horses;
 like clad in armour [warrior] shatter [it], O daring one!
 7. [You⁴,] extract [him]! Pour out a chant that is like a horse —
 crossing waters, crossing over the regions,
 [a chant that is] roaring through the thicket,
 [that is] causing waters to flow.
 8. [Extract him who is] discharging in thousand streams,
 [who] resembles a bull,
 [who is] made strong by the juice,
 [who is] the favorite of the divine race,
 who, truly, is born of *ṛta*.
 He — the king, a *deva* — enlarged the vast *ṛta*.

¹fire

²on the strength of 9.110.4

³evocative expressions

⁴worshippers

abhí dyumnám brhadyása ísas pate didhí deva devayúh |
ví kósaṃ madhyamám yuva || 9||

á vacyasva sudakṣa camvoḥ sutó viśám váhnirná viśpátih |
vṛṣṭím diváh pavasva rítimapám jínvā gáviṣṭaye dhíyah || 10||

etámu tyám madacyútaṃ sahásradhāraṃ vṛṣabhám dívo duhuḥ |
viśvā vásūni bíbhratam || 11||

vṛṣā ví jajñe janáyannámartyah pratápañjyótiṣā támah |
sá súṣṭutaḥ kavibhírnirvijaṃ dadhe tridhátvasya dáṃsasā || 12||

sá sunve yó vásūnām yó rāyāmānayitā yá ídānām |
sómo yáh suksitínām || 13||

yásya na índraḥ píbdyásya marúto yásya vāryamānā bhágaḥ |
á yéna mitráváruṇā kárāmaha éndramávase mahé || 14||

índrāya soma pátave nṛbhíryatáh svāyudhó madíntamah |
pavasva mádhumattamah || 15||

índrasya hárdi somadhánamá vísa samudrámiva síndhavaḥ |
júṣṭo mitráya váruṇāya vāyáve divó viṣṭambhá uttamáh || 16||

9. Towards abundant esteemed power to illuminate,
 towards libations, O sovereign,
 shine, O *deva*, attracting *deva*-s!
 Yoke the middle subtle body!
-
10. Extracted, move to and fro between two bowls,
 O endowed with mental power one!
 Be protector of [our] homesteads like homestead's fire!
 Distill the rain from the Heaven, a current of waters,
 animate [our] *dhī*-s for a foray for cows.
11. They have milked from the Heaven this one,
 [who is] oozing exhilaration,
 [who is] discharging in thousand streams, [who] resembles a bull,
 [who] brings everything beneficial!
12. A bull has arisen, causing [light⁵] to arise.
 An immortal who is burning [mental] obscurations
 with the light,
 he, highly praised by poets, with his marvelous power renders
 consisting of three components [nectar⁶]
 into a shining garment.
-
13. Effused, he, who [is a bringer] of beneficial things,
 who is a bringer of treasures, of libations —
 Soma, who [is a bringer] of places of refuge,
14. [is] our [Soma] — of which *Indra* shall drink, of which *Marut*-s
 and of which *Bhaga* together with *Aryaman* [shall drink],
 with which we rally *Mitra*, *Varuṇa* and *Indra*
 for a great favour.
-
15. O Soma, controlled by men
 for *Indra* to drink,
 well-armed, most intoxicating, most sweet, become pure!
16. Enter the receptacle of Soma — *Indra*'s heart —
 like rivers [enter] the sea.
 Frequented for the sake of *Mitra*, to *Varuṇa*, to *Vāyu*, —
 [thou are] the ultimate pillar of the Heaven.

⁵ *jyotis* — on the strength of 9.107.26c

⁶ *madhu* — on the strength of 9.70.8d

This hymn can be split on the basis of content into five parts:
1-4, 5-9, 10-12, 13-14, 15-16.

Verses 5, 6ab, refer to the extract of Soma plant,
verses 1-4, 6cd, 7-16 — to the inner Soma.

RigVeda 9.109

Agnayas | Dvipadā Virāj | to Soma

pári prá dhanvéndrāya soma svādúrmitrāya pūṣṇé bhágāya || 1 ||
índraste soma sutásya peyāḥ krátve dáksāya víśve ca devāḥ || 2 ||
evámftāya mahé kṣáyāya sá súkró arṣa divyáḥ p̄yúṣaḥ || 3 ||
pávasva soma mahānsamudráḥ pitá devánāṃ víśvābhí dhāma || 4 ||

śukráḥ pavaśva devébhyaḥ soma
divé p̄thivyái śám ca prajāyai || 5 ||
divó dhartási śukráḥ p̄yúṣaḥ satyé vídharmanvājí pavaśva || 6 ||
pávasva soma dyumní sudhāró mahámávināmanu p̄rivyáḥ || 7 ||
n̄bhiryemānó jajñānāḥ pūtáḥ kṣáradvíśvāni mandráḥ svarvít || 8 ||

índuḥ punānāḥ prajāmurāṇāḥ káradvíśvāni dráviṇāni naḥ || 9 ||
pávasva soma krátve dáksāyáśvo ná niktó vājí dhánāya || 10 ||
tām te sotáro rásam mādāya
punánti sómaṃ mahé dyumnāya || 11 ||

1. Dart forward abundantly for *Indra's* sake, O Soma,
palatable for *Mitra*, for *Pūṣan*, for *Bhaga*!
2. May *Indra* and all-*deva*-s drink thy extract, O Soma,
for the sake of [our] mental power and resourcefulness.
3. For the sake of immortality, for the vast abode,
such thou, a resplendent celestial ambrosia, flow!

4. Become pure, O Soma, [thou are] a great sea, a father of *deva*-s;
[flow] towards everything [beneficial], towards [thy] abode.
5. Resplendent, become pure for *deva*-s!
O Soma, [bestow] well-being
to the Heaven, to the Earth, and to [their] children!

6. Thou are a support of the Heaven, a resplendent ambrosia;
possessing the rush of vigour,
become pure in [thy] true receptacle!
7. Become pure, O Soma! [Thou are] possessing the power
to illuminate,
streaming beautifully along great woolen [channel¹],
[thou,] peerless.

8. Having spread with men's [help], emerging purified,
he should have distilled everything [beneficial],
[he,] pleasant, finding *svâr*.
9. Purifying self *Indu* is choosing offsprings²
[of the Earth and the Heaven]
so as to create for us all riches.

10. Become pure, O Soma, for the sake of [our] mental power
and resourcefulness,
washed like a possessing the rush vigour horse
[is washed] for a contest.
11. Pressers purify this sap for thee³, for an exhilaration;
[they purify] Soma [juice] for the sake of [thy] great power
to illuminate.

¹ *drāpi*

² prob. specific inner waters

³ the inner Soma

*śísuṃ jajñānām háriṃ mṛjanti
pavítre sómaṃ devébhya índum || 12||*

índuḥ paviṣṭa cārurmádāyāpbāmupásthe kavírbhágāya || 13||

bíbharti cārvíndrasya náma yéna víśvāni vṛtrá jaghána || 14||

píbantyasya víśve devāso góbhiḥ śrūtásya nṛbhīḥ sutásya || 15||

*prá suvānó akṣāḥ sahásradhāras
tiráḥ pavítṛaṃ ví vāramávyam || 16||*

sá vājyakṣāḥ sahásraretā adbhírṃṛjānó góbhiḥ śrīṇānāḥ || 17||

prá soma yāhíndrasya kukṣá nṛbhīryemānó ádrībhīḥ sutáḥ || 18||

ásarji vājí tiráḥ pavítṛamíndrāya sómaḥ sahásradhāraḥ || 19||

añjántyenam mádhvo rásenéndrāya víṣṇa índuṃ mádāya || 20||

devébhyastvā vṛthā pájase'pó vásānaṃ háriṃ mṛjanti || 21||

índuríndrāya tośate ní tośate śrīṇánnugró riṇánnapáḥ || 22||

12. In the filter they make free from impurities
the emerging newborn, the enchanting Soma, for *deva-s* — *Indu*.
13. *Indu*, pleasant for an exhilaration, shall become pure
in the lap of waters, [he,] gifted with insight for a good fortune.
-
14. He brings up the favorite sign of *Indra*
together with whom he slays all *Vṛtra-s*.
15. All-*deva-s* drink this one who is mixed with milk,
who is pressed out by men.
-
16. Effusing, he trickled forth, discharging in thousand streams
beyond the filter, through the sieve of sheep's wool.
17. He, possessing the rush vigour, trickled,
having a thousandfold seed,
becoming free from impurities [through contact with] waters,
becoming mixed with the milk.
-
18. Go forth, O Soma, into *Indra's* cavity,
having spread with men's [help], pressed out with stones!
19. For *Indra* he, possessing the rush vigour, was let loose
beyond the filter —
Soma, discharging in thousand streams.
20. For the bull *Indra* they smear him with the essence of honey
him, *Indu* — for the sake of exhilaration.
-
21. For *deva-s*, they easily make thee free
from impurities to make a foothold —
thee, pale green-yellow, who clothes himself with waters.
22. *Indu* amasses for *Indra*; mixing [with milk],
he garners [the rush of vigour],
[he,] ferocious, releasing waters.
-

This hymn can be split on the basis of content into ten parts:
1-3, 4-5, 6-7, 8-9, 10-11, 12-13, 14-15, 16-17, 18-20, 21-22.

Verses 8-9, 16-17, 21-22 refer to the extract of Soma plant,
verses 1-7, 10-15, 18-20 — to the inner Soma.

RigVeda 9.110

*Tryarūṇa, Trasadasyu | 1-3 Anuṣṭubh, 4-9 Ūrdhvabṛhatī, 10-12
Dvīpadā Virāj | to Soma*

*páryū śú prá dhanva vājasātaye pári vrtrāṇi sakṣāṇiḥ |
dviṣástarádhyā ṛṇayá na ūyase || 1||*

*ánu hí tvā sutáṃ soma mādāmasi mahé samaryarājye |
vājāṃ abhí pavamāna prá gāhase || 2||*

*ájṛjano hí pavamāna sūryaṃ vidhāre śákmanā páyah |
gójṛrayā ráṃhamāṇaḥ púraṃdhyā || 3||*

*ájṛjano amṛta mártyeṣvāṃ ṛtásya dhármanamṛtasya cāruṇaḥ |
sádāsaro vājámāchā sániṣyadat || 4||*

*abhyabhi hí śrávasā tatárdithótsaṃ ná káṃ cijjanapānamákṣitam |
śáryābhírná bháramāṇo gābhastyoḥ || 5||*

*ádīṃ kécitpásyamānāsa ápyaṃ vasurúcodivyá abhyānūṣata |
vāraṃ ná deváḥ savitá vyūrṇute || 6||*

1. Dart forward with ease, abundantly,
to bestow the rush of vigour,
vanquishing *Vṛtra-s* one by one.
Thou, going after deficiencies, come to us
to carry [us] through conflicts.
2. Since in the great realm of contests
we revel in thee, pressed out, O Soma,
for the sake of rushes of vigour thou, O becoming pure,
dive [into the waters].

3. O becoming pure, thou brought into existence the sun,
when skilfully spreading the juice.
By hastening cows [thou are] speeding
with bearing fullness [stream].
4. Thou brought [the sun] into existence, O immortal,
inside mortals,
in the prop of *rta* — [the station] of the pleasant ambrosia.
Thou, streaming forth, were always flowing
towards the rush of vigour.

5. [When] thou almost let out along with an auditory impression
the joy — as if it was a fountain — inexhaustible,
drunk by born ones,
conveying [it] by means of arrows in [thy] hands,
6. only then some are beholding the [great¹] alliance;
they, who delight in the benefits [of it], welcome [it],
deva Savitr uncovers the place.

¹*brhat* — on the strength of 9.62.10c

*tvésoma prathamāvrktábarhiṣo mahévājāyaśrávasedhíyaṃ dadhuḥ |
sá tvám no vīra vīryāya codaya || 7||*

*diváhpīyúṣampūrvyáṃyádukhyaṃ mahógāhāddivá áníradhukṣata |
índramabhí jāyamānaṃ sámāsvaran || 8||*

*ádha yádimépavamāna ródasī imá ca víśvābhúvanābhí majmánā |
yūthé ná niṣṭhā vṛṣabhó ví tiṣṭhase || 9||*

*sómaḥ punānó avyáye vāre síśurná kríḍanpávamāno akṣāḥ |
sahásradhāraḥ śatāvāja índuḥ || 10||*

*eṣá punānó mádhumāñi ṛtávéndrāyénduḥ pavate svādúrūrmīḥ |
vājasánirvarivovídvyodháḥ || 11||*

*sá pavaśva sáhamānaḥ prtanyúnsédhanrákṣāṃsyápa durgáhāṇi |
svāyudháḥ sāsahvánsoma śátrūn || 12||*

7. Upon thee, O Soma, they, who were the first to gather
the sacrificial grass, directed a *dhī*
for a mighty rush of vigour, for an auditory impression.
Such, O hero, may thou incite us
[to attain] virility.
8. When they drew out of Heaven's great depths
the peerless, worthy of a hymn Heaven's ambrosia,
they intoned together emerging [Indu] for *Indra*'s sake.
9. Then, when towards these two *Rodas*-es,
O becoming pure, and towards all these places of existence
[thou] majestically [go],
thou, resembling a bull in the midst of a herd,
remain apart [from them].
-
10. Purifying self in a woolen sieve Soma, dallying like a child,
becoming pure, oozed —
discharging in thousand streams, having hundred energies *Indu*.
11. This purifying self, rich in honey, furthering *ṛta Indu*
becomes pure for *Indra*, a wave palatable [to him],
granting the rush of vigour, finding mental space,
imparting mental and bodily vigour.
12. Such thou, become pure, overcoming assailing [anxieties²],
curtailing hard-to-penetrate defenses!
O Soma, well-armed, [thou] overcame enemies.
-

This hymn can be split on the basis of content into five parts:
1–2, 3–4, 5–6, 7–9, 10–12.

Verses 1–2, 5–6, 10–12 refer to the extract of Soma plant,
verses 3–4, 7–9 — to the inner Soma.

²*aṃhasāṃsi*

RigVeda 9.111

Anānata | Atyaṣṭi | to Soma

ayā rucā hāriṇyā punānó víśvā dvéṣāmsi tarati
svayúgvabhīḥ sūro ná svayúgvabhīḥ |
dhārā sutásya rocate punānó aruṣó hāriḥ |
víśvā yádrūpā pariṇyátyḥkvabhīḥ saptásyebhirḥkvabhīḥ || 1||

tvám tyátpraṇānāṃ vido vásu sám mātṛbhirmarjayasi
svá á dáma ṛtásya dhītíbhirdáme |
parāváto ná sáma tádyátrā ráṇanti dhītáyah |
tridhátubhiráruṣíbhírváyo dadhe rócamáno váyo dadhe || 2||

púrvāmánu pradísam yāti cékitatsám raśmíbhíryatate
darśató rátho dávyo darśató ráthaḥ |
ágmannuktháni paúṃsyéndram jáutrāya harṣayan |
vájraśca yádbhávatho ánapacyutā samátsvánapacyutā || 3||

1. Thus, together with the golden radiance [of the sun],
 he, self-purifying, carries [us]
 over all aversions with self-provided [weapons¹] —
 like the [morning] sun [is] with self-provided [rays²].
 With the stream of pressed out [juice] he shines —
 self-purifying tempered pale green-yellow [Soma] —
 when he assumes successively all [his] forms
 with the help of those who recite verses —
 with the help of those seven-mouthed who recite verses.
2. Thou shall find the treasure of niggards.
 Together with mothers
 thou cause [it] to become free from impurities
 in [thy] own house of *rta*,
 using *dhīti*-s in [thy] own house.
 As if from far away is this *sāman*³
 during which [our] *dhīti*-s gratify [us].
 With consisting of three components, tempered [streams]
 he imparted mental and bodily vigour,
 shining, he imparted mental and bodily vigour.
3. He⁴ moves along the eastern region.
 Attracting attention [his] conspicuous chariot
 vies with rays [of the sun],
 a divine conspicuous chariot.
 Recited verses, manly powers came;
 they shall cause *Indra* to be impatient for superiority [in battle],
 so that [you both *Indra*] and the thunderbolt
 would never budge in battles,
 would never budge.

This hymn is not split into parts.

Verses 1, 2fg refer to the extract of Soma plant,
 verses 2abcd — to the inner Soma.

¹*āyudhāni* — on the strength of 9.96.19b

²*raśmibhiḥ* — on the strength of 9.86.32a

³a melody, a sung verse

⁴the Moon — *candramas*

RigVeda 9.112

Śíśu of the family of Anigiras | Pañkti | to Soma

nānānāṃ vā u no dhíyo ví vratāni jánānām |
tākṣāriṣṭām rutām bhiṣág
brahmá sunvántamichatīndrāyendo pári srava || 1||

járatībhīróṣadhībhiḥ parṇébhīḥ śakunānām |
kārmāró ásmabhīrdyúbhir
híraṇyavantamichatīndrāyendo pári srava || 2||

kārúrahāṃ tató bhiṣágupalaprakṣīṇī naná |
nānādhiyo vasūyāvó'nu gá iva
tasthíméndrāyendo pári srava || 3||

ásvo vóḍhā sukhám ráthaṃ hasanámupamantrīṇaḥ |
sépo rómaṇvantau bhedaú
várīnmañḍúka ichatīndrāyendo pári srava || 4||

1. Our thoughts are different,
 people have various manners of life,
 a carpenter seeks [something] broken,
 a physician — [something] fractured,
 a learned priest — [someone] pressing [Soma].
 O *Indu*, pour out for *Indra*!
 2. With dried grass,
 with eagle feathers,
 a smith with precious stones seeks for many days
 [someone] with gold.
 O *Indu*, pour out for *Indra*!
 3. I am a singer [of eulogies], father is a physician,
 mother helps at the mill.
 Having different thoughts, seeking wealth
 as if [following] cows, we continue [doing those things].
 O *Indu*, pour out for *Indra*!
 4. A draft-horse wishes for an easy [to draw] chariot,
 a minor counselor — for an encouraging shout,
 a penis — for a hairy slit,
 a frog — for a stagnant water.
 O *Indu*, pour out for *Indra*!
-

This hymn is not split into parts.

This hymn refers to the inner Soma.

RigVeda 9.113

Kaśyapa son of *Marīci* | *Pañkti* | to Soma

śaryaṇāvati sómamíndraḥ pibatu vṛtrahá |
bálaṃ dádhāna ātmāni kariṣyánvīryāṃ mahád
índrāyendo pári srava || 1||

á pavaśva díśāṃ pata āryikátsoma mīdhvaḥ |
ṛtavākéna satyéna śraddháyā tápasā sutá
índrāyendo pári srava || 2||

parjánýavṛddhaṃ mahiṣáṃ táṃ sūryasya duhitābharat |
támḡandharvāḥprátýaḡṛbhṇantáṃsómerásamádadhur
índrāyendopárisrava ||3||

ṛtám vádannṛtadyumna satyám vádansatyakarman |
śraddháṃvádansoma rājandhātrásoma páriṣkrta
índrāyendo pári srava || 4||

satyámugrasya bṛhatáḥ sáṃ sravanti saṃsraváh |
sáṃ yanti rasíno rásāḥ punāno bráhmaṇā hara
índrāyendo pári srava || 5||

yátra brahmá pavamāna chandasýāṃ vácāṃ vádan |
gráuvṇā sóme mahīyáte sómenānandáṃ janáyann
índrāyendo pári srava || 6||

1. May *Vṛtra*-slayer *Indra*
 drink Soma in *Śaryaṇāvata*¹.
 Having obtained the force [that is] in the breath,
 he² will create ample manly vigour.
 O *Indu*, pour out for *Indra*!
2. Become pure, O ruler of regions from *Ārjīka*!
 O Soma emitting abundantly!
 Extracted by true articulation of *ṛta*
 by devotion, by the heat [of spiritual practices],
 O *Indu*, pour out for *Indra*!
3. A daughter³ of the sun brought him —
 mighty, strengthened by a storm-cloud.
Gandharva-s took hold of him,
 him, the essence, they deposited into Soma [plant],
 O *Indu*, pour out for *Indra*!
4. Speaking *ṛta*, O having power to illuminate *ṛta*,
 speaking truth, O one whose actions are true,
 affirming what confers devotion, O king Soma,
 configured by the mediator [of the sacrifice], O Soma,
 pour out for *Indra*, O *Indu*!
5. Confluxes of the truly ferocious
 abundant one, merge.
 Juices of containing elixir [stalk] come together.
 [Thou are] purifying self with a sacred formula,
 O enchanting one!
 O *Indu*, pour out for *Indra*.
6. Wherever a learned priest, O becoming pure,
 is speaking metrical speech together with a singer,
 [he is] causing the bliss of Soma⁴ to appear
 for him who is exalting in [the inner] Soma.
 O *Indu*, pour out for *Indra*!

¹prob. the pathways of air to the lungs

²the extract of Soma plant

³the dawn

⁴extract of Soma plant

yátra jyótirájasraṃ yásmiñ loké svàr hitám |
 tásmimnáṃ dhehi pavamānāmṛte loké ákṣita
 índrāyendo pári srava || 7||

yátra rájā vaivasvató yátrāvaródhanaṃ diváh |
 yátrāmúryahvátirāpastátra māmamṛtaṃ
 kṛdhíndrāyendo pári srava || 8||

yátrānukāmáṃ cáraṇaṃ trināké tridivé diváh |
 loká yátra jyótiṣmantastátra māmamṛtaṃ
 kṛdhíndrāyendo pári srava || 9||

yátra kāmā nikāmásca yátra bradhnásya viṣtápam |
 svadhá ca yátra tṛptiśca tátra māmamṛtaṃ
 kṛdhíndrāyendo pári srava || 10||

yátrānandásca módásca múdaḥ pramúda ástate |
 kámasya yátrāptáh kāmāstátra māmamṛtaṃ
 kṛdhíndrāyendo pári srava || 11||

7. Where the light [is] uninterrupted,
 in which space *svàr* is placed,
 into that [space] place me, O becoming pure,
 into space imperishable, infinite!
 O *Indu*, pour out for *Indra*.
8. Wherein a son of *Vivasvat* is the king,
 wherein [is] the innermost part of the Heaven,
 wherein these ever-flowing waters [are],
 therein make me immortal!
 O *Indu*, pour out for *Indra*.
9. Wherein wandering [happens] at [one's own] pleasure —
 in [the area] of the Heaven which has three vaults,
 three [sources of] light,
 wherein the spaces are luminous,
 therein make me immortal!
 O *Indu*, pour out for *Indra*.
10. Wherein passions and dispassions [are],
 wherein [I and Indra, go home⁵ above]⁶
 the highest point of the reddening⁷,
 and wherein [I can be] according to my own disposition
 and [thus wherein] the satisfaction [is],
 therein make me immortal!
 O *Indu*, pour out for *Indra*.
11. Wherein sensual pleasures and delights,
 joys and exultation abide,
 wherein desires of love are fulfilled,
 therein make me immortal!
 O *Indu*, pour out for *Indra*.

This hymn can be split on the basis of content into two parts:
 1–6, 7–11.

This hymn refers to the inner Soma.

⁵the highest step of *Viṣṇu*

⁶see 8.69.7

⁷reddening due to the dilation of blood vessels

RigVeda 9.114

Kaśyapa son of *Marīci* | *Pañkti* | to Soma

yá indoḥ pávamānasyānu dhāmānyákramīt |
támāhuḥ suprajā iti yáste somāvidhanmāna
índrāyendo pári srava || 1||

íṣe mantrakṛtāṃ stómaiḥ káśyapodvardháyangírah |
sómaṃnamasyarājānaṃ yójajñé vīrúdhāṃ pátir
índrāyendo pári srava || 2||

saptá díśo nānāsūryāḥ saptá hótāra ṛtvíjah |
devá ādityá yé saptá tébhiḥ somābhí rakṣa na
índrāyendo pári srava || 3||

yátte rājañchrtāṃ havísténa somābhí rakṣa nah |
arātīvā má nastārīnmó ca nah kíṃ canāmamad
índrāyendo pári srava || 4||

1. Who advanced through all abodes
of becoming pure *Indu*,
he, they say, [will] have good offsprings
[he,] who, O Soma, offered to thee [his] mind.
O *Indu*, pour out for *Indra*!
 2. O sage! Building up chants
O *Kaśyapa*, with songs of mantra creators,
adore Soma, the king,
who has emerged as the ruler of shrubs.
O *Indu*, pour out for *Indra*!
 3. Seven are the regions with different suns,
seven are the evokers of *deva*-s who sacrifice at the proper time,
seven are *deva*-s who are sons of *Aditi* —
O Soma, protect us with them!
O *Indu*, pour out for *Indra*!
 4. Which oblation¹ is cooked for thee, O king,
with that, O Soma, protect us.
May not holding back [fear²] overcome us,
nor may anything whatsoever hurt us.
O *Indu*, pour out for *Indra*!
-

This hymn is not split into parts.

This hymn refers to the inner Soma.

¹the extract of Soma plant

²*atrin*

RigVeda 1.23

Medhātithi Kāṇva | 1–18 *Gāyatrī*; 19 *Pura-uṣṇih*; 20, 22–24 *Anuṣṭubh*;
21 *Pratiṣṭhā* | to Soma and various *deva*-s

tīvrāḥ sómāsa ā gahy āśīrvantaḥ sutā imé |
vāyo tān prāsthītān piba || 1||

ubhá devá divispṛśendravāyú havāmahe |
asyá sómasya pītāye || 2||

indravāyú manojívā víprā havanta utāye |
sahasrākṣá dhiyás pātī || 3||

mitráṃ vayám havāmahe váruṇaṃ sómapītaye |
jajñāná pūtádakṣasā || 4||

ṛténa yáv ṛtāvṛdhāv ṛtasya jyótiṣas pātī |
tá mitráváruṇā huve || 5||

váruṇaḥ prāvitá bhuvan mitró vísvābhír utībhiḥ |
káratāṃ naḥ surádhasaḥ || 6||

marútvantaṃ havāmaha índram á sómapītaye |
sajúr gaṇéna tṛmpatu || 7||

índrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ |
vísve máma śrutā hávam || 8||

hatá vrtrám sudānava índreṇa sāhasā yujá |
má no duḥsámṣa īsata || 9||

vísván deván havāmahe marútaḥ sómapītaye |
ugrá hí pṛśnimātarāḥ || 10||

jáyatām iva tanyatúr marútām eti dhṛṣṇuyá |
yác chúbhaṃ yāthánā naraḥ || 11||

1. Pungent Soma [drops], come here!
 These, pressed out, are mixed [with milk].
 O *Vāyu*, drink these [thus] prepared [drops]!
 2. Both touching-the-heaven *deva*-s,
Indra and *Vāyu*,
 we invoke for a draught of this Soma.
 3. For the sake of a side-effect the inspired ones called upon
Indra and *Vāyu*,
 thousand-eyed protectors of contemplation, swift as the mind.
-
4. For a draught of Soma we invoke
Mitra and *Varuṇa*
 who came into existence with refined mental power.
 5. Them two, who with *ṛta* augment *ṛta*,
 lords of the light of *ṛta*,
 them I invoke — *Mitra* and *Varuṇa*.
 6. [Now that] *Varuṇa* and *Mitra* became,
 with the help of all side-effects, [our] champions,
 may they make us recipients of rich gifts.
-
7. We invoke *Indra* attended by the *Marut*-s
 [to come] here for a draught of Soma.
 May he be satisfied along with [his] companions.
 8. Troops of *Marut*-s, having *Indra* as chief,
deva-s, to whom *Pūṣan* is generous,
 all ye, hear my call!
 9. Together with *Indra* —
 having overwhelming strength companion —
 do ye slay *Vṛtra*, O ye bestowing abundantly!
 May not he¹, malevolent, reign over us!
-
10. We call upon all *deva*-s, *Marut*-s,
 for a draught of Soma, because ferocious
 are they² whose mother is *Prśni*.
 11. The thunder of *Marut*-s comes challenging
 as [a salvo] of conquerors
 so that you become pure, O Men!

¹ *Vṛtra*

² *Marut*-s

*haskārād vidyútas páry áto jātá avantu naḥ |
marúto mṛḍayantu naḥ || 12||*

*á pūṣaṅ citrábarhiṣam ághṛṇe dharúṇam diváh |
ájā naṣṭám yáthā paśúm || 13||*

*pūṣá rájānam ághṛṇir ápagūḍham gúhā hitám |
ávindac citrábarhiṣam || 14||*

*utó sá máhyam índubhiḥ śád yuktáṃ anuséśidhat |
góbhīr yávaṃ ná carḅṣat || 15||*

*ambáyo yanty ádhvabhir jā máyo adhvarīyatám |
pṛñcatīr mádhunā páyaḥ || 16||*

*amúr yá upa sūrye yábhīr vā sūryaḥ sahá |
tá no hinvantv adhvarám || 17||*

*apó devír úpa hvaye yátra gávah pibanti naḥ |
sínḍhubhyaḥ kártvaṃ havīḥ || 18||*

*apsv antár amṛtam apsú bheṣajám apām utá práśastaye |
dévā bhávata vājīnaḥ || 19||*

*apsú me sómo abravīd antár víśvāni bheṣajā |
agnīṃ ca víśvásambhuvam ápaś ca víśvábheṣajīḥ || 20||*

12. Because of the laughter of lightning all around,
for that reason³,
may made-manifest [*Marut-s*] help us!
May *Marut-s* be gracious to us!
13. Here, O *Pūṣan*, him
him who is plucked out when speckled,
[here,] O flaring one,
[him] who is the support of the Heaven,
drive [him] here the way thou would a lost animal.
14. Becoming sprinkled [as if with ghee] glowing *Pūṣan*
found in the cavern the concealed king,
who when plucked out becomes speckled.
15. For me, he⁴ is restraining lengthwise the six [cakras]
[that are] coming in contact with the drops
as grains coming in contact with milk
[need to be restrained from swelling in all directions],
so that he⁵ can repeatedly move to and fro [along the channel].
-
16. Mothers⁶, related [to each other],
arranging proceeding on it way [sacrifice],
move through the pathways
mixing the drink with honey.
17. Those [waters that are] near the sun or
those with whom the sun jointly [moves],
may they speed our proceeding on its path [sacrifice].
18. I welcome divine waters;
wherever our cows drink,
a burnt offering to rivers is to be done.
-
19. In the midst of waters [is] the nectar of immortality,
in the waters [is] the healing balm;
to obtain the sufficiency of the waters
deva-s certainly shall get the rush of vigour.
20. Soma told me of all healing agents in the midst of waters
and of Agni granting happiness to all;
the waters are healing.

³so that men become pure

⁴*Pūṣan*

⁵inner *Soma*

⁶inner waters

*āpaḥ pṛṇūtá bheṣajám várūthaṃ tanve máma |
jyók ca sūryaṃ dṛśé || 21 ||*

*idám āpaḥ prá vahata yát kíṃ ca duritám máyi |
yád vāhám abhidudróha yád vā śepá utāñṛtam || 22 ||*

*āpo adyānv acāriṣaṃ rāsena sám agasmahi |
páyasvān agna á gahi tám mā sám sṛja várcasā || 23 ||*

*sám māgne várcasā sṛja sám prajāyā sám āyuṣā |
vidyúr me asya devá índro vidyāt sahá ṛṣibhiḥ || 24 ||*

21. May [these] waters grant abundantly
 medicines and defense for my body
 and [grant me] to behold the sun for a long time [to come].
-
22. O Waters, bring forth what is a discomfort inside me
 or what I have sought to injure
 or falsehoods I swore.
23. I have sought after waters today;
 we have come across a potion of theirs.
 Full of the drink, come, O Agni!
 Cast it (the potion) at me along with the vital power!
24. Cast [the potion] at me, O Agni,
 along with the vital power, with children, with health!
 May *deva*-s know [it] — throw [it] at me!
 May *Indra* together with the seers know.
-

This hymn can be split on the basis of content into eight parts (triplets):

1–3, 6–9, 10–12, 13–15, 16–18, 19–21, 22–24.

Verses 1–3 refer to an extract of Soma plant, verses 4–24 refer to the inner Soma.

RigVeda 1.91

Gotama Rāhūgaṇa | 1–4 *Triṣṭubh*; 5–16 *Gāyatrī*; 7 *Uṣṇih*; 18–23
Triṣṭubh | to Soma

tvám soma prá cikito manīṣā
tvám rájīṣṭhamánu neṣi pánthām |
táva práṇīti pitáro na indo
devéṣu rátnamabhajanta dhīrāḥ || 1||

tvám soma krátubhiḥ sukráturbhūs
tvám dáksaiḥ sudákṣo viśvávedāḥ |
tvám vīṣā vṛṣatvébhirmahitvá
dyumnébhirdyumnyabhavo nṛcákṣāḥ || 2||

rājño nú te váruṇasya vratáni
bṛhádghabhīrám táva soma dhāma |
śúciṣṭvámasi priyó ná mitró
dakṣáyyo aryamévāsi soma || 3||

yā te dhāmāni diví yā pṛthivyām
yā párvateṣvóṣadhīṣvapsú |
tébhirno viśvaiḥ sumánā áheḍan
rājansoma práti havyá grbhāya || 4||

tvám somāsi sátpatistvám rájotá vṛtrahá |
tvám bhadró asi krátuḥ || 5||

tvám ca soma no vášo jīvátuṃ ná marāmahe |
priyástotro vánaspátīḥ || 6||

tvám soma mahé bhágam tvám yúna ṛtāyaté |
dákṣam dadhāsi jīvāse || 7||

tvám naḥ soma viśváto ráksā rājannaghāyatāḥ |
ná riṣyettvāvataḥ sákhā || 8||

1. Thou, O Soma, shall become manifest through reflection —
 thou should have led [us] along the straightest-going path;
 With thy guidance, O *Indu*, our fathers,
 who had [correct] schemas for contemplation,
 partook of the treasure among *deva*-s.
2. Thou, O Soma, are skillful through designs [of the inner Soma],
 thy mental powers are strong
 through mental powers [of the inner Soma],
 [thou,] whose knowledge is embracing everything;
 thou are a bull through generative powers [of the inner Soma]
 [and] through [his] greatness,
 thou became possessing the power to illuminate
 through [his] powers to illuminate, [thou,] who guides men.

3. *Varuṇa*'s spheres of action are those of the king — thine;
 vast, mysterious is thy abode, O Soma.
 Thou are shining, like beloved *Mitra*,
 as *Aryaman*, thou are to be treated skilfully, O Soma!
4. Which thy abodes [are] in the Heaven, which on the Earth,
 which on the rocks, which in the herbs, in waters —
 through all of them, [thou,] well-disposed, non-angry,
 O king Soma, do take possession of our oblations.

5. Thou, Soma, are an overseer of the what's real,
 thou [are] the king [and] also a *Vṛtra*-slayer,
 thou are an auspicious intentional efficiency.
6. And thou are our will to live¹—
 we do not die.
*Vanaspati*², [thou are] fond of sung verses.
7. Thou, Soma, bestow on the old [a sense of] well-being,
 on the young who moves towards *ṛta* the mental power
 to support [their] lives.
8. Thou, Soma, do protect us in every way,
 O king, from [anyone] intending to injure[us]!
 Someone who is in-tune with thee would not be hurt.

¹lit. “[to go towards] life”

²the principal desire

sóma yáste mayobhúva ūtáyah sánti dāsúše |
tābhirno'vitá bhava || 9||

imám yajñámidám váco jujusāṇá upāgahi |
sóma tvám no vṛdhé bhava || 10||

sóma gīrbhīṣṭvā vayám vardháyāmo vacovídaḥ |
sumṛḍḍikó na á viśa || 11||

gayasphāno amīvahá vasuvítpuṣṭivárdhanaḥ |
sumitráḥ soma no bhava || 12||

sóma rārandhí no hṛdí gávo ná yávaseṣvā |
márya iva svá okye || 13||

yáh soma sakhyé táva rārāṇaddeva mártyaḥ |
tám dáksaḥ sacate kavīḥ || 14||

urusyá no abhísasteḥ sóma ní pāhyámhasaḥ |
sákhā suśéva edhi naḥ || 15||

á pyāyasva sámētu te viśvátaḥ soma vṛṣṇyam |
bhāvā vājasya saṃgathé || 16||

á pyāyasva madintama sóma víśvebhiraṃśúbhiḥ |
bhāvā naḥ suśrávastamaḥ sákhā vṛdhé || 17||

9. O Soma, which thy aids
 are bringing balance to a worshiper
 with them become a helper for us.
10. Having enjoyed this fire offering,
 this utterance, approach!
 Thou, O Soma, do stay to strengthen us!
11. O Soma, we, skillful in speech,
 cause thee to grow by means of chants;
 thou, very compassionate, take possession of us!
-
12. Furthering domestic wealth, warding off fright,
 finding beneficial [things], increasing prosperity,
 be, O Soma, a good patron to us!
-
13. O Soma, rejoice in our heart
 like cows [rejoice] in grassy meads,
 like a youth in his [own] house.
-
14. O Soma, a youth who were to rejoice
 in being in-tune with thee, O *deva*,
 gifted-with-insight mental power assists him.
15. Defend us from a curse,
 O Soma, protect from anxiety!
 Be for us a seasoned companion!
16. Swell here! May thy, O Soma, virility
 come in every way!
 Be in the center of the rush of vigour!
17. Together with all shoots,
 swell up, O most intoxicating Soma³!
 be for us the most harkening companion to strengthen [us]!
-

³an extract of the Soma plant

sám te páyāṃsi sámu yantu vājāḥ
 sám vṛṣṇyānyabhimātīśāhaḥ |
 āpyāyamāno amṛtāya soma
 divi śrāvāṃsyuttamāni dhiṣva || 18||

yā te dhāmāni haviṣā yājanti
 tā te víśvā paribhūrastu yajñām |
 gayasphānaḥ pratāraṇaḥ suvīró'vīrahā
 prá carā soma dúryān || 19||

sómo dhenúṃ sómo árvantamāsúm
 sómo vīrām karmaṇyaṃ dadāti |
 sādanyaṃ vidathyaṃ sabhéyaṃ
 pitṛśrávaṇaṃ yó dádaśadasmai || 20||

áśāḍhaṃ yutsú pṛtanāsu pápriṃ
 svarśāmapśāṃ vṛjánasya gopām |
 bhareṣujāṃ sukṣitíṃ suśrávasaṃ
 jáyantaṃ tvámānu madema soma || 21||

tvámimā óṣadhīḥ soma víśvās
 tvámapó ajanayastvám gāḥ |
 tvámá tatanthorvantárikṣaṃ
 tvám jyótiṣā ví támo vavartha || 22||

devéna no mánasā deva soma
 rāyó bhāgāṃ sahasāvannabhí yudhya |
 má tvá tanadīṣiṣe vīryasyobháyebhyaḥ
 prá cikitsā gáviṣṭau || 23||

18. May thy juices come together, [thy] energies,
virile, overcoming deceitful [enemies];
swelling for the sake of the nectar, O Soma,
destine for the Heaven the ultimate auditory impressions!
19. Which thy abodes they honor with an oblation
may he⁴ surround for thee all of them and the offering.
Furthering domestic wealth, promoting [long life], a warrior,
not pernicious to men, arrive at the residence, O Soma!
-
20. Soma [gives] a cow, Soma [gives] a swift horse,
Soma gives a diligent son [who is]
fit to have a seat in assembly, fit to teach, fit for a council,
listening to the father — [to him] who is honoring this one.
-
21. Over thee, invincible in combats, saving in battles,
gaining *svàr*, gaining waters, a cowherd of the enclosure,
we could rejoice — [over thee,] O Soma, [who is] victorious,
born during contests, highly praised, a good refuge.
22. Thou [empower] all these herbs, O Soma,
thou caused to appear waters, thou [caused to appear] cows,
thou have stretched spacious middle region,
thou, using the light have revealed [mental] darkness.
23. With the divine mind, O *deva* Soma,
win for us a share of the treasure, O mighty!
Would it not diffuse with thy help —
thou are the master of the manly vigour —
in a foray for cows point out [the path]
from both kinds of [abodes].
-

This hymn can be split on the basis of content into eight parts:
1–2, 3–4, 5–8, 9–11+13, 12, 14–17, 18–19+21–23, 20.

Verses 12 and 20 appears to be an addition to the main text.

Verses 1, 2, 6–8, 12, 15–17, 20 refer to the extract of Soma plant,
verses 3–5, 9–11, 13, 14, 18, 19, 21–23 — to the inner Soma.

⁴*Agni*

RigVeda 1.93

Gotama Rāhūgaṇa | 1–3 Anuṣṭubh; 4–8 Triṣṭubh; 9–11 Gāyatrī; 12
Triṣṭubh | to Soma, Agni

ágnīṣomāvimám sú me śṛṇutám vṛṣaṇā hávam |
práti sūktāni haryataṃ bhávataṃ dāsúṣe máyaḥ || 1||

ágnīṣomā yó adyá vāmidám vácaḥ saparyáti |
tásmai dhattaṃ suvīryaṃ gávāṃ póṣaṃ svásvyam || 2||

ágnīṣomā yá áhutiṃ yó vāṃ dāsūddhavíṣkṛtim |
sá prajáyā suvīryaṃ víśvamáyurvyasnavat || 3||

ágnīṣomā cēti tádvīryaṃ vāṃ yád
ámuṣṇitamavasám pañim gāh |
ávātirataṃ bṛṣayasya śésó'vīdataṃ
jyótirékaṃ bahúbhyaḥ || 4||

yuvámetāni diví rocanānyagníśca soma
sákratū adhattam |
yuvám síndhūṃrabhíśasteravadyád
ágnīṣomāvámuñcataṃ grbhítān || 5||

ányám divó mātariśvā jabhārámathnād
anyám pári śyenó ádreḥ |
ágnīṣomā bráhmaṇā vāvṛdhānórúm
yajñāya cakrathuru lokám || 6||

ágnīṣomā haviṣaḥ prásthitasya
vītám háryataṃ vṛṣaṇā juṣéthām |
susármāṇā svávasā hí bhūtám
áthā dhattaṃ yájamānāya sám yóḥ || 7||

yó agníśómā haviṣā saparyád
devadrīcā mánasā yó ghṛténa |
tásya vratám rakṣataṃ pātámámhaso
visé jánāya máhi sárma yachatam || 8||

1. O Agni and Soma, listen well
to this my invocation, O impregnating ones!
Delight in properly recited [verses],
become a balance for [this] worshiper!
 2. O Agni and Soma, who today
reverentially dedicate to you this utterance
bestow on him the manly vigour,
an increase of cows, a good number of horses.
 3. O Agni and Soma, who [makes] the invocation,
who shall offer to you a burnt offering,
may he together with his offsprings attain
the manly vigour and all-pervading vital power!
-
4. O Agni and Soma, that your manly vigour was noticed
when you two took away from the niggard
[your] assistance, cows;
you descended into imprint of *Bṛsaya*;
you found one light for many.
 5. You two put luminous spheres into the Heaven,
[thou] and Agni, O Soma, of one accord;
You two freed seized rivers from curse,
from shame, O Agni and Soma!
 6. Up to the Heaven *Mātariśvan* has carried one,
a hawk whirled another from the rock;
O Agni and Soma, becoming stronger with a sacred formula
you have created a wide space for a fire offering.
 7. O Agni and Soma, frequent this delighted-in
clothed [with milk] one
[that is part] of the prepared to-be-burned offering,
O impregnating ones!
Having become a secure refuge [and] just of good assistance,
moreover, bestow on the sacrificer well-being [and] health!
 8. O Agni and Soma, who shall attend [to you]
with a burned offering,
[who] with mind inclined to honor *deva*-s, who with ghee —
guard his sphere of action, protect [him] from anxiety,
spread a great shelter for the man [and his] homestead.
-

*ágnīṣomā sávedasā sáhūtī vanataṃ gírah |
sáṃ devatrā babhūvathuḥ || 9||*

*ágnīṣomāvanéna vāṃ yó vāṃ ghṛténa dāsati |
tásmai dīdayataṃ bṛhát || 10||*

*ágnīṣomāvimāni no yuvāṃ havyā juṣatam |
á yātamúpa nah sácā || 11||*

*ágnīṣomā piprtámárvato na
á pyāyantāmusrīyā havyasúdaḥ |
asmé bálāni maghávatsu dhattaṃ
kṛnutáṃ no adhvaráṃ śruṣṭimántam || 12||*

9. O Agni and Soma, having knowledge,
 invoked together, do procure chants;
 among *deva*-s you have appeared together.
10. O Agni and Soma, [who calls] you with this [invocation],
 who worships you with ghee —
 for him make the vast [*ṛta*] to shine.
-
11. O Agni and Soma, do you two enjoy again and again
 these our oblations!
 Come here together to us!
12. O Agni and Soma, bring over to us the horses!
 May appearing at dawn [waters] swell,
 [they,] preparing oblations!
 For our sake, bestow powers upon munificent [*deva*-s]
 effect for us proceeding on its way, amenable [sacrifice]!
-

This hymn can be split on the basis of content into four parts:
 1–3, 4–8, 9–10, 11–12.

Verses 1-10 address the inner Soma and Agni, while 11 and 12
 external *Agni* and *Soma* juice.

Verse 6a refers to the extract of the Soma plant, 6b — to the Soma
 plant, 7ab – to the extract of the Soma plant.

RigVeda 2.40

Gṛtsamada | Triṣṭubh | to Soma and Pūṣan

*sómāpūṣaṇā jánanā rayīṇām
jánanā divó jánanā pṛthivyāḥ |
jātaú víśvasya bhúvanasya gopaú
devá akr̥ṇvannamṛtasya nábhim || 1||*

*imaú devaú jáyamānau juṣantemaú
támāmsi gúhatāmájuṣṭā |
ābhyaṁdraḥ pakvámāmāsvantāḥ
somāpūṣábhyaṁ janadusríyāsu || 2||*

*sómāpūṣaṇā rájaso vimānaṁ
saptácakraṁ ráthamávíśvaminvam |
viśūvṛtaṁ mánasā yuyámānaṁ
tām jinvaṭho vṛṣaṇā páñcaraśmim || 3||*

*divyanyāḥ sádanaṁ cakrá uccā
pṛthivyámānyó ádhyantárikṣe |
tāvasmábhyaṁ puruvāraṁ purukṣúm
rāyáspóṣaṁ ví ṣyatāṁ nábhimasmé || 4||*

*viśvānyanyó bhúvanā jajāna
viśvamānyó abhicákṣaṇa eti |
sómāpūṣaṇāvátataṁ dhíyaṁ me
yuvábhyaṁ víśvāḥ pṛtanā jayema || 5||*

*dhíyaṁ pūṣā jinvatu vísvaminvó
rayīṁ sómo rayipátirdadhātu |
ávatu devyáditiranarvā
brhádvadema vidáthe suvírāḥ || 6||*

1. O Soma and *Pūṣan*, [you are] progenitors of treasures,
progenitors of the Heaven, progenitors of the Earth;
[these] two, belonging to every place of existence, are guardians.
Deva-s created the center of the nectar.
2. They delighted in these two emerging *deva*-s,
“let these two hide unsatisfactory [mental] obscurations!”
With these two, with Soma and *Pūṣan*, *Indra* shall beget
ripe [for poetry] [vital spirit¹]
midst appearing at dawn crude [evocative expressions²].
3. O Soma and *Pūṣan*, the chariot
that is regulating the region [of thoughts],
[that] has seven wheels, [that is] going both ways,
[that though] not-all-invigorating,
[yet] being made fit for the mind —
that one, O bulls, do urge on, the one having five reins!
4. One has made seat in the Heaven, on high;
the other above the Earth, in the middle region;
[May] the two [convey³] for us the abundance of wealth
that is adored by many [and] liberally granting;
May [these] two free the center [of nectar]!
5. One has begot all places of existence,
another keeps looking upon everything.
O Soma and *Pūṣan*, may you two favour my *dhī*
[so that] with you two we could win every battle!
6. May *Pūṣan*, all-invigorating, animate [my] *dhī*!
May Soma, the guardian of treasures, bestow the treasure!
May *devī Aditi*, who is not dependent on others, favour [us]
so that we, manly,
could speak aloft at knowledge-sharing session.

The verse 2 seems, on the basis of content, to not belong to the hymn.

All verses address the inner Soma and *Pūṣan*.

¹ *payas*

² *goṣu* lit. “cows”

³ *vahatām*

RigVeda 4.28

Vāmadeva Gautama | Triṣṭubh | to Soma and Indra

tvā yujā táva tátsoma sakhyá
índro apó mánave sasrútaskaḥ |
áhannáhimáriṇātsaptá síndhūnápāvṛṇod
ápihiteva khāni || 1||

tvā yujá ní khidatsúryasyéndraścakráṃ
sáhasā sadyá indo |
ádhi ṣṇúnā bṛhatá vártamānaṃ
mahó druhó ápa víśváyu dhāyi || 2||

áhanníndro ádahadagnírindo
purá dásyūnmadhyáṃdinādabhīke |
durgé duroṇé krátvā ná yātāṃ
purú sahásrā sárva ní barhīt || 3||

víśvasmātsīmadhamāṃ indra dásyūn
víśo dāsīrakṛṇoraprasástāḥ |
ábādhethāmámṛnataṃ ní sátrūn
ávindethāmápacitiṃ vádhatraiḥ || 4||

evá satyáṃ maghavānā yuvāṃ
tádíndraśca somorvámásvyam góḥ |
ádardṛtamápihitānyásnā
riri cáthuḥ kṣásáścittatṛdāná || 5||

1. Would *Indra*, joined with thee,
 [and] in that case in-tune with thee, O Soma,
 make this for an intelligent man: the waters streaming!
 He killed the snake, released seven rivers,
 he uncovered as-if-obstructed apertures.
2. With thou [and] with [thy] companion would he, *Indra*,
 at that very moment forcefully press down sun's wheel, O *Indu*,
 [that is] rolling through a vast plateau!
 The all-pervading life-force was moved away
 from the mighty foe!
3. In an encounter before the noon *Indra* did strike,
 Agni did scorch, O *Indu*, the impulses to suffer want.
 May he, using a missile, overthrow many a thousand of [them]
 as if willingly moving into difficult to access residence.

-
4. O *Indra*, [thou made] impulses to suffer want
 [to be] lower than all;
 thou made blamable the demonic tribes;
 you two opposed and crushed the enemies,
 you two partook of reverence using deadly weapons.
 5. Indeed, it's true — you two, O munificent,
 [thou] and *Indra*, O Soma,
 attended to this wide, coming from horses [space¹] of a cow,
 you set free obstructed by the firmament [apertures²];
 the earth as well is becoming open.
-

This hymn can be split on the basis of content into two parts:
 1–3, 4–5.

All verses address the inner Soma and *Indra*. Verses 1 and 2 mention extract of Soma plant as Soma companion.

The expression “would he press down sun's wheel ... [that is] rolling through a vast plateau” can be interpreted as exhortation to rewind the time back when the poet was young.

¹ *varivas*

² *khāni* on the basis of 4.28.1d

RigVeda 6.72

Bharadvāja Bārhaspatya | Triṣṭubh | to Soma and Indra

*índrāsomā máhi tádvāṃ mahitvāṃ
yuvāṃ mahāni prathamāni cakrathuḥ |
yuvāṃ sūryaṃ vividáthuryuvāṃ svàr
viśvā támāṃsyahataṃ nidásca || 1||*

*índrāsomā vāsáyatha uṣásam
útsūryaṃ nayatho jyótiṣā sahá |
úpa dyāṃ skambháthu skámbhanenáp̄rathataṃ
p̄rthivīm̄ mātáram̄ ví || 2||*

*índrāsomāvāhimapáh̄ pariṣṭhām̄
hathó v̄rtrámānu vāṃ dyaúrāmanyata |
prār̄ṇāṃsyairayataṃ nadīnām̄
á samudrāṇi paprathuḥ purúṇi || 3||*

*índrāsomā pakvāmāmāsvantár
ní gávāmíddadhathurvakṣāṇāsu |
jagr̄bháthuránāpinaddhamāsu
rúsaccitrāsu jágatīṣvantāḥ || 4||*

*índrāsomā yuvāmaṅgá tárutram
apatyasácam̄ śrútyaṃ rarāthe |
yuvāṃ súsmaṃ náryaṃ carṣaṇībhyah̄
sáṃ vivyathuḥ p̄rtanāṣáhamugrā || 5||*

1. O *Indra* and Soma, great [is] this your might!
 You accomplished great principal [deeds] —
 you have found the sun, you [have found] *svàr*;
 you repelled all [mental] obscurations and imposed constraints.
 2. O *Indra* and Soma, you caused the dawn to grow brighter,
 you guided upwards the sun
 along with the brightness [of the dawn];
 the Heaven you propped with a pillar,
 the mother Earth you spread apart.

 3. O *Indra* and Soma,
 you drive away obstructing waters snake — *Vṛtra*;
 following you two, the Heaven is contemplated upon.
 You two bring forth flowing waters' floods,
 many seas you two have filled.
 4. O *Indra* and Soma, ripe [for poetry] [vital spirit¹]
 midst crude [evocative expressions²]
 you have deposited into cows' udders;
 You two have grasped [vital spirit³]
 [that is] non-tied up in these [expressions],
 [that is] shining in the midst of capturing attention
 *Jagati*⁴ [verses⁵].
 5. O *Indra* and Soma, surely [it were] you two [who] have granted
 carrying across, accompanied by offsprings, famous [fervor];
 [It were] you two [who] hid themselves from those
 that draw to themselves⁶
 in [that] fervor [that is] agreeable to men,
 [and is] victorious in battles, O ferocious!
-

This hymn can be split on the basis of content into two parts:
 1–2, 3–5.

The hymn refers to the inner Soma.

¹ *payas*

² *goṣu* lit. “midst cows”

³ *payas*

⁴ one of meters of the Rigveda

⁵ *ṛkṣu*

⁶ that is, “senses”

RigVeda 6.74

Bharadvāja Bārhaspatya | Triṣṭubh | to Soma and Rudra

*sómārudrā dhārāyethāmasuryàṃ
prá vāmīṣṭáyó'ramaśnuvantu |
dámedame saptá rátnā dádhanā
śám no bhūtaṃ dvipáde śám cátuspade || 1||*

*sómārudrā ví vrhataṃ viṣūcīm
ámīvā yá no gáyamāvivésa |
āre bādhetthāṃ níṛṭim parācáir
asmé bhadrá sauśravasáni santu || 2||*

*sómārudrā yuvámetányasmé
víśvā tanúṣu bheṣajáni dhattam |
áva syataṃ muñcátam yánno ásti
tanúṣu baddháṃ kṛtáméno asmát || 3||*

*tigmāyudhau tigmáhetī susévu
sómārudrāvihá sú mṛḍataṃ naḥ |
prá no muñcataṃ váruṇasya pāśād
gopāyátam naḥ sumanasyámānā || 4||*

1. O Soma and *Rudra*, do make
 [*your*] guise to maintain [*itself*]!
 May your impulses reach [*us*] suitably [*for our well-being*]!
 Placing into every house seven jewels,
 you two shall turn into well-being for us,
 well-being for [*any*] two-footed [*being*] and
 for [*any*] four-footed [*being*] [*in our camp*¹].
 2. O Soma and *Rudra*, do pluck off affecting everything
 grief that has entered our household!
 You shall drive [*this*] fragmentation away, far off!
 May high praises be auspicious for us!
-
3. O Soma and *Rudra*! You two, do place all these remedies
 into us, into [*our*] bodies!
 Unharness, release from us what is bound in our bodies —
 done [*by us*] evil.
 4. [*You two,*] who have sharp weapons,
 [*you two,*] whose strike stings, [*you two,*] comforting,
 O Soma and *Rudra*, treat us now very kindly!
 Release us from *Varuṇa*'s snare,
 do protect us, you, being well disposed!
-

This hymn can be split on the basis of content into two parts:
 1–2, 3–4.

Verses 3–4 to the extract of Soma plant, verses 1–2 — to the inner
 Soma.

¹*niveśé* — on the strength of 9.69.7c

RigVeda 7.104

Vasiṣṭha | 1–7, 18, 21, 23 Jagatī; 8–17, 19, 20, 22, 24 Triṣṭubh; 25
Anuṣṭubh | to Indra and Soma

īndrāsomā tāpataṃ rākṣa ubjātaṃ
nyarpayataṃ vṛṣaṇā tamovádhaḥ |
pārā śṛṇītamacīto nyoṣataṃ
hatāṃ nudéthaṃ ní śísītamatrīṇaḥ || 1||

īndrāsomā sámaghásam̐samabhyaghám
tápurayastu carúragñivám̐ iva |
brahmadvíse kravýáde ghorácakṣase
dvéṣo dhattamanavāyám̐ kimā́dīne || 2||

īndrāsomā duṣkṛto vavré antár
anārambhaṇé támasi prá vidhyataṃ |
yáthā nátaḥ púnarékaścánódáyat
tádvāmastu sáhase manyumáchávaḥ || 3||

īndrāsomā vartáyataṃ divó vadhám̐
sám̐ pṛthivyá aghásam̐sāya tárhaṇam |
úttakṣataṃ svaryam̐ párvatebhyo
yéna rākṣo vāvrdhānám̐ nijúrvaṭhaḥ || 4||

īndrāsomā vartáyataṃ divásparyagnitaptébbhir
yuvámáśmahanmabhiḥ |
tápurvadhebbhirajárebhiratrīṇo
ní pársāne vidhyataṃ yántu nisvarám̐ || 5||

īndrāsomā pári vām̐ bhūtu viśváta
iyám̐ matíḥ kakṣyásveva vājínā |
yám̐ vām̐ hótrām̐ parihinómi medháyemá bráhmāṇi
nrpátīva jinvataṃ || 6||

1. O *Indra* and Soma, give heat to the defensiveness, subdue [it]!
 With the help of the bull¹
 take down [the defensiveness] [that is] increasing darkness!
 Crush, burn down lacking perceptiveness enmities²!
 Strike, pin, put to rest all-consuming fears!
2. O *Indra* and Soma, [heat] thoroughly malevolence,
 [irradiate] evil
 may this heat keep warming [them]
 like a pot having fire [inside].
 Impart [to us] unabated aversion for [any]
 hostile to sacred formulas,
 eating raw flesh, having horrifying look *kimādin*.

3. O *Indra* and Soma, do cast those, who interfere,
 into [their] hiding place — into mercurial darkness!
 In no way shall anyone of them rise back from there!
 May this — your full of anger power to change —
 be for the sake of [our] overwhelming strength!
4. O *Indra* and Soma, cause discharge to happen from the Heaven,
 [and another one] from the Earth,
 for malevolence — totally crushing.
 Do fashion resounding [like an echo] from mountains
 [auditory impression³]
 with which you burn down fortified defense[s].
5. O *Indra* and Soma, cause [discharges] to happen
 from all over the Heaven!
 May you two cast all-consuming fears down into the chasm
 using heated by the fire, having heat as a deadly weapon,
 striking like a rock,
 undecaying [auditory impressions]⁴. May they go silently!
6. O *Indra* and Soma, this mental gesture
 should have contained you both
 on all sides just like a girdle [would] two spirited stallions.
 What [utterance as an] invocation of you
 I send forth frequently [and] with mental vigour —
 “As lords of men, animate these sacred formulas!”

¹extract of Soma plant

²*dviṣas*

³*śravas*

⁴see previous stanza

prāti smarethāṃ tujáyadbhirévair
 hatám druhó rakṣáso bhaṅgurávataḥ |
 índrāsomā duṣkr̥te má sugáṃ bhūd
 yó naḥ kadá cidabhidásati druhá || 7||

yó mā pākena mánasā cárantam
 abhicáṣṭe ánṛtebhírvácobhiḥ |
 āpa iva kāsínā sámgrbhītā
 ásannastvāsata indra vaktá || 8||

yé pākaśaṃsám viháranta évair
 yé vā bhadrám dūśáyanti svadhábhiḥ |
 áhaye vā tánpradádātu sóma
 á vā dadhātu níṛṭterupásthe || 9||

yó no rásaṃ dípsati pitvó agne
 yó ásvānāṃ yó gávāṃ yástanúnām |
 ripú stená steyakṛddabhrámetu
 ní śá hīyatāṃ tanvā tánā ca || 10||

paráḥ só astu tanvā tánā ca
 tisráḥ pṛthivíradhó astu vísvāḥ |
 prāti śuśyatu yáso asya devā
 yó no dívā dípsati yásca náktam || 11||

suviññānāṃ cikitúṣe jánāya
 sáccásacca vácasī paspṛdhāte |
 táyoryátsatyáṃ yatarádṛjīyas
 tádítsómo'vati hántyásat || 12||

ná vā u sómo vṛjinám hinoti
 ná kṣatríyaṃ mithuyá dhāráyantam |
 hánti rákṣo hántyásadvádantam
 ubhávíndrasya prásitau śayāte || 13||

7. Do recollect with [your] bringing to fore ways,
 [then] strike transitory guarding [impulses] of the spite!
 O *Indra* and Soma, may there be no easy pathway
 for the hindrance that sometimes lures us
 through [our own] spite.
8. Who addresses me when I wander around,
 [addresses] with immature mind, with lacking *ṛta* utterances —
 may he, a mouthpiece of fiction, be lacking presence
 like water grabbed with a fist.
9. They who disclose a half-baked invocation as a matter of habit,
 they who wantonly spoil an auspicious [invocation of *Indra*]⁵ —
 may Soma either give them to the snake
 or put [them] onto the lap of disjunction!
-
10. Who desires to withhold from us
 the essence of the juice, O *Agni*,
 who —⁶ of horses, who — of cows, who — of bodies,
 deceitful thief committing theft — may he make himself scarce,
 may he be deprived of his body and offsprings.
11. May he be away himself with his offsprings!
 May he be below all three Earthes!
 Let the [manly] worth of this one be dried up, O *deva*-s,
 [of this one,] who desires to rob us by day,
 and who [desires to rob us] at night.
12. For an observant man it is easy to distinguish
 real from fictitious;
 [when] two utterances contend [with each other],
 of those two that is true which is the straightest⁷;
 that one Soma favours, it strikes down the fictitious.
13. Certainly, Soma does not assist a deceitful one,
 nor does [he assist] a governor maintaining [power]
 by means of ambiguity.
 He strikes [down] defensiveness, strikes one who tells fiction.
 Both repose in *Indra*'s net.
-

⁵*indrahava* — on the strength of 9.96.1c

⁶[desires to withhold the essence]

⁷making fewer assumptions, parsimonious

yádi vāhámánṛtadeva ása
 móghaṃ vā deváñ̄ apyūhé agne |
 kímasmábhyaṃ jātavedo hr̥ṇīṣe
 droghavácaste nirṛtháṃ sacantām || 14 ||

adyá murīya yádi yātudháno ásmi
 yádi váyustatápa pūruṣasya |
 ádhā sá vīrāirdaśábhīrví yūyā
 yó mā móghaṃ yātudhānétyáha || 15 ||

yó máyātum yātudhānétyáha
 yó vā rakṣáḥ śúcirasmitýáha |
 índrastám hantu mahatá vadhéna
 víśvasya jantóradhamáspadiṣṭa || 16 ||

prá yá jígāti khargáleva náktam
 ápa druhá tanvaṃ gūhamānā |
 vavrāñ̄ anantáñ̄ áva sá padīṣṭa
 grāvāño ghnantu rakṣása upabdáúḥ || 17 ||

ví tiṣṭhadhvaṃ maruto vikṣvicháta
 grbhāyáta rakṣásah sáṃ pinaṣṭana |
 váyo yé bhūtví patáyanti naktábhīr
 yé vā rípo dadhiré devé adhvaré || 18 ||

prá vartaya divó ásmānamindra
 sómaśītaṃ maghavansám śísādhi |
 práktādápāktādadhārādúaktād
 abhí jahi rakṣásah párvatena || 19 ||

etá u tyé patayanti śváyātava
 índraṃ dipsanti dipsávó'dābhyaṃ |
 śísíte śakráḥ píṣunebhyo vadháṃ
 nūnáṃ sṛjadasániṃ yātumádbhyaḥ || 20 ||

14. Whether I have been having what lacks *ṛta* for a *deva*,
 or have I brought [offerings] for *deva*-s without a cause, O *Agni*?
 To what end thou are angry at us, O born of knowledge?
 May [these] intended to hurt utterances
 accompany disintegration thou cause!
15. I would die today if I were cursed with an infatuation,
 or if by heat [of ascetic practices] I had destroyed
 man's vital power.
 Therefore, he should be deprived of ten sons
 who calls me without a cause "cursed with an infatuation".
16. Who called me, who has no infatuations,
 "cursed with an infatuation",
 or, guarding [him man] who said "I am innocent"⁸,
 may *Indra* strike him with a mighty weapon!
 Lowest of all creatures, may he fall down!
-
17. She who moves like an owl — at night,
 maliciously hiding herself away [during the day] —
 may she fall down into endless caverns!
 May pressing stones ward off guardian [impulses]
 with clanking sounds.
18. O *Marut*-s, do stay spread among homesteads, seek,
 seize guarding [impulses], crush completely [those]
 that, having become birds, bring down [men] at night,
 or those that have placed traps
 along the course of proceeding on its way [sacrifice].
-
19. Cause a rumble of thunder to come from the Heaven, O *Indra*!
 That which is sharpened by Soma, O munificent one,
 sharpen thoroughly!
 Thump at the guarding [impulses] with the rock
 from the front, from behind, from below, from above!
20. These, that bring down — infatuations like those of a dog,
 they desire to rob *Indra*, thieves — [*Indra* who is] unimpaired.
 He sharpens [his] deadly weapon against the treacherous
 so that he would assuredly discharge a flash of lightning
 for those who are infatuated.

⁸lit. "pure"

*índro yātúnámabhavatparāśaró
 havirmáthīnāmabhyāvívāsātām |
 abhīdu śakráḥ paraśúryáthā vánaṃ
 pátreva bhindánsatá eti rakṣásaḥ || 21 ||*

*úlūkayātum śuśulūkayātum
 jahí śváyātumutá kókayātum |
 suparṇáyātumutá gṛdhrayātum
 dr̥śádeva prá mṛṇa rákṣa índra || 22 ||*

*má no rákṣo abhí naḍyātumávatām
 ápochatu mīthuná yá kimīdínā |
 pṛthiví naḥ páṛthivātpātvámhaso'ntárikṣaṃ
 divyátpātvasmán || 23 ||*

*índra jahí púmāṃsaṃ yātudhānam
 utá stríyaṃ māyáyā śásádānām |
 vígrīvāso múradevā ṛdantu
 má té dr̥śansúryamuccárantam || 24 ||*

*práti cakṣva ví cakṣvéndraśca
 soma jāgṛtam |
 rákṣobhyo vadhámasyatam
 asániṃ yātumádbhyaḥ || 25 ||*

21. *Indra* became a destroyer of infatuations,
of those that long to disturb an oblation.
Capable [to cut down] as an ax [approaching] a thicket,
he comes unto guarding [impulses]
as if breaking defensive formation.
22. Strike [any] infatuation that is like that of an owl,
like that of an owlet,
like that of a dog or like that of a cuckoo,
like that of a hawk or like that of a vulture!
O *Indra*, crush as with a millstone the defensiveness!
23. May not defensiveness overtake us!
Of those who help infatuation,
may [the dawn] drive away with the lucidity [it brings]
the pair that are *kimādin-s*!
May the Earth protect us from an earthly trouble!
May the middle region protect us from a celestial [trouble]!
24. O *Indra*, strike [any] man who is cursed with an infatuation,
and [any] woman who prevails
by means of the power of suggestion!
May those whose neck is twisted, for whom a fool is a *deva*
disperse!
May they do not see the rising sun!
-
25. [You two,] perceive [them], make [them] manifest!
O Soma, would [thou] and *Indra* be watchful!
Cast a deadly for [inner] defenses weapon —
for those that are accompanied by an infatuation —
a flash of lightning!
-

This hymn can be split on the basis of content into eight parts:
1–2, 3–6, 7–9, 10–13, 14–16, 17–18, 19–24, 25.

Verses 9–13, 19, 25 refer to the extract of Soma plant,
verses 1–7 — to the inner Soma.

RigVeda 8.48

Pragātha Kaṇva | 1–4, 6–15 Triṣṭubh; 5 Jagatī | to Soma

svādórabhaksī váyasah sumedhāḥ
svādhyo varivovittarasya |
vísve yám devá utá mártýāso
mádhu bruvánto abhí saṃcáranti || 1||

antásca prágā áditirbhavāsyavayātá
háraso dávyasya |
índavíndrasya sakhyám juṣāṇáh
śráuṣṭīva dhúramānu ráyá ṛdhyāḥ || 2||

ápāma sómamamṛtā abhūmāganma
jyótirávidāma devān |
kíṃ nūnámasmānkrṇavad
árātiḥ kímu dhūrtíramṛta mártýasya || 3||

śám no bhava hṛdá á pītá indo
pitéva soma sūnáve suśévaḥ |
sákheva sákhya uruśamsa dhírah
prá na áyurjívāse soma tārīḥ || 4||

imé mā pītá yaśása uruṣyávo
ráthaṃ ná gávah sámanāha párvasu |
té mā rakṣantu visrásaścarítṛād
utá mā srámādyavayantvíndavaḥ || 5||

agníṃ ná mā mathitáṃ sáṃ didīpaḥ
prá cakṣaya krṇuhí vásyaso nah |
áthā hí te máda á soma mánye
revāñ iva prá carā puṣṭímácha || 6||

1. I have enjoyed [a drink¹] of palatable [Soma],
of mental and bodily vigour,
[I,] intelligent — of him who is better at finding mental space,
of [him who is] possessing of good insight,
[of him] towards whom all *deva*-s and mortals,
calling [him] “mead”, gravitate.
2. Thou have gone inside and forth, thou will become unrestrained;
an averter of divine frustration,
O *Indu*, [I hope] thou,
having delighted in *Indra*’s companionship,
succeeded for the sake of the treasure [in finding the mental space]
like an obedient, following yoke [bull].

3. We have drunk Soma, we have become immortal,
we have obtained the light, we have become conscious of *deva*-s.
What enviousness can inflict upon us now,
what mortal man’s deception, O immortal!
4. Be soothing to our heart when sipped even a little, O *Indu*,
[be] kind like a father to son!
As a like-minded for a like-minded, [thou,]
facilitating contemplations,
O one whose blessings are far-ranging,
should have transfered our vital power [for us] to live, O Soma!

5. These esteemed imbibed [drops] have fastened me in joints
like leather straps a chariot;
may they guard me from falling down because of [my] leg,
and may they, drops of Soma, cure² me from lameness.
6. Like a fire produced by rotating stick
I should have been made aflame.
Make [that] apparent! Make us better!
Then again, during intoxication thou caused, O Soma,
I think myself to be wealthy. Become a nourishment [to us]!

¹ *iṣ*

² lit. “cause to be separated”

iṣiréṇa te mánasā sutásya
 bhakṣīmáhi pútryasyeva rāyáh |
 sóma rājanprá ṇa áyūṃṣi tārīr
 áhānīva sūryo vāsarāṇi || 7||

sóma rājanmṛdáyā naḥ svastí
 táva smasi vratyāstásya viddhi |
 álarti dákṣa utá manyúrindo
 má no aryó anukāmám párā dāḥ || 8||

tvám hí nāstanvāḥ soma gopá
 gátregātre niṣasátthā nṛcákṣāḥ |
 yátte vayám pramináma vratáni
 sá no mṛḍa suṣakhá deva vāsyaḥ || 9||

rdūdāreṇa sákhyā saceya
 yó mā ná rísyeddharyaśva pūtáh |
 ayám yáh sómo nyádhāyyasmé
 tásmā índraṇ pratíramemyáyuḥ || 10||

ápa tyá asthuránirā ámīvā
 nírātrasantámīṣīcīrábhaiṣuḥ |
 á sómo asmāñ aruhadvihāyā
 áganma yátra pratiránta áyuḥ || 11||

yó na índuḥ pitaro
 hṛtsú pītó'martyo mártyañ āvivéśa |
 tásmāi sómāya havíṣā vidhema
 mṛḍīké asya sumatáu syāma || 12||

tvám soma pitṛbhiḥ saṃvidāno'nu
 dyāvāpṛthiví á tatantha |
 tásmāi ta indo havíṣā vidhema
 vayám syāma pátayo rayīṇám || 13||

7. May we, with mind attuned to searching,
 partake of thy pressed [juice]
 as if of ancestral wealth,
 O king Soma, thou should have carried over
 our appearing at dawn vital powers
 like the sun [carries over] days.
8. O king Soma, foster our welfare,
 we are thy faithful, know that!
 Mental energy rises again and again and zeal [too], O *Indu!*
 Thou, who is to be conducted upwards,
 do not betray our desire!
9. Thou indeed are the guardian of our body, O Soma,
 thou have settled into each limb, [thou,] who guides men.
 When for thy sake we violate observances,
 such thou, a good companion, afford us welfare!
-
10. Together with like-minded [*Indra*]
 I can become in accord
 with having-tender-inside [Soma plant]
 who, when imbibed, would not harm me,
 O having pale green-yellow for a horse!
 This one (which [is] Soma) was put into us for his sake —
 I ask *Indra*, who carries across, for the vital power.
11. These, the weaknesses, the grief have stood aside
 confusing [thoughts] trembled out of [me],
 they became afraid —
 Soma, vigorous, ascended us;
 I came to where they joyfully anticipate the vital power.
-
12. What *Indu*, O fathers, is drunk in our hearts —
 immortal, he has entered mortals —
 this Soma we will worship with a burnt oblation —
 let us stay in compassion and benevolence of this one.
13. Thou, O Soma, discovered by the [fore]fathers,
 have overspread along the Heaven and the Earth;
 Such thee, O *Indu*, we will worship with a burnt oblation;
 let us become owners of the treasures!

*trātāro devā ādhi vocatā no
 mā no nidrā īsata mótá jálpiḥ |
 vayám sómasya viśváha priyāsah
 suvīrāso vidáthamā vadema || 14 ||*

*tvám naḥ soma viśváto vayodhās
 tvám svarvídā viśā ṛcákṣāḥ |
 tvám na inda ūtibhiḥ sajóṣāḥ
 pāhí paścātādutá vā purástāt || 15 ||*

14. May ye who defend, O *deva*-s, speak on our behalf,
 may not the slumber rule us,
 neither may inarticulate speech [rule us],
 so that we, always dear to Soma, very manly,
 could impart knowledge!
15. Thou, O Soma, are giving us in every way
 mental and bodily energy,
 thou, finding *svàr*, take possession [of us], [thou,] guiding men!
 Thou, O *Indu*, acting in harmony with side-effects,
 do protect us from the west and also from the east!
-

This hymn can be split on the basis of content into six parts:
 1–2, 3–4, 5–6, 7–9, 10–11, 12–15.

Verses 1–9, 10c, 15 refer to the extract of Soma plant,
 verses 10b, 11c, 12–14 — to the inner Soma.

RigVeda 8.79

Kṛtnu Bhārgava | 1-8 Gāyatrī; 9 Anuṣṭubh | to Soma

*ayāṃ kṛtnúrāgrbhīto viśvajídudbhídītsómaḥ |
īṣirvīpraḥ kāvyena || 1||*

*abhyūrṇoti yānnagnāṃ bhiṣákti víśvaṃ yátturám |
prémandháh khyannīḥ śronó bhūt || 2||*

*tvāṃ soma tanūkṛdbhyo dvéśobhyo'nyákṛtebhyaḥ |
urú yantāsi várūtham || 3||*

*tvāṃ cittī táva dáksairdivá á pṛthivyá rjīsin |
yāvīraghásya ciddvéśaḥ || 4||*

*arthīno yánti cédārthaṃ gáchānīddadúšo rātīm |
vavrjyústṛṣyataḥ kāmam || 5||*

*vidádyátpūrvyāṃ naṣtāmúdimṛtāyúmīrayat |
prémāyustārīdātīṇam || 6||*

*suśévo no mṛḍayákurádr̥ptakraturavātáḥ |
bhāvā naḥ soma sám̐ hṛdé || 7||*

*mā naḥ soma sám̐ vīvijo má ví bíbhiṣathā rājan |
mā no hárdi tvīṣá vadhīḥ || 8||*

*áva yátsvé sadhásthe devānāṃ durmatīrīkṣe |
rājannāpa dvīśaḥ sedha mīdhvo ápa srídhaḥ sedha || 9||*

1. This one — effective, unsubdued,
winning everything [beneficial¹], breaking upwards —
Soma² —
[is] a sage stirred by a poem.
2. He covers what is bare,
he plasters over everything that is overpowering;
from now on blind shall see,
lame should be without [his lameness].

3. Thou, O Soma, are establishing
wide defense against hostilities
[those] self-made [or] made by others.
4. Thou, observant by means of thy mental powers,
should have kept the enmity of evil
away from the Heaven, from the Earth,
O Soma juice of third pressing!
5. When industrious [worshippers]
take up the work [of preparing Soma],
they shall surely approach the generosity of the giver³
[if] they have plucked the desire of the thirsting one⁴.
6. He should have found what long since [was] lost!
He arouses him who seeks *ṛta*!
He should have transferred not-yet-moved-across vital power.

7. Much swelled, favorable to us,
having sound designs, not exhausted,
be soothing, O Soma, to our heart!
8. Do not make us recoil, O Soma,
do not terrify [us], O king,
do not strike our heart with violent agitation!
9. When in [thy] own abode
thou dispose of *deva*-s' noxious moods,
O king, remove conflicts,
O emitting abundantly, remove failings!

¹ *vasu*

² the inner Soma

³ inner Soma or *Indra*

⁴ *Indra*

This hymn can be split on the basis of content into three parts:
1-2, 3-6, 7-9.

Verses 3-9 refer to the extract of Soma plant,
verses 1, 2 — to the inner Soma.

RigVeda 10.25

Vimada | Āstārapaṅkti | to Soma

bhadraṁ no āpi vātaya māno dākṣamutá krátum |
ádhā te sakhyé ándhaso
ví vo máde
ráṅgāvo ná yāvase
vívakṣase || 1||

hr̥dispr̥śasta āsate víśveṣu soma dhāmasu |
ádhā kāmā imé máma
ví vo máde
ví tiṣṭhante vasūyávo
vívakṣase || 2||

utá vratāni soma te práhāṁ mināmi pākyā |
ádhā pitéva sūnáve
ví vo máde
mṛḍá no abhí cidvadhád
vívakṣase || 3||

sámu prá yanti dhítáyaḥ sárgāso'vatāṁ iva |
krátuṁ naḥ soma jīvāse
ví vo máde
dhārāyā camasāṁ iva
vívakṣase || 4||

táva tyé soma sáktibhirkāmāso vyṛvire |
gṛtsasya dhírāstaváso
ví vo máde
vrajāṁ gómantamaśvínāṁ
vívakṣase || 5||

1. Would thou also fan for us an auspicious state of mind,
 mental power and resourcefulness!
 Then in-tune with thee, [with] the herb —
 versus [how it is] in your intoxication —
 they¹ shall rejoice like cows on a grassy mead,
 so that [in your *Vimada*] thou would intensify.
2. Thine touching in the heart [drops] abide,
 O Soma, in every abode.
 Thus these my desires —
 versus [how it is] in your intoxication —
 stand still, [they that are] seeking wealth —
 so that [in your *Vimada*] thou would intensify.

3. When in ignorance I violate
 thine, O Soma, observances
 then as father [would] a son —
 versus [how it is] in your intoxication —
 spare us even from a deadly weapon,
 so that [in your *Vimada*] thou would intensify.
4. Visions come forth together
 like streams [that comes together] to hollows [in the ground].
 Do maintain, O Soma, our resourcefulness to live —
 versus [how it is] in your intoxication —
 as [we maintain] cups [with Soma full]
 so that [in your *Vimada*] thou would intensify.
5. They², dispassionate
 through thine, O Soma, powers,
 facilitating contemplations of judicious, energetic [worshiper] —
 versus [how it is] in your intoxication —
 reveal the enclosure [of the Heaven]³ rich in cows,
 possessed of horses,
 so that [in your *Vimada*] thou would intensify.

¹worshippers

²*dhītayas* — the visions

³on the basis of 9.102.8b

paśúm naḥ soma rakṣasi purutrá viṣṭhitam jágat |
samákr̥ṇoṣi jīváse
ví vo máde
viśvā sampáśyanbhúvanā
vívakṣase || 6||

tvám naḥ soma viśváto gopá údābhyo bhava |
sédha rájannápa srídho
ví vo máde
mā no duḥśámsa īśatā
vívakṣase || 7||

tvám naḥ soma sukráturvayodháyāya jágr̥hi |
kṣetravítaro mánuṣo
ví vo máde
druhó naḥ pāhyámhaso
vívakṣase || 8||

tvám no vṛtrahantaméndrasyendo śíváh sákhā |
yátsīm hávante samithé
ví vo máde
yúdhyanānāstokásātau
vívakṣase || 9||

6. Thou guard our kine;
 in many ways thou bring together for the sake of life
 the stationary and the moving.
 Versus [how it is] in your intoxication —
 [thou are] surveying all places of existence,
 so that [in your *Vimada*] thou would intensify.
7. O Soma, everywhere do become for us
 a cowherd worthy of trust!
 Remove failings, O king!
 Versus [how it is] in your intoxication —
 may not he⁴, malevolent, reign over us,
 so that [in your *Vimada*] thou would intensify.
8. For our sake, thou, O Soma, skillful
 familiar with localities⁵, favourable to men, do be awake —
 for the sake of to-be-maintained mental and bodily vigour!
 Versus [how it is] in your intoxication —
 do protect us from spite [and] anxiety,
 so that [in your *Vimada*] thou would intensify.
-
9. Thou, O best slayer of *Vṛtra*-s for us,
 [are], O *Indu*, the benevolent friend of *Indra*
 when they call upon him in a hostile encounter —
 versus [how it is] in your intoxication —
 [when] those fighting during acquisition of offsprings
 [call upon *Indra*] —
 so that [in your *Vimada*] thou would intensify.
-

⁴ *Vṛtra* — on the basis of 1.23.9

⁵ of our beings

ayám gha sá turó máda índrasya vardhata priyáh |
ayám kakšívato mahó
ví vo máde
matím víprasya vardhayad
vívakṣase || 10||

ayám víprāya dāsúse vājāñ iyarti gómataḥ |
ayám saptábhya á váraṇ
ví vo máde
prāndháṇ śronám ca tāriṣad
vívakṣase || 11||

10. This one⁶ indeed — he is an overpowering intoxication,
 the favorite of *Indra*, he shall augment [himself].
 This one⁷ of great *Kakṣīvat* —
 versus [how it is] in your intoxication —
 shall make a mental gesture of the inspired [worshiper] robust,
 so that [in your *Vimada*] thou would intensify.
11. This one⁸ for the inspired worshiper
 gives rise to possessing of cows rushes of vigour,
 this one is better than seven.
 Versus [how it is] in your intoxication —
 he should have carried the blind and lame
 over [the barriers causing blindness and lameness]
 so that [in your *Vimada*] thou⁹ would intensify.
-

This hymn can be split on the basis of content into five parts:
 1–2, 3–5, 6–8, 9, 10–11.

Vimada is the name of this hymn author. In the refrain “ver-
 sus [how it is] in your intoxication... so that [in your *Vimada*] thou
 would intensify” “your” refers to some men, possibly *Vimada*’s re-
 latives, who use for intoxication a substance other than an extract of
 Soma plant, “thou” refers to the inner Soma. “Thou” and “thine”
 in other places of the hymn refer to an extract of Soma plant. The
 refrain contrasts intoxication by Soma from some other type.

The expression “in your *Vimada*” is not found in the text. The
 basis for it is that the first part of the refrain *ví vo máde* can leave
 an impression in the mind *vo ví máde* —as noticed in [JB14, p.1409]
 — which can be heard, aside from extra high pitch on *ví* as “in your
Vimada”.

⁶extract of Soma plant

⁷extract of Soma plant

⁸extract of Soma plant

⁹the inner Soma



List of incipits of 9th *Maṇḍala*

- 9.1 (713) *svádiṣṭhayā mádiṣṭhayā*
9.2 (714) *pávasva devavír áti*
9.3 (715) *eṣá devó ámartyaḥ*
9.4 (716) *sánā ca soma jéṣi ca*
9.5 (717) *sámiddho viśvátas pátiḥ*
9.6 (718) *mandráyā soma dhárāyā*
9.7 (719) *ásrgram índavaḥ pathá*
9.8 (720) *eté sómā abhí priyám*
9.9 (721) *pári priyā diváḥ kavír*
9.10 (722) *prá svānáso ráthā iva*
9.11 (723) *úpāsmāi gāyatā naraḥ*
9.12 (724) *sómā asrgram índavaḥ*
9.13 (725) *sómaḥ punānó arṣati*
9.14 (726) *pári práśiṣyadat kavíḥ*
9.15 (727) *eṣá dhīyá yātyánvyā*
9.16 (728) *prá te sotára oṇyò*
9.17 (729) *prá nimnéneva síndhavo*
9.18 (730) *pári suvānó giriṣṭháh*
9.19 (731) *yát soma citráṃ ukthyám*
9.20 (732) *prá kavír devávītayé*
9.21 (733) *eté dhāvanti índavaḥ*
9.22 (734) *eté sómāsa āśávo*
9.23 (735) *sómā asrgram āśávo*
9.24 (736) *prá sómāso adhanviṣuḥ*
9.25 (737) *pávasva dakṣasádhano*
9.26 (738) *tám amṛksanta vājínam*
9.27 (739) *eṣá kavír abhíṣṭutaḥ*
9.28 (740) *eṣá vājí hitó nṛbhír*
9.29 (741) *prásya dhārā akṣaran*
9.30 (742) *prá dhārā asya śuṣmīṇo*

- 9.31 (743) *prá sómāsaḥ svādhyāḥ*
 9.32 (744) *prá sómāso madacyútaḥ*
 9.33 (745) *prá sómāso vipāścīto*
 9.34 (746) *prá suvānó dhārayā tánā*
 9.35 (747) *ā naḥ pavasva dhārayā*
 9.36 (748) *āsarḥi ráthyo yathā*
 9.37 (749) *sá sutáḥ pītáye vṛṣā*
 9.38 (750) *eṣá u syá vṛṣā rátho*
 9.39 (751) *āsúraraṣa bṛhanmate*
 9.40 (752) *punānó akramīd abhí*
 9.41 (753) *prá yé gávo ná bhūrṇayas*
 9.42 (754) *janáyanrocaná divó*
 9.43 (755) *yó átya iva mṛjyáte*
 9.44 (756) *prá ṇa indo mahé tána*
 9.45 (757) *sá pavasva mádāya káṃ*
 9.46 (758) *āsṛgran devávītaye*
 9.47 (759) *ayá sómāḥ sukṛtyáyā*
 9.48 (760) *táṃ tvā ṇṛmṇāni bíbhṛataṃ*
 9.49 (761) *pávasva vṛṣtímá sú no*
 9.50 (762) *út te súṣmāsa īrate*
 9.51 (763) *ádhvaryo ádrībhiḥ sutáṃ*
 9.52 (764) *pári dyukṣáh sanádrayir*
 9.53 (765) *útte súṣmāso asthū*
 9.54 (766) *asyá pratnām ánu dyútaṃ*
 9.55 (767) *yávamyavaṃ no ándhasā*
 9.56 (768) *pári sóma ṛtáṃ bṛhád*
 9.57 (769) *prá te dhārā asaścáto*
 9.58 (770) *táratsá mandí dhāvati*
 9.59 (771) *pávasva gojídaśvajíd*
 9.60 (772) *prá gāyatrēṇa gāyata*
 9.61 (773) *ayá vītí pári srava*
 9.62 (774) *eté asṛgramíndavas*

- 9.63 (775) *á pavasva sahasríṇaṃ*
 9.64 (776) *vṛṣā soma dyumāñ asi*
 9.65 (777) *hinvánti súrámúrayaḥ*
 9.66 (778) *pávasva viśvacarṣaṇe*
 9.67 (779) *tvám somāsi dhārayúr*
 9.68 (780) *prá devámáchā mádhumanta índavo*
 9.69 (781) *iṣurná dhánvan práti dhīyate matír*
 9.70 (782) *trírasmai saptá dhenávo duduhre*
 9.71 (783) *á dáksinā sṛjyate śuṣmyāsádaṃ*
 9.72 (784) *háriṃ mṛjantyarušó ná yujyate*
 9.73 (785) *srákve drapsásya dhámataḥ sámasvaran*
 9.74 (786) *śísur ná jātó'va cakradadváne*
 9.75 (787) *abhí priyāṇi pavate cánohito*
 9.76 (788) *dhartá diváh pavate kṛtvyo ráso*
 9.77 (789) *eśá prá kóse mádhumāñ acikradad*
 9.78 (790) *prá rájā vácmaṃ janáyannasīṣyad*
 9.79 (791) *acodáso no dhanvantvínđavaḥ*
 9.80 (792) *sómasya dhārā pavate nṛcákṣasa*
 9.81 (793) *prá sómasya pávamānasyormáya*
 9.82 (794) *ásāvi sómo arušó vṛṣā hárī*
 9.83 (795) *pavítṛaṃ te vítataṃ brahmaṇas pate*
 9.84 (796) *pávasva devamádano vícarṣaṇir*
 9.85 (797) *índrāya soma súsutaḥ pári srava*
 9.86 (798) *prá ta āśávaḥ pavamāna dhījávo*
 9.87 (799) *prá tú drava pári kósama ní śīda*
 9.88 (800) *ayám sóma indra túbhyaṃ sunve*
 9.89 (801) *pró syá váhniḥ pathyābhirasyañ*
 9.90 (802) *prá hinvánó janitá ródasyo*
 9.91 (803) *ásarji vákva ráthye yáthājáu*
 9.92 (804) *pári suvānó háriraṃśúḥ pavítre*
 9.93 (805) *sākamúkṣo marjayanta svásāro*
 9.94 (806) *ádhi yádasminvājínva śúbha*

- 9.95 (807) *kánikranti hárirá srjyámānaḥ*
 9.96 (808) *prá senānīḥ śúro ágre ráthānāṃ*
 9.97 (809) *asyá preṣá hemánā pūyámāno*
 9.98 (810) *abhí no vājasátamaṃ*
 9.99 (811) *á haryatāya dhṛṣṇáve*
 9.100 (812) *abhí navante adráhaḥ*
 9.101 (813) *purójitī vo ándhasaḥ*
 9.102 (814) *krāṇá śísurmahínāṃ*
 9.103 (815) *prá punānáya vedháse*
 9.104 (816) *sákhāya á ní ṣīdata*
 9.105 (817) *tám vaḥ sakhāyo mādāya*
 9.106 (818) *índramácha sutá imé*
 9.107 (819) *párītó ṣiñcatā sutám*
 9.108 (820) *pávasva mádhumattama*
 9.109 (821) *pári prá dhanvéndrāya soma*
 9.110 (822) *páryū śú prá dhanva vājasātaye*
 9.111 (823) *ayá rucá háriṇyā punānó*
 9.112 (824) *nānānáṃ vá u no dhíyo*
 9.113 (825) *śaryaṇāvati sómam*
 9.114 (826) *yá índoḥ pávamānasya*