

## "Parjanya" - The Mechanical Water Machine - An Exposition<sup>1</sup>

Sudarshan Kumar Sharma

पर्जन्य इति मेषपर्यायः। स च जलदः। लेखकः  
वैदिकवचनानि प्रमाणीकृत्य 'पर्जन्यं' हि जलादान-  
यन्त्रमिति पश्यति। सुरुचिरगवेषणापरोऽयं प्रस्तावः।

In this critical Comments regarding 'Prajanya' Dr.<sup>2</sup> A.A. Macdonell remarks:

"This deity occupies quite a subordinate position, being celebrated in only three hymns. 'His name often means 'Rain cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an under, a pail, or water skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery Car, and loosens the water skin; he sheds rain water as our divine (asura) father. In this activity he is associated with thunder and lightning. He also produces fertility in Cows, Mares and women. He is several times referred to the son of dyaus". Dr. Dev Raj Chanana<sup>3</sup> takes Parjanya as a Synonym of 'Sky' in the Vedas. According to Dr. Chanana, in Atharva Veda (AV) Bhūmi is called the Patnī' of Parjanya. Parjanya is the Presiding Deity of cloud and rain<sup>4</sup> or the rain cloud.<sup>5</sup> Dr. Hari Datt Shāstri<sup>6</sup> also takes Parjanya to mean 'a cloud showering forth rain, a water skin (Dṛti).

<sup>7</sup>R̥gveda V. 83; VII 101, 102, 103 are entirely devoted to the invocation of 'Parjanya'.<sup>8</sup> This god is also referred to as such in R̥gveda VII. 102.5; VI.75 15<sup>9</sup> IX. 113.3; Yajurveda<sup>10</sup> (VS- Vājasneyī Saṃhitā) XXXVI. 10<sup>11</sup> Taittiriya Saṃhitā III.5.8.1 (TS)<sup>12</sup> Atharvaveda (AV) 1.2.1; IV 15.4 X.106-7; XII.1.42;<sup>13</sup> Madhusūdan Mishra while dealing with the 'Etymology of 'Parjanya' Rain cloud' in Viśvarānanda indological Journal, Vol XIV Pt 1. March 1976 pp 5-6-remarks

"The etymology of Parjanya 'Rain cloud' has so far remained obscure. It is not clear which root Macdonell postulated to explain it when he said that it means (rain cloud' in the literal sense. Of course, its epithets 'Vṛṣabha' literally 'Sprayer' and 'Vṛṣṇyāvāt' the possessive form of Vṛṣṇyā the bhāva or Karman of Vṛṣan' 'Sprayer' -contain the radical element in 'Parjanya' could have the meaning to rain'. But the primary problem is; what may be the root inherent in 'Prajanya'. On the face value of it Professor Mishra derives 'Parjanya' from 'Parjan' presupposing Pṛj/Parj. quoting Benfey, Bhotlingk deriving Parjanya from 'Sphūrj' and 'Pari-Janya' (on the analogy of Pariṣad or Par-ṣad assembly) he remarks that Benfey, Bohtlingk and Roth were all embarrassed by the Phonetic difficulty. Analysing the Root. 'Sphūrj' and tracing it back to its original form he calls it a hipper Sanskritised form of the Prākṛta root (P) (Phujj) <Spurj<Sprj.<sup>14</sup> He calculates the difference between 'Pṛj' and Sprj' in having an extension in Sprj at the beginning. He obviously traces the development of 'Sphūrj' from 'Pṛj'. And from the association of thundering with raining he assumes that 'Praj' means (to rain) Pourdown. Pṛj/Parj the guttural variant of 'Pṛj.' may explain the formation of Phaliga<sup>15</sup> (meaning encompassing, Leather bag<sup>16</sup> any thing to hold liquid)- a receptacle of water, a water Jar. PHarige, or Parigha in which the water is poured down. This suggests Pṛj(g) associated with pouring down as meaning. Pṛj(g) he takes as the extended form of Pṛ having the word 'Pūra (flood a stream) and concludes that 'Pṛj' definitely means to rain to pour down' 'Parjan' definitely means 'Pouring down (an action noun) Parjanya he takes to be a nominalised adjective, one connected with Pouring down i.e. the rain cloud.<sup>17</sup> Yaska in Nirukta X.10. gives the etymology of Parjanya as under:

*Parjanyastr̥peh ādyantaviparītasya tarpayitā janyaḥ.  
Paro jetā Vā Paro Janayitāvā. Prārjayitā Vā rasānām,  
tasyaiṣā bhavati.*

*"Vi Vṛ Kṣān hantyauta hanti rakṣaso  
Viśaṃ Vibhāya bhuvanaṃ mahāvadhāt  
Uta Nāgānīṣate Vṛṣṇyāvato  
Yat Parjanyaḥ stanayanhanti duṣkṛtaḥ  
Vihantivṛkṣān*

*Vihanti Ca rakṣāṃsi  
Sarvāṇi Casmādbhūtāni Vibhyati Mahā Vadhāt.  
Mahānhyasya Vadhaḥ apyanaparādho bhūtaḥ Palāyate*

*Varṣa Karmavato Yat Parjanyaḥ Stanayanhanti  
duṣkṛtaḥ...  
Pāpakṛtaḥ"*

i.e.<sup>18</sup> Parjanyaḥ (cloud) is derived from (the rot) Trp (to be satisfied) by reversing the first and the last (letter)-- one who gives satisfaction and is favourable to men (Trp-Janyaḥ= Prt+Janyaḥ=Parj+Janyaḥ= Par+Janyaḥ-" or he is so called (because) he is the best conqueror (Paraḥ+Jin) or he is the best Progenitor-Paraah+Jan or he is the bestower of Juices (Pra+ṛj). The following stanza is addressed to him.

"He strikes down trees and he strikes down demons, the entire Universe was afraid of the great slaughter<sup>19</sup> even the guileless fly from the rainer when Parjanya thundering strikes the evil doers." Professor Mishra takes this attempt towards etymology as off the mark.<sup>20</sup>

<sup>21</sup>Peter Peterson referring to Buhler and Maur quotes the etymology of Parjanya as given by Bloom Field as Pari (about) and Jana (folk) i.e. guarding the folk through.

<sup>22</sup>Dr. Siddheśvara Varmā in his Etymologies of Yaska 'refers' to 'Parjanya' with reference to RV V. 83.2 and construes this word to mean as derived from Pra+arj i.e. one that emits fluids <sup>23</sup>Dr. Sudhir Kumar Gupta in his Vaikikabhaṣā ke nairukta adhyayana kī Rūparekhā (Yāskīyanirvancane) No. 118 re-iterates the etymology.

<sup>24</sup>or 'Parjenya' as given by Yāska.

<sup>25</sup>Dr. Sūrya Kāanta construes Parjanya Krandya to mean-rumbling like Parjanya (RV VIII 102.5; Parjanya-Jinvita (RV VII. 103.1) as impelled or quickened by Parjanya; Parjanya Patnī (AV X 10.6) to mean having Parjanya as a husband; Parjanye 'retas- 1 RV VI 75.15) to mean sprung from Parjanya; nourished by rain Parjanya Vṛddh(RV IX.113.3 as nourished by rain. Sir Monier Williams deriving Parjanya from (Pr-C or Prj) takes it mean a cloud or a rain cloud. Lexicons such as Abhidhāna Cintāmaṇi of Hemacandra<sup>26</sup>, Amara Kośa of Amara Siṃha<sup>27</sup> and Medini Kośa of Medini Kara<sup>28</sup> illustrate 'Parjanya' among the synonyms of cloud. Hemacandra<sup>29</sup> also takes-Parjanya Haryaśvaṛbhukṣī. Bādhudanteyavṛddha.

Śravasasturāsāṭ. among the forty two names of Indra.

A review of the text is of the Vedas quoted above along with their exegesis makes it evident that Parjanya has been construed in its empirical sense as a synonym of 'Megha'. Even Virendra Muni Śāstrī<sup>30</sup> a staunch exponent of the symbolic scientific expositions of the Vedas words construing it as a synonym of 'Megha' - translates the Verse - 'Vi Vṛ-Kṣān hantiyutā etc as under: "This Parjanya destroys the trees by having struck them with thunderbolt (or lightning). It annihilates the demons. The world fears this mighty 'Vadha'. Even the innocent flees having taken fright from this spraying one. This Parjanya thundering along liquidates the miscreants.

But a minute observation pertaining to the Critical examination of the Ṛg Vedic, Yajurvedic and Atharva Vedic Sūktas can afford an inkling into the Symbolic factor that can be construed by an interpretative study of the cultural background in which the expression has been employed in references both Vedic as well as classical literature. According to A.A. Macdonell, Parjanya invoked in full in three hymns is only mentioned some thirty times in the Ṛgveda. The name in several passages still means simply 'Rain Cloud'. The personification is, therefore, always closely connected with the Phenomenon of the rain storm in which the rain cloud itself becomes an udder, a pail, or a water skin. Often, likened a Bull, Parjanya is characteristically a shedder of Rain.<sup>31</sup> Dr. Kṛṣṇa Kumāra<sup>32</sup> construes 'Parjanya' to mean - a cloud that showers rain'. Taking 'Nanya' as a technical word component he says: 'One that replenishes from all "etc. Somaḥ ati Vārāṇyavy divyāḥ na kośāso abhravargāḥ Vṛthāḥ Samudraṁ Sindhavo na nīcīḥ Sutāso abhi Kalasān asṛgran.<sup>33</sup>

meaning: —

Those some juices pass through the woolen fleece like the rains of heaven showered by the clouds; the effused juices flow promptly to the pitchers as rivers running downwards (flow) into the ocean.<sup>34</sup>

*:daśān daśān daśa vastrādhībhōjanāḥ*

*daśo hiraṇḍān divodāsādasā-nīṣam.<sup>35</sup>*

*meaning Chesti Trunk<sup>36</sup> along with*

*"Gobhirvāṇo ajyate sobhasīnām rathe kośe hiraṇyaye.*

Gobandhavaḥ Sujātā-saḥ iṣe bhuje mahānto nah  
sparase nu"<sup>37</sup>

The voice of the (Maruts) blends with teh songs of the saubharis in the Receptacle of their golden chariot. May the mighty well born Maruts, the off spring of the (brindled) cow be gracious to us in regard of food, enjoyment and kindness.<sup>38</sup>

and "Drti" in RV IV 45.1,3:

"eṣa sya bhānurudiyarti yuyjate; and ā vartaniṃ madhunā  
jinvathospatha dṛtiṃ vahethe madhumantamaśvinā"<sup>39</sup>

*rathāḥ parijmā divo asya Sānavi.*

*Prkṣāso asmin mithunā adhi trayo;*

*dṛti-sturiyo madhuno vi rapśate*<sup>40</sup> 33

"dṛtursturiyo" and dṛtiṃ madhumantam- here are significant of "a bucketful or a leather bag or a leather water machine for the inward and upward movement of water (madhuno) etc-amply illustrate the point that in Ṛgveda V. 83. 7,8; dṛti" and 'Kośa' have been associated with Parjanya.

*"Dṛtim Karṣa Viṣitam nyañcam"*

*is translated by A.A. Macdonell-as-*

*"Draw well they water skin unfastened downward"*

"dṛtim"- the rain cloud here compared with a water skin doubtless like the leather bag made of a goat skin still used in India by water carriers"<sup>41</sup> Actually it should have meant

"Pull downwards the well knit water machine provided with a water skin as in a "Caṭasa" (a mechanical Pully system well) for the over flow of waters.

Like Ṛgveda V. 83.8; VII.101.4;

*"Uasmin Viśvāni Bhauvandni tasthuḥ;*

*tisrodyāvastredhā Sasrurāpaḥ.*

*trayaḥ Kośāsaḥ Upasecanāḥ*

*Madhvaś Cotantyabhito Virapśam*"<sup>42</sup>

*-Having 'trayaḥ Kośāsaḥ Upasecandāsaḥ'.*

is quite significant having the sense of three Kośas (Water buckets or leather bags (Kośa being a Synonym of dṛti) provided onto a water pulley moving up and down in order to fill up water from a well or a reservoir and to bring it up and then to send it down.

"Madhvaḥ" Occuring in IV. 45<sup>43</sup> 3;X.73.9<sup>44</sup> has been invariably meant sweet juice or sweet water symblically in the form of honey, mead etc as in "Ā-prīśūkta" (RV I.142-1-13<sup>45</sup> (Smiddho' agnaā-vaha devān adya Yatasruce)<sup>46</sup>

*ghṛavantamupamāsi modhumantaṃ tanūnapāt.*<sup>47</sup>

And

*Śuchiḥ Pāvako adbhuto madhvā yajñam yajñam  
mimikṣati*<sup>48</sup>

Dr. Deo Prakash Pātañjala Śāstrī has construed 'Madhu Mantam' as having water and 'ghṛta Vantaṃ' as having heat and light"<sup>49</sup>. <sup>50</sup>VII 102.3.3 also contains the word 'Madhumattamaṃ' as an epithet of Parjanya.

*"Parjanyaāya Pra gāyata; divesputrāya mihfuṣe;*

*Sa no yavasmicchatu. Yo garbhamoṣadhīnām.*

*Gavām Kṛṇoty arvatām. Parjanyaḥ Puruṣīṇām.*

*Tasmā idāsyē havirjuhota madhumattamaṃ i*

*Item naḥ samyotaṃ Karat".*

In RV. IX. 113.3<sup>51</sup>

*"Parjanya Vṛddham Mahiṣam taṃ sūryasya  
duhitābharat"*

is also symbolic of the point that a buffalo swollen by Parjanya may mean the leather bags of a "Caṭasa Well" Swollen by water while coming and going up wards Sūryasya duhitā may be Uṣāḥ the day break when wells ply admirably.

*In classical literature Kālidāsa in Raghuvaṃśa  
XVII.15<sup>52</sup>*

*"Stūyamānaḥ Kṣaṇ-etosminnalakṣyata Saḥ  
Vandibhiḥ.*

Pravṛddha iva Parjanyaḥ Sārangair abhinanditaḥ and  
Samarāḡanasūtre dhāra of Bhoja-XXXVI.<sup>53</sup>

*Ājuena payasā dadhnā pūjayacchi-khinaṃ Punaḥ.*

*Śāligodhūma mṛdvādyai-rdhanyaiḥ  
Parjanyamarcayet.*

Can also be construed symbolically to mean the same  
apparently cloud but symbolically a water machine.

"Dhanapāla in his Tilakamañjarī has referred to the term  
'Caṭasodaka' construed by the Commentator as 'Carmapuṭa Jalam'  
in the following prose compound.

*"Āgantuka pipāsā prati-Kriyodyukta-bhukta  
Parijana-Punaruktopapādita-recyamāna  
Caṭasodakeṣu"*<sup>54</sup>

Caṭasa has been-Construed as a Synonym of 'Carmapuṭa'  
by Medinīkara.<sup>55</sup>

In amarakośa 'dr̥ti' also means a Bellows- "dr̥ti-Sīmanta  
Harito romanthodgītha budbudāḥ"<sup>56</sup>

Hemacandra in 'Abhidhānacintāmaṇi has it as "dr̥tiḥ  
Khalas-Carma-mayī-tvāluḥ Karakapātrikā".<sup>57</sup>

Sir Monier Williams takes it as a Skin or leather, a leather  
bags for holding water and other fluids (figuratively a cloud) a  
pair of Bellows.<sup>58</sup> or a bloated skin Parjanya Vṛddhaṃ mahiṣaṃ-  
has been translated (RV IX.113.3) along with Sūaryasya-  
dhuhitābharat-as "The daughter of Sūrya brought the vast soma  
large as a rain cloud"<sup>59</sup>

On Ṛgveda V.83.8 A.A. Macdonell's remarks:-

"The process of Shedding rain here is compared with the  
drawing up of a pail from a well and pouring out the contents" in  
illustration of-

*"Mahāntaṃ Kośamudacā niṣiñca;  
Syandantāṃ Kulyā Viṣitā Purastāt.*



*Ghṛtena dyāvāpṛthivī vyundhi;  
Suprapānaṃ bhavatvaghnyābhyaḥ.*<sup>60</sup>

i.e.

*Draw up the great bucket pour it down :  
Let the streams released flow*

forward : drench heaven and earth with ghee (or water) or Grease; let there be a good drinking place for the cows".

-amply corroborate the view expressed by me above that 'Parjanya' the god invoked by the Seers in RV. V. 83, VI 101, 102, 103 refers to a Vedic contrivance of a mechanical water-machine having buckets in a circle or a row moving up and down made of leather and supplying water for irrigation purposes.<sup>61</sup>

"R̥gveda IX.96.6" Mahiṣo mṛgānāṃ 'has' Mahiṣa to mean a 'Buffalo' In RV. IX. 113.3 also we can equally construe-"Parjanya vṛddhaṃ Mahiṣaṃ" as a Buffalo grown up along with the water machine whom the daughter or Sūrya i.e. Morning twilight brought up Symbolically. A Buffalo is dark. The bellows is equally dark or it is normally made out of Buffalo's Hide.

The allusion of Kālidāsa-

*"Pravṛddha iva Parjanyaḥ Sāraṅgairabhinanditaḥ"*<sup>62</sup>

Can also mean:-

"A water machine of huge norm Welcomed by the Peacocks, Elephants or spotted an-telopes or by thrush birds (Cātaka) the variety of senses taken by Sir Monier Williams.<sup>63</sup>

Hence etymologically viewed and construed by a comparative study of the R̥gvedic hymns - Parjanya to me is a symbolic term for 'Mechanical water Machine' having 'dṛtis' forming its components employed for the transference of water in a streaming flow for purposes of Irrigation (a bhrāntimadvāriyantra) of Mālavikāgnimitraṃ of Kālidāsa Act I.12.

*"Bindūtkṣepānpipāsuh paribhramati  
Śikhī bhrāntimadvāriyantraṃ"*<sup>64</sup>.

1. Paper presented to seminar on 'Agriculture in Ancient India' April 25, 1992. Institute of Oriental study, Shiv Shakti, Naupada, Maharsi Karve



- Road, Thane 4006002. (Maharashtra).
2. A Vedic Reader for Students by Arthur Anthony Macdonell. Geoffrey Cumberlege Oxford University Press. Printed in India 1951. Re-printed 1954 P. 104
3. Ṛbbhāṣya Saṃgraha Munshi Ram Manohar Lal Oriental Book Sellers and Publishers PB 1165, Nai Sarak Delhi-6, Also P.B. 5715, 54 Rani Jhansi Road New Delhi 110055, pp. 328-329.
4. Ibid.
5. Ibid.
6. Ṛ-KSūkta Saṃgrahaḥ. Śāhitya Bhaṇḍāra Śāhitya Prakāśaka. Subhash Bazar Meerut 25002. Fully revised New Education 1989 Intruduction. P. 25
7. S.D. Sātavalekara's Text Svādhyāyamaṇḍala Aundha-Nagara (Saṭārā) 1940 pp. 332; 457-458.
8. Ibid, p. 557, huve Vātasvanaṃ Parjanya Karandyaṃsahaḥsahaḥ Agniṃ Samudra Vāsasaṃ.
9. Ibid, P. 391 Ālaktā yā Ruruśīrṣṇyatho; yasyā ayo mukhaṃ, Idam Parjanya-ratasa iṣvac devyai bṛhannamaḥ.
10. Ibid. p. 625 Parjanya Vṛddhaṃ Mahiṣam; taṃ Sūryasya Duhitābharat. Taṃ gandharvāḥ Pratyagr̥bhnan; Taṃ some rasumādadhurindrāyendo parisrava.
11. The Yajurveda (VS) Devi Chand. P. 487 S. Paul & Co Malwa Street Paharganj New Delhi-1, 1965.
12. Parjanyaṭamabhyo. TS III 5.8.1 P. 140.
13. S.D. Sātavalekara's Text Svādhyāya Maṇḍala Pāraḍī. IInd Ed. 1957.
14. S.D. Sātavalekara's Text Svādhyāya Maṇḍala Pāraḍī 1957. pp. 1; 62-63; 242; 272.
15. Viśvaśvarānanda Viśva Bandhu Institute of Sanskrit and Indological studies Panjab University oshiarpur 146021 edited by K.V. Sharma. M. Mishra University of Delhi C4/3 Model Town, Delhi-9.
- Purā yat Sūastamaso apītestamadrivaḥ Phaligaṃ hetimasya. Śuṣṇasya cit Parihitaṃ yadojo divaspari sugrathitaṃ tadā-Ṛgveda I 121.10 P 92 cit. cff 8 above. -daḥ i.e. when the sum (had emerged) from the struggle with darkness, then didst break the wonder of the thunderbolt: the cloud that had been his annoyance and didst Sunder the well fostened covering in which Shushna had enveloped him. H.H. Wilson on Ṛgveda Vol. I P. 201. The Bangalore Printing and Publishing Co. Gangalore City may 1946.
- also Ṛgveda I-62-4.
- Sa Suṣṭhabhā Sa stubhā saptaviprahiḥ,
- Svareṇādrim Svaryo navag-vaiḥ.
- Saraṇyabhiḥ Phaligamindra Śakra-Valaṃ raveṇa darayo daśag-vaiḥ
- Ravena darayo deslag vaiḥ. Ibid P. 43.
- Powerful Indra, who art to be guarded with a laudatory and well accented hymn by the seven Priests whether engaged for nine months or ten, and desirous of (Safe) protection there hest terrified by thy voice

the divisible fructifying cloud.

H.H. Wilson Vol. I Lit P. 96 R̥gveda VIII 32.25 P. 499.

Ya Udgah phaligaṃ bhinannyak Sindhūnavāsṛjat.

Yogoṣu pakvaṃ dhārayat.

i.e. who clove the cloud for (the issues of the rain, who sent down the waters; who placed the matter (milk) in the cattle.

H.H. Wilson Vol V P 89 R̥gveda. Poona Ashtekar and Co. 1928.

16. A Practical Vedic Dictionary Dr. Surya Kanta P. 483. Delhi Oxford University Press (Bombay, Calcutta, Madras 1981).

17. The Nighaṇṭu and the Nirukta. Lakshman Sarup Motilal Banarasi Dass (MLBD) Bungalo Road Hawahar Nagar, Delhi-110007 P. 177 Tex4t 1968.

18. The Nighaṇṭu and the Nirukta. Lakshman Sarup-Introduction English Translation and notes. MLBD 1962 P. 157

19. R̥gveda V. 83.2 Macdonell construes "Mahavadhāt" to mean mighty weapon. A Vedic Reader for students-P 105 Op-Cit ff-3 above. Peter Peterson construes it as mighty soear and rakṣas as spirits of darkness. Hymns from the R̥g-Veda Bhāṇḍārka Oriental Research Institute Poona 1974. P. 317

Dr. Dev Raj Chanana follows Macdonell in construing 'bhīṣaṇa astra' R̥g Bhāṣya PB. 1165 Nai Sarak Delhi-6 New Delhi 54, Rani Jhansi Road New Delhi-110055 also PB 5215. Dr. Hari Datt Shastri takes (Mahān Vadhase as such by Mahā Vadhāt, R.K. Sūkta Saṃgraha P-97.

20. VI J. Vol XIV Pt I March 1976 P. 5 Op Cit Cff 15.....7 above.

21. Hymns from the R̥g Veda. BOR-I 411004. 1974 P. 165.

22. pp 19, 197, 114 Viśveśvarānanda Vedic Research Institute (V.V. R.I) Po Sadhu Ashram, Hoshiarpur-146021 First Edition 1953.

23. Vedavāṇi XVII. 2. P. 18 Bhāratī Mandira Anusandhāna Śālā Viśvavidyālaya Purī Jaipur-2

24. A Practical Vedic Dictionary P. 418.

25. A Sanskrit English Dictionary P. 666 Oxford at the Clarendon Press 1899-1951.

26. Nabhrāt traḍitvān mudir ghanāghanas Bhraṇ dhūmayon; -stanayitnu meghāḥ.

Jimuta Parjanya balāhakāḥ ghano dhārādharo vāhada-Mugdharā jalāt.

Abhidhānacintāmaṇi (ACM) by Paṇḍita Haragivinda Śāstrī and Dr. Nemicandra Śāstrī.

Caukhambā Vidyābhavana Vārāṇasi I 1964 P. 48. II. 78

27. Parjanya rasadabdendrau; A thunder cloud: Indra : Rain cloud. Amarās Nāmaliṅgānuś (Text) A Sanskrit Dictionary in three chapters-Critically edited with Introduction and English equivalents for each word and English Word Index by Dr N.G. Sardesai and D.G. Padhye. Poona Oriental Book Agency Second Ed. 1969 Tṛtiyaṃ. P. 130.

28. Parjanya meghasabdē pi dhvanadambuda-Śakrayo. Medinikośa Edited by Jaganātha Śāstrī Hośīṅga Sāhityā Cārya. (CSSO Varāṇasī I. 1968. P. 119. Verse 91.
29. Op. Cit. 27 ff. P. 50.
30. Vedāṅga Nighaṇṭu Nirukta (Hindi TRanslation) Viśvaveda Pariṣad Ādarśa Press C-81 7 Mahānagara Lucknow-226006 Also Nirukta Śāstra by Paṇḍita Yantrālaya Ajmera.
31. A History of Sanskrit literature Moti Lal Banarasi Dass Bungalow Road, Jawahar Nagar, Delhi-110007 1962, P. 76.  
Dr. Ram Gopal in his Vaidika Vyākhyā Vivecana piho (RV V-83-2) also constants Publishing House 23 Darya Ganj, New Delhi-110002
32. Vaidike Sāhitya Kā Itihāsa. Sāhitya Bhaṇḍāra Śikṣā Sāhitya Prakāśaka. Subhash Bazar Meerut. 250002 Fifth Edition 1984. P. 63.
33. RV. IX 88.6 P. 604 Sāta- Valekarās text 1940.
34. H.H. Wilson on IX 88.6 P 295 Ṛgveda Vol-V Ashtekar and Co Poona 1928
35. RV. VI. 47.23.P.370 Text 1940
36. A Practical Vedic Dictionary by Dr. Sūrya Kānta P 259.
37. RV VIII. 20.8. P. 486, Text 1940
38. Wilson. (H.H.) on RV. VIII. 20 P. 58. Vol V Ashtekar and Co. Poona-1928.
39. RV.IV 45.1,3; Text 1940 P. 288  
The glowing sun is rising. The chariot of Asvini Kumaras is advancing towards all. Sun is indowed with a brilliant chariot. This chariot has over it a triple fold ganna or food or felly and a Vat full of some juice is adorning it as a fourth constituent : A vat fall of water.
40. A Vedic Reader for students. P. 108 Geoffrey Cumbridge Oxford University Press Re-printed 1954.
41. Ibid, P. 109 A.A. macdonell-Notes.
42. RV. VII. 1014 P 457 Text 1940
43. Madhvaḥ Pobatam madhupebhirāsabhiḥ;  
Uta priyaṃ madhune ya-jāthāṃ Ibid P. 269.
44. Cakraṃ Yadasyāpsvā niṣattaṃ;  
Uto tadasmai madhviccacchadyāt;  
Pr̥thivyāmattṣitaṃ yadūdhaḥ Payo goṣvadadhā oṣadhīṣu. ibid P. 689.
45. Ṛgveda Kā subodha Bhāṣya Sātavalekara's Part I Svādhyāyamaṇḍala Pāraḍi 1967. PP 382-385
46. I bid. Verse 1-3 pp 382-383
47. Ibid.
48. Ibid.
49. Cff. 5. P 88 my paper. Indra as a Synonym of cloud" published in Journal of the Gaṅgā-Nātha Jhā Kendrīya Sanskrit Vidyāpeetha edited by G.C. Tripaṭhi and Mayā Mālaviyā. Motilal Nehru Park (Now Chandra Shekhar Azad Park) Allahabad. 2. 1979 Vol XXXV July, Deember 1979 Parts 3-4. Also see A Critical study of the Ṛgveda I. 137-163 P. 161 by Dr. Deo Prakash Pātāñjala Śāstrī Pātāñjala Publications

New Delhi 1963 on RV I 142 203.

Thou measurement out to (the Sacrificer possessed of Ghr̥ta (Heat) and Madhu (Wter) O Janūnapāt! The sacrifice belongs to the wise and Zealous giver like me and

Bright Purifying wonderful (Agni) wants to sacrifice with Water. etc.

50. RV VII. 102-P. 458 Text 1940.

51. Ibid. P. 625.

52. Kālidāsa Granthāvali Dr. R.P. Dvivedi p. 237 Kashi Hindu Viśvavidyālaya Vārānasi-1976

53. Samarangana Sutra dhra by T Gaṇpati Śāstrī by Dr. V.S. Agrawal, Oriental Institute Baroda 1966. p. 212.

54. Tilakamañjari Dvītiya bhāga Edited with a Vivṛtti named 'Parāga' by Śrī Vijaya Pāvaḥya Sūri Śāstra-Viśārada Kavi Ratna and Published by Śrī Vijaya Lāvaṇya Sūriśvara Jñāna Mandira Boṭāda, Saurāṣṭra 1953- P 270 Line-4.

TM NSPE Bombay 1938 p. 124 14-15

TM edited by Dr. N.M. Kansara Published by K.D. Institute of Indology Near Gujarat University Ahmadabad 380009 p. 72

55. Medinikośa Page 95 Verse 26. (SS E. 1968 edited by Jagannātha Śāstrī Hoshiṅga Sāhityācārya.

56. Amara-Siṃha's Nāmaliṅgānuśāsanam.

(Text) A Sanskrit Dictionary in three chapters Critically edited with Introduction AND English equivalents for each word and English word Index by. Dr. N.G. Sardesai and D.G. Padhye Oriental Book Agency Poona Second edition 1969. P. 152.

57. IV. 91 P. 252 by Paṇḍita Haragovinda Śāstrī and Nemi Candra Śāstrī CSSE. 1964

58. Sanskrit English Dictionary P. 491 1951 Edition.

59. H.H. Wilson P. 338 Ṛgveda Vol. V. Ashtekar and Co. Poona 1928.

60. A Vedic Reader P. 109 Op. cit Cff. 49 above.