

Research Monograph II

# **The Rgvedic Soma**

By

**N.R. Waradpande**

Published By

**Sanskrit Bhasha Pracharini Sabha**

NAGPUR

1995

## Contents

	Page
(1) Preface	v
(2) Soma is not exotic	1
(3) Wasson's Soma	3
(4) The Urination Theory	5
(5) Soma in the Avesta	7
(6) Soma is hemp	8
(7) The Plant and the Moon	13

**Published by : Sanskrit Bhasha Pracharini Sabha,  
West High Court Road, Nagpur**

**Author : N. R. Waradpande**

**Printed By : Nitin Tapas,  
Shyam Brothers,  
New S. T. Stand road,  
Nagpur-18**

**Typesetting : Hindustan Digital Processors, Nagpur**

## Preface

This research monograph started as a lecture delivered in the Sanskrit - Bhasha - Pracharini - Sabha. As a sequel to this lecture I examined all the references to the soma in the R̥gveda and found that they are very clear and if the myth of Aryan invasion and the tendency to assign a foreign origin to everything Indian had not taken possession of the scholars of the R̥gveda, nobody would have failed to notice that the much vaunted soma is nothing but what is even now current as a religious drink in India.

This finding is unwelcome not only to the Aryan-invasionists, but also to the orthodox Indians. There is an idea current that the R̥gveda is primarily concerned with the spiritual and the Vedic Ṛshis should not be accused of such profane practices as the drinking of *bhang*.

Among those who vouch for the essentially spiritual nature of the R̥gveda, counts such a stalwart as Shri Aravinda Ghosh. But he too gives in by saying that for some unknown reason the Vedic ṛshis have concealed the spiritual essence of their motif. This is an admission that the spiritual content of the R̥gveda is not obvious to those who do not read the R̥gveda with the avowed purpose of finding it. If one reads the R̥gveda without any preconceptions, one is bound to see that the R̥gveda is primarily theistic or better still deistic. It sees the universe as abounding in deities expressing themselves in the form of natural phenomena, like rains etc, or sometimes directly visible as the sun and the moon. These deities are amenable to prayer and the ṛshis ask for perfectly mundane things like brave sons and wealth. The idea of salvation is hard to find in the R̥gveda.

Some people think that this account of the content of the R̥gveda is demeaning. In fact Max Muller thought that the Hindus will lose respect for the R̥gveda when its mundane nature is brought to their notice.

I do not see any substance in such notions. After all what is the objective of our five-year-plans? Is it not wealth and good prog-

eny? Why should then we feel small if our sacred scripture does the same?

Now coming to the soma, it would be instructive to draw the attention of the reader to what modern science has to say about its medical properties if we identify it with the *bhang*. If this is borne in mind it will be clear that there is nothing to be ashamed of in the ritual of soma drinking, at least as compared to the fashion of consuming alcohol, the practice is almost harmless and even benign.

Abnormal Psychology and Modern Life by James C. Coloman discusses the effects of alcohol and hemp quite exhaustively. This is what it says:-

“Alcohol has killed more people, sent more victims to hospitals; generated more police arrests, broken up more marriages and homes, and cost industry more money than has the abuse of heroin, amphetamines; barbiturates and marijuana combined.”

Marijuana is *ganja*, a derivative of hemp.

The American Medical Association exposed some misconceptions about alcohol as long ago as 1965. Some of these are the following:-

- (1) Alcohol is a far less dangerous drug than marijuana.
- (2) Alcohol is a stimulant
- (3) Alcohol is essential to the treatment of certain diseases.
- (4) Impaired judgement does not occur before there are obvious symptoms of intoxication.
- (5) An exceptional person can have 0.1 percent or more of alcohol in his blood-stream and still be in control of his faculties.
- (6) People with strong wills need not be concerned about becoming alcoholics.
- (7) Most alcoholics who have successfully completed treatment can safely resume social drinking.

The pleasure derived from alcohol is due to the weakening of inhibitions. This gives a sense of care-free-ness and relaxation. But this very weakening of inhibition amounts to weakening of the sense for right and wrong and leads to criminality. Moreover in most cases the drinker does not stop when relaxation and care-free-

ness is achieved. He goes on and gradually the care-free-ness and relaxation require larger and larger doses. Very soon what was taken for pleasure has to be taken not for positive pleasure but because not taking it causes withdrawal symptoms. This leads to addiction.

Addiction can finally result in alcoholism. In America by the end of the seventies there were eight million alcoholics. It should be remembered that alcoholics can do nothing but drink and have to be maintained at the expense of society.

In Russia a million people die of alcohol every year. Gorbachav had introduced prohibition in Russia, and America is adopting measures for controlling the menace of alcohol.

In comparison hemp and its derivatives cause mind expansion i.e a feeling that the mind is losing its shackles. They are not habit-forming and are not known to lead to criminality.

The almost harmless nature of marijuana is attested by hospital figures which showed that only three out of the 90,000 cases admitted for drug abuse were for marijuana, while hundreds of deaths were associated with the abuse of alcohol, barbiturates amphetamines.

In 1893, the British government appointed the Indian hemp drugs commission to investigate the effects of hemp and its derivatives. A 7 volume report was published in 1894 after investigations throughout India. The findings are:-

The notion that hemp-drugs cause, dysentery, bronchitis, asthma, insanity and crime have no basis.

In view of these findings there is a move for the legalization of these drugs.

A pair of U.S. researchers have recently published a paper in the Journal of American Medical Association recommending marijuana for stimulating appetite, relaxation of the muscles & relieving pain. Dr. Lester Grinspoon of Harvard medical school says:-

“There are thousands of people who are using marijuana as a medicine. We are treating these people as criminals.”

Dr. Grinsbib and his colleague James Baker writes that marijuana has been proved specially effective in easing the nausea resulting from cancer treatment.

(Washington, June 22 (DPA))

It should not be supposed from the above that I am recommending the consumption of hemp - drugs. Hemp - drugs bring their own perils, in some cases even fatal heart - attacks as stated in the Rgveda itself, as shown in the present work. I only wish to emphasize that these effects are negligible as compared to those of alcohol, and hemp could be used as a substitute in the beginning for those who wish to give up alcohol. The ultimate aim however should be to keep aloof from psychoactive drugs altogether.

The Vedic rishis have shown commendable judgement in condemning alcohol and recommending a restricted use of hemp confined to the sacrificial ritual.

It seems that by the time of Sayana, the memory that soma is hemp was lost. The reason is obvious. After Buddha, the *yajna* as a common practice almost died out. Sacrifices were occasionally performed to emphasize that the Vedic mode of worship was still living. But this is far different from *yajna* being a common practice.

If Sayana had known that the soma is the familiar hemp he would not have been puzzled by the description of soma as *samiddha* i.e. kindled and as being "blown" i.e. puffed. To one who knows that soma was smoked also, these expressions would appear commonplace.

In the end I must acknowledge, the commendable help given to me by Prof. P. K. Mukerji, Head of the department of Nagpur University and Shree Shripada Chitale of the same department, by supplying information about the hemp-plant and its properties. I must also thank Dr. Vasudeva Naik, Prof. of Botany in the Marathvada University for taking keen interest in the progress of the work of this monograph.

N. R. Waradpande

38, Hindustan colony

Amravati Road, Nagpur-440 010

Phone : 522 808



## The Rgvedic Soma

Soma is one of the most important deities of the Rgved. The ninth Mandal is devoted to Soma, and about half a dozen hymns in the other *Mandalas* are also addressed to him. Soma was a plant whose juice was drunk with ritual formality. Like other deities in the Rgveda, Soma is also personified. Soma's sharp weapons, a thousand pointed shaft and bow are mentioned. Soma shares a chariot with Indra, and it is driven by *Vāyu*. Soma was pressed thrice a day, in the morning, at midday for Indra and in the evening for the *Ṛbhus*.

The word Soma is derived from the root *su* which means to press. It also means to sprinkle. In the sense of sprinkle it refers to the moon which sprinkles its light. In the Rgveda and more specifically in the Brahmanas, the word Soma stands for the soma juice as well as the moon.

## The Soma, not exotic

There is no unanimity about the exact nature of the drink referred to by the word Soma. The Aryan-Invasionists are always eager to see the exotic in the Rgveda and Soma is no exception. According to them Soma was not an Indian drink. It was found in the non-Indian home of the ancestors of the Vedics.

10/85/3 is often quoted to show that Soma was exotic to India and could not be found in this new habitat of the "Aryans"<sup>71</sup>. It runs:-

"Those who pound a plant think that they are drinking soma, the soma which is known to the *brāhmanas*. But in fact nobody partakes of it." (10/85/3)<sup>71</sup>

Sayana interprets this by taking the soma to be the moon whom only gods consume as food. The word *brāhmanas* can be taken to mean the seven *prajāpatis* (vide Apte's dictionary) to fa-

cilitate the reference to the heavenly moon, and not to the earthly plant.

Even if the word *brāhman* is taken to refer to the soma- sacrificing priests, the meaning is clear. The hymn enjoins that soma is to be consumed only as a part of the sacrificial ritual, and not outside it, just for fun. The idea is the same as about sex which is to be confined to marriage, when indulged in just for pleasure out of wedlock, it becomes fornication.

The past tense "*viduh*" does not mean that older priests knew the real soma and not the modern ones. "*Iti dharmavido viduh*" in the Mahābhārata does not mean that only the pandits of the past, not the present, knew Dharma. Again it makes no sense to say that only priests in the old habitat knew the soma and not the farmers and traders.

The later injunctions that if soma is not available, *putik* should be used as a substitute also does not indicate any change of habitat. During the second world war sugar was hard to get and people were using *gud* in place of sugar. From this it cannot be inferred that Indians had migrated to some country where sugar was rare. 10/85/3 says that "Some people drink something in the belief that it is soma though it is not." This is interpreted to mean that the real soma which was found in the original home of the Aryans was not available in their new home in India and they had to remain satisfied with substitutes. But no such meaning can be culled from these hymns.

### For example.

"Oh, lord of the hymns, the filter is spread for you, the master of senses moves around everywhere. The raw one of unexerted body does not consume it. Those who carry it with knowledge (really) consume it." <sup>32</sup> (9/83/1)

The dual nature of the soma—the celestial and the terrestrial is clearly mentioned. The filter in the case of the moon is the network of rays. The moon-light can not be enjoyed without first experiencing the heat of the Sun baking the body, one cannot just skip the hot days and have moon-light alone. The wise ones welcome the moon-light after bearing the heat of the day.

In the case of the plant, it is stressed that soma is enjoyable only after the hard practices of the sacrificial ritual. *Ataptatam* may also refer to the toil under the hot Sun necessary for searching and harvesting the soma plant if the wild variety of the plant is preferred to the cultivated one. Such a preference may be the outcome of the common notion that "natural" things have powers which the "artificial" ones do not have.

### Wasson's Soma

Richard Wasson argues in the journal of American Oriental Society April - June 71 that Soma was not a plant but a mushroom not found in India. His arguments are the following.

"The poets speak neither of the roots nor of the leaves, nor of the branches, nor of the blossoms, nor of the fruit or seed of soma."

Against this assertion we find the following hymn:—

"Oh, well-leafed Soma, look down emitting streams ritually in the sacrifice. Enter the Soma bowl with ripples and approach the rays of the sun." <sup>1</sup> (9/97/33)

### The reference to the leaves of Soma is clear.

The hymn refers to both the Soma plant and the moon. Soma is one of the names of the moon. The double meanings are *suparna* (1) Well-leafed for soma and (2) of good flight for the moon. *Avachakshi*: - (1) look down for moon and (2) condescend for the plant. *Karmanā*: - by ritual for the plant and motion for the moon, *devaveetow* in the sacrifice for the plant and sky for the moon. *Devas*

are the heavenly luminescences and *veeti* is their motion, *krandan*:- rippling for the juice and inviting for the moon. Enter the rays of the sun reminds of Kalidas ‘*Puposhā vrddhim haridahvadeedhiteranaupraveshādiv bālachandramāh.*’ Raghu grew like the moon, on entering youth, like the moon, on entering the light of the Sun. The visible portion of the moon increasingly enters the light of the Sun during the bright fortnight.

It is supposed that the moon is the lord of vegetation-*oshadhinām patih*, and its nectar enters them when it is exposed to moon-light. This is how the moon enters the *kalash* in *somaḍhānam*, the flask containing soma. The soma enters the *uparashmis*, the subsidiary rays—the rays reflected by the moon, not the primary rays.

The mushroom theory holds that the soma plant had no branches. This assertion is directly contradicted by the following:-

“Oh wind or *gārhapatya* fire, enrich the golden, green, lustrous and hundred-branched plant with the streams of honey.”<sup>12</sup> (9/5/10)

The word *valsha* is traditionally translated as branch.

Wind is addressed in this hymn, in this particular way because it is one of the elements which aids the growth of plants. The *gārhapatya* fire is also addressed because fire in the capacity of a god can do the same.

Wasson alleges that the Vedic R̥shis, like the Siberian tribes, used to drink the urine of the sage who had drunk Soma. This meaning, is culled out by him from 9/74/4. But there is no warrant for Wasson’s rendering *avamehanti* as urinates. Even if *mehanti* is taken as urinates, *avamehanti* would mean urinates down. This is redundant since nobody urinates upwards. Further, Wasson has shown no reference indicating that this urine was drunk.

The hymn in fact is clearly intelligible as applying to the

moon as well as the plant thus.

## The Moon

“The soulful sky is milked. Milk is sprinkled. The navel of the cosmos becomes nectar. Straight and bountiful men pay homage to him i.e. the moon. The rays of the moon shower blessings.”<sup>2</sup> (9/74/4)

*Ghr̥ta* past participle from *ghṛ* to sprinkle, 10th u.p. can mean sprinkled.

## The plant

“The soulful sky is milked. Milk is sprinkled. The navel i.e. the quintessence of sacrifice becomes nectar (by exposure to moonlight. Starlight and bountiful men pay homage (to the soma). The streams of soma pour welfare.”<sup>2</sup> (9/74/4)

The belief that milk or any drink exposed to moonlight acquires ambrosiac properties is current even today.

The *kojagiri* idea that the moon enters the ceremonial milk is expressly stated in the following hymn:-

The moon embraces the soma which is placed inside the straining-bowls,<sup>13</sup> (9/12/5)

## The word *peru* means protector.

Wasson quotes<sup>3</sup> 8/4/10 also in support of his urination theory. But the word *nimeghamānāh* is a clear reference to the rain, *megha* meaning cloud. There is no instance of the word *nimeghamān* being used in the sense of urinating. In fact the word *megha* itself may be a variation of *meha*, the h changing to gha.

The hymn yields the following meaning clearly-

“Oh, Indra, like a stag thirsty for drink, come down. Drink Soma as per your desires. Showering down, joyful, day after day, you bear virile strength.”<sup>3</sup> (8/4/10)

*nimeghamana* occurs in 2/34/13 also. It runs.

“With the flutes, as if with red ornaments, the terrific winds wax in the abode of order. Fast and forceful they shower. They wear beautiful and pleasant complexion.”<sup>4</sup> (2/34/13)

This is a description of storm. The flutes are the BAMBOO FORESTS WHICH WHISTLE WITH THE WINDS. The winds grow in the abode of order. But their behaviour is violative of order. The complexion may refer to the colour of the clouds, or of the rainbow or of the rising waves of the mighty Sarasvati or of the sea in a whirlwind.

In any case there is no reference to pissing.

9/107/12 contains<sup>53</sup> the words *amshoh payasa* i.e. with the juice of the stem. *Amshu* means stem according to Sayana. This shows that even the stem was pressed for juice, contrary to what Wasson says. The whole hymn runs.

“Oh soma you are full of water like the river, intoxicating by the milk of your stem, wakeful, enter the cask from which flows honey”<sup>53</sup> (9/107/12)

Ingalls sees the cap of Fly-Agaric in the word *murdhān* in 9/17/6 and 9/71/4. The hymns are as follows:-

“The hymn - maker Brāhmins praise him by putting all they love in seeing soma who is the acme (*murdhān*) of sacrifice”<sup>74</sup>. (9/17/6)

“The honeys fill the overcomer of fortifications, the enricher of mountains, whose abode is in heaven, in that place where the rays of the sun well-fed on offerings bathe the high in head *Murdhan* and udder (clouds) with excellence.”<sup>75</sup> (9/71/4)

It should be obvious that here the “head” refers to the zenith and NOT to the cap of a mushroom.

The first line is applicable to the moon which “grows” by receiving the sun’s rays. *Parvatāvṛdha* means “growing with *parvas* like the full-moon-day etc. *Harmyasya sakshanim* means the occasion for all that is enjoyable.

Similarly the *shira* in the following does not refer to the

cap of a mushroom.

“He roams the heaven and earth, activates water, intelligent, he expands his abode by his own power. The soma mixed with barley by men smears the fingers and protects the exhausted.”<sup>79</sup> (9/68/4)

The applicability of the first line to the moon is easy.

The second line is also applicable to the moon on the supposition that soma-drinking was done in moon-light, like the *kojagiri* milk nowadays. Moonlight then mingles with the white barley or barley flour. Moon-light similarly mingles with the women-folk present and protects (enlivens) the exhausted.

## Soma in the Avesta

Wasson quotes Yasna 48/10 of the Avesta thus “When wilt thou do away the urine of drunken men.”

The translation in the sacred books of the east series is:- “..when shall they drive from hence the soil of this (polluted) drunken joy.”

This translation does not construe the term *muthra* literally and even if we do, it does not yield any reference to soma. The Avesta may be referring to the non-Vedic Siberian practice, which had nothing to do with soma.

Soma occurs in Avesta as *haoma*. It occurs twice with the word *vamhush*. Thus yasna 10/17. *vamhush somo majdhato* and *namo haoma vamhush haomo* (9/16). This is translated in the sacred books as “good”. But obviously it is related to *vamha* in vendidad 15/14 and 19/41 where it refers to an intoxicating plant used for inducing abortion.

Inquiries among farmers have revealed that the seeds of hemp are used for causing abortion even now.

The word *vamsu* occurs in the Rgveda in connection with



soma:-

He being well-bathed by people, like an elephant or a vow-abiding kind browser rests in water - *vamsu* - like an eagle<sup>5</sup>. (9/57/3)

*Vamsu* can also be derived from the root *van* to divide and can mean pounded. This refers to the pounding of soma.

### Another occurrence of *vamsu* is:-

“Oh soma, you grant desires and energy, like the eagle who rests in his nest, you rest in the bowl. Squeezed for the sake of Indra, you are the inebriator. You are the stabilizer of heaven or brightness and the ultimate among the insighfuls.”<sup>6</sup> (9/86/35)

Here *vamsu* refers to the pounded form of soma and also to the scatter of moonlight.

*Vamsu* is formed according to Panini 6/3/109 (Sayana). *Vams* is derived from *van* like *hamsa* from *han*. The *s* is brought by *varnagama*, *van* means *sambhakti* i.e. division. This refers to the pounding essential in soma preparation. From *vans* we get *vamsu* like *dayalu*; *yuyutsu*; *Karu*.

It is clear that the term *vamha* refers to the process of pounding which is essential in the preparation of the soma drink. The avestic *bamha* can not fail to remind of the Sanskrit *bhanga* which means hemp. The word itself may be connected to soma through the Avestic haoma.

### Soma is Hemp

Soma is the juice of the hemp-plant. The flowers are used to make Marijuana which is smoked. The resin of the plant is also used for smoking. This is called hashish. There are clear references to this in the Rgveda. :-

“That soma is processed by the fingers. Its glowing skin is smoked. The encompassing sweet has three ingredients.”<sup>8</sup> (9/1/8)

The crucial words are *dhamanti* and *drutim*. *Dhamanti* literally means to puff. This makes no sense without a reference to the

act of smoking. *Druti* means skin. The reference becomes obvious by the following description in the Materia Medica and Therapeutics edited by R. D. Ghosh. “*Charas* is the resin secreted by the leaves.” Thus *charas* is the skin of the leaves, in the sense of an outer cover. It is lighted for smoking and is therefore called *bākura* or glowing.

The effect of soma is described thus:-

“We have drunk the soma, we have become immortal, we have reached the light, we have known the gods”<sup>9</sup> (8/48/3)

This reminds one of the description of the effects of hemp given in “Abnormal Psychology and Modern Life” by Coleman. It runs:-

“The individual gets ‘high’, the state is one of mild euphoria distinguishable by increased feelings of well-being, heightening of perceptual activity, and pleasant relaxation often accompanied by a sensation of drifting or floating away. The individual may think that he has found the key to the universe”

Corroboration of the suggestion that soma is hemp is found in the following hymn:-

“The sustainer of the sky is created. Intoxication soars. The three-substanced one strolls around the world. As if the minds taste the crackling glow. (All this happens) if the hymn-singers, obtain the scrape with their muse.”<sup>10</sup> (9/86/46)

The last line contains a clear reference to hashis which is obtained by scraping the leaves of the hemp plant. Hymns were sung while making soma, the leaves were scraped for hashis. As is obvious, all leaves may not have emitted their resin. Even when emitted the quantity may be very small. So the poet says” if the scrape is obtained” in the course of the singing of hymns.

*Tridhatu* is a clear reference to marijuana, hashis and hemp, the three forms of hemp i.e. soma.

“Licking the crackling glow” is a clear reference to the action of smoking where the marijuana and hashis crackle in burn-

ing. Better still these ingredients might have been smoked by filtering them through water as in *hukka*-smoking.

A further reference to smoking of soma is the following:-

“The kindled lord of all, the flowing one, the showerer crackling and pleasing is glorying.”<sup>11</sup> (9/5/1)

The adjective *samiddha*, i.e. kindled is hardly applicable to the juice. There is little that is combustible in the juice and even when offered to the fire cannot be called “kindled,” because it will never burn. *Samiddha* therefore must refer to either lighting of the resin or the powdered flowers of hemp for purposes of smoking.

S.S. Bhavé in the “Soma Hymns of the Rgveda translates *dhamanti* “The blowing of the resounding pipe, the breaking of the soma stalk which might naturally be giving out some sound.”

But this is clearly wrong because the root *dhma* is used for sound and for catching fire., not for “break”. ‘catching fire’ i.e. *agnisamyoga* clearly refers to smoking.

The threefold soma is taken by Bhavé as (1) *ahavaniya* containing water (2) *dronakalasha* containing the strained juice and (3) *puta bhrt* the filtered one.

Surely these are NOT three kinds of soma.

Bhavé derives *bākura* from *vach* and makes it mean “re-sounding” after Grisswold. He regards Sayana’s interpretation of *bākura* as *bhāsura*, Linguistically untenable. One wonders why v replacing bh and k replacing s is regarded as untenable when it is quite common in word-change. In comparison the derivation of *Bākura* from *vach* is quite circuitous. Further Bhavé is silent on the meaning of *ḍṛti*. He translates the whole phrase *bākuraṃ ḍṛtim* as bagpipe on the basis of *bākura* being a pipe blown in war. This leaves *ḍṛti* unexplained.

The interchange of s and k is seen in “centre” and *kendra*”, “Caesar” and ‘kaisar’: The interchange of bha and b is seen in *bhanga* “and *banha*” (Avesta) *Bharani*” and *barani*” (Marathi)

From this no inference should be drawn that centre is earlier than *kendra* and *banha* is earlier than *bhanga* “. Contrary examples are “*samiti*” and “committee”, “*bāhera*” and *bhair*”. (Marathi). Changes in words like those in fashions are cyclical. Coats become longer and longer and then shorter and shorter. Similarly joint letters tend to be replaced by single ones and then the single ones by joint ones. Sanskrit *vraṇa* “by Marathi *vana*” Sanskrit *Kshina*” by Marathi “*shina*”. But on the contrary Sanskrit “*shapa*” becomes Marathi *shrapa*” and Sanskrit “*vimukha*” becomes Marathi “*vinmukha*”

Bhavé is puzzled why soma is called “*samiddha*” because he did not know that it was smoked also. Similarly he is puzzled why soma is called “*tamunapāt*” fattener, not knowing that soma i.e. hemp whets the appetite and thus helps in fattening.

Bhavé supposes that the composition of the *apri* hymns partly in the *anushtup* meter, points to an attempt to modernize the soma cult. This assertion is obviously based on the notion that the Ramayana for the first time, used the *anushtup* meter. The Ramayana is certainly the first work composed wholly in the *anushtup* meter. But the meter is older than the Ramayana. The 10/164 of the Rgveda is in *anushtup*.

That soma was smoked also is indicated by the following:-

“Oh, flowing one, kept devotedly in the proper place, enter the breath, crackling with your properties.”<sup>19</sup> (9/25/2)

The three-fold soma is mentioned in the following:-

“The fingers bring out the green of the three-fold by stones for the drink of Indra.”<sup>20</sup> (9/38/2)

The stones are of course the pestles with which the soma is pounded.

Here taking *trita* to refer to the sage of that name would make the verse mean that only the fingers of Trita could bring out soma, or Trita himself is singing the verse. But the hymn is NOT attributed to *Tria* but to Rahugana, so the meaning threefold is more

appropriate.

It is reported that under the influence of hemp colours look brighter. (Ibid). This is described thus:-

“The flowing one has dazzled and destroyed the demons, like the lasting one has made the brightness brighter.”<sup>21</sup> (9/49/5)

Hemp makes music fuller (Ibid). This is described thus:-

“Your powers emit sound like the sea-waves, and enhance the sound of the flute.”<sup>22</sup> (9/50/1)

The Materia Medica reports that the effect of hemp gradually increases and then declines. In the beginning the drinker becomes talkative. This is described thus:-

“Oh flowing one, you promote speech, in the one who holds you when infused like the moving sun-god.”<sup>23</sup> (9/64/9)

Hemp is widely used by Shiva-worshippers. That is why hemp is called *Shivapriyā*. There is a clear reference to this in the following:-

“This soma strains honey like a showerer for Kapardi (i.e. Shiva)<sup>80</sup> (9/67/11)

“The gods obtain the soma, well-prepared, well-risen, impelling for action/ water by bringing rain-, acting in association with water, well pounded and relishing by milk, scattered moonlight like, carrying the lustre of milk.”<sup>7</sup> (9/61/13)

The paronomastic adjectives applying both to the drink and the moon are *shujatam* i.e. well born or well risen. *apturam* i.e. inducing rain or action, *gobhih* i.e. with water and milk or with rays.

Macdonell gives *ap* for water and *apas* for work. Therefore the pun on *ap* for both water and work may be objected to on the ground that *ap* means only water and NOT work. But Yaska gives the word *apah* for both water and work. This shows that the Vedic language is not insistent on the consonantal *ap* for water alone.

In such cases where grammar and lexicons may not allow a pun, suggestion still allows more than one meaning, the dictionary

meaning being expressed and the other being suggested. Metaphor occurs particularly when grammar and dictionary do not allow the meaning in question.

The following hymn appears to refer to the scraping of the resin off the hemp leaves, for obtaining *charas*.

“The fingers washing the lord of desires, have conjoined. They grasp the surface of the powerful.”<sup>15</sup> (9/14/7)

Ranguzen in his Vedic India has made a sketch of the soma plant on the basis of its description in the Vedas. It is reproduced here. By its side is given the sketch of the hemp plant. The close similarity will not fail to strike any one. (p. 13, 14)

The following hymn describes both the moon and the plant by wordplay.

## The juice

“The knowing one flows around floating on the waves of the sea bearing the universally desired deeds. (the ripples.)<sup>14</sup> (9/14/1)

One of the effects of hemp described in Abnormal Psychology is a sensation of drifting and floating away.

## The moon

“The omniscient moon is clearing and scattering around, riding the waves of the sea, bearing the universally desired heaps of snow.”<sup>14</sup> (9/14/1)

The full moon dances on the waves of the sea and the moonlight looks like heaps of snow.

Apte's dictionary gives “heaps of snow” as one of the meanings of *kara*. If a word has a particular meaning in classical Sanskrit and that meaning fits properly in interpreting a Vedic hymn, there should be no objection to accepting that meaning, since the Vedic words which have retained their meaning in classical Sanskrit are more numerous than those which have not.



**THE HEMP PLANT**

**IMAGINARY SKETCH BY RANGUZEN**



**THE SOMA PLANT**

One of the effects of marijuana-soma is that it enhances sexual enjoyment (Ibid). This is symbolically described in the following.

“The soma bears manly prowess, brandishing his sharp horns like a bull in a herd. (of cows)”<sup>16</sup> (9/15/4)

The soma referred to here is not the plant but the one which has already entered the system of the drinker. The horns referred to are not and can not be the horns of the plant or its products. They are the horns of the drinker, whose sexual powers are enhanced by soma and who consequently feels like a bull in a herd of cows. While referring to the moon *sṛṅgani* refers to the rays.

A further play upon words referring to the soma as well as the moon at the same time is exemplified in the following:-

“The oozer and the knower soma, dwells in the abode, in the waves of the sea, and the white.”<sup>17</sup> (9/12/3)

Soma dwelling in the waves of the sea refers to the floating feeling given by the soma draught. The white refers to the milk with which soma is mixed, abode is the drinker's system.

In the case of the moon the abode is the sky, the white is moon-light, *gauri* is the *gandharvi vak*, suggesting that the drinker feels like singing. The spreading moon-light is often compared with the notes of music filling the atmosphere.

The behaviour of the drinker is the behaviour of soma in many hymns of the Rgveda as in the following:-

“The powerful one, as one slaying the excellers comes roaring, quickens its vital role (foam). The drink prevents aging, goes home in the organism of the drinker and makes its form mobile in the body.”<sup>18</sup> (9/71/2)

The theme of the moon in connection with soma occurs in the following:-

This seeker of women in strained in the goat - skin, softens the grand-daughters of Aditi for the sake of those going to the sacrifice.

(“Abiding in the world) This green one flows as the restrained intoxication of the sacrificers, glories like a buffalow, sharpened by virility.”<sup>24</sup> (9/69/3)

“The grand-daughters of Aditi” is a clear reference to the rays of the Sun. The Sun is the *Āditya* i.e. son of Aditi and the solar rays are the offspring of the sun and therefore the grand- offspring of Aditi. The moon reflects these rays and in the process of this reflection, they become soft.

In the case of the plant the reference is to the cooling effect of hemp in the form of *kusumba*-an infusion of hemp-tops as an intoxicating potion (Molsworth's Marathi dictionary)- Thus the soma softens the grand-daughters of Aditi, the solar rays.

*Avye tvachi vadhūyuh paripavate*. The soma is *vadhāyu* the seeker of women because it has aphrodisiac properties. When drunk, it, as if flows in the *avya* i.e. guarded skin, the skin of the erotogenous zone. The usual meaning is of course the flow of soma in the goat skin.

The moon-light similarly moves on the much cared skin i.e. caresses it gently.

*Harirakran*. “the green one flows” in the case of the plant. In the case of the moon *hari* means bewitching, as derived from the root *hr̥* to captivate.

The rest is easily applicable to both the moon and the plant.

The following is another word - play for the moon and the plant:-

“The seven rays, suckers-milk a true mix from him, thrice in the eastern sky. He also embellishes four other worlds for sustenance when enriched by sacrifice.”<sup>25</sup> (9/70/1)

This has reference to the seven-fold rays of the Sun focused on the moon of *chāhturdashī*, full moon and *kṛshnapratipadā*, On all these three days the moon is almost full.

The seven rays are the well known rays of the spectrum. It

should not be urged as an objection to this that the Newtonian composition of the solar rays could hardly have been known to the hymn-makers of the R̥gveda. The ancient societies had perforce to observe the sky and the movements of the heavenly bodies for knowing time and direction. Thus a frequent observation of the rain-bow can easily reveal that the Sun's rays are composed of seven colours.

The milk is the moon-light. The four worlds are (1) *udbhijja* i.e. the earth-born vegetation (2) *svedaja* i.e. the sweat-born lice etc. (3) *andaja* i.e. the egg-born and (4) *jarāyuja* i.e. the womb born.

## The plant

"Facing the eastern sky, the seven suckers (fingers) extract the three-fold true base from him. When augmented by the sacrifice he embellishes the four worlds for purification."<sup>25</sup> (9/70/1)

The threefold base is marijuana, hashis and hemp. "Facing the eastern sky" refers to the practice of making the soma - sacrifice at dawn.

## The moon

"Ascending far, the light of the heavens, oh omniscient showerer, the three - surfaced one is chanting the rays. Moving in a thousand directions, he, of great majesty adorns the eastern dawns like a musician."<sup>26</sup> (9/71/7)

The rays of the moon gradually filling the atmosphere are often compared to the notes of music filling the atmosphere. (vide the expression *samāsvaran* in 9/73/5. The notes like the rays are seven - fold.

The three surfaces are those of the gibous moon. Though only one surface of a distant object like the moon can be seen, the eye tends to see three dimensions since all the objects are known to

have three dimensions. The full moon is described as a ball (*pinda*) and not as a plate. (vide Jayadeva in *Prasannarāghava*, *hīndīrapindaruchi shītamarīchibimbam*) The full moon is seen as a ball i.e. of one surface only, the crescent moon as having two surfaces and the gibous as having three.

## The plant

"While referring to the plant the hymn describes the effects of soma when it is imbibed.

"Spreading far, the heavenly illuminator, the insightful showerer, the three-backed one is playing (music) on the organs, streaming thousandfold, to and fro, he presides on the eastern dawns like a musician." (the soma is distilled at dawn)<sup>26</sup> (9/71/7)

The three backs i.e. the spines of soma are marijuana, hashis and hemp.

"The moon, like a bull moving in a herd (of cows) bears the light of the Sun. The heavenly de lux-rayed soma looks over the earth and observes the mortals by his (circumlocutory) movement."<sup>27</sup> (9/71/9)

The reference to the moon absorbing the light of the Sun is clear. The lowing is the emission of light. The white moon moving among the stars is likened to the bull among the white cows.

## The plant

"Like a bull among cows, *soma* resonates in the organs. It absorbs the light of the Sun. The heavenly well-leafed soma knows the world and observes the mortals by its circulation."<sup>27</sup> (9/71/9)

It is common knowledge that plants can not grow without the light of the Sun.

When the soma circulates in the system of the drinker, he feels like a bull among cows.

The following hymn describes the mystical experiences stimulated by soma-hemp, promoting the feeling of having found the key to the universe.

## The plant

“The somas chant in the limbs of those who blow (smoke) the flowing one. The essences spoke out in the abode of the sacrifice. The lively one made the three apexes for (stirring) activity. The boats of truth have crossed the good deeds.”<sup>28</sup> (9/73/1)

The three apexes are marijuna, hashis and hemp. The smoking of soma is likened to the playing on the flute.

## The moon

“(The somas) chant in the lips of the oozing blower. The essences spoke out in the abode of the cosmic order. (i.e. the sky) The lifeful one made the three apexes for (promoting) activity. The boats of truth have crossed the good deeds.

The three apexes may refer to the three *tithis* when the moon is almost full. “The boats of truth have crossed the good deeds” states that truth is the sheet-anchor of life and action. Without abandoning this sheet-anchor the poet has crossed the sea of good deeds. While doing good he has not met with failure.

The word-play continues:-

## The moon

“Going together in order, the great ones invigorate, the lustrous one dances on the waves of the sea. They generate the medicinal plant by the streams of honey. They have enhanced the dear dominion of Indra.”<sup>29</sup> (9/73/2)

“The streams of honey” are obviously the rays of the moon. The moon is *oshadhinam pati* or the lord of vegetation and thus generates the vegetation.

## The plant

The first line applies as it stands. “Dancing on the waves of the sea refers to the feeling of floating induced by soma (hemp, vide 1)

*Madhordhârābhirarkam* “ means inspiring hymns by the streams of honey i.e. soma. Soma plant as well as the moon inspire the Muse.

The last line applies to the plant as it is.

## The moon

“The purifiers engulf speech. Their ancient father keeps the undertaking. The encompasser submerges the sky. The patient ones could perform among the sustainers.”<sup>30</sup> (9/73/3)

The purifiers are the rays. “They engulf speech” means they are the life-blood of soma-poetry. The father of the rays and the encompasser is the moon. The last line means that the vitality and the beauty of the moon makes life secure and meaningful.

## The plant

“The purified streams of soma engulf speech. Their ancient father keeps the sacrifice going. The encompasser has dispelled the sealed (shutter). The patient could perform among the sustainers.”<sup>30</sup> (9/73/3)

The “encompasser”, “the sealed shutters” etc. refer to the inhibitions removed by soma.

## The moon

“The great benefactor of the devotee activates those dear venerables among whom He grows. The discriminating one climbed

the allseeing chariot of the great sun.”<sup>31</sup> (9/75/1)

The dear venerables are the rites and festivities to be performed in the bright half of the month when the moon grows.

The moon is said to climb the chariot of the Sun when the Sun and the moon rise at the same time i.e. *amāvāsyā*. Thenceforward it grows in size.

## The plant

“The benefactor of devotees flows through whatever enhances it. The soma offered to the fire climbs the chariot of the Sun. (vide *agnow prastahutih*.....)

## The moon

“Engulfed in the golden treasure-yellow splendour of the dawn along with men, making the pots shine. he is singing. The milkers of the world—i.e. sun’s rays—shone after them. The three-surfaced one presides over the dawn.”<sup>76</sup> (9/75/3)

This is the description of the gibbous moon.

## The Plant

In the case of the plant *prshtha* does not mean surface, but the back-bone. The three back-bones of the soma are marijuans, hashis and hemp.

## The moon

“Like the Sun, it wields the life-givers (rays) between the worlds, the charioteer doling out the heavens in order to satisfy sense desires. Enhancing the power of Indra by the active ones, the soma being stimulated is bathed in by the wise.”<sup>77</sup> (9/76/2)

## The plant

The king of the world glides excelling all rays, controlling

the illuminator of the heaven-knowing order. One who is washed by the light of the sun, the father of the muse, unencompassed by the muse.”<sup>78</sup> (9/76/4)

## The plant

The first line refers to the proverbial effect of soma giving the feeling of having found the key to the universe.

“The knowing soma pervades both the lives of the soma-consumer, the one here and the one hereafter.” “The one here i.e. the soma is sprinkling the flasks. It is wandering like the showerer of easy gait.” “The one hereafter (1) the soma i.e. the moon is flowing in the summits (of heaven) like a showerer of easy gait, the moving bearer.”<sup>33</sup> (9/81/2)

“This is he, the thousand - conquerer soma, he glides, inspiring the coveted speech, awakening at dawn (the morning-hymns to soma). The moon along with the wind makes the sea dance. The heart-throb of Indra rests in the pinnacles (of the sky)”<sup>34</sup> (9/84/4)

The reference is to the night - winds from land to sea which augment the effect of the moon in making the sea dance.

## The plant

“This is the thousand-conquering soma which flows, inspiring the coveted speech awakening at dawn. The soma exhilarates the sealed one (i.e. the downcast one) by the gas (inhaled smoke) The heart-throb of Indra rests in the bowls.”<sup>34</sup> (9/84/4)

“The ancient poet flows with the wise, controlled by men, crackles incitingly around the cases. Making a name for the trio, it oozes honey for the friendship of Indra and Vayu”<sup>73</sup> (9/86/20)

The trio is hashis, marijuana and hemp. The friendship of Indra and Vayu is needed for the formation of clouds and carrying them to the required place.



## The moon

“Those unmingled resplendant hundred rays, suckers of water, embrace the captivating one. The splendours adorn the one coveted by stars on the third surface, bear the illumination of heaven”<sup>35</sup> (9/86/27)

The rays of the Sun are the source of water. The third surface is the unseen back of the sectional moon. It is adorned by splashes because the stars illuminating it from behind, twinkle.

## The plant

The unmingled glowing hundred streams (of soma) seeking rain, join Indra. The fingers wipe the soma mingled with milk when the third level of the heavens is illuminated.<sup>35</sup> (9/86/27)

The soma mixed with creamy milk is wiped by fingers and licked. The first level is that of the Sun under the horizon, the second is that of the earth and the third that of the sky overhead. The licking of the soma takes place when the third level i.e. the sky is illuminated i.e. when either the Sun or the moon comes overhead.

“Oh flowing one, your luminescences are the Sun”<sup>36</sup> (9/86/29).

This is a clear indication that it is the Sun who lends lustre to the moon.

## The moon

“He wraps himself with the rays of the Sun, spreading a three looped net, so that he may know. Carrying newer and newer covetables of the cosmic order, the lord of the births (lives) comes to the appointed place.”<sup>37</sup> (9/86/32)

The three-looped net is the three-dimensional network of rays, The net is the probe of the universe. “carrying newer and

newer covetables.” refers to the fact that under moon-light the whole world looks pleasant and youthful.

## The plant

“He, enmeshed in the rays of the Sun, spreading his three-looped net—for the sacrifice of the three *praharās*—the captivating trio i.e. hemp, marijuana and hashish, so that he may probe the secret of the universe guiding the new hymns of the sacrifice, the lord of generators goes home to the organism of the drinker.”<sup>37</sup> (9/86/32)

The following is in praise of the waters in which soma is mixed.

## The moon.

“Those purifying by silver (the rays of the moon) obtain the seer (soma) in these, the soma which discharges its streams in the ascending sea. The silver purifiers smear, unsmear, cosmeat, dip in honey and lick (caress) the mental and physical powers.”<sup>38</sup> (9/86/43)

The ascending sea is the sea that dances to the moon. The stream is the moon-light.

Moon - light smears all objects/unsmears them of their former uninviting look and cosmeats by matching its radiance with the colours of objects. Moon-light is also supposed to impart its honey i.e. nectar to drinks that are exposed to it.

## The plant

“The purifiers by gold (the sages who purify soma by wearing a golden ring) mix, unmix and comix, they lick the mental and physical power incarnate i.e. soma, enrich it with honey and obtain soma in these (i.e. *vasativaris*), the soma which delivers showers after the sea breathes out. (since the soma-sacrifice is supposed to bring rain.”<sup>38</sup> (9/86/43)

The mixing is the mixing of soma with water, unmixing is filtering and comixing is mixing soma and honey in milk.

8/87/8 and 9/87/5 describe the association of soma with mountains and rivers.

“This stream of soma went from the deeps inside the mountains and came to know the waters residing somewhere in the submarine fire. Oh Indra, your streams of soma flow like the lightning of the skies, roaring with the clouds.”<sup>39</sup> (9/87/8)

The soma plant grows with its roots deep in the mountain. When offered in the sacrifice it goes to Indra. Indra also consumes its heavenly counterpart, the moon. Energized by this twofold soma he can detect the submarine fire which consumes and obstructs the water of the sea and withholds rain.

The moon is supposed to cool the sea and thus quench the submarine fire.

When the rain-stealer is thus subdued, Indra can deliver rain. The thunder and lightning are aspects of Indra energized by soma.

“Like the fire generated in water, the soma gives powers to the giver. (*divam jinvanti agnayah*). Like the warriors the challengers of the great, evokes waves (in the sea)”<sup>40</sup> (9/88/5)

The first line refers to the soma in the sacrifice inducing rain, the second to the sea.

“You, the carrier moving in benign waves engulf like the rain from the heavens. The thousand-streamed soma stays by us, when we are in our mother’s lap as well as when we are in wilderness.”<sup>41</sup> (9/89/1)

## The moon

“The king of the seas wore the garment and climbed the glorious boat of cosmos. The flowing one, inspired by the eagle (Sun) grows in water. The generators and his kind i.e. the sun and other gods milk him i.e. take his daughters for getting new life.”<sup>42</sup> (9/89/2)

The moon is the king of the seas because they dance at his sight. The garment he wears is the moon-light. The boat of the cosmos is the orbit of the moon. The moon grew in water because he was born of the sea. The sun is called eagle in *vi suparno antarikshāni akhyat*. (1/35/7)

## The Plant

“The king of the streams rested on the straining cloth. He climbs the glorious boat of the sacrifice. (comp. *plavāhyete adrdha yajnrupāh*). The flowing one induced by the eagle grew in water. (being a plant and also because it is mixed with water. The eagle brought soma from the heaven.) The drinker and his kin milk him (for getting) what is born i.e. progeny, cattle and harvest. (The soma sacrifice brings all this.)”<sup>42</sup> (9/89/2)

## The moon

“The joint sprinklers, the illuminators, the holders of this, sustainers, the ten sisters carry him. The enchanter sways in the offspring of the sun. Just as the steed overtakes the movers, he has covered the moving one.”<sup>45</sup> (9/93/1)

The ten sisters are the ten directions. The offspring of the Sun is his rays. *Droṇa* is the moving firmament.

## The plant

“The ten sisters, the fingers holding him and whistling together, cleanse him. The green one oozes around the impregnations of the sun, occupied the bowl or the flowing (bloodstream or thoughts) as one quick and powerful.”<sup>45</sup> (9/93/1)

“The impregnations of the sun” are the vegetations which grow only under sunshine.

## The moon

“Like the child fondled by mothers, the showerer is borne

by the moving (heavenly) bodies. Like a man going home and approaching his wife he fuses with the oozer (of light) in the zenith.<sup>46</sup> (9/93/2)

### The plant

“Like the child fondled by mothers, the sought-after showerer is borne by eatables. Like a man going home approaching his wife, he mingles with the streams (of milk and honey) in the bowl.<sup>46</sup> (9/93/2)

### The moon

“Furthermore he has enriched the udder of the indestructible, the clear-minded moon mingles with the streams (moon-light). the rays bathe the towering one among the luminaries with milk (moon-light). They as if augment him with pure wealth.”<sup>47</sup> (9/93/3)

### The plant

“Furthermore he enriched the udder of the cows (cows may have been fed on the squeezed stems of the soma-plant). He is mixed with streams of (milk and honey). (the streams) of milk mix it with white in the bowls, as if with pure wealth.”<sup>47</sup> (9/93/3)

(They milk the rays of Him whom the shining one is bathing in the sky like royalty oozing and staying high. The hymns augment him, the enthused one. He sustains the coverer Varuṇa, three-ways in the sky.”<sup>48</sup> (9/95/4)

The three ways are the three dimensions, Varuṇa the coverer is the god of space. The moon is said to sustain him, because like other gods he is fed on it.

### The plant

“They milk him glowing and oozing on the stones (with which soma is pounded.) The hymns augment him who is enthroned. The three-fold soma sustains its chooser in inhibitions. (*mudrayā*

*sahitam*). (It opens out and relaxes the subdued personality.)<sup>48</sup> (9/95/4)

“Oh god of good armaments, purified or glorified by the distillers, penetrate truly the beautiful secrets, like the steed advancing to battle, stimulate desire for fame, stir the breath, stir the organs.”<sup>49</sup> (9/96/16).

The steed advancing to battle is a symbol of energy, enthusiasm and fearlessness.

### The moon

“The harassed showering multitude (the stars of the Indra constellation i.e the Falgunis) came to setting perforce along with the one of quick-striking mood. The fields together sing their song to the inviting moon.”<sup>50</sup> (9/97/8)

These are references to the advent of the rain when the sun is in the Falgunis.

### The plant

“The harasser multitude of squeezers (of soma) go to the sacrifice along with the one of quick-striking mood (who comes to set)”<sup>50</sup> (9/97/8)

The second line is the same.

### The moon

“He augments the speed of the wide striding (sun). The moving bodies can not keep pace with the easy-playing. The hot-rayed one fattens him. He looks pale during the day, and bright during the night.”<sup>51</sup> (9/97/9)

### The plant

“He plies the speed of the wide-spreading song. The senses

can not encompass the easy-flowing one. The Sun fattens him (being the life-giver of all plants). It looks pale during the day and bright during night."

The green colour, unlike the red looks brighter during night than it does during day. This is called purkingee phenomenon in Psychology.

### **The moon**

"He then the radiant one bathes in the /pacers of night (the stars.), when the wills of the Sun impel him, the captivating one to move."<sup>52</sup> (9/99/2)

### **The plant**

After the night he the brilliant one, bathes in the sacrifices when the hymns of the sages impel the green one to flow."<sup>52</sup> (9/99/2)

### **The moon**

"The captivating one is enwrapped in the arjuni (nakshatra) as if in a white cloth like a child being bathed. The movements impel him like a chariot among the rivers (the spiral galaxy visible in the Northern hemisphere) between the heavens and the earth"<sup>54</sup> (9/107/13)

This is a reference to the moon rising in the arjuni nakshatra in winter at sunset. He is a child because he has just risen. That the arjuni used to rise at sunset in winter is stated in 7/55/7)

### **The plant**

"The captivating one comes in the white straining cloth like a child to be bathed. The ritualists impel him like a chariot among songs between the arms." (perhaps the soma was carried in bundles big enough to require both hands to lift them)<sup>54</sup> (9/107/13)

### **The Moon**

"Oh, flowing one, you produced the solar milk by powers in the all-holding (sky) spreading by the ray-promoting lustre."<sup>55</sup> (9/110/3)

### **The plant**

"Oh, flowing one, you produced the squeezed (juice) by prowess in the holder of milk, speeding by the self-stimulating stream of thoughts."<sup>55</sup> (9/110/3)

### **The moon**

"By prowess he cut out the milk/rays from inside the rocks, like an upward flowing liquid. You pervade the multitude of rays and pervaders. You strike like an armoured (warrior) oh aggressor."<sup>56</sup> (9/108/6)

The moon is made of rocks, as is inferred from the black spots. It is from such material that he emits moon-light. He is said to strike like a warrior because he chisels out the milk from the rock.

### **The plant**

"By his prowess he chiselled out from the rocks the upward flowing liquid streams of milk. He spreads the multitude of cows and horses. He the aggressor strikes like an armoured warrior."<sup>56</sup> (9/108/6)

The soma is described as growing on the mountains. Thus it produces its nectar (juice) from the rocks.

Apart from the hymns in which soma is expressly mentioned, or are obviously addressed to soma in the ninth mandala, Sayana takes some other hymns as referring to soma. For example the second line of 1/164/43 is taken by Sayana to refer to soma. This hymn

is included in the *asya vāmasya*. The hymns in the *asya vāmasya* are not interrelated and can be independently interpreted. Not only the second line but also the first can be interpreted as referring to, soma.

“I saw the powerful smoke around and with the lower one saw beyond. The sages processed the auburn oozer. They were the first practices.”<sup>57</sup> (1/164/43)

The smoke is the smoke of marijuana and hashis. This smoke induces mystic experiences and enables one to see beyond.

The sex-stimulating and mystical experiences induced by soma are further described thus:-

“The drink stimulates my speech, it awakens sensual disposition. This firm one takes the measure of six expanses (according to sayana *dyowh*, i.e. sky, *prthvi* i.e. earth, *ahan* i.e. day, *ratri* i.e. night, *ap* i.e. water and *oshadhi* i.e. vegetation.) beyond which there is no world.

The word - play for the moon and the plant:-

“This is the one who made the greatness of the earth and the stability of the sky, holds the wide atmosphere.”<sup>59</sup> (6/47/4)

## The moon

“Moon-light is the acme of the world’s goods. The moon with its rays is compared with the top hub and the ropes which hold the tent. The three flowing ones are the wind, the light, and the juices of the plants. The moon holds the atmosphere as against the Sun who creates the winds.”<sup>59</sup> (6/47/4)

The plant (only where the translation is different)

The three flowing ones are the smoke of hashis and marijuana and the juice of the soma leaves. *Antariksha* which the soma holds is the inward eye.

“Do not shake us oh, soma. Oh king, do not frighten us. Do

not strike our heart by glow.”<sup>60</sup> (8/79/8)

This answers to the effect of hemp as given in the *Materia Medica* and *Therapeutics*. “The result is muscular excitement”. “In large doses it induces a sort of catalepsy, followed by coma, and death from cardiac failure.”, “Ganja— smoking if persevered causes trembling” The glow referred to is thus the glow of ganja.

## The moon

“The massive and discerning showerer resounds with strength. Brandishing his horns (tips of the crescent) The soma rests on the well functioning sky. The skin of light (rays) becomes the cleanser sheep-strainer”<sup>61</sup> (9/70/7)

## The plant

When the soma flows in the veins of the drinker, he feels like a bull roaming majestically.

The *yoni* where the soma rests is the system of the drinker. *avyayi tvak* is the skin of the senses. *Avyayi nirnik* is the lasting cleanser.

## The moon

“This soma the glider, oozing around in the unblemished (sky) is running like a released herd, like a he-buffalow, brandishing his horns, like a spirited warrior in pursuit of wealth.”<sup>62</sup> (9/87/7)

## The plant

*Pavitra* here refers to the strainer. “This soma, the glider, distilled in the strainer runs like a released big bull brandishing his horns, like the spirited warrior, in pursuit of cows.”<sup>62</sup> (9/87/7)

“Your powers speak out like the ripples of river-waves, impel the sound of the pipe”<sup>63</sup> (9/50/1)

Here the pipe could mean the smoking-pipe and the ripple, the sound of the hukka. The musical pipe is suggested.

## Pavi

from *pu* to flow can refer to the flow of sound. *Punāti*, *pavat* etc. suggest purifying shining etc.

## The Sun, moon and the Soma

“He by the former laudatory hymns of the mortals produced the progeny of men.” “The gods hold the wealth - bestowing *agni* who occupies the heavens and the atmosphere—where the clouds float—by the seeing Sun”<sup>69</sup> (1/96/2)

Here *vivasvatā* can be easily taken to refer to the Sun. Translating *vivasvata chakshasā* “as by the seeing worshipper” would amount to crediting the worshipper himself with divine knowledge which could have hardly been intended.

Bhave observes: “*Vivasvān* denotes devotee (1/53/1) (3/34) from *vivas* to worship, the second *vivasvat* denotes the Sun (1/44/1, 8/57/1, 10/17/1) from the intensive *vivas* of the root *vas*. Wackeragl's, opinion that *vivasan* changes accent without changing meaning can not be fully accepted.”

Bhave quotes no rule from Panini in support. If accent disallows the meaning Sun as expressed, the meaning can be taken as suggested.

In 1/96/2, the accent on *vivasvān* is as in 9/99/2 and yet Bhave's meaning “worshipper” does not fit. The meaning “Sun” on the contrary does fit.

## The moon

“The sweet ones (waters) fill the *simharāshi* which is their inducer, the moon, Indra and the ruddy lord of the heaven. The brave (Sun) first in battle, inquires (about) the waters. The showerer (Indra) guards by his observations.”<sup>43</sup> (9/89/3)

The *simharāshi* consists of magha, purva and uttara falguni. The hymn describes the combination of the moon, the morning sun

and the falgunis. Falguna is the name of Indra. This combination i.e. falguni amavasya heralds the rainy season. Thus Indra and soma (moon) search for the cows (waters) several times in the year, and find them ultimately on the falguni amāvāsyā. Indra can do this guardian work (delivering rain,) only with the help of the moon.

The hymn may not be about soma or may be about what Sayana calls soma in the solar form. The soma in the solar form may be the amāvāsyā moon which is submerged by the Sun.

“Four makers of potions join him, resting in the common sustainer. Sublimating by obeisances, they reach him, and about him excel the older ones.”<sup>44</sup> (9/89/5)

The four seem to be: magha, purva falguni, uttara falguni, and suryā, the bride of soma. Suryā is the daughter of the sun, i.e. the light of the sun, it is married to the moon on the amāvāsyā day, since it engulfs the moon on that day. The four are the makers of the potion i.e. the rain. Thus this is a reference to the combination of these four with soma heralding the rainy season.



## The outcome

The outcome of the discussion is that:-

(1) The Soma in the R̥gveda is unmistakably hemp and its derivatives marijuana and hashis.

(2) Most of the Soma hymns in the R̥gveda have double meanings, one referring to the drink and smoke and the other to the moon



- (१) दिव्यः सुपर्णो ऽ वचक्षि सोम, पिन्वन्धाराः कर्मणा देववीतौ  
ऐन्दो विश कलशं सोमधानम् क्रन्दन्निहि सूर्यस्योपरश्मिम् (९।१७।३३)
- अन्वयः सोम, देववीतौ कर्मणा धाराः पिन्वन् दिव्यः सुपर्णो अवचक्षि. इन्दो सोमधानं  
कलशमाविश. क्रन्दन्सूर्यस्योपरश्मिमिहि.
- (२) आत्मन्वन्नभो दुहते घृतं पय ऋतस्य नाभिरमृतं विजायते  
समीचीनाः सुदानवः प्रीणन्ति तं नरो हितमवमेहन्ति पेरवः (९।७४।४)
- अन्वयः आत्मन्वन्नभो घृतपयः दुहते. तस्य नाभिरमृतं विजायते. तं नरः समीचीनाः सुदानवः  
प्रीणन्ति. पेरवः हितमवमेहन्ति.
- (३) ऋश्यो न तृष्यन्नवपानमागहि, पिबा सोमं वशो अनु  
निमेघमानो मघवन्दिवेदिव, ओजिष्ठं दधिषे सहः (८।४।१०)
- (४) ते क्षोणीभिररुणेभिर्नाजिभिः रुद्रा ऋतस्य सदनेषु बावृधुः  
निमेघमाना अत्येन पाजसा, सुश्चन्द्रं वर्णं दधिरे सुपेशसम् २।३४।१३
- (५) स मर्मजान आयुभिरिभो राजेव सुव्रतः  
श्येनो न वंसु सीदति. (९।५७।३)
- (६) इषमूर्जं पवमानाम्यर्षसि श्येनो न वंसु कलशेषु सीदसि  
इन्द्राय मद्धा मद्यो मदः सुतो दिवो विष्टम्भः उपमो विचक्षणः (९।८६।३५)
- (७) उपो षु जातमप्तुरं भङ्गं गोभिः परिष्कृतम्, इन्दुं देवा अयासिषुः (९।६१।१३)
- (८) तमीं हिन्वन्त्यश्रुवो, धमन्ति बाकुरं दृतिम्, त्रिधातु वारणं मधु (९।१।८)
- (९) अपाम सोममृता अभूम, अगन्म ज्योतिरविदाम देवान् (८।४८।३)
- (१०) असर्जि स्कम्भो दिव उघतो मदः, परि त्रिधातुर्भुवनान्यर्षति  
अंशु रिहन्ति मतयः पनिप्लतं गिरा यदि निर्णिजमृग्मिणो ययुः (९।८६।४६)
- (११) समिद्धो विश्वतस्पतिः, पवमानो विराजति, प्रीणन् वृषा कनिक्रदत् (९।१।१)

- (१२) वनस्पतिं पवमान मध्वा समङ्गि धारया, सहस्रवत्सं हरितं भ्राजमानं हिरण्ययम्  
(९।५७०)
- (१३) यः सोमः कलशेष्वो अन्तः पवित्र आहितः, तमिन्दुः परिष्वजे. (९।१२।५)
- (१४) परि प्रासिष्यदत्कविः, सिन्धोरुर्मावधिश्चितः, कारं बिभ्रत्पुरुस्पृहम् (९।१४।१)
- (१५) अभि क्षिपः समम्मत मर्जयन्तीरिषस्पतिम्, वृष्टा गृष्णत वाजिनः (९।१४।७)
- (१६) एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो वृषा, नृष्णा दधान ओजसा. (९।१५।४)
- (१७) मदच्युत्सेति सादने सिन्धोरुर्मा विपश्चित्, सोमो गौरी अधिश्चितः (९।१२।३)
- (१८) जहाति वद्वि पितुरेति निष्कृतमुपप्लुतं कृणुते निर्णिजं तना.  
प्रकृष्टिहेव शूष एति रोरुवदसुर्यं वर्णं निरिणीते अस्य तम् (९।७१।२)
- (१९) पवमान धिया हितोभियोर्नि कनिक्रदत्, धर्मणा वायुमाविश. (९।२५।२)
- (२०) एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः, इन्दुमिन्द्राय पीतये. । (९।३८।२)
- (२१) पवमानः असिष्यदद्रक्षास्यपजंघनत्, प्रत्नवद्रोचयवृचः (९।४९।५)
- (२२) उते शुष्मास ईरते सिन्धोरुर्मैरिव स्वनः, वाणस्य चोदया पविम्. (९।५०।१)
- (२३) हिन्वानो वाचमिष्यसि, पवमान विधर्मीणि, अक्रान्देवो न सूर्यः (९।६४।९)
- (२४) अव्ये वधूयुः पवते परि त्वचि, अश्वीते नपतीरदितेऋतं यते, हरिरक्रान्यजतः  
संयतो मदो नृष्णा शिशानो महिषो न शोभते. (९।६९।३)
- (२५) त्रिरस्मै सप्त धेनवो दुदु-हे, सत्यामाशिरं पूर्व्ये व्योमनि  
चत्वार्यन्या भुवनानि निर्णिजे चारुणि चक्रे यदृतैरवर्धत. (९।७०।१)
- (२६) परा वि अत्तो अरुषो दिवः कविः वृषा त्रिपृष्ठो अनविष्ट गा अभि.  
सहस्रणीतिर्यतिः परायती, रेभो नपूर्वीरुषसो विराजति. (९।७१।७)
- (२७) उक्षेव यूथा परियन्त्रावीदधि त्विषीरधित सूर्यस्य  
दिव्यः सुपर्णो ऽ वचक्षत क्षां सोमः परि क्रतुना पश्यते जाः (९।७१।९)
- (२८) स्रक्वे द्रप्सस्य धमतः समस्वरवृतस्य योना समरन्त नाभयः

त्रीन्त्स मूध्नो असुरश्चक्र आरभे, सत्यस्य नावः सुकृतमपीपरन् (१।७३।१)

- (२९) सम्यक्सम्यं चो महिषा अहेषत सिन्धोरुर्मावधि वेना अवीविपन्  
मघोर्धाराभिर्जनयन्तो अर्कमित् प्रियामिन्द्रस्य तन्वमवीवृधन् (१।७३।२)
- (३०) पवित्रवन्तः परि वाचमासते, पितृषां प्रत्नो अभिरक्षति व्रतम्  
महः समुद्रं वरुणस्तिरोदधे, धीरा इच्छेकुर्यरुणेषु आरभम्. (१।७३।३)
- (३१) अभि प्रियाणि पवते चनोहितो नामानि यद्वा अधि येषु वर्धते  
आ सूर्यस्य बृहतो बृहन्नधि रथं विश्वंचमरुहद्विचक्षणः, (१।७५।१)
- (३२) पवित्रं ते विततं ब्रह्मणस्पते, प्रभुर्गात्राणि पर्येषि विश्वतः  
अतप्ततनूर्न तदामो अश्नुते, शृतास इद्वहन्तस्तत्समाशत (१।८३।१)
- (३३) अच्छा हि सोमः कलशौ असिष्यदत् अत्यो न वोळहा रघुवर्तीनिवृषा  
अथा देवानामुभयस्य जन्मनो विद्वानश्नोत्यमुतः इतश्च यत् (१।८१।२)
- (३४) एष स्य सोमः पवते सहस्रजिह्वान्वानो वाचमिषिरामुषर्बुधम्  
इन्दुः समुद्रमुदियति वायुभिरेन्द्रस्य हार्दि कलशेषु सीदति (१।८४।४)
- (३५) असश्चतः शतधारा अभिभ्रियोहरिं नवन्ते अव ता उदन्यवः  
क्षिपो मृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि रोचने दिवः (१।८६।२७)
- (३६) त्वं द्यां च पृथिवीं चाति जग्मिषे  
तव ज्योतीर्षि पवमान सूर्यः (१।८६।२९)
- (३७) स सूर्यस्य रश्मिभिः परि व्यत, तन्तुं तन्वानस्रिवृतं यथा विदे  
नयवृतस्य प्रशिषो नवीयसीः, पतिर्जनीनामुपयाति निष्कृतम् (१।८६।३२)
- (३८) अंजते व्यंजते समंजते क्रतुं रिहन्ति मधुनाभ्यंजते.  
सिन्धोरुष्ट्वासे पतयन्तमुक्षणं हिण्यापावाः पशुमासु गृण्यते. (१।८६।४३)
- (३९) एषा ययौ परमादन्तरद्रेः कूचितसतीरुर्वे गा विवेद  
दिवो न विद्युस्तयन्त्यग्नैः सोमस्य ते पवत इन्द्र धारा. (१।८७।८)
- (४०) अग्निर्न यो वन आसृज्यमानो वृथा पाजांसि कुणुते नदीषु

जनो न युध्वा महतः उपब्धिरियति सोमः पवमान ऊर्मिम् (१।८८।५)

- (४१) प्रो स्य वह्निः पश्याभिरस्यान् दिवो न वृष्टिः पवमानो अक्षाः  
सहस्रधारो असदन्त्यस्मे मातुरुपस्थे वन आ च सोमः (१।८९।१)
- (४२) राजा सिन्धूनामवसिष्ट बासः ऋतस्य नावमारुहद्रजिष्णाम्  
अप्सु द्रप्सो वावृधे श्येनजूतो, दुह ई पिता दुह ई पितुर्जाम् (१।८९।२)
- (४३) सिंहं नसन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम्  
शूरो युत्सु प्रथमः पृच्छते गा, अस्य चक्षसा परिपाति उक्षा (१।८९।३)
- (४४) चतस्र ई धृतदुहः सचन्ते समाने अन्तर्धरणं निषत्ताः  
ता ईमर्षन्ति नमसा पुनानास्ता ईविश्वतः परिषन्ति पूर्वीः (१।८९।५)
- (४५) साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः  
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी. (१।९३।१)
- (४६) सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः (१।९३।२)
- मर्षो न योषामभि निष्कृतं यन् त्सं गच्छते कलशं उस्मियाभिः (१।९३।२)
- (४७) उत प्रपिष्य ऊधरध्वन्यायाः, इन्दुर्धाराभिः सचते सुमेधाः  
मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति बसुभिर्न नितैः (१।९३।३)
- (४८) तं ममृजानं महिषं न सानावंशु दुहन्त्युक्षणं गिरिष्णाम्  
तं वावशानं मतयः सचन्ते त्रितो बिभर्ति वरुणं समुद्रे (१।९५।४)
- (४९) स्वायुधः सोतृभिः पूयमानो अभ्यर्ष गुह्यं चारु नाम  
अभि वाजं सप्तिरिव श्रवस्याभि वायुमभि गा देव सोम (१।९६।१६)
- (५०) प्र हंसास्तृपलं मन्युमच्छामादस्तं वृषगणा अयासुः  
आङ्गूष्यं पवमानं सखायो दुर्मर्षं साकं प्रवदन्ति वाणम् (१।९७।८)
- (५१) स रंहत उरुगायस्य जूतिं वृथा क्रीळन्तं मिमते न गावः  
परीणसं कुणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृगः (१।९७।९)
- (५२) अथ क्षपा परिष्कृतो वाजो अभि प्रगाहते  
यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे (१।९९।२)



- (५३) प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा  
अंशोः पयसा मदितो न जागृविरच्छा कोशं मधुश्च्युतम् (१।१०७।१२)
- (५४) आ हर्यतो अर्जुने अक्ते अव्यत प्रियः सूनुर्न मर्ज्यः  
तमीं हिन्वन्ति अपसो यथा रथं नदीष्वा गभस्त्योः (१।१०७।१३)
- (५५) अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः  
गोजीरया रंहमाणः, पुरंध्या. (१।११०।३)
- (५६) यः उस्त्रिया अप्या अन्तरश्मनो निर्गा अकृन्तदोजसा  
अभि ब्रज तत्तिषे गव्यमश्व्यं वर्मीव धृष्णवारुज. (१।१०८।६)
- (५७) शकमयं धूममारादपश्यं विषूवता पर एनावरेण  
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् (१।१६४।४३)
- (५८) अयं मे पीतः उदियर्ति वाचमयं मनीषामुशतीमजीगः  
अयंषलुर्वीरिमिमीत धीरो न याभ्यो भुवनं कच्चनारे (६।४७।३)
- (५९) अयं स यो वरिमाणं पृथिव्या : वर्षाणं दिवो अकृणोदयं सः  
अयं पीयूषं तिसृषु प्रवत्सु, सोमो दाधारोर्वन्तरिक्षम् (६।४७।४)
- (६०) मा नः सोम संवीविजो मा वि बीभिषथा राजन्  
मा नो हार्दि त्विषा वधीः (८।७९।८)
- (६१) रुवति भीमो वृषभस्तविष्यया, शृङ्गे शिशानो हरिणी विचक्षणः  
आ योनिं सोमः सुकृतं निषीदति गव्ययी त्वग्भवति निणिगव्ययी (१।७०।७)
- (६२) एष सुवानः परि सोमः पवित्रे सर्गो न सृष्ट्ये अदधावदवा  
तिग्मे शिशानो महिषो, न शृङ्गे गा गव्यत्रभि शूरो न सत्वा (१।८७।७)
- (६३) उते शुष्मास ईरते सिन्धोरूमैरिव स्वनः  
वाणस्य चोदया पविम् (१।५०।१)
- (६४) अपेहि मनसस्पते, अपक्राम परश्चर  
परो निर्ऋत्याआचक्ष्व, बहुधा जीवतो मनः (१०।१६४।१)

- (६५) न्यू शु वाचं प्र महे भरामहे, गिर इन्द्राय सदने विवस्वतः  
नू चिद्धि रत्नं ससतामिवाविद्व द्रुष्टुतिर्द्रविणोदेषु शस्यते (१।५३।१)
- (६६) युधेन्द्रो महा वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः  
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति (३।४४।७)
- (६७) अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य  
आ दाशुषे जातवेदो बहा त्वमद्या देवो उषर्बुधः (१।४४।१)
- (६८) त्वष्टा दुहित्रे बहंतु कृणोतीतीदं विश्वं भुवनं समेति  
यमस्य माता पर्युद्धमाना महो जाया विवस्वतो ननाश (१०।१७।१)
- (६९) स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम्  
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् (१।९६।२)
- (७०) अथ क्षपा परिष्कृतो वाजो अभि प्र गाहते  
यदीं विवस्वतो धियो हरिं हिन्वन्ति यातवे (१।९९।२)
- (७१) सोमं मन्यते पपिवान्यत्संर्षिन्त्योषधिम्  
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन (१०।८५।६)
- (७२) प्र तद्गुः शीमे पृथवाने वेने प्र रामे वोचमसुरे मधवत्सु  
ये युक्त्वाय पंचशतास्मयु पथा विश्राव्येषाम् (१०।९३।१४)
- (७३) मनीषिभिः पवते पूर्यः कविर्नृभिर्यतः  
परि कोशो अचिक्रदत्  
त्रितस्य नाम जनयन् मधु  
क्षरदिन्द्रस्य वायोः  
सरव्याय कत्वि ॥ (१।८६।२०)
- (७४) अभि विप्रा अनूषत मूर्धन् यज्ञस्य कारवः  
दधाना श्चक्षसि प्रियम् (१।१७।६)
- (७५) परि द्युक्षं सहसः पर्वतावृधं मध्वःसिचन्ति हर्म्यस्य सक्षणिम्  
आ यस्मिन् गावः सुकुताद् ऊधनि मूर्धन् श्रीणन्त्यग्निं वरीमभिः (१।७१।४)

(७६) अव द्युतानः कलशौ अचिक्रदन्  
 वृभिर्येमानः कोश आ हिरण्यये  
 अभीमृतस्य दोहना अनूषता  
 अधि त्रिपृष्ठे उषसो विराजति (९ १७५। ३)

(७७) शूरो न धत्त आयुधा गभस्त्योः  
 स्वः सिषासन् रथिरो गविष्टिभु  
 इन्द्रस्य शुष्ममीरयन्नपस्युभि  
 रिन्दुहिन्वानो अज्यते मनीषिभिः। (९ १७६। २ )

(७८) विश्वस्य राजा पवते स्वर्दृश  
 ऋतस्य धीतिमृषिषाळवीविशत्  
 यः सूर्यस्यासिरेण मृज्यते  
 पिता मतीनामसमष्टकाव्यः (९ १७६। ४)

(७९) स मातरा विचरन् वाजयन्नपः  
 प्र मेधिरः स्वधया पिन्वते पदम्  
 अंशुर्यवेन पिपिशे यतो नृभिः  
 सं जामिभिर्नसते रक्षते शिरः (९। ६८। ४)

(८०) अयं सोमः कपर्दिने  
 घृतं न पवते मधु  
 आ भक्षत् कन्यासु नः। (९। ६७। ११)



## Index

	Page
Aditi	
Grand - daughters of	17
Ap and Apas	12
Arjuni	30
Soma in	34,35
Asya Vamasya Hymn	
and soma	32
Avesta	
and Soma	7
Avyayi Tvak	33
Backs	
of Soma	22
Bakura	
meaning of	10
Branches	
of Soma	4
Chariot	
of the Sun	30
Circulating Soma	19
Colours	
brighter under the influence of Soma	12
Death	
by hemp/ Soma	33
Deity	
Called Soma	1
Derivation	
Of the word Soma	1
Directions	

as ten sisters	27
Drinking	
in moonlight	5,7
Eagle	
The Sun as	27
Exotic vegetation sought	
to be indentified with Soma	2,3
Falgunis	29,35
and the rains	
Fattener Soma	11
Filter	
of moon and Soma	33
Fly- Agaric	6
Hashis & Soma	8
Hemp & Soma	8
Honey,	
Streams of	21
Horns	
of Soma	16
Indra	
effect of Soma on	35
Inhibitions	
weakened by Soma	28
Juice	
of Soma & Moon	13
K & S interchange	10,11
Kara	13
as heaps of snow	
Kojagiri Milk	5,7
Levels, three	24
Marijuana & Soma	16
Milking the rays	28
Moon	
Solar illumination of	
as a ball	18, 19
Light & Music	18
Muse & the Soma	12
Mushroom theory of Soma	3
Music & Hemp	12,18

Net, three-looped	24
Nimeghamana	
does not mean urinating	5
Pavitra	34
Psycho - active Soma	9
Puffing	
of Soma	8
Purifiers	25
Purkinjee Phenomenon	30
Rain & Soma	
Resin	
of hemp - leaves as hanshis	9
Restriction	
of soma - drinking to rituals	1
Rippling	
of Soma	3, 4, 10, 13, 33
Rocks	
& Soma	31
S & K Interchange	10
Sacrifice as a boat	27
Sea;	
dance of & Soma	13, 21
Sea	
and Soma	26, 27
Sealed shutters	
and Soma	21
Seeker of women	
and Soma	17
Seeds of Soma	
induce abortion	7
suckers & rays	17
Shivapriya	
and Soma	12
Simharashi	
and Soma	34
Sketch	
of soma & Hemp	13
Smoke	

of Soma	9,10
Song	
Soma as	18
Stars	
behind the moon	24
Stem	
of Soma also pressed	6
Submarine fire	
& Soma	26
Substitute for Soma	
Putik	2
Sufaces of Soma	
three	19
Three - fold Soma	11,23
Truth	
& good deeds	20
Urine - theory	4
Vamsu	
meaning of	7,8
Vivasvan	34
Wasson's Soma	3
Wild	
Variety of Soma	3
Waters & Soma	6,25
Worlds,	
Four	18



## SOME OPINIONS

### 1. Abilities & Education

Prof. Sorenson writes in Contemporary Psychology May 64 published by the American Psychology-association:

"The discussion of the topic" A search for common elements "is a very able one and centres our attention on one of the most basic but usually overlooked means for improving both learning and living." "It can be reported that Waradpande writes English very clearly and effectively."

Prof. Mc Elwain writes in the Australian Journal of Psychology Vol. 15 63.:

*"The tremendous skill and the vast store of accumulated knowledge about human behaviour of Oriental thinkers has generally been rarely recognized in Western cultures. Dr. Waradpande's book is an introduction to such thinking. He himself bridges the gap between the current trends of oriental and occidental thinking about human behaviour, being skilled in both."*

B. A. Farrel Wilde reader in Mental Philosophy in the University of Oxford writes:

*"The work reveals marked ability and considerable powers of lucid presentation and assessment of alternative points of view. The author is capable of taking a line of his own. He is very widely read and informed and has great powers of application."*

### 2. Time Space & Motion

Prof. Bannerjee, Head of the Department of philosophy, Delhi University writes: "A most outstanding thesis in flawless English."

### 3. "Intelligence Test Scores of candidates" at the Services Selection Boards.

The British Journal of occupational Psychology writes:

*"The book can be commended as admirably painstaking and impartial psychological/statistical study."*

Marathi

ग्रंथाचे नाव

१. सुखदुःखविवेक - उपलब्ध नाही
  २. विवेकवाद (तत्त्वज्ञानात्मक लेखांचा संग्रह)
  ३. वाणी आणि वाङ्मय (भाषा व टीकाविषयक लेखांचा संग्रह)
  ४. भम्पकराव बाताडे व इतर गोष्टी
- विश्वभारती प्रकाशन, सीताबर्डी, नागपूर. ४४००१२
५. कूजन (काव्यसंग्रह) उपलब्ध नाही

काही मते

१. विवेकवाद

“संस्कृत दर्शने व पश्चिमी तत्त्वज्ञान या दोन्ही विचारप्रवाहांमध्ये मुक्त अवगाहन करण्याची ताकद प्रस्तुत लेखकामध्ये आहे. ललित साहित्यातील उपरोध, व्याजोक्ति इत्यादि साधनांचा औचित्यपूर्ण मेळ तात्त्विक समीक्षेची बसण्याची उत्कृष्ट हातोटी लेखकास साधली आहे. मराठी साहित्याचे वैचारिक धन संपन्न होण्याच्या दृष्टीने ‘विवेकवाद’ अमोल आहे याबद्दल शंका नाही”

तर्कतीर्थ लक्ष्मणशास्त्री जोशी

२. वाणी आणि वाङ्मय

“प्रबंधात डॉ. वन्हाडपाडे यांचा गाढ व्यासंग व त्याहीपेक्षा त्यांच्या बुद्धीची जी विश्लेषणकुशलता प्रकट झाली आहे ती पाहून मला विस्मय वाटला. त्यावर चर्चा करताना त्यांच्या बुद्धीची सूक्ष्मता व कल्पकता माझ्या अनुभवाला आही.”

ग.त्र्यं. माडखोलकर

भम्पकराव बाताडे व इतर गोष्टी

“या पुस्तकातील कथा म्हणजे हसता हसता समाजाला दिलेले शाल-जोडीतलेच. .... शिणलेल्या शरीराला व मनाला तजेला देण्यासाठी हे पुस्तक अवश्य वाचावे असेच आहे.”

गावकरी

“लेखकाचा विनोद हलक्या फुलक्या कोपखळ्यांपासून बोचक उपहासापर्यंत चढत गेलेला दिसतो. या पुस्तकाला सामाजिक भम्पकगिरीचे अवखळ दर्शन घडते”

तरुण भारत