


The central ritual act is the pressing and offering of Soma juice. The process involves pressing the Soma with stones, washing it, straining it through a filter, blending it with milk, and offering it to Indra to drink, which is believed to gladden him and increase his strength.



What is the central ritual act associated with the worship of Indra as described in these hymns?


Difficulty:
★★★★★

Hint:

Consider the recurring mention of a specific drink offered to Indra. Hymn I, verses 17 & 19, and Hymn II, verses 1-3 provide details.



Indra rescued Kutsa Ārjuneya when Sūra (the Sun) wounded Etaśa. In the process, Indra also mocked Gandharva, the unconquered One.



According to Hymn I, verse 11, what specific deeds did Indra perform involving Kutsa Ārjuneya, Sūra, Etaśa, and Gandharva?

Difficulty:
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Hint:

This question asks for a specific narrative event detailed in a single verse.

The Aśvins are twin deities described as 'Wonder-Workers,' 'Lords of splendour,' and 'Finders of the Day.' They travel in a golden car, attend the Dawn, and are called upon for wealth (kine, heroes, cars), protection, and aid. They traverse all distances and are known for rescuing and helping specific individuals like Kāṇva and the son of Tugra.

Who are the Aśvins, and what are their primary domains of action as described in Hymn V?

Difficulty:
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Hint:

Review Hymn V. Focus on the titles given to them and the types of boons they are asked to provide.


Indra's battle with Vṛtra is a central heroic deed. As the 'Vṛtra-slayer,' he is depicted severing Vṛtra's head with his thunderbolt (Hymn VI, v. 6), splitting mountain-clouds, and releasing waters to flow to the sea (Hymn VI, v. 13), thus establishing order and freeing essential resources.

What is the mythological significance of Indra's battle with Vṛtra, as mentioned multiple times in the text?

Difficulty:
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Hint:

Look for mentions of 'Vṛtra-slayer' or the 'Dragon'. Consider what happens after Vṛtra is defeated.




The Kanvas are a family of Ṛṣis (sages/poets). Their role is to compose and sing hymns of praise to the gods. The text states that their songs 'exalt' and 'strengthen' Indra (Hymn VI, v. 11), and they are repeatedly mentioned as invoking both Indra and the Ásvins for aid, protection, and wealth (e.g., Hymn I, v. 8; Hymn IV, v. 2; Hymn V, v. 4).

Who are the Kanvas, and what is their relationship with the deities Indra and the Ásvins in this text?

Difficulty:
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Hint:
The name 'Kanva' appears frequently. Analyze their actions and the purpose of their interactions with the gods.




The Ásvins' chariot is described as being made extensively of gold. Specifically, it has a golden seat, reins of gold, a golden axle supporting shaft, and a golden wheel. The wheels are made of gold (Hymn V, verses 28-29).


Describe the chariot of the Ásvins as detailed in Hymn V.

Difficulty:
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Hint:
Focus on the material composition of the various parts of the chariot mentioned near the end of Hymn V.



Hymns and praises are presented as a powerful tool for mortals. They are used to call the gods, gain their favor, and even to 'wax stronger' or 'increase' the god's power (Hymn I, v. 18; Hymn VI, v. 12). Well-crafted songs are considered the 'appropriate arms' of the sages (Hymn VI, v. 3) and a means to secure aid, wealth, and victory.




What role do hymns and praises play in the relationship between mortals and gods in these texts?


Difficulty:
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Hint:

Consider why the singers are performing these lauds. Look for verbs describing what the songs do to the gods.



The singer states, 'I, from my Father have received deep knowledge of the Holy Law.' Following this reception of ancestral knowledge, they perceive their status as being cosmically significant, claiming, 'I was born like unto the Sun.'



According to Hymn VI, verse 10, what is the source of the singer's knowledge and what is their self-perceived status?

Difficulty:
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Hint:

This question refers to a specific verse where the Ṛṣi speaks about their own lineage and birth.